

the House the press did not properly catch those two sentences. Some of the Members of the House also might not have caught them. I say this because one paper has written that I shouted at Shri Dange. Even Shri Dange would not say that or his companions would not say that I shouted at their leader. What I said was this. I said :

“ I want to know whether we have some rights or not.”

Then you kindly said:—

“ Yes, you have a right.”

Then I said ;

“ Then you must regulate them ; you must regulate all. We want to hear everybody. It is a fact that the home Minister's speech was not heard by us. We want to hear Shri Dange also. We can do this only when they are silent.”

This is what I said. I wanted do correct the impression.

MR. SPEAKER : That day was unfortunate but I do not think we should remember that. To day at 4 o'clock we are having a discussion on that and I am sure, each party will help me in restoring order. After all, every hon. Member has a right. But when there is no order in the House, when Shri Dange is standing and others are shouting, what is the use of Kripalaniji catching my eye? It is not as though everybody was silent and he was not allowed to speak. Every body was shouting ; Shri Dange was on his legs ; so, catching my eye was as good as not catching it.

12.08 hrs.

#### DEMANDS FOR GRANTS—Contd.

#### DEPARTMENT OF SOCIAL WELFARE—Contd.

MR. SPEAKER: The House will now resume consideration of the Demands of the Department of Social Welfare. We have taken 15 to 20 minutes already on that day and we have only two hours today; so, these Demands will go to tomorrow also.

Shrimati Sudha Reddy was speaking that day. She may continue her speech.

SHRI S. M. BANERJEE (Kanpur): Sir, that bulky report has been circulated to us only three or four days ago; so, some more time should be allowed.

SHRI M. N. REDDY (Nizamabad): Sir, you must fix some time for debate on that statement.

MR. SPEAKER: You cannot ask me that. I am not going to answer a question on the floor of the House. There is some procedure.

SHRIMATI SUDHA V. REDDY (Madhugiri): Mr. Speaker, I have welcomed the registration of the Central Social Welfare Board under section 25 of the Companies Act but I would like it to be ensured that the Central Social Welfare Board, as a company, secures the effective participation of the State Governments in whose territory it works. I would also like to plead that the tentacles of this octopus of the Company Law do not strangulate small welfare institutions which are situated in the countryside.

SHRI B.K. DASCHOWDHURY (Cooch-Bihar): That is not a correct statement that the hon. lady Member is making here.

MR. SPEAKER: If it is not a correct statement, there is no point of order involved in that. Everybody has a right to make a statement.

SHRI B. K. DASCHOWDHURY: Are we to be here to hear incorrect statements ?

MR. SPEAKER: Order, order; there is no point of order.

SHRI B. K. DASCHOWDHURY: Some of the States have seriously objected to this proposal and even, after that, they have seriously rejected that. As for example, West Bengal is one of the States.

MR. SPEAKER: There is no point of order in that.

SHRI B. K. DASCHOWDHURY: Let them then turn the whole cabinet into a limited company.

MR. SPEAKER: Order, order.

SHRIMATI SUDHA V. REDDY: That participation should be secured and, I think, the tentacles of the Company Law should not make it very difficult for rural institutions. One must also remember, as regards the volunteer workers associated with the Board, well, their ages range between sweet seventeen and faltering seventy. It is presumed only the social workers falter at seventy.

AN HON. MEMBER: What about the Ministers ?

SHRIMATI SUDHA V. REDDY: But still one must think of these largely elastic pattern that the Board has enjoyed so far. One must also give some thought to security being bestowed on the staff who are very apprehensive about their future. In the past, opinion has been sought right from the Attorney-General downwards, and they have found that the Social Welfare Board has been hitherto a limb of Government. In fact, in the case of an accident to a jeep in Mysore State, the Ministry has addressed the Mysore State Social Welfare Board saying that the case should have been filed against the Union Government. Well, naturally, the staff thought that they would have the security of service as a limb of Government and, I feel, this security should be preserved.

The next point that I would like to touch upon is that I am very happy the Central Social Welfare Board has now started concentrating on the family as a unit and has introduced the new programme of "Family and Child Welfare". But there are many aspects of this programme which perhaps need a bit of strengthening and alterations. One is that at the field level, the whole programme has been put in-charge of the Taluk Board Chairman or Panchayat Samiti Chairman. Now, this means that the Ministry perhaps thinks that panchayat samiti chairmen are omniscient, omnipresent and omnipotent. Well, I would beg to disagree. Panchayats may be all right to handle subjects like relief works, horticulture, silviculture, sericulture, agriculture and pisciculture but if we think that they can handle semi-culture and paediatriculture also equally well, I am afraid we are jolly-well mistaken. Why should we assume that even in States where

social welfare is not one of the obligatory functions of the panchayat law they should be in-charge of this programme? Further, it is very difficult for women to merely work as functional vice-chairmen. After all, a vice-chairman is only a vice! who can preside in the absence of the chairman.

One must also remember that party politics has percolated and vitiated the vital organs of local-self government. I think, our villages are more sick with politics than with malaria—which we have successfully banished today. If this be the case, why not allow non-aligned, un-aligned, women to run their business.

12.15 hrs.

[MR. DEPUTY-SPEAKER *in the Chair*].

Then I would like to speak about our agreement with the UNICEF. The UNICEF has given 1,93,000 dollars by way of supply of equipment and for various training programmes. This equipment is ordered under global tender and consists of such sophisticated items that even the most aristocratic or housewives in New Delhi would be wanting to possess them. If this is the case, why not we recall that, after all, all that a poor rural girl wishes to prepare in her home is perhaps a little wheat or jowar or rice or one other thing and certainly not casata and soup.

On the question of supplying scooters to the Mukhyasevikas to run on errands with, I shall not comment further excepting that I am sure all the hon. and good members of this House will not comment on whom she should take on the pillion.

I am glad that, out of Rs. 44.46 crores, nearly 26 crores have been earmarked for child welfare, the rest being for women's welfare of non-student youth, welfare of handicapped, social defence training and research programmes, etc. After all, child welfare is the pivot of all welfare schemes. Child is the father of man, but we must also remember that woman is the mother of the father of man. It is this facet which has been highlighted in the report of the Committee on Children's programmes

presided over by Shri Ganga Saran Sinha. For the first time, an effort has been made to examine the total requirements.....

MR. DEPUTY-SPEAKER : I am sorry to disturb the hon. lady Member. She has taken more than 20 minutes...

AN HON. MEMBER : Allow her a few more minutes, Sir.

MR. DEPUTY-SPEAKER : Her speech is quite interesting. She may try to conclude.

SHRIMATI SUDHA V. REDDY : For the first time, an effort has been made to examine the total requirements of the child in an integrated and comprehensive manner, making a detailed examination of the aspects of major child welfare services in the country, including health, nutrition, education and other welfare programmes. The whole of this report is under the examination of the Ministry, and I hope it will emerge from the golden closet 'Adopted'.

It has also come to the conclusion that a conjoint effort on the part of the voluntary sector and the governmental sector is essential for smooth promotion of programmes in the country. In a country of limited population, where the economy is geared high and where basic socio-economic maladjustment still characterises the plight of about 20 per cent of the people, the concentration is not so much on further extension of non-professional service as it is on making professionally trained people available for tackling the hard core of society's problems. Such cannot, of course, be the case where percentages are largely reversed. Where 20 per cent of the population are in acceptable socio-economic circumstances and the others are not, the availability of an adequate corps of non-professional, both volunteer and employed personnel, becomes a *sine qua non*. Our country, it is estimated, requires about 7 lakhs of women workers. Where are the schools of social welfare to train so many workers ? We all have to learn by the trial-and-error method. We must also remember that we have sown very little by way of seeds of leadership in the last few years, but I trust that nature will be more bountiful and it will bless us

with more blossoms and fruits than we deserve.

The last point I would like to make is a plea for the handicapped. Nearly 2 to 5% of our population are handicapped apart from the handicapped in other spheres. Special officers have been appointed and employment exchanges have been brought in. But what has been done is that sympathy for the handicapped has not been properly evoked. The NDC seems to have passed a resolution that the whole question of handicapped should be placed in the State sector. May I plead that the Centre must pilot schemes where there are none in the States, schemes for partially blind, partially deaf and partially retarded like many of us (*Interruptions*) also workshop for the handicapped should be sponsored by the centre. The States should give capita grants for the handicapped.

I also plead that there should be one district level institution for the handicapped. I also want one district level institution for destitute children of whom there are nearly 10½ lakhs in this country. There should be better facilities for tribal children who are in the Tribal Blocks.

Also the question of old age pension, in some States is simply a farce. ? For instance it is given to people over 70 years knowing that the average life expectancy of an Indian is well below 40. Pensions should not be planned for those who are in their grave.

Prison welfare schemes should assume Gladstonian complexions rather than Du Canaian since we are still labouring under the ancient British patterns. Socioeconomic programmes which were recently discontinued by the Social Welfare Board should be brought in again. It is learnt that they suffered some losses. May I ask whether only our public undertakings are entitled to make losses and none else ? Certain enactments including SIT and children Act should be re-examined and suitably amended.

Lastly "it is said that Gladstone could persuade most people of most things and himself of anything and yet, there were times when he will not persuade himself of anything."

[Shrimati Sudha V. Reddy]

I hope I have been able to persuade Shri Govinda Menon who is not here to-day and also Shrimati Phulrenu Guha to adopt some of the measures that I have pleaded for. With these words I support the demands of the Social Welfare Department.

श्री शिवचरण लाल (फिरोजाबाद) : उपाध्यक्ष महोदय, समाज कल्याण विभाग की मांगों का मैं विरोध करता हूँ। देशी सरकार बनने के बावजूद भी बीस साल में समाज का कल्याण, हरिजन समाज का कल्याण, देश का कल्याण किसान मजदूर का कल्याण न होकर अकल्याण हुआ है। गरीबों का शोषण हुआ है। कल्याण हुआ है मंत्रियों का और सौ में पांच बड़े-बड़े पूंजीपतियों का हुआ है। 95 प्रतिशत जनता दुःखी है। गरीबी की खाई चौड़ी हुई है बीस साल में, अमीरी का पहाड़ बढ़ा है। गरीब गरीब होता जा रहा है, अमीर अमीर होता जा रहा है। 95 प्रतिशत जनता गरीबी, भुखमरी, बेकारी, बेरोजगारी की भट्टी में जल रही है। सदियों से सताये हुए आज भी सताये जाते हैं। उठाने की बजाय दीन नीचे दबाये जाते हैं। मूछों पर हाथ फेरते गोली से उड़ायें जाते हैं, हरिजन गरीब छात्र जिंदा जलाये जाते हैं। यह नक्शा समाज कल्याण का है। अनुसूचित जाति और आदिम अनुसूचित जाति को काफ़ी मात्रा में सरकार अनुदान देती है ऐसा रिपोर्ट में छपा है। खर्च के यह आंकड़े हैं। 18 वर्षों में 275 करोड़ रुपया खर्च किया गया है। क्या कभी जांच कराई है यदि नहीं तो क्या अब जांच करायेंगे कि यह अनुदान हरिजनों को मिलता है या नहीं? मेरी जानकारी में अनुदान जिन्हें मिलना चाहिए था उन्हें मिल ही नहीं पाता है। आज अधिकांश वाल्मीक हरिजनों की हालत बहुत शोचनीय है। वह गृह विहीन हैं, जल विहीन हैं, अन्न विहीन हैं, धन विहीन हैं, रोजगार विहीन हैं, शिक्षा विहीन हैं यहां तक कि सम्मान विहीन हैं। दरअसल हरिजनों को न देकर अनुदान खर्च किया जाता है शिष्टमंडल विदेशों में भेजने पर व सांस्कृतिक प्रोग्राम्स व नाच गानों पर लेकिन भूखे, नंगे

हरिजनों की चिंता नहीं है। इनकी निर्धनता, अशिक्षा, दरिद्रता तथा छुआछूत मिटाने में सरकार असफल रही है।

“समाज कल्याण का नक्शा है तकरीरों में तस्वीरों में, निर्माण हो रहा कागज़ पर तामीर हो रही तहरीरों में।” उपाध्यक्ष महोदय, फकत नारे लगाने से सियासत कैसे बदलेगी ?

जबानी बात कहने से दयानत कैसे बदलेगी ?

अमल से दूर हो कहना तो आदत कैसे बदलेगी ?

बस रूप जब बदले तो हकीकत कैसे बदलेगी ?

केन्द्रीय प्रायोजित योजना के मातहत उत्तर प्रदेश के हरिजनों को सन् 66,67 और 68 में पानी पीने के कुंओं के लिए और मकानों के लिए कितना रुपया दिया गया और कितनी प्रगति हुई ? मैं बताऊँ कि आज भी मकानों की जगह भोंपड़ियों में गुजर करते हैं। हरिजन बेचारे आज भी कुंओं की जगह गड्ढों में से पानी पी, पी कर गुजर कर रहे हैं। हरिजनों की तरक्की मंत्रियों की फाइलों पर दर्ज है अगर गलत हो तो बतलायें। मैंने इसी सदन में एक साल पहले पूछा था और आज भी पूछ रहा हूँ कि मंत्री जी मुझे बतलायें कि उन्होंने कितने हरिजन विदेशों में राजदूत बना कर भेजे हैं ? कितने हरिजन राज्यपाल बनाये गये हैं और कितने हरिजन जज हैं ? मेरी जानकारी में अठारह प्रतिशत में एक प्रतिशत भी नहीं हैं। बीस साल की आजादी में हमें तीन चीजें इनाम में मिली हैं अर्थात् अपमान तिरस्कार व छुआछूत।

जहां तक छुआछूत का सवाल है यह भारत के माथे पर काला कलंक है। इसके खिलाफ स्वामी दयानन्द जी, विवेका नन्द जी ने जिहाद बोला था। लोकमान्य तिलक ने भी छुआछूत के खिलाफ

आवाज उठाई और कहा था कि संसारी वसुधैव कुटुम्बकम् । पूजनीय बापू ने तो इस छुआछूत के खिलाफ आमरण अनशन तक किया था । यहाँ तक कि गांधी जी ने तो हरिजन बस्ती में रहने का नियम बनाया था और प्रण किया था कि वह हरिजन बस्ती में तब तक रहेंगे जब तक कि उन हरिजनों का कल्याण न हो जायगा । गांधी जी के उस अटल प्रयास और उनकी प्रतिज्ञा को आज पुरी के शंकराचार्य जैसे मठाधीशों व धर्म के ठेकेदारों ने चूर चूर कर डाला है । उनकी आत्माओं में छुरा भोंका है गाँधी जी के उस महान् प्रयास को इन्होंने धूल में मिलाया है । भारत के संविधान में वर्ग विहीन और वर्ण विहीन समाज की स्थापना का लक्ष्य बतलाया गया है । लेकिन यह खेद का विषय है कि शंकराचार्य जैसे पोप मठाधीश ने छुआछूत को बढ़ावा देकर भारत के संविधान की हत्या की है व देश की एकता, अखंडता और शान्ति को भारी क्षति पहुँचायी है । उन पर कानूनी कार्यवाही की जानी चाहिए ।

“सुनायें तुम्हें पाखंडियों की पोल, वर्ण विधान पोपों का ज्ञान सुनो घरिके घ्यान समझो मतलब-वर्ण चार, गुण कर्म अनुसार परिवर्तन यार फिर हुआ है कब ?

वर्णों का धर्म है कोरा भ्रम करे उत्तम कर्म कहेँ सूद्र भी तब ।

वर्ण कला है बुरी बला दो घोंट गला किया इसने गजब ।

वर्णों का अन्त आया कहै संत छूटैगा गिरंथ बहुता अनुभव ।

यह गलत नीति और छुआछूत वर्णों की भीत खिसकैगी अब ।

जन्म जातियों के गुरू से कांप उठा भुगोल सुनावें तुम्हें पाखंडियों की पोल ।

जो श्रीमान रहे सूद्र जान दलितों का बयान सुनी खोल श्रवण ।

करें चारों धाम जपै सिया राम भजै राधे-श्याम बीता जन्म, हम हिन्दू धर्म करें श्रेष्ठ कर्म तब भी आवे न शरम कहते अधम । कथा करते, चोटी रखाते बीता जन्म, हम गोरक्ष रहते स्वच्छ फिर कहो दक्ष क्यों रहा भरम ?

माने अवतार नाना प्रकार हिन्दू रसम ।

हम हिन्दू धर्म करें श्रेष्ठ कर्म तब भी आवे न शर्म ।

कहते अधम खर के सींग नष्ट भये जैसे फटे वर्ण का ढोल सुनायें पाखंडियों की पोल ।

अध्यक्ष महोदय, मेरी मांग है कि जैसे गन्दे प्रकाशनों पर, देशद्रोही प्रकाशनों पर सरकार रोक लगाती है, देशद्रोही अखबारों पर सरकार रोक लगाती है, उसी तरह से ऐसे वेद-शास्त्रों पर भी वह तुरन्त प्रतिबन्ध लगाये जिन से छुआ-छूत को बढ़ावा मिलता है, जिन वेद-शास्त्रों से देश की एकता भंग होती है । जिन शास्त्रों से ऊँच नीच का बरताव बढ़ता हो उन पर प्रतिबन्ध लगाया जाये । सन् 1933-34 में महात्मा गांधी ने इस छुआ छूत को मिटाने के लिए अनशन किया था । इसके बाद महात्मा गांधी और डा० अम्बेदेकर का समझौता हुआ था छुआ छूत मिटाने के लिए क्योंकि धर्म के ठेकेदार हिन्दुओं में अलगाव पैदा कर रहे थे । मैंने आसाम के बारे में कमीशन की रिपोर्ट को पढ़ा है । उस में लिखा है कि हिन्दू धर्म के ठेकेदारों के कारनामों के कारण 150 लड़कियों ने अपने धर्म को छोड़कर इस्लाम कबूल किया है ।

सरकार हरिजनों को कर्जा देती है मुर्गी-पालन के लिये और सुअर-पालन के लिये । आप देखिये कि मुर्गी-पालन और सुअर-पालन के लिए आज कितना रुपया देते हैं । मुर्गी पालन के लिए 250 रु० दिया जाता है और सुअर-पालन के लिये 400 रु० दिया जाता है, जबकि बड़े-बड़े उद्योगपतियों और पूंजीपतियों को परमिट, कोटे और लाइसेंस मिलते हैं । यह परमिट और लाइ-

[श्री शिवचरण लाल]

संस उनको दिये जाते हैं जो धर्म के ठेकेदार हैं। मैं मांग करता हूँ कि ऊँचे और बड़े घन्घों में, भी मुर्गी-पालन और सुअर-पालन के अलावा, हरिजनों को परमिट, कोटा और लाइसेंस दिये जायें ताकि उनकी आर्थिक स्थिति सुधर सके।

अब तक कितने ही कमिशन और कमेटियाँ हरिजनों के उद्धार के लिए बनी हैं। लेकिन उनके द्वारा पिछले बीस सालों में हरिजनों का कितना उद्धार हुआ है? मेरी समझ में तो कुछ भी नहीं हुआ है। मैं मांग करता हूँ कि अगर हरिजन उद्धार का हम कुछ भी महत्व देते हैं तो उसके लिए एक अलग मंत्रालय बनाया जाये, जिसका मंत्री भी कोई हरिजन हो।

दूसरी मांग मेरी यह है कि फौज के अन्दर हमारी पूरी भर्ती होनी चाहिये। आपको मालूम है कि आज उनकी भर्ती बहुत ही कम है। जैसे दूसरे लोगों की पल्टन होती है, जैसे कोई जाट रेजिमेंट होती है, कोई राजपूत रेजिमेंट होती है, उसी तरह से एक हरिजन रेजिमेंट भी होनी चाहिये। और अगर इस तरह से नहीं करना है तो जितने भी रेजिमेंट जातियों के नाम पर हैं, उनको खत्म करके भारतीय पल्टन नाम रक्खा जाये।

भारतीय संविधान में वर्ण और वर्ग-विहीन समाज रचना का लक्ष्य बतलाया गया है। आर्थिक समानता प्राप्त करना बड़ी बात है क्योंकि संपत्ति का बंटवारा होने पर धनी और सम्पन्न लोगों को तकलीफ़ जरूर होगी, परन्तु सामाजिक और राजनीतिक बराबरी देने में किसी का कुछ नहीं बिगड़ता, केवल दिमागी दृष्टिकोण बदलना होता है और गन्दी और गलत परम्पराओं को छोड़ना पड़ता है।

इस देश में पिछले चुनावों में लाखों गरीब हरिजनों को वोट देने से रोका गया और संविधान में दी गई राजनीतिक बराबरी समाप्त कर दी गई, लाठी और बल्लमों का इस्तेमाल हुआ जिस देश में गरीब हरिजनों को वोट की बराबरी

नहीं दी जाती, वहाँ उसे रोजी और रोटी तो मिल ही नहीं सकती।

हिन्दू धर्म की अलग अलग परिभाषा हो सकती है और सब जातियाँ को अपनी अपनी परिभाषा करने का हक है। शंकराचार्य महाराज जन्म से जाति-पाँति में यकीन करते हैं, छुआ-छूत को मानते हैं और उनका समर्थन श्री करपात्री जैसे सनातन-धर्मी ब्राह्मणों ने किया है। यदि यह ब्राह्मण नेता केवल ब्राह्मणों का ही एक अलग हिन्दू धर्म होने का दावा करते तो शायद मुझे उन पर गुस्सा न आता, परन्तु पूरे विश्व के हिन्दुओं का सम्मेलन करना और अपने आपको जगद्गुरु कहना, जिन हिन्दुओं के गुरु बनते हैं, उन्हीं हिन्दुओं को जाति के आधार पर नीच कहना, आज के युग में सहन नहीं किया जा सकता। एक समय राम ने ऐसा किया है कि शवरी की जाति पाँति पूछे बगैर उस के जूठे बेर खाये थे। मैं पूछना चाहता हूँ कि :

कपिल मुनि थे कौन भला जिन सांख्य शास्त्र की गाई कि ना ?

बाल्मीकि की जाति बताओ शुद्ध रामायण बनाई कि ना ?

भरद्वाज कौशिक मुनि ब्राह्मण की छबि छाई कि ना ?

वशिष्ठ मुनि की माता को थी जिन ने राम पे सेवा कराई कि ना ?

वेद व्यास के जन्म के पहले सत्वती पराई कि ना ?

विद्यावती नृप भोज की कन्या कालीदास को ब्याही कि ना ?

कर्म-प्रधान विश्व करि राखा, फिर भी समझ में आई कि ना ?

आज आजादी के बीस सालों के बाद भी अगर हरिजनों के साथ इसी तरह का व्यवहार

होता रहा तो मैं नहीं कह सकता कि इसके कितने गम्भीर परिणाम होंगे। भारत सरकार से मेरी प्रार्थना है कि वह इस पर ध्यान दे।

अभी मैंने परसों के अखबार में देखा कि प्रधान मंत्री ने एक अलग हरिजन कालोनी का उद्घाटन किया। खूब पूरियां परसी गईं और सबने मिल कर खाया। लेकिन जिन हरिजनों के छुआ-छूत को मिटाने के लिए गांधी जी ने जान की बाजी लगा दी, जिस प्रथा को मिटाने के लिए विवेकानन्द और दयानन्द जी ने अपने जीवन की बाजी लगा दी, जिस कलंक को मिटाने के लिए डा० लोहिया विरोध करते करते मर गये, ऐसी प्रथा से पीड़ित व्यक्तियों के लिए अलग से कालोनी बनाना कहां तक ठीक है। अगर उनको सबर्णों के साथ मिलाना है और यह बीमारी समाज से मिटानी है तो कनाट प्लेस में उनके लिए कोलोनी बनाई जाय और सबको वहां पर एक साथ रक्खा जाए, तभी हम कह सकेंगे कि हम वास्तव में हरिजनोद्धार करना चाहते हैं।

अन्त में उपाध्यक्ष महोदय, आपकी आज्ञा से मैं एक कविता पढ़ना चाहता हूँ :

करोड़ों ही खर्चा होता शिष्टमंडल विदेशों  
में भेजने पर

करोड़ों ही खर्चा होता जहां सांस्कृतिक  
प्रोग्राम हो,

किन्तु अन्धे, बहरे लूले लंगड़े वृद्ध और अपा-  
हिज दीन,

भूखे नंगे मरते दिन रात परेशान हो,

छुआ-छूत असमानता का ताण्डव दिन रात  
बजे

शास्त्र संगत कह कर मानव से मानव का  
अपमान हो,

राज चुपचाप हाथ धरे बैठा कानो पर  
फिर तुम ही बतलाओ कैसे समाज का  
कल्याण हो ?

**श्री काँवले (लातूर) :** उपाध्यक्ष महोदय, मैं समाज कल्याण विभाग की मांगों का समर्थन करने के लिए खड़ा हुआ हूँ और उस पर अपने विचार रखना चाहता हूँ। मेरे हाथ में एक ही रिपोर्ट है समाज-कल्याण विभाग की जिसके अन्दर 1969-70 का जिक्र आया है। उन्होंने पृष्ठ 7 पर इस प्रकार से कहा है कि :

“प्रथम योजना में इन कार्यक्रमों पर 26 करोड़ रुपये की राशि खर्च की गई थी, पर द्वितीय और तृतीय योजनाओं में यह खर्च बढ़ कर क्रमशः 78 करोड़ रुपये तथा 102 करोड़ रुपये हो गया। 1966-67 से 1968-69 तक तीन सालों की कालावधि में 69 करोड़ रुपये की राशि खर्च होने की आशा है। इस प्रकार 18 सालों की योजना के दौरान पिछड़े वर्गों के कल्याण सम्बन्धी विशेष योजनाबद्ध कार्यक्रमों पर कुल लगभग 275 करोड़ रुपये खर्च किए गए हैं।”

अगर 275 करोड़ रुपया जो खर्च किया गया है, उसका 18 साल का हिसाब लगाया जाय तो हर साल में 15 करोड़ और कुछ लाख रु० होता है। मैंने 1961 के सेन्सस में शेड्यूल्ड कास्ट्स और शेड्यूल्ड ट्राइब्ज की जन-संख्या देखी तो वह लगभग 10 करोड़ की थी। अब यह लगभग 12 करोड़ के हो गई होगी। अगर जन-संख्या के आधार पर हिसाब लगाया जाय तो प्रति-व्यक्ति के पीछे 1 रु० और कुछ पैसे आता है।

इसके बाद रिपोर्ट में चतुर्थ योजना का भी जिक्र किया गया है। उसमें पृष्ठ 8 पर इस प्रकार से कहा गया है कि :

“इसलिये सब मिलाकर चतुर्थ योजना के पांच वर्षों में पिछड़े वर्गों के कल्याण के लिए योजना तथा गैर-योजना क्षेत्रों में 320 करोड़ रुपये की राशि उपलब्ध होगी, जबकि योजना के पहले 18 वर्षों में केवल 375 करोड़ रुपये की राशि उपलब्ध थी।”

[श्री कांवले]

यदि हिसाब लगाया जाय तो पता चलेगा कि पांच साल में जो हम 320 करोड़ रुपया खर्च करने वाले हैं अर्थात् चौथी योजना में खर्च करने वाले हैं, उस हिसाब से 64 करोड़ रुपये प्रतिवर्ष खर्च होंगे और इन 64 करोड़ रुपयों को दस बारह करोड़ की आबादी में बांटा जाय तो प्रति व्यक्ति पांच रुपये और कुछ पैसे ही आते हैं।

अब आपने जो डिमांड्ज रखी हैं, नम्बर 97 और नम्बर 98, इन दोनों डिमांड्ज में आप 4 करोड़ 74 लाख 26 हजार रुपये खर्च करने वाले हैं। प्रति व्यक्ति यह चालीस नये पैसे ही आता है। इस गति से अगर चला गया तो आप अनुमान लगा सकते हैं कि कितनी देर और कितने साल इन पिछड़े वर्गों को समाज के उन्नत वर्गों के समकक्ष लाने में लग जायेंगे। इतने कम खर्च से काम नहीं चल सकता है।

मैं चाहता हूँ कि हमें बताया जाय कि समाज कल्याण योजना पर पंच वर्षीय योजना में कुल कितना खर्च होगा, विभिन्न राज्य सरकारें कितना खर्च करेंगी। राज्य सरकारें और केन्द्रीय सरकार सब मिला कर हमें बताया जाय कि कुल कितना खर्च होता है ताकि हमें पता चल सके कि प्रतिवर्ष कितना रुपया सरकार खर्च करने जा रही है।

एक और महत्वपूर्ण बात आपने इस रिपोर्ट के पृष्ठ 11 पर कही है। यह मेहतारों और भंगियों के बारे में है। इसमें आपने कहा है :

इस परियोजना का उद्देश्य इन घंधों को नगरपालिकाओं के अधीन लिया जाना तथा यन्त्रीकरण जारी करना है ताकि विष्ठा को हाथ से ढोने की प्रथा को धीरे-धीरे समाप्त किया जाय और भंगियों, मेहतारों के सामाजिक स्तर को ऊंचा उठाया जाय। साधनों की अबरुद्धता के कारण यह परियोजना अभी व्हील बैरो तथा अन्य औजार खरीदने के लिए नगर पालिकाओं तथा स्थानीय निकायों को सहायता देने तक ही सीमित है।

मैं आपसे जानना चाहता हूँ कि कितनी नगरपालिकाओं ने इस परियोजना को अपनाया है और उसमें कितना खर्च किया है और उनको कितनी अब तक इस में सफलता मिली है।

आर्थिक बल कर इस रिपोर्ट के पृष्ठ 12 पर खानाबदोशों और अर्ध खानाबदोशों तथा आदिम जातियों के कल्याण का जिक्र किया गया है। इसके सम्बन्ध में कहा गया है :

इन वर्गों के कल्याण की परियोजनायें अब भी केन्द्र द्वारा प्रायोजित कार्यक्रम में शामिल हैं। इनमें से आदिम जातियों के आर्थिक और सामाजिक सुधार की परियोजना सबसे अधिक महत्वपूर्ण परियोजनाओं में से है और उसके अन्तर्गत मकान तथा सुधरी खेती की सुविधाएँ दे कर इन्हें भूमि पर बसाना शामिल है।

मैं जानना चाहता हूँ कि कितने खाना-बदोशों के लिए आपने यह कार्यक्रम बनाया है। वे गांव-गांव घूमते रहते हैं। कहीं पर भी वे अधिक समय तक नहीं ठहरते हैं उनके पास रहने के लिए कोई जगह नहीं है। उनके लिए घरों का इंतजाम होना आवश्यक है, उनके बच्चों की पढ़ाई का इंतजाम होना आवश्यक है। लेकिन जब वे घूमते रहते हैं तो किस प्रकार से आप इन चीजों की उनके लिए व्यवस्था करेंगे? अगर इसकी सूचना सभा पटल पर रख दी जाए तो अच्छा होगा ताकि पता चल सके कि आपने इनके लिए क्या कुछ किया है और कितने परिवारों को इससे लाभ हुआ है।

मद्य निषेध का पृष्ठ 55 पर उल्लेख किया है। इसमें कहा गया है कि इस विषय को गृह मंत्रालय से समाज कल्याण विभाग को स्थानान्तरित किया गया है। इसमें कहा गया है :

राज्य सरकारों तथा स्वैच्छिक संस्थाओं के माध्यम से जनता में इस सम्बन्ध के शिक्षा कार्यक्रमों को बढ़ावा देने के लिए



अखिल भारतीय नशाबन्दी परिषद—केन्द्रीय समन्वय एजेंसी—तथा राज्य सरकारों को लोक कार्य क्षेत्रों के चलते रहने हेतु एक एक लाख रुपया अनुदान करने के रूप में दिया जाता है। अगले वर्ष के लिए इस सम्बन्ध में 1.25 लाख रुपये का प्रस्ताव है। महात्मा गांधी शती, जो 2 अक्टूबर 1969 को मनाई जाने वाली है, के कारण इस मामले का महत्व और भी बढ़ गया है। 1969 में अखिल भारतीय नशाबन्दी परिषद को अधिक सहायता देने के लिए अधिक वज्रट व्यवस्था का प्रस्ताव है और यह विचाराधीन है। राज्यों/संघ क्षेत्रों के मुख्य मंत्रियों तथा सामाजिक/धार्मिक संस्थाओं इत्यादि के प्रतिनिधियों की एक सर्वदलीय बैठक—जिसमें मद्य निषेध संबंधी एक राष्ट्रीय कार्यक्रम तैयार किया जा सके—कि व्यवस्था का मामला भी विचाराधीन है।

जहां तक मद्य निषेध का सम्बन्ध है, इसको लागू करने में कुछ ढील दी जा रही है। जब स्वतंत्रता संग्राम चल रहा था उस समय गांधी जी ने तथा देश के दूसरे बड़े नेताओं ने मद्य निषेध को स्वीकार किया था और इसको माना था कि पूर्ण मद्य निषेध लागू होना चाहिए। इसमें ढील देना अच्छी बात नहीं है। जिन-जिन राज्यों ने इस कार्यक्रम में ढील दी है, मद्य निषेध को हटा दिया है वहां लोगों की हालत बड़ी ही दयनीय हो गई है। मैं जानता हूं कि हरिजनों और गिरिजनों की अवस्था इस मद्य निषेध में ढील के कारण कितनी खराब हो गई है। जिस घर में भी शराब गई वह घर उजड़ गया। जिस घर में शराब गई वह घर बरबाद हो गया। जो हरिजन या गिरिजन दो या तीन रुपये कमाता है मजदूरी से वह शराब की लत में पड़ कर उसमें उसको खर्च कर देता है और उसके घर वालों को खाना पीना नहीं मिलता है, पहनने को कपड़ा नहीं मिलता है। इस लत को अगर रोका नहीं गया तो वे बरबाद हो जायेंगे।

महिलाओं की हालत तो और भी बुरी इस कारण से हुई है। महिलाओं को ये शराबी लोग पीटते हैं। जिसका दिमाग नशे में होता है वह कुछ सोच नहीं सकता है, समझ नहीं सकता है। आप चाहते हैं कि आपको किसी तरह से पैसा मिले और पैसा प्राप्त करने के लिए आप मद्य निषेध में ढील दे रहे हैं, इस कार्यक्रम को लागू नहीं कर रहे हैं। मैं समझता हूं कि लोगों को नशे में रख कर सरकारी कामकाज चलाना, राज्य चलाना शोभा की बात नहीं है। पूर्ण मद्य निषेध आपको लागू करना चाहिए।

रिपोर्ट के पृष्ठ 60 पर लिखा है :

“बच्चों को विकृत करके उनका भीख मांगने के लिए प्रयोग करने के निमित्त उन्हें अगवा करने की समस्या पर विचार करने के लिए समिति बनाई गई है।”

बच्चों को इस तरह से विकृत करना बहुत ही लज्जाजनक बात है। 20-22 साल की स्वतंत्रता के पश्चात भी, स्वतंत्र देश में पैदा हुए बालकों को इस तरह से विकृत करके उनसे भीख मंगवाया जाए, यह हमारे लिए सर्वथा निन्दनीय है। यह जो भीख मांगने की समस्या है, बहुत बुरी है, इसका आपको समाधान करना होगा। जब हम सड़कों पर बच्चों को हाथ पसारे हुए भीख मांगते देखते हैं तो हमारा सिर शर्म से झुक जाता है। बाहर से जो लोग आते हैं, वे जब देखते हैं कि रेलवे स्टेशनों पर बच्चे इस तरह से भीख मांगते फिरते हैं, होटलों के सामने भीख मांगते फिरते हैं, दवाखानों के सामने भीख मांगते फिरते हैं तो इसका उन पर भी अच्छा असर नहीं पड़ता है। मैं भीख मांगने वालों की सिफारिश नहीं करूंगा। मैं चाहता हूं कि बच्चों को इस तरह से विकृत करके जो भीख मंगवाई जाती है, इस पर आपको रोक लगानी चाहिये। काम धंधे बच्चों के लिए पैदा करने चाहियें। हम यह भी देखते हैं कि कई साधू सन्यासी भिक्षा-पात्र हाथ में लिए हुए भीख मांगते फिरते हैं और इस तरह से मुफ्त का

[श्री कांवले]

खाने की उनको आदत पड़ गई है। वे इस देश को बरबाद कर रहे हैं। उनकी सिफारिश मैं नहीं करूंगा। ऐसे लोगों को पकड़ा जाए और उनको जेल में भेजा जाए। लेकिन ये जो बच्चे हैं, जिनको खाना नहीं मिलता है, जिनके पास पैसा नहीं है, जिनको मजदूर किया जाता है कि वे भीख मांग कर लायें और जो हमारे देश के भावी नागरिक हैं, अगर वे भीख मांगते हैं तो यह हमारे लिए अशोभनीय बात है। मैं चाहता हूँ कि इनके लिए कुछ इंतजाम होना चाहिये और कोई जरूरी कदम उठाये जाने चाहिये।

अब मैं हरिजनों तथा गिरिजनों के सामाजिक, आर्थिक तथा शैक्षणिक जीवन के बारे में कुछ कहना चाहता हूँ। जहां तक शैक्षणिक जीवन का सम्बन्ध है, हरिजनों और गिरिजनों की अवस्था बहुत ही दयनीय है। मैं मानता हूँ कि सरकार की ओर से कोशिश हो रही है और उनको स्कालरशिप दिये जाते हैं, होस्टल का प्रबन्ध किया जाता है, कपड़े, लत्ते और किताबों वगैरह का इंतजाम किया जाता है। लेकिन वह नाकाफी है। बहुत कम लोग इससे लाभ उठा पाते हैं। इस रफ्तार से अगर हम चलते रहे तो हम आगे नहीं बढ़ पायेंगे। अगर हम चाहते हैं कि उनकी शैक्षणिक तौर पर उन्नति हो तो हमको गांधी शती के अवसर पर उनके लिए एजुकेशन फ्री और कम्पलसरी कर देनी चाहिये और सब प्रकार की सुविधायें उनको देनी चाहिये। गांधी जी की अभिलाषा थी कि—अनिवार्य शिक्षण हो। मैं चाहता हूँ कि उनकी इस अभिलाषा की आप पूर्ति करें ताकि बैकवर्ड क्लासिस के लोग, पिछड़े वर्ग के लोग आगे बढ़ सकें शिक्षा के क्षेत्र में।

जहां तक हरिजनों और गिरिजनों की आर्थिक अवस्था का सम्बन्ध है, वह बड़ी ही शोचनीय है। जो लोग देहातों में रहते हैं उनको पता है कि देहात में रहने वाला हरिजन जो है उसको कुछ मिलता है तो वह काम कर लेता है और नहीं मिलता है तो भूखा बैठा रहता है।

उसके लिए कोई रोजगार की व्यवस्था नहीं है। ज़मीन उसको दी जाए। नौकरी में उसको प्राथमिकता दी जाए। उद्योग धंधों का उसको प्रशिक्षण दिया जाए और उसको काम पर लगाया जाए।

उनकी सामाजिक स्थिति के बारे में मैं कहूंगा कि इन 20-22 सालों में भी उसकी सामाजिक स्थिति अच्छी नहीं हुई है। हमने संविधान बनाया और संविधान में यह रखा कि सबको समान अधिकार प्राप्त होंगे और जाति के नाम पर, धर्म के नाम पर, सम्प्रदाय के नाम पर, लिंगभेद के नाम पर, किसी के साथ कोई भेदभाव नहीं बरता जाएगा, स्त्री पुरुष में कोई भेदभाव नहीं बरता जाएगा। सभी को समान अधिकार प्राप्त होंगे। लेकिन 21 साल के बाद भी हम देखते हैं कि वही दूषित विचार देश में फैलाये जा रहे हैं। इसको देखकर हमें बहुत जबर्दस्त धक्का लगा है। पुरी के शंकराचार्य ने द्वितीय विद्वत् हिन्दू धर्म सम्मेलन की अध्यक्षता की थी। पर्यटन मंत्री डा० कर्णसिंह का वहां भाषण हुआ था। उनके भाषण की प्रति मेरे पास है। उन्होंने बहुत ही अच्छी बात वहां कही थी। उन्होंने कहा था :

हमारे समाज में ऊंच नीच, छूत-अछूत बहुत हैं, उसको हम जितनी जल्दी हो सके दूर करें। हम जिस नए समाज का निर्माण करना चाहते हैं, जिस नयी मानव जाति का निर्माण करना चाहते हैं, मैं यहां साफ-साफ कह देना चाहता हूँ, हो सकता है किसी को कोई यहां हों, जिनको कि यह बात बुरी लगे, कि जब तक हमारे देश में से छूत अछूत का जहर नहीं निकल जाएगा तब तक यह देश उन्नति नहीं कर सकता। यह हमारे धर्म पर एक कलंक है, हमारे समाज पर भीषण कलंक है।

पुरी के शंकराचार्य को शायद यह बात अच्छी नहीं लगी। मंत्री महोदय ने तो ठीक कहा कि किसी को अच्छी लगे या बुरी लगे लेकिन शंकराचार्य जी को शायद यह अच्छी नहीं लगी, उन्हें बुरी

लगी और इसका विरोध करते हुए उन्होंने कहा कि छ्वाछ्वात धर्म शास्त्रों का एक अंग है, यह धर्म शास्त्रों में लिखा हुआ है। इस प्रश्न को यहां भी उठाया गया था। अगले दिन शंकराचार्य जी ने कहा कि सरकार जो कदम भी चाहे, मेरे खिलाफ उठा सकती है और चाहे तो मुझे फांसी पर भी लटका सकती है। जब इसकी तीव्र प्रतिक्रिया हुई तब उन्होंने कहा कि मेरे कथन को तोड़मरोड़ कर पेश किया गया है। मैंने ऐसा नहीं कहा था। पहले तो वह फांसी पर लटकने के लिए तैयार थे, लेकिन अब मुझे मालूम हुआ है कि वह एक दवाखाना खोल रहे हैं। इस प्रकार की दूषित मनोवृत्ति का जो परिचय देता है, इसका प्रचार करता है, जो देश को कमजोर करता है, उसके खिलाफ कानूनी कार्रवाई क्यों नहीं की जाती है। आप कानूनी कार्रवाई कर सकते हैं। लोग अपनी पुरानी प्रवृत्तियों के अनुसार अपने विचार प्रकट कर देते हैं, लेकिन जब उसकी प्रतिक्रिया होती है, तो उससे मुकर जाते हैं और सारा दोष प्रेस पर मढ़ देते हैं।

मैं एक चीज कहना चाहता हूँ—धर्म के नाम पर यदि हमारी सरकार डरती है तो डरने की कोई आवश्यकता नहीं है। 1929 तक सती प्रथा इस देश में चलती रही, उसको बन्द कराने के लिये राजाराममोहन राय ने कदम उठाया। उन्होंने कहा कि यह मानवता के लिये कलंक है, इसको बन्द करना होगा। उन्होंने अंग्रेजों के जमाने में आवाज उठाई और उसको बन्द कराया। ऐसी बहुत सी बातें हैं जो धर्म के नाम पर, जाति के नाम पर, चल रही हैं, छ्वाछ्वात के नाम को लेकर हम इस देश में राष्ट्रीय एकता कायम नहीं कर सकते, छूत-छात को रखकर राष्ट्रीय एकता के नाम पर हम एक जगह नहीं रह सकते, इसको हर तरह से दूर करना होगा। मैं इस बात को फिर दोहराना चाहता हूँ—हमारी आबादी इस समय 50 करोड़ के लगभग है, लोगों की संख्या के आधार पर इस राष्ट्र का मूल्यांकन नहीं होगा, हम कैसे हैं—इस आधार पर राष्ट्र का मूल्यांकन होगा। जिन लोगों ने धर्म की इस दूषित मनोवृत्ति के खिलाफ आवाज

उठाई है, मैं उनकी सराहना करता हूँ, लेकिन जिन्होंने इस भाषा को बोला है, जो इसके समर्थक है, उनकी घोर निन्दा करता हूँ। इस दूषित मनोवृत्ति से देश का बहुत बड़ा नुकसान हो रहा है, इसी दूषित मनोवृत्ति ने कहा था कि हम छत्रपति शिवाजी महाराज का अभिषेक नहीं करेंगे, इसी दूषित मनोवृत्ति ने बाजीराव पेशवा के बच्चों का नामकरण संस्कार करने से इन्कार किया था और इसी दूषित मनोवृत्ति का विरोध करने के लिये महात्मा फूले ने आवाज उठाई थी। स्वामी दयानन्द सरस्वती ने इन पाखण्डियों का भण्डा फोड़ा था और उन्होंने कहा था कि धर्म से इसका कोई सम्बन्ध नहीं है, देश के अन्दर कोई छूत-छात नहीं रहनी चाहिये। सारे देश को ध्यान में रखकर सरकार के लिये इसमें डरने की कोई बात नहीं है, हमें शीघ्र ऐसे व्यक्तियों के खिलाफ कदम उठाना चाहिये, ताकि देश के अन्दर विश्वास पैदा हो। राम और कृष्ण पर केवल हिन्दू जाति के लोगों का ही अधिकार नहीं है, हमारे अछूत भाइयों का उन पर ज्यादा अधिकार है, यह केवल सवर्ण हिन्दुओं की ही बपीती नहीं है, केवल हिन्दू धर्म का नारा लगा कर अछूतों को नहीं ठुकराया जा सकता।

मुझे एक बात याद आती है—मान न मान, मैं तेरा मेहमान। हम कहते हैं कि हम हिन्दू हैं, लेकिन वह कहते हैं कि हम अछूत हैं। जब हम क्रिश्चियन बन जाते हैं, गुड-मार्निंग कहने लग जाते हैं, धर्म बदल लेते हैं तो हमको नजदीक बैठाया जाता है, इस दूषित मनोवृत्ति को दूर करना होगा, इस देश के अन्दर यह मनोवृत्ति चलने वाली नहीं है। मैं चाहता हूँ कि सरकार इन सारी बातों को ध्यान में रखे। इन्दिरा जी ने कहा है कि हम कदम उठा रहे हैं, लेकिन मुझे पता है कि कोई कदम नहीं उठाया जा रहा है। मैं चाहता हूँ कि ऐसे लोगों के खिलाफ जल्द से जल्द कदम उठाया जाय।

SHRI P. R. THAKUR (Nabadwip): Sir, I thank you for giving me this opportunity to speak on the Demands for Grants under the control of the Department of Social

[Shri P.R. Thakur]  
Welfare. Here is the department which has been made responsible for the welfare of the Scheduled Castes and Scheduled Tribes, but it has miserably failed to discharge that responsibility. I have already given notices of a number of cut motions in disapproval of its policy regarding Scheduled Castes and Scheduled Tribes. In view of the time limit, however, I would restrict myself to only one or two specific points.

My very first point is about the Office of the Commissioner for Scheduled Castes and Scheduled Tribes. In spite of the operation of the Constitution for the last 20 years this Government has totally failed to set up a right kind of the Commissioner's Organisation in accordance with the intention and objective of the Constitution. Provision was made for this 'Administrative Machinery' with the definite purpose of safeguarding the rights of Scheduled Castes and Scheduled Tribes, but this Government was not really interested in such an effective organisation. That is why even the status, powers and functions of the Commissioner have not yet been clearly defined and codified. It has been a deliberate policy of this Government to keep everything vague in this regard, so that there would be ample scope for manipulation, nay, mischief.

The first Commissioner himself raised this issue pointedly and whenever the question came up in Parliament, Government was giving different versions and was shifting grounds every time.

A general excuse has been that everything is provided in the Constitution. But it is a matter of sheer commonsense that the administrative details of the powers and functions of the statutory office of the Commissioner cannot be given in the Constitution. It was just to hoodwink the concerned people that the position was kept fluid under some excuse or the other, and to keep some office as a mere showpiece. The real intention of the Government became crystal clear in the so-called reorganisation of the Commissioner's office in 1967. Immediately after this action, some of us gave a detailed memorandum against the Government policy and measures in this regard. But that did not bring any sanity to this Government. The evil intention of the Government was further confirmed in the appointment of the present Commissioner in

the wake of the 1967 reorganisation. The office of the Commissioner was being gradually converted into a spring board for political and official patronage. It is no use telling the story which is so well-known to everybody now. In appointing the present Commissioner the Government has played a fraud on the Constitution. Here is a person who is a retired Government official like his predecessor, Shri Sengupta. It is significant to know why the Government was not inclined to extend the service of Shri Sengupta beyond the first year of his working. Because of his practical experience in this very Department, Shri Sengupta could disclose many bitter truths in his report and that obviously annoyed the Government. They wanted somebody else who could fit in their design. The present Commissioner Shri Bose was the obvious choice because of his background. He was the man who, while still in Government service, publicly decried in 1964 the Constitution-makers for making the special provisions for Scheduled Castes and Scheduled Tribes. A demand was made in this very House for action against him. But not only no action was taken against him, but this very person who does not believe in the Constitutional provisions for Scheduled Castes and Scheduled Tribes was appointed the Commissioner to look after the welfare of these people according to those Constitutional provisions. Is it not an act of sheer dishonesty and malevolent intention on the part of this Government? We again raised our voice against the appointment of this person and the Minister concerned and the Government were fully aware of our resentment in the matter. The appointment was given for one year in the first instance, and thus there was an opportunity for the Government to rectify the position. But it was either out of sheer vindictiveness or as part of a deliberate design that the Government reappointed him for a term of another two years. A sizeable number of hon. Members of Parliament personally met the Prime Minister and submitted a detailed memorandum containing various points against this Commissioner and asking for his removal from that office. A copy of that Memorandum was laid on the Table of this House on 5th December, 1968. The hon. Minister promised to look into it.

In answer to a subsequent question it was

stated by Government that the matter was further discussed with the Members concerned and their views were communicated to the Commissioner. But now it has been revealed that actually no discussion on the Memorandum was held with the members concerned. Out of 27 signatories to the Memorandum, only two casually referred to the views expressed by the Commissioner at the Srinagar Conference on National Integration during the course of a meeting of the Informal Consultative Committee of this Department, and only a copy of the summary record of that meeting was forwarded to the Commissioner in the normal official course. It is now stated that no further action is called for in the matter. Is it not a sheer trick on the Members of Parliament on a very serious issue affecting the life of nearly one-fourth of the country's population ?

MR. DEPUTY-SPEAKER : The hon. Member may continue his speech when we meet again after lunch.

13 hours.

*The Lok Sabha adjourned for Lunch till Fourteen of the Clock.*

*The Lok Sabha re-assembled after Lunch at five past Fourteen of the Clock*

[SHRI GADILINGANA GOWD *in the Chair.*

DEMANDS FOR GRANTS—*Contd.*

DEPARTMENT OF SOCIAL WELFARE.  
*Contd.*

MR. CHAIRMAN: Shri P. R. Thakur.

SHRI JYOTIRMOY BASU: (Diamond Harbour). \*\*

SHRI SHEO NARAIN (Basti). \*\*

MR. CHAIRMAN: The Speaker has already given a ruling that at 2 o'clock there is no Zero Hour; therefore, I am not going to allow anything.

SHRI JYOTIRMOY BASU: \*\*

MR. CHAIRMAN: Nothing will go on record of what they say. Please do not put me in an embarrassing position. You approach the Speaker. Shri Thakur may commence his speech.

SHRI P. R. THAKUR: Mr. Chairman, I want a specific answer from the concerned Minister as to what he has done to the Memorandum against the present Commissioner. There are specific points in the Memorandum and they must be answered in a direct way. Let the Government deny the facts stated in the Memorandum and justify the reappointment of the present Commissioner. It is no use telling us that the Government is guided by the Constitutional provisions and the Commissioner may have his individual opinion. If the Commissioner is an honourable person, let him be first free from the statutory responsibility of his office and exercise his fundamental right of individual opinion. The Government cannot play a double standard in this regard. They must act and remove the present Commissioner. It is far better to wind up the Commissioner's office than to keep the show of such a functionary with patently anti-constitutional ideas. He is more of a political anthropologist than a social anthropologist.

It is not only a question of appointing a right kind of person to the high office of the Commissioner but also a thorough re-organisation of the set-up of his organisation. Earlier also we made specific suggestions to this effect, but there was no action. It is understood that the latest report of the Committee on Untouchability has also dealt with this question of re-organisation of the office of the Commissioner for Scheduled Castes and Scheduled Tribes. I urge upon the Government to consider this question very carefully and dispassionately and rectify their mistake in the set-up introduced in 1967.

My second point is about the set-up of the Department of Social Welfare itself. The high-handed and hostile attitude of the high officials of this Department towards the Committee on Untouchability is a testimony of the kind of welfare that is being rendered to the Scheduled Castes and Scheduled Tribes through the official set-up of this Department.

[Shri P.R. Thakur]

There has been a lot of startling disclosures about the attitude and activities of the present Director General of Backward Classes. It is understood that this official had a big hand in the downgrading of the office of the Commissioner of Scheduled Castes and Scheduled Tribes through the 1967 re-organisation. It is for the Government to look into the facts in this regard. The recent role of the same official in regard to the work of the Committee on Untouchability has also been highly objectionable and even dangerous.

Some of his other associates in the Department also have been playing a dubious game for quite some time. Seeing these things, we sometimes wonder why and how all such officials have been selected and brought to this Department. Is it for the welfare or otherwise of the Scheduled Castes and Scheduled Tribes? They say, there are now 215 IAS/ICS officers in the country from the Scheduled Castes and Scheduled Tribes. Why could not the Social Welfare Department select even a single officer from amongst them to look after the welfare of their kith and kin? If one suspects something in it, that would be quite justified. Unless and until this Department is purged of the officials like the present Director General and some of his associates, there cannot be any welfare service for the Scheduled Castes and Scheduled Tribes.

I would like the hon. Minister to consider these facts dispassionately and make a thorough reorganisation of this Department if he is really serious about doing something for these people.

There has been a longstanding demand for the creation of a separate and full-fledged Ministry to deal all aspects of the welfare of Scheduled Castes and Scheduled Tribes. But the Government has been evading this vital demand on some excuse or the other. There was no difficulty for this Government to create a separate Ministry or Department to deal with the problems of the refugees. But the difficulty arises only in respect of Scheduled Castes and Scheduled Tribes. Even now the service matters concerning the people are dealt with by the Home Ministry and similarly other matters are being dealt with by different Ministries/Departments. It is high

time that the Government changes its attitude and immediately create a separate Ministry for Scheduled Castes and Scheduled Tribes with a Cabinet Minister for full coordination and concerted action on a war-footing.

Lastly, in regard to the recent statements of Sankaracharya of Puri, Shri Golwalkar and Shri Karpatri about the practice of untouchability, I would only say that it is no use simply condemning such genetically diseased persons. The best course for the Government would be to organise some Pinjrapoles and send all such people there for long-term treatment.

**श्री शिव नारायण (बस्ती) :** माननीय सभापति महोदय, मैं आपको धन्यवाद देता हूँ कि आज इस सोशल वेलफेयर पर बोलने का आपने मुझे समय दिया है। 20 वर्षों में इस सरकार ने बड़ी जिम्मेदारी ओढ़ी है और हमको 18 परसेंट का रिजर्वेशन उत्तर प्रदेश की सरकार ने दिया लेकिन दो या तीन परसेंट से ज्यादा लोग हमारे किसी स्थान में नहीं हैं। मैं आंकड़े लिये नहीं हूँ जो मैं आपके सामने रखूँ लेकिन जो मैं कह रहा हूँ, मैं उम्मीद करता हूँ कि हमारे सोशल वेलफेयर मिनिस्टर इन्क्यूल्डिंग दि ला मिनिस्टर, जो कि हमारे कानून के बड़े पंडित हैं, ध्यान देंगे। मैं तो यह चाहता हूँ कि सरकार जो कहे वह तो दे।

“कहता बहुतो मिले और गहता मिले न कोइ”

यह सरकार जो कहे कम से कम वह फुल-फिल करे। मैं एर्नाकिस्ट की तरह नहीं लड़ता कि मुझे यह नहीं मिला या वह नहीं मिला। जितना कहो, उतना दो। मैं बेशी नहीं मांगता। कमाने वाले हम हैं इस देश में जो दो पैसे का लकड़ी का हल लेकर जाते हैं और सारा चमन यह लूटते हैं।

इस पर शंकराचार्य और कृपात्री जी को देखिये। बाह बाह, हिन्दू समाज का कितना अपमान किया है उन्होंने, हिन्दू धर्म को कितना नीचे ला दिया है। मैं ऋषि दयानन्द को भूल नहीं सकता।

श्री ज्योतिमय बसु : प्रोसीक्यूट कीजिए उनको ।

SHRI SHEO NARAIN : Why are you not prosecuting them in Bengal ? Do it there; you are in Government there.

तो अध्यक्ष महोदय, मैं शंकराचार्य और कृपात्री जी से यह कहना चाहता हूँ कि वे मेरा नुकसान नहीं कर रहे हैं, तुमने अपना नुकसान किया है। आज उनकी डी० एम० के० की जो गवर्नमेंट मद्रास में बनी है, उसका नक्शा वे देखें। मैं मद्रास गया हूँ और सात दिन रहा हूँ। वहाँ पर ब्राह्मण और नान-ब्राह्मण का नारा दिया जाता है। कृपात्री जी और शंकराचार्य इस देश में जहर फैलाना चाहते हैं। कोई अमरिकन डालर पर रहता है और कोई रसन रूबल पर काम करता है। यह भारतीय एकता के नारे के विरुद्ध काम कर रहे हैं। यह देश में विघटन क्रीएट करना चाहते हैं और संगठन को समाप्त करना चाहते हैं। ये कांग्रेस को गालियाँ देते हैं। मैं शंकराचार्य से पूछना चाहता हूँ कि वह ऐसा क्यों करते हैं। मुझे वह दिन याद आता है जबकि दिल्ली की दरे-दीवार को 'गांधी जी' के खून से रंगा गया था 1948 में। वह बीज आज इस देश में बोया जा रहा है। मान्यवर इस सोसाइटी में हमारा चौथा ग्रेड है। We are considered as fourth-class people in this country. मैं इस गवर्नमेंट से कहना चाहता हूँ कि कान खोल कर सुन लें। हमारा लड़का एम० ए० पास आज चौराहे पर घूम रहा है। मैं माननीया इन्दिरा गांधी से दरख्वास्त करना चाहता हूँ कि इलाहाबाद में जाकर जांच करें जहाँ से वे आती हैं और जहाँ उनका आनन्द भवन है। ला मिनिस्टर या, सोशल वेलफेयर मिनिस्टर की बात जाने दें लेकिन इन्दिरा गांधी तो इलाहाबाद की हैं। इलाहाबाद की यूनिवर्सिटी के लड़के आज चौराहे पर बेकार घूमते हैं। हमारा लड़का आई० ए० एस० में कम्पीट करता है और 75 परसेन्ट मास लेक्चर आता है। लेकिन जब वह पब्लिक सर्विस कमीशन के सामने जाता है तो कहते हैं कि यह तो काला-कलूटा है और 25

परसेन्ट मार्क्स दे देते हैं। मेरे कालेज में एक लड़का है जो टोप करता है। प्रैक्टिकल में उसे 25 नम्बर दिये जाते हैं और उस बेचारे का फस्ट क्लास रह गया। This is the attitude of the high class people of this country. I was born in British West Indies. मैं दुनिया देखकर आया हूँ।

दिल जले जब फरियाद करते हैं तो आसमां हिल उठता है

यह कोई हँसने वाली बात नहीं है। मैं कहना चाहता हूँ कि आज सुबह आगरा के मेम्बर ने जो बात कही है वह ठीक है, यह सफेदपोश वाले जो अपने को बड़ा ऊँचा समझते हैं, अध्यक्ष महोदय, कमाता तो मैं हूँ, शिव नारायण, चमार हल जोतता है, कमाते हम हैं और नाज करते हैं ये नेकटाई और व्हाइट कालर वाले चाहे इस पार के हों या उस पार के।

देखो कि क्या हो रहा है। इस देश में क्या स्थिति हो रही है। तो आज मैं इस सरकार को सचेत करना चाहता हूँ कि हम नहीं घबराते। हमारी दास्ता गैर की दास्ता के बराबर है, हमारी जो दास्ता है, उसकी जंजीरें काट दो। हम इस देश के बड़े हमदर्द थे और अध्यक्ष महोदय, हम फोरेन कन्ट्रीज से भाग कर इस मुल्क में आए हैं। हमारा बाप सन् 1942 में हम लोगों को लेकर यहाँ आया जबकि हम बारह बारह और चौदह चौदह साल के बच्चे थे। हम लोग गांधी जी और नेहरू जी के नाम से यहाँ पर आए। गांधी जी और नेहरू जी ने जो किया, वह आज भूल गये। गांधी जी, नेहरू और ऋषि दयानन्द जी ने हरिजनों के उत्थान के लिए नारा उठाया था। इन्दिरा गांधी की सरकार में दिन रात हमारे आदमियों को गोली मारी जाती है, मूँछें उखाड़ी जाती हैं। अगर आप चाहते हैं कि हरिजनों का कल्याण हो, तो ईमानदारी के साथ, नेकनियती के साथ, देखो और जो जमीन है वह इनमें बांट दो। आज क्या है ? जमीन लिखी है राय बहादुर रमेश सिंह के नाम जो कि दिल्ली में रहते

[श्री शिव नारायण]

हैं और खेत हम जोतते हैं। हमें पेट भर खाने को नहीं मिलता।

अध्यक्ष महोदय, बैल का जो गोबर होता है, उसमें से गेहूँ निकालकर बोया जाता है, जो बैल का पाखाना होता है, उसमें से गेहूँ निकालकर आज हमारे गरीब भाई उसको सुखाकर रोटी खाते हैं। आज यह दशा है। यह देश कहां जा रहा है। आज आप हिन्दुस्तान को विघटन कर रहे हैं। 15 स्टेट बनीं 15 जगहों में। आज तेलंगाना में आग लगी हुई है। कल पूर्वी प्रदेश में आग लगने वाली है। इस देश को कहां लिये जा रहे हो।

अध्यक्ष महोदय, मैंने डी० संजीवारेडी से कहा था, जोकि हमारे लीडर हैं और हमारे एक्स प्रेसीडेन्ट हैं। Today there is none who can be called an all-India leader. इसलिए मैं आपसे कहना चाहता हूँ कि आप और यह गवर्नमेंट हरिजनों के साथ मखौल न करे, खेल न करे। हम कहते हैं कि बन्द करो इसको, हम कमा कर अपने लड़कों को पढ़ायेंगे, हमारे नाम पर दूसरों को मत खिलाइए। यह ओपिनन सीक्रेट है, कोई छिपी बात नहीं है। यह जो बड़े-बड़े अफसरान बैठे हैं, यह कान खोलकर सुन लें कि हमारे लड़कों को स्कालरशिप नहीं मिल पाती। जुलाई में मंजूर होती है और नवम्बर, दिसम्बर में मिलती है। यह निजाम सलतनत है, यह हकूमत का नक्शा है, इस गवर्नमेंट को क्या कहूँ।

एक माननीय सबस्य : बदल दीजिए इसको।

श्री शिव नारायण : Coming events cast their shadow before. वह तो बदलेगी, समय बदल रहा है, क्यों आप घबराते हैं। कोई कमिश्नर इनको चमार नहीं मिलता। किसी चमार को बनाते? कमिश्नर साहब को बड़ी सहूलियत मिल गई। यह शिव नारायण का अपमान नहीं है, सारी हरिजन कम्प्यूनिटी का अपमान है। इस प्रोसीडिंग्स में मौजूद है कि जब किसी हरिजन को गवर्नर बनाने की बात

आई, तो मेरे मित्रों ने हमदर्दी दिखाई और मेरा नाम ले दिया। मगर इस सरकार के कान पर जूँ नहीं रेंगी। 19 सितम्बर के अमृत बाजार पत्रिका में यह छपा, अध्यक्ष महोदय, और सारे हिन्दुस्तान में यह बात पहुंची। मैं जब अपनी कान्सटीट्यून्सी में गया तो मेरी कान्सटीट्यून्सी वालों ने बेल्लकम किया कि हमारे आदमी का, हमारे एम० पी० का नाम अखबारों में आया और यहां पर अध्यक्ष महोदय,

“कद्रे गौहर शाह दानद या वि दानद जीहरी”

जो कहो करो। नहीं करना है तो मत करो। मैं कमजोर नहीं हूँ, मैं कमजोर नहीं हूँ। मैं जग जीवनराम जी के जुमले को भूला नहीं हूँ जोकि उन्होंने गोरखपुर में कहा था कि हम घबराते नहीं हैं। गरीब ब्राह्मण, गरीब चमार, गरीब मुसलमान ये सब एक जगह हैं। डिफेंस क्या है। हम पंडित जी हैं, जनेऊ पहन लेते हैं और सिर झुकाते हैं। दूसरे यह भूल जाते हैं कि आज लड़ाई किस बात की है। आज क्लास वार है अमीर और गरीब की। हमारा जो 10 प्वाण्ट का प्रोग्राम का सोशल वेलफेयर का, मैं उसका समर्थन करता हूँ। यह गवर्नमेंट उस पर अमल करे, यह मैं चाहता हूँ। चमार बामन का सवाल उठा दिया जाय। ईमानदारी के साथ हमारे लड़के को जो 75 परसेण्ट नम्बर पाए, उसको ले लें। लेकिन दिल साफ हो तो ले लें। मिस्टर चैयरमेन, मैं ईमानदारी के साथ कहना चाहता हूँ कि मैं इस देश का एक वफादार सिपाही हूँ।

इस देश में चाहे कोई भी हो, कम्प्यूनिस्ट हो या दूसरे, मैं सरकार से कहना चाहता हूँ कि सबको खाना, कपड़ा, मकान, रहने को सबको दो। जो गरीब आज बंगाल में है, उनको दो। उत्तर प्रदेश के लोग वहां रहते हैं, बिहार के लोग वहां रहते हैं। वहां रिक्शा कौन चलाता है, गरीब चलाता है। इसलिए मैं इस गवर्नमेंट से कहना चाहता हूँ कि हमारे लड़कों को, जिनको हमने पढ़ाया-लिखाया है, उनको नौकरी दो।



इंडस्ट्रियल डेवलपमेंट में, आज सबेरे मेरे मित्र ने कहा कि मुर्गी पालन, सुअर पालन, गधा पालन नहीं, हमको भी विजिनस करने दो। हमारा छुआ हुआ पानी नहीं पीते। हम आज दुकानें नहीं खोल सकते हैं। यहां आकर बड़े-बड़े लोग कहते हैं कि अफ्रीका में यह हो रहा है, वहां यह हो रहा है। कांग्रेस वाले ही नहीं बड़े-बड़े जनसंघी भी वही कुकर्म करते हैं। डांगे, और दूसरे जो पंडित थे कम्यूनिस्ट पार्टी में या सोशलिस्ट पार्टी में, वे भी जब हरिजन का सवाल आता है तो मुंह बन्द कर लेते हैं। आज इस हाउस में कितनी गैदरिंग है ?

अध्यक्ष महोदय, मैं इस गवर्नमेंट से कहना चाहता हूँ कि... (व्यवधान)...

**SHRI JYOTIRMOY BASU:** We are always with them. We are treating the tribals and backward classes as our people.

**श्री शिव नारायण :** मैं गवर्नमेंट से कहना चाहता हूँ कि सबको खाना, कपड़ा और रहने को मकान दो। जर्मनी ने अंग्रेजों से कहा था 1919 की लड़ाई में कि खाना, कपड़ा, व रहने को मकान दो। हम चिल्लाते रहेंगे और इंग्लैंड में भारतीय फ़ैक्टरियों में काम करेंगे। 1947 में आपने गलती की थी। उसी समय यह रिजर्वेशन हटा लेना चाहिए था, तभी बालिग मताधिकार सबको दे दिया होता। मैं कहता हूँ कि फिक्शन मत क्रियेट करो। इसलिए मैं यह कहना चाहता हूँ कि यह गवर्नमेंट कान खोलकर सुने कि देश की एक सूत्रता में हिन्दुस्तान का हर नेशनैलिस्ट आज इस हिन्दुस्तान का वफ़ादार सिपाही है। मैं इस हाउस से आज अपील करता हूँ कि सब यूनाइटेड होकर इस मुल्क को बाहरी दुश्मन से बचायें।

इन चन्द शब्दों के साथ यह जो सोशल वेलफेयर की डिमान्ड वह हमको दीजिए और जो गन्दे अफ़सर हमारे हैं उनको सलाम बोलें, यही हमारा आपसे कहना है।

**SHRI MANOHARAN (Madras North):** Mr. Chairman, already encomiums have been showered on the personality of our Minister, Mr. Menon, for his capacity to deal with two Departments in his Ministry. One is Law and another is Social Welfare. I have no doubt about his capacity to deal with the situation when it arises. Let me take this opportunity to express my views about the most important situation that has arisen out of the speech of Puri Shankaracharya. Before me my friend, Shri Sheo Narain, has expressed his strong resentment against the speech made by Puri Shankaracharya. You know the fathers of the Constitution have thought it fit that abolition of untouchability should find a place in the fundamental rights of the citizens.

For the benefit of the House let me read Art. 17:

“Untouchability” is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of “untouchability” shall be an offence punishable in accordance with law.”

The law is very clear and Shankaracharya has expressed the deep-rooted feelings of certain sections of our society which has been here for the past so many years.

You know, Sir, there were times when if the Harijans wanted to recite any *Vedas* or slogans or something of that kind, their tongues were chopped off; if they wanted to recite *Mantras*, the burning-oil was poured into their ears. That was the type of cruelty from which this country suffered for the past so many decades.

But now, altogether new forces have come into play, the awakening society, the progressive and the revolutionary forces which are on the surface of the country today.

Utilising this opportunity, let me tell Puri Shankaracharya and his company that this country will not tolerate such kinds of non-sensical utterances. Personally speaking, as a DMK party people, we know, we had our honoured job of educating the masses of our country against practising untouchability

[Shri Manoharan]  
as much as possible in our lives and to see how people could adjust with the present situation and creating conditions wherein all people belong to one and only caste, that is, humanity or mankind.

The caste hindus, with their tongues in their cheeks, thought that parties like the DMK and the DK were responsible for creating the situation of chaos in the country. But, thanks to our perseverance we have been able to succeed in wiping out untouchability from that part of our country. But now, I am ashamed to see this thing. Here comes a man with his battalion, who thinks that untouchability must stay.

Sir, untouchability is a blot on the social fabric of our country. Yesterday, while broadcasting through the All-India Radio, the Prime Minister has stated about this. Speaking of Social injustices that still exist in India, the Prime Minister said:

"Some recent statements have once again brought to light the prejudices which seem to be deeply rooted in many of our people. There is no doubt in my mind that it is as important and urgent to fight these outmoded, unscientific and utterly false prejudices, as it is to fight vested interests in the economic sphere. For, it is obvious that these attitudes are being encouraged to protect other vested interests which are just as firmly entrenched.

Discrimination and inequality, whether economic or social, rob freedom of meaning and eroded the very base of national unity. From the sacrifices of countless millions had grown the tree of freedom. It is yet to flower fully and to bear fruit".

This is the exact time when Puri Shankaracharya intervened to demolish the whole fabric of society. What action is going to be taken by the Government of India is not our concern. But, I want to suggest one thing to Puri Shankaracharya and his people. Let them not fail to read what is written on the walls very visibly.

Sir, I am now reminded of a poem given to this country by Mohammad Iqbal. He said:

"Go and awaken the poor and dispossess of this Universe;

And shake the walls of the richmen's palaces to their foundations;

Let the frail sparrow hurt it self against the eagle;

Let the fervour of self-confidence warm up the blood of slaves.

The day of the Sovereignty of the masses is approaching fast.

Demolish the old relics wherever you find them."

I want to tell to all these people who are believing in untouchability, caste and all that, to read what is written on the walls.

The people of our country want to create a new society altogether, devoid of caste in our social structure. No individual should be decided, no individual should be judged, on the basis of the colour or the caste of that individual; but each and every individual of this country should be judged by the contents of his character. Unless this is approved by society, I doubt very much whether we could pull on. So, let us all take a vow.

This sort of talk of practising untouchability and creating belief in untouchability is a blot, as I have already stated. We must put a stop to that. I am very happy to note that the House is one with us. The entire Members of Parliament are already condemning Puri Sankaracharya. Despite our mounting attack, Sankaracharya issued a statement the next day which complicated the whole thing. He said: "I believe in untouchability and I believe in Shastras". Thirdly, he has gone to the extent of saying that just as the Vice President cannot perform the functions of the President, the Sudras cannot hope to become Brahmins. So far I thought that Sankaracharya was a fool only in religion. But now I have no hesita-

tion to say that he is equally a fool in politics too because the Vice President can become the President of the country and he can perform the functions of the President. But here he thought it fit to say that Sudras cannot become Brahmins.

Sir, in the name of religion, in the name of caste and in the name of community, we have shed much blood in the past so many years. Hereafter we are not in a position to shed blood in the name of religion, in the name of caste and in the name of community. The old slogans like untouchability, unapproachability and unseeability ought to be wiped out from this country *in toto*, lock, stock and barrel. We must root them out. In case we feel—let me go to that extent—that religion stands in the way or *Shastras* stand in the way or Manu Dharmas stand in the way and that is why untouchability stays, then I have no hesitation in telling this House—let the entire religion go to hell. Mankind and human beings—dignity of mankind and dignity of human beings—must be accepted by all religions. I must interpret like this.

Sir, I do not think that Puri Sankaracharya is delivering goods for the people in this country. What action does Government propose to take against him? Some people said that he must be flogged in the open street. Others said that he must be whipped in the open street. Some others said that he must be put behind bars. I can say one thing as to what will happen to him if Puri Sankaracharya comes to Tamil Nadu. In all humility I will say that at the airport—if he travels by plane—or at the railway junction—if he travels by train—he will be arrested and put behind bars.

It is nothing but sheer nonsense on the part of individuals, especially in the era of science, to speak that untouchability must stay. So Sir, I would request the Hon. Minister, Shri Menon who is capable of dealing with the situation, to take note of this and say what action he could possibly take. Let me advise the Government that this kind of utterances are allowed to go unchecked, it will open the floodgates of revolution all over the country.

The second point to which I want to

draw the attention of the Minister is regarding the Central Social Welfare Board and its conversion into a company. My attention has been drawn by certain employees of the Board to a circular issued on 1st April 1969 saying that Government of India have intimated that the Central Social Welfare Board will function as a company registered under Sec. 25 of the Companies Act., 1956, with effect from 1st April, 1969 and the existing staff of the Board will be brought on to the establishment of Central Social Welfare Board Company with effect from 1st April, 1969 and that the legitimate interests of staff in service matters will be safeguarded by the Board which will be framing its own rules and regulations. Much confusion has already been created as to whether it is to be converted into a statutory board or whether it is to be a company. That has been engaging the attention of the Education Ministry and ultimately they have come to this decision. I only want to ask about the employees. They are afraid as to what will be their position—whether they will be treated as Government employees or as employees of the company. In case they are treated as employees of the company, are they entitled to all the facilities that they have been enjoying as Government employees in the past? The conversion of the Board into a company does not speak anything about it.

I want to draw the attention of the Minister in this regard and I request him to please go into this matter and the misgivings or misunderstandings or apprehensions in the minds of the employees who are associating with the Board must be removed *in toto* completely.

Once again I request him to consider this case. Yesterday I had a talk with him and he was very sympathetic. It seems that the employees also met our Law Minister who has also told them that he would do the needful. The Madras Government have already decided to place the services of these employees of this Ministry with this firm and certain others are already abolishing the Social Welfare Board and unless prompt action is taken, the employees may lose their confidence in the Government and the Government's prime duty is to see that this fear—unfounded or founded—must be removed from the minds of the people.

श्री ज० सं० काहानडोल ( मालेगांव ) : सभापति महोदय, मैं समाज कल्याण विभाग की मांगों का समर्थन करता हूँ साथ ही मैं सरकार का ध्यान आदिवासी जनता की आर्थिक तथा शैक्षणिक समस्याओं की ओर आकृष्ट करना चाहता हूँ ।

आदिवासी बच्चों की शिक्षा के लिए बहुत सी आश्रम शालाएं हैं किन्तु इनको 20 साल पहले जिस हिसाब से अनुदान दिया जाता था उसी हिसाब से आज भी दिया जा रहा है फलस्वरूप यह शालाएं विद्यार्थियों को भरपेट खाना भी नहीं खिला सकतीं न इधर क्रीमों हर साल बढ़ती गईं और उधर इन आश्रम शालाओं को आय का और कोई रास्ता नहीं है अतएव मेरी प्रार्थना है कि सरकार इन शालाओं के अनुदान में त्वरित वृद्धि करे ।

आदिवासी जनता की सेवा में महाराष्ट्र में जो स्वयंसेवी संस्थाएं हैं उनमें स्वर्गीय श्री भाऊसाहेब हिरेजी द्वारा स्थापित महात्मा गांधी विद्या मंदिर प्रमुख है । इस संस्था की कई प्राथमिक तथा माध्यमिक शालाएं हैं तथा एक कामर्स और एक आर्ट्स कालिज भी है । यह यहां बताने की आवश्यकता इसलिए थी कि ऐसी संस्थाओं को सरकार द्वारा खास और अतिरिक्त सहायता देनी जरूरी है ।

महाराष्ट्र शासन की "पालेमोड निर्मूलन योजना" आदिवासियों को नवजीवन प्रदान करने वाली है । इससे उनको साहूकारों के बंधन से मुक्ति होगी । मेरी सिफारिश है कि अन्य राज्यों के प्रशासन भी ऐसा ही करें ।

पुराने जंगल—कंत्राटदारों से छुटकारा पाने के लिए आदिवासी क्षेत्रों में जंगल कामगार सहकारी संस्थाएं शुरू की गईं किन्तु इनका भी कारोबार गैर-आदिवासियों के हाथ में होने के कारण अभी तक आदिवासी बेचारा आर्थिक दृष्टि से पराधीन ही रहा है । अब 15-20 साल हो गये । कई आदिवासी काफ़ी शिक्षित तथा अनुभवी भी हैं । मैं प्रार्थना करता हूँ कि सभी

जंगल कामगार संस्थाओं के पदाधिकारी तथा सदस्य केवल आदिवासी ही रहें इसलिए सहकारिता क़ानून में संशोधन किया जाए ।

आदिवासी क्षेत्र की अन्य विकास-योजनाएँ भी प्रभावी ढंग से नहीं चलाई जा रही हैं । काफ़ी हद तक सुर्घार जरूर हुआ है किन्तु इस समस्या की जड़ है भूमिहीन आदिवासी खेत मजदूर । इसका कोई तारणहार नहीं है । जमीन न होने के कारण इसको कोई भी कर्जा तथा सहाय नहीं मिल सकता । इसलिए मेरा सुझाव है कि आदिवासी क्षेत्रों के लिए निर्धारित राशि अवश्य खर्च की जाये । यदि यह खर्च न हुई तो जिम्मेदार अधिकारियों से जवाब पूछा जाये व भूमिहीन आदिवासियों के उत्थान के लिए खास योजनायें बनाई जाये वल्कि मैं तो चाहता हूँ कि आदिवासी क्षेत्रों के लिए राज्यों के शासन तथा केन्द्रीय सरकार खास अर्थ संकल्प भी बनाएं । यहां एक बात अवश्य विचारणीय है कि गत 20 वर्षों में प्रति आदिवासी व्यक्ति की आमदनी जैसी की तैसी ही रही है, भले ही देश के अन्य नागरिकों की बढ़ी हो ।

महाराष्ट्र राज्य के नासिक, थाना, धुलिया, चांदा तथा भंडारा जिलों के अंतर्गत कच्चा माल काफ़ी मात्रा में उपलब्ध है । मेरा सुझाव है कि इसका सर्वेक्षण किया जाये तथा इन चीजों पर प्रक्रिया करने के कारखाने वगैरह शुरू कर आदिवासी जनता का आर्थिक उत्पादन करने का यत्न किया जाये ।

इस निवेदन के बावजूद एक सत्य जरूर बाकी है कि सरकार आदिवासियों की समस्याओं की ओर पर्याप्त मात्रा में ध्यान नहीं दे रही है । मालूम होता है कि इसी भावना का उद्ग्रेक गुजरात विधान सभा के एक गैर-कांग्रेसी सदस्य के "डांगीसेना" की स्थापना के उद्घोष के रूप में हुआ । उन्होंने एक स्वायत्त आदिवासी राज्य की मांग भी की है । मैं इन सेनाओं तथा इस प्रकार के पर्वतीय राज्य का विरोध करते हुए भी इतना जरूर कहना चाहता हूँ कि सरकार

को इस तरह की मांगों को जन्म देने वाली परिस्थितियाँ ही बदल देनी चाहिये ।

भाषण का अवसर प्रदान करने के लिये मैं सभापति महोदय का आभारी हूँ ।

**SHRI JYOTIRMOY BASU** (Diamond Harbour) : Sir, before I go into details, I would like to say that, since the traditional financiers of the Congress have diverted a part of their funds to Swatantra, etc., they have fallen back on the social welfare racket, apart from the Cooperatives. This has become a channel for infiltration of foreign money, foreign vicious money, and it will prove one day that this foreign money will be poison for us. This money is being used for actions of subversion.

**SHRI VIKRAM CHAND MAHAJAN** (Chamba) : Which foreign money—Chinese or Russian ?

**SHRI JYOTIRMOY BASU** : I will come to that. I am quoting a recent case to show how the money earmarked for the welfare of the people has been diverted for political purposes. When an appeal was made for the North Bengal Relief Fund, a total of Rs. 37 lakhs came forth from the people. What did Mr. Dharm Vira, the Governor of West Bengal, do with that money ? He had transferred that money to his personal benevolent fund and he was the sole operator of that fund. He could give that money to anybody he had chosen to. What did he do with the money ? A sum of Rs. 1 lakh and 30 thousand was given to Shri P. C. Sen the former Congress Chief Minister just before the Elections under the pretext of relief work. Similarly, another amount of Rs. 11,000 was given to Shrimati Renuka Ray, another Congress lady who had been running some sort of a relief organisation. There are a lot of complaints against the Paschim Bengal Samaj Seva Samiti of which the former Law Minister is the Chairman. I would like Mr. Menon to give a categorical reply if he has any information about this organisation in his records. Only the other day, a huge quantity of powder milk, which was marked as unfit for consumption, worth about a crore of rupees was handed over to that organisation. What has happened to that milk ? What has happened to the sale

proceeds of the Milk powder ? We would like to have information from the Minister. In the name of social welfare, a racket is being run.

This Paschim Bengal Samaj Seva Samiti has also lending business. It has lent to *Basumati*, a paper, one lakh of rupees and also to another institution called the Metropolitan Credit Cooperation of which the same gentleman is the Chairman, an amount of Rs. 2 lakhs, *Basumati* has been beating the Congress drum as its mouthpiece more than anybody else. There is another organisation known as the National Publicity Forum which claims to have raised funds to the tune of Rs. 7 lakhs. They wanted to stop the growth of Communism in this country. It is not a registered society. Neither it has any Bank Account. No money has been received through cheques. You can very well understand the position.

There is also a case against the District Congress Committee Secretary, Shri Hanswadhara, in connection with selling of powder milk worth a lakh of rupees. The police case is still pending. I would like to know when this man is going to be put behind the bars. I don't want to talk about Bharat Sewak Samaj here as everybody knows about it and what it has been doing. There are plenty of laws, but very little effect of the laws is felt. In Gujarat, electricity connection has been denied to a person just because he is an Adivasi, just because he is coming from the backward class.

Sir, I will now go to the pronouncements of certain leaders. Much has been said about the Sankaracharya of Puri and I would treat him with the contempt that he deserves. I only want to know from the Government why is it that he has not been prosecuted so far and put behind the bars to safeguard the interests of the people who are already oppressed.

There is another gentleman—my hon. friends to my right may not like this reference to him, but they will forgive me—the RSS boss, Shri Golwalkar, who said in an interview to a Marathi, daily that *chaturvarna*, the caste system, was God's creation based on *poorva karma*, deeds in previous birth. These remarks created a controversy.

[Shri Jyotirmoy Basu]

I ask, why are these people given the freedom to spread such poison? Yet we hear sermons from the Treasury Benches and we are expected to say good things about their budget and their activities.

As regards Harijan friends, I will show what has been done. Giving figures of scheduled caste employees, Shri Elayaperumal said that as against 12.5 per cent reservation, the Scheduled Castes got only 1.19 per cent (Class I posts), 2.1 per cent (Class II posts), 7.4 per cent (Class III) and 10.4 per cent (Class IV). This shows that all the talk about having the full quota of employment to the scheduled castes is bluff; they have been bluffing their way to catch the votes of the people for the last 20 years. In return for the votes, they have given nothing at all.

To keep the channel of finance for the Congress flowing to keep it alive, knowing that certain States will have to be written off the Congress books of account in 1972, they have taken a new step by converting the Social Welfare Board into a limited company. I have never heard of a thing like this. Imagine the judiciary or the customs department being converted into a public limited company. Can you imagine the lengths to which they have gone to preserve the throne for themselves?

What are the facts? This clearly impinges on the States' sphere of activity which the State Governments will not allow. The articles and memorandum of association clearly state that the character of the board will change. The State Boards will be advisory bodies. The executive powers will remain with the branch of the company centrally controlled. The total number of members of the advisory committee will be decided by the company and it may—not must—include nominees of the State Government. The word 'may' leaves it open for the company to exclude nominees of the State Government. The State Government will have its nominee as chairman; 50 per cent of the nomination for the State branch has been taken away. This is what they want to do to maintain the channel through which they could siphon money to keep their organisation alive when they are thrown out before long. So we demand that the Government amend things in consultation with the State

Governments and stop this kind of mischief they have been doing.

The Untouchability (Offences) Act is a dead letter. I would like to have from the Minister a categorical statement giving the figures of the prosecutions they have launched so far against violation of the Act and the number of convictions secured.

The report of Shri Elayaperumal, a member of the Congress Party, a former MP and member of this House, is damning enough for Government have to say what they have done with that report and what has been done to atone for the past failures, mischiefs and misdeeds in this regard.

Then for doing good work for the backward classes, Harijans, tribals and adivasis, whom have they engaged? White-collar Men! Can they not have people from among these communities for doing this work? No, they must have big brothers trying to do good to them!

The Harijans, the Tribals and the Backward Class people are mostly landless peasants.

14.50 hrs.

[MR. DEPUTY SPEAKER *in the Chair.*]

The landlords come from upper strata. Unless there is fair distribution of land among them, unless they are given land to till the land and earn their livelihood, you cannot really do them any good which will be of lasting value. Today the Congress Party is a party of jotedars and it will never have the courage to bring in land reform measures to give the Tribals and the Backward Classes their own land to earn their living. The social welfare work that has been done during the last three years is so magnificent that I want to give you some figures relating to West Bengal. I received these figures yesterday from the Parliament Library. During 1966-67, 2,550 males and 2,159 females committed suicide; that is a total of 4,709. During the next year, 1967-68, 2,770 males and 2,393 females committed suicide which totals upto 5,168. During 1968-69 the respective figures are : 2,915; 2,478; total 5,393.

THE MINISTER OF LAW AND SOCIAL WELFARE (SHRI GOVINDA MENON): Have you got information as to the months of 1967-68 when these suicides took place in Bengal ?

SHRI JYOTIRMOY BASU: I tell you that these suicides were due to social reasons. If I were you, I would rather hang my head in shame, instead of interrupting like this. Unless this Government gives a fair deal to the tribals, Harijans, Adivasis and other Backward Classes and discourages those who are trying to vitiate that atmosphere and also bring in effective land reforms giving them land to till and earn their livelihood, there could be no lasting solution. That is never possible in my opinion by this Government which is run by jotedar Congress.

SHRI SIDDAYYA (Chamarajanagar) : The Commissioner for Scheduled Castes and Scheduled Tribes has been appointed under the Constitution and he has been invested with so many powers and responsibilities. He had regional offices in several parts of the country till 1967. He has been invested with some statutory functions which he has to discharge under our Constitution. He has to collect data, study and evaluate them and make an assessment of the whole thing and thus help both the State and the Central Governments. For that purpose, it was necessary he should be given the field organisation, namely regional offices in various parts of the country. In 1967, the whole organisation was reorganised and all the 17 regional offices had been abolished. The Department of Social Welfare had a Director of Backward Classes. He was elevated to the post of Director-General and the Deputy Directors and others were brought under him.

This is a very important thing, because the Commissioner is the champion of the rights and safeguards provided in the Constitution for the Scheduled Castes and Scheduled Tribes. There seems to be a concerted attempt on the part of the Government to undermine these safeguards by taking away these regional offices under him. He was given the status of a head of department. Now, today, he has got only one office at Delhi and he is reduced to the position of a head clerk of an office. If

this is the position, you can understand how serious this Government is to safeguard the interests of the Scheduled Castes and Scheduled Tribes.

Next coming to the Commissioner, I need not repeat what my friend Shri Thakur has already said. Here also there seems to be an attempt to bring a person who will perhaps be in support of the Government. Since 1950, the Commissioner for Scheduled Castes and Scheduled Tribes held an important status. He could criticise the Governments, both at the Centre and the States, and I think nobody in this House—I have been here for the last 12 years—had at any time criticised the Commissioner for his opinions. But this time, they have brought in a Commissioner who is a retired officer. Even before he was appointed, my friend Shri Basumatari, who is the Chairman of the Parliamentary Committee, raised a point and said, here is a person who is a retired officer and who has criticised the provisions of the Constitution made for the Scheduled Castes and Scheduled Tribes. He raised an objection here, but the Minister at that time did not answer it, because he had perhaps no facts before him. Such a person has been appointed as Commissioner, and the moment we came to know that, we approached the Government and told them that this is not proper for them to do. But in spite of that, they appointed him. But what happened afterwards ?

Last year, he submitted a paper to the National Integration Council, for the conference held at Srinagar. At that conference, and in that note, he has given out his mind. Perhaps I will not be able to quote him in full; but if I don't do that I may not be able to do justice to the subject. The Commissioner for Scheduled Castes and Scheduled Tribes must naturally feel happy if the people become politically conscious and culturally conscious. But this Commissioner says :

“At the moment there is a rising political and cultural consciousness among them which is the result of the provisions laid down in our Constitution. They have begun to feel more deeply than ever before that they are less

[Shri Siddayya] educated, less economically advanced, and in several instances, also less regarded with equality by some other sections of the population."

He says that this state of affairs has to be corrected. He is irritated by the advance of these people, and he suggested three remedies. Which are those remedies? Educational, economic and administrative. In the field of education,—I am quoting him again :

"In our educational policy, with reference to the latter,"—that is, Scheduled Castes and Scheduled Tribes—"there has been a growing tendency to promote higher education, that is, at the college and some professional levels."

He says all this education should be limited only to one or two per cent of the population, and then he goes on to say, why should these people ask for higher education? He says :

"It has been the experience of the writer that the demand for education among the Scheduled Castes and Scheduled Tribes is generally of a kind which will prepare them mainly for securing bureaucratic jobs. This has been the result of an official rule that a certain percentage is reserved for each of them by the Government (12½% in the case of the Scheduled Castes and 5% in the case of the Scheduled Tribes in new recruitments to official posts)."

This is the very thing that has been safeguarded under the Constitution, in article 335. He opposes this. We submitted a memorandum—several MPs of this House—referring to this matter, to the Prime Minister, but no action has been taken for the last nine months.

AN HON. MEMBER : He must be replaced.

AN HON. MEMBER : Dismissed; not replaced.

SHRI SIDDAYYA : There is another point. I want to prove this. Here is a

gentleman who has no belief in the provisions of the Constitution.

He must work within the framework of the Constitution and safeguard the interests of the scheduled castes and tribes. But he contradicts the whole provisions when says :

"One of the complaints of leaders representing the scheduled communities has been that candidates belonging to these communities are not selected because the composition of the selection boards itself is not right.

15 hours.

They want representation of the scheduled castes on the selection boards. As a matter of fact, the Government has accepted the policy and they are giving representation to these communities on selection boards, but he is opposed to it. He says :

"We have indeed to build up a civil service and an administrative apparatus which is fair, firm and completely non-communal. And it should not matter even if all members of a particular branch of civil service happen to belong by accident to one single community"

He only wants that it should be non-communal and he does not care whether scheduled castes and tribes are represented or not. He says :

"If the scheduled castes and scheduled tribes are becoming insistent today about the rights which have come to all through our Constitution, and if they suffer from a feeling of neglect, injustice or frustration when justice is not meted out to them fast enough"—

He does not want that Government should take steps at once, but he says :

"good social workers must be sent all over the country to teach them what their rights are, how to use constitutional remedies and the legal apparatus and lastly how to employ non-violent technique when violence is likely to break out through impatience."



This is the type of man who is being continued in this post. If the Government is not prepared to dispense with his services, if an agitation is necessary to make the Government do it, we are prepared to start such an agitation.

The Department of Social Welfare has completely neglected the welfare of Scheduled castes and tribes. There are very well-educated Scheduled castes and scheduled Tribes IAS officers working in other departments, but there is not a single officer belonging to scheduled Castes/Tribes in this department, particularly in Delhi, which is in the key position. Posts are created just to benefit Individual officers. One officer who could not be accommodated in any other department found a place in this Department of Social Welfare. A new post—Special Commissioner for Social Welfare—was created for him. The moment he managed to go to some other department, the post was abolished. This department has thus become the refuge of unwanted officers.

I have nothing to say against Mr Govinda Menon who is a very able man and sympathetic to scheduled castes and tribes. But so far as Shrimati Phulrenu Guha is concerned, many questions relating to scheduled castes and tribes are answered by her. Mostly the answers are vague, evasive, not to the point and sometimes portions of questions are left out completely unanswered. For instance, Unstarred Question No. 7746 dated 3-8-67 tabled by Mr. Ram Charan consisted of 5 parts. Only 4 parts were answered and the fifth—the crucial—part was left unanswered. It can be verified from the records.

Government is spending a lot of money for the removal of untouchability, but it is not realised that untouchability is only an offshoot of the caste system of Hindu society. Unless the caste system is abolished I am sure untouchability can never be abolished from this country. But what has been done to abolish caste system? Even though they have delivered so many speeches to the effect that caste system should be removed, nothing has been done in this regard.

We have passed an Industrial Policy Resolution with a view to develop the country

industrially. Similarly, we have passed a Scientific Policy Resolution to make scientific advancement in the country. In the same way, it is absolutely necessary that there should be a Social policy Resolution in which they must chalk out programmes as to how to tackle this problem of castes. Unless they do it, any amount of money spent on the removal of untouchability will be a waste. If the Government feel that they cannot deal with this problem, let them leave it to the public and social welfare organisations.

So long as the caste system continues in the country, we cannot build up democracy. I am amazed when some members say that democracy has come to stay in this country. I am firmly of the opinion that as long as the caste system continues in this country, democracy cannot be built up. Many of the evils which we are witnessing in this country are, directly or indirectly due to castes.

Many hon. Members have given their own comments about the statement of Sankaracharya wherein he has said that untouchability is one of the basic tenets of Hinduism and no law can prevent a Hindu from practising it. It is a challenge not only to our Constitution but to our entire country. The least that the government could have done was to prosecute him.

SHRI AMRIT NAHATA (Barmer) : Sir, on a point of order. What have we got to do with mad men? Mad men like Sankaracharya and Golwalkar should be sent to the lunatic asylum straightway. They are mad people.....

श्री हुकम चन्द कछवाय (उज्जैन) :  
उपाध्यक्ष महोदय, इनको रोकिये, ऐसा लगता है कि ये पागल हो गये हैं... (व्यवधान)...

श्री भोम प्रकाश त्यागी (मुरादाबाद) :  
हम इसको बिलकुल वरदास्त नहीं करेंगे, इनसे क्षमा मंगवाइये... (व्यवधान)...

श्री हुकम चन्द कछवाय : क्या वह इस तरह से पागल कह सकते हैं... (व्यवधान) ...  
हम इस तरह से नहीं चलने देंगे... (व्यवधान)...

MR. DEPUTY-SPEAKER : Will you all resume your seats ?

SHRI JOYTIRMOY BASU : Golwalkar is doing nothing except emitting communal poison.....(Interruptions)

श्री ओम प्रकाश त्यागी : उपाध्यक्ष महोदय, मैं ज्योतिर्मय बाबू और उनको कहना चाहता हूँ...

श्री ज्योतिर्मय बाबू : हमारे लिये कुछ कहने की जरूरत नहीं है...

श्री ओम प्रकाश त्यागी : ज्योतिर्मय बाबू तुम्हारे जैसे \*\* के लिये क्या कहूंगा..... (व्यवधान)...

SHRI JYOTIRMOY BASU : He is creating communal riots in this country perpetually and the Congress Government has been tolerating it.

श्री हुकम चन्द कछवाय : \*\* (व्यवधान) बिलकुल सही बात है ... (व्यवधान) ...

SHRI J. M. BISWAS (Bankaura) : Sir the hon. Member has used a term about Shri Jyotirmoy Basu which should not have been used.

SHRI JYOTIRMOY BASU : Sir, on a point of order. I have been accused.....

MR. DEPUTY-SPEAKER : Order, order. I am not prepared to hear any of you unless all of you resume your seats.

SHRI J. M. BISWAS : He must withdraw it. He has called him \*\*.

SHRI UMANATH (Pudukkottai) : Irrespective of whatever exchanges take place, one may have one's own view but Shri Kachwai has called Shri Jyotirmoy Basu \*\*. That is on record. He must withdraw it; there is no question of an expunction. If he does not withdraw it, I will definitely raise a privilege motion. He must withdraw it.

श्री हुकम चन्द कछवाय : उपाध्यक्ष महोदय, आप पहले मेरी बात भी तो सुनें। ... (व्यवधान) ...

MR. DEPUTY-SPEAKER : If one hon. Member calls another hon. Member like that how could it go on record.

श्री हुकम चन्द कछवाय : आप मेरी सुनें भी तो। मैं कैसे विदड़ा करूँ ? मेरा कहना यह है कि नाहाटा जी ने जो शब्द उच्चारण किये हैं शंकराचार्य जी के बारे में ... (व्यवधान) ...

MR. DEPUTY-SPEAKER : So far as that is concerned, let him withdraw it.

श्री ओम प्रकाश त्यागी : उपाध्यक्ष महोदय, आप इनसे तो कह रहे हैं कि शब्द वापिस लें लेकिन वे जो लगातार \*\* बोलते हैं उनसे भी तो कहिये विदड़ा करने के लिए। ... (व्यवधान) ...

MR. DEPUTY-SPEAKER: There is only one way. If such epithets are used against each other, whether one is called the one or the other, they stand expunged.

SHRI UMANATH: I raised the point of order specifically asking him to withdraw it. Now you are ordering their expunction. That is not the point.

MR. DEPUTY-SPEAKER: In the heat of the moment he said something which should not have been said. I was persuading him to withdraw it and he was on the point of withdrawal.

SHRI UMANATH: He has not withdrawn it.

MR. DEPUTY-SPEAKER: I have already said that such epithets should not be used against any Member.

श्री हुकम चन्द कछवाय : आप मेरी बात भी तो सुनिये। मैं बिना अपनी बात कहे कैसे विदड़ा करूँ ?

MR. DEPUTY-SPEAKER : You first withdraw and then argue; otherwise, no argument.

SHRI UMANATH: There is no question of an explanation. If it is unparliamentary, it is unparliamentary. There is no question of explaining an unparliamentary thing. I can understand a word which is not unparliamentary which could be explained. But to call someone \*\* and then explain, nothing doing.

MR. DEPUTY-SPEAKER : What he has said has nothing to do with Shri Jyotirmoy Basu. He has used the word not as a reply, in fact, to him. He should withdraw that.

श्री हुकम चन्द कछवाय : जो शब्द कहे हैं वह भी तो सुनेंगे ?

MR. DEPUTY-SPEAKER: You must withdraw and withdraw it unconditionally.

श्री हुकम चन्द कछवाय : मैं ने यह बात क्यों कही ? ... (व्यवधान) ... वे विदड़ा करेंगे तो मैं भी करूंगा, अगर वे नहीं करेंगे तो मैं भी विदड़ा करने वाला नहीं हूँ। ... (व्यवधान) ... पहले वे वापिस लें, फिर मैं विदड़ा कर लूंगा। ... (व्यवधान) ...

MR. DEPUTY-SPEAKER: That has nothing to do with it. I will listen to Shri Tyagi about what another hon. Member has said. But so far as this word is concerned, you must withdraw it.

SHRI JYOTIRMOY BASU: It was aimed at me.

श्री हुकम चन्द कछवाय : आप मेरी बात भी तो सुनेंगे कि मैं ने क्या कहा है ? मैं ने जो कुछ कहा है वह उनके कहने के बाद में कहा है। पहले वे विदड़ा कर लें तो मैं भी विदड़ा कर लूंगा। ... (व्यवधान) ... जब नाहाटा जी कह रहे थे तो बीच में ये बोले और तब मैं ने भी कहा। ... (व्यवधान) ... जब इन्होंने कहा \*\* तो मैं ने कहा \*\* ... (व्यवधान) . ये

पहले विदड़ा कर लें तो मैं भी विदड़ा कर लूंगा। ... (व्यवधान) ... मैं तो उनका विरोध कर रहा था, बीच में ये इस प्रकार से क्यों बोले ? इन्होंने कहा गोलवाल्कर जी भगड़ा करवाते हैं, \*\* तो मैंने भी कहा ... (व्यवधान) ...

SHRI JYOTIRMOY BASU: I said that Golwalkar is a person propagating communal riots and untouchability.

MR. DEPUTY-SPEAKER: He has unnecessarily sparked off a controversy by using an expression which I have expunged from the records.

SHRI JYOTIRMOY BASU : May I repeat what I said ?

SHRI UMANATH: The main issue was raised from that side and then they were shouting back. What he was saying had nothing to do with the word \*\*. He was making his own political issue. Then, Mr. Kachwai called him as \*\*, \*\* and all those things. That is on record. What he tried to explain was the other point. Let him first withdraw it and then explain it.

MR. DEPUTY SPEAKER: Let him withdraw and then I proceed with the debate. (Interruptions) I think, commonsense is not going to prevail. Whatever expression he has used will not go on record.

SHRI UMANATH: If he is not withdrawing, then I have got a right to move a motion of breach of privilege against him for having called a Member here as \*\* and as \*\*. If you expunge that word, I have nothing on record to bring a breach of privilege motion against him.

MR. DEPUTY SPEAKER: I am not going to reconsider my decision, on this.

SHRI UMANATH: It is not a question of reconsideration at all. You cannot suppress my right. My point is this. The word went on record and, on the basis of the record, I raised a point of order and, on the basis of my point of order, you

\*\* Expunged as ordered by the Chair, vide col...260.

[Shri Umanath]

directed him to withdraw the word. Now, after all these things, you cannot say that the word should be expunged. On the basis of the record, I raise a point of order and, on the basis of my point of order, you direct him to withdraw the word and he refuses—leave it to himself. It is my right to move a breach of privilege motion against him on the basis of the record...

AN HON. MEMBER: The Chair has already given the ruling.

SHRI UMANATH: It is not a question of ruling at all. It is a question of my right as a Member. You cannot suppress my right.

MR. DEPUTY SPEAKER: I know the procedure. When you raised a point of order...

SHRI S. M. BANERJEE: I rise on a point of order.

MR. DEPUTY SPEAKER: Mr. Banerjee, I am replying to his point of order. You know the procedure better. Please resume your seat. Mr. Umanath raised a point of order when he used a certain expression. I requested the hon. Member to withdraw that. He pleaded with me. We have interrupted the proceedings for 10 minutes. I thought, to proceed with the debate, the best course was not to put these expressions on record. So far as my order of not putting these expressions on record goes, it stands. It will not change. There is no point of order on this.

SHRI S. M. BANERJEE: Will you allow us to call them \*\* and \*\* ? I call them \*\* and \*\* . (Interruptions).

MR. DEPUTY SPEAKER: When we owe an allegiance to the Constitution, it is nobody's privilege to call any Member like that. It does not, in any way, add to the dignity of the House. I pleaded with him. It is entirely wrong on his part to say that. It does not add to the culture which he is supposed to represent in this House. It is absolutely wrong.

श्री एस० एम० जोशी (पूना) : उपाध्यक्ष महोदय, आपके द्वारा मुझे एक बात कहनी है। यहाँ पर भगड़ा यह रहा है कि इन्होंने कहा और फिर हमने कहा। मैं आपके जरिए से इनसे प्रार्थना करूँगा कि इन्होंने जो शब्द का इस्तेमाल किया वह गलत था और फिर इन्होंने एक गलती और की कि उसको विदड़ा नहीं कर रहे हैं। ये उसको विदड़ा कर लें। मैं उनसे भी कहूँगा कि वह भी विदड़ा कर लें।

श्री हुकम चन्द कछवाय : पहले वे विदड़ा कर लें फिर मैं भी विदड़ा कर लूँगा। ... (व्यवधान) ... मैं विदड़ा करता हूँ लेकिन वे भी विदड़ा कर लें। ... (व्यवधान) ...

MR. DEPUTY SPEAKER: As Mr. Joshi has suggested, let him withdraw it. Mr. Ram Avtar Shastri may also withdraw it.

श्री रामावतार शास्त्री (पटना) : उपाध्यक्ष महोदय, मैं ने क्या कहा है ? (Interruptions).

SHRI J. M. BISWAS: I have no objection to withdrawing if I have said anything... (Interruption)

MR. DEPUTY-SPEAKER: Whatever words you have used.

SHRI J. M. BISWAS: What actually I have said, I should know.

SHRI SURAJ BHAN (Ambala): He has not got the courage to tell the truth. (व्यवधान)

श्री हुकम चन्द कछवाय : अगर ये विदड़ा नहीं करते, तो मैं भी विदड़ा नहीं करता।

MR. DEPUTY-SPEAKER: There should be no condition for withdrawing. That is not good. Mr. Joshi has already appealed—I would also appeal—that both of them withdraw. What he said, I could not hear.

श्री एस० एम० जोशी : मेरा कहना यह है कि हम आप की तरफ देख रहे थे और पीछे से

दोनों में से किसी ने जरूर कहा है "तुम \*\* हो"।

श्री सुरज भान : शास्त्री जी ने कहा है।  
(व्यवधान)

SHRI J. M. BISWAS: I have no objection to withdrawing anything. I have not said anything like that. Still I withdraw.

MR. DEPUTY-SPEAKER: Mr. Banerjee, you should also withdraw.

SHRI S. M. BANERJEE: I cannot speak unless you sit down.

SHRI UMANATH: He wants to respect the Chair.

SHRI S. M. BANERJEE: In the heat of the moment I told them that they are \*\* etc. But, after investigation, I have found that they are not.

श्री ओम प्रकाश त्यागी : उपाध्याय महोदय, मैं सदन के वायु-मंडल को बिगाड़ना नहीं चाहता, परन्तु मैं यह अवश्य चाहता हूँ कि इस सदन में माननीय सदस्य बाहर के प्रतिष्ठित नेता के बारे में...

श्री शम्भू नाथ (संदपुर) : वे गुरु हैं नेता नहीं।

श्री ओम प्रकाश त्यागी : शंकराचार्यजी के बारे में उन्होंने उनको पागल, लूनेटिक कहते हुए गुरु गोलवालकर जी को उनके साथ जोड़ा, ऐसी बात हमारे सामने आई। मैं समझता हूँ कि यह बिल्कुल उनके, अपनी पार्टी और अपनी सम्म्यता के सर्वदा विपरीत बात है और इसमें यह हों, कोई भी हो, मैं यह कहना चाहता हूँ कि श्री गोलवालकर जी के सम्बन्ध में इस प्रकार की बात को कहना, यह जान बूझकर एक षड-यन्त्र है। अभी श्री ज्योतिर्मय बसु ने गुरुजी के वाक्य को पढ़कर सुनाया, इसलिए मैं मौन रहा। उसमें कोई जन्मगत जातिवाद का प्रश्न नहीं आया, इस बात को सभी मानेंगे, परन्तु जो शब्द उन्होंने लूनेटिक कहे, जब तक वे वापस

नहीं लेंगे तब तक हम सभा चलने नहीं देंगे : सीधी सी बात है, हम चलने नहीं देंगे। आप इससे वे शब्द वापस लिवाइए। जो शब्द उन्होंने कहे वे शब्द वापस लें।

श्री शिव नारायण : आन ए प्वाइन्ट आफ आर्डर। इनको आपने एलाऊ कर दिया, जरा हमारी भी सुनिये।

MR. DEPUTY SPEAKER: Let me dispose of one point of order.

श्री शिव नारायण : वे लोग एक दूसरे को कह रहे हैं और वापस नहीं ले रहे हैं।

MR. DEPUTY SPEAKER: Mr. Siddiah was arguing that Puri Shankaracharya should be prosecuted forthwith and he was within his rights absolutely. Let us remember one thing. However high he may be in a particular religion or in pulpit, whatever it is, if he were to touch the feelings of a section of the society, there is bound to be reaction. Therefore, Shri Siddiah was perfectly within his rights.

श्री रणधीर सिंह (रोहतक) : सारा देश हरिजनों के साथ है।

MR. DEPUTY SPEAKER: Mr. Nahata went a step further. It shows, in this House one point should be remembered that heat is generated whenever a question of certain religious sanctity given to the caste is raised, because there are number of representatives here. As he has argued just now, whatever you say, so long as custom permits, we have no other go, but we have to struggle for it. If he were to say instead of prosecution—of course, as a Member of Parliament he had a legal remedy and he suggested that legal remedy—put him in detention, that would have been a different thing. He need not have drawn Gurujī. Just now nothing was reported so far as Gurujī is concerned. I would like to ask Mr. Nahata with all his feelings about these people who are held in high esteem in certain quarters, not to bring in individuals.

SHRI SHEO NARAIN : They are not individuals. They are leaders.

**श्री ओम प्रकाश त्यागी :** मेरा शंकराचार्य के बारे में प्वाइन्ट नहीं है। आर० एस० एस० के अध्यक्ष, श्री गोलवालकर जी के सम्बन्ध में है। उपाध्यक्ष महोदय इन्होंने श्री शंकराचार्य के लिए ही नहीं, इन्होंने गोलवालकर, आर० एस० एस० के अध्यक्ष के लिए कहा है।

**SHRI AMRIT NAHATA:** The demand for the prosecution of Puri Shankaracharya has been voiced from various quarters in this House. But at present there is no law taking cognisance of incitement to or preaching of untouchability. I have also read in the morning newspapers that the untouchability law may be amended so that such activities may be covered. No sane person today in this country...

**MR. DEPUTY SPEAKER:** That I have explained.

**SHRI AMRIT NAHATA:** As for Guru Golwalkar I am confident that he is a champion of so-called Caste Hinduism which so long as it persists will also lead to the continuance of untouchability. I can produce speeches delivered by Guru Golwalkar in which he has preached caste system. He has supported caste system.

**MR. DEPUTY SPEAKER:** You must remember one thing. When this question was raised, the leader of Jana Sangh made a forthright statement on it and he condemned it. But now a certain section of the group holds him in reverence. Why unnecessarily disturb that? Whatever be his views, they are not before us just now. No reference was made to it by Mr Siddiah. The best thing is to avoid it. I will request you that so far as Guruji is concerned, avoid it. That is enough.

**श्री तुलसीदास जाधव (बारामती) :** उपाध्याय महोदय, मेरी आपसे विनती यह है कि कोई सेक्शन का एक आदमी पूज्य हो और वह कोई बुरी बात समाज में कहे तो उसका नाम पार्लियामेंट में न लिया जाए, तो यह किस आधार पर आप कहते हैं ?

**MR. DEPUTY SPEAKER:** I have not said that. Their views are not before the House just now. Why refer to that ?

**श्री तुलसीदास जाधव :** उपाध्यक्ष महोदय, मेरा कहना यह है कि खुल्लमखुल्ला वे पब्लिक में स्पीच करते हैं। आपको चाहिये तो मैं उनकी स्पीच आपके पास लाकर दे देता हूँ।... (व्यवधान)। तो मेरा कहना यह है कि आप हमारे अधिकार को इस रीति से बांधें नहीं।

**MR DEPUTY SPEAKER:** Mr. Jadav, you may please resume your seat. You have not followed and you have not understood what I have said. I have already said this. No man, however high or mighty he may be, can try to disturb the susceptibilities of certain sections of this House. If he does that, his name is bound to occur here and he is likely to be criticised and he does not enjoy that immunity from criticism. I have already made that very clear. Where is the point now? About Mr Nahata, I asked him only one thing. The name of Guruji was mentioned. There is a Section or group of this House who consider and hold him in utmost reverence. If one were to say caste system is immutable, it is sanctioned by religion and all that, somewhere, in that connection one could have brought in, but just now, at least as far as I am concerned, nothing is before me. Therefore, please exclude that part. Other things may be said.

**श्री रणधीर सिंह :** उपाध्याय महोदय, एक बात मैं भी कहना चाहता हूँ।

**SHRI AMRIT NAHATA :** I bow down to your ruling. But, I must know which party here is connected. Is Mr. Golwalkar a member of any political party represented in this House? Then, Sir, how do I know that a reference to him injures the susceptibilities of any section here? (Interruption)

**श्री रणधीर सिंह :** उपाध्यक्ष महोदय, जहाँ तक शंकराचार्य का सवाल है, देश में 40 करोड़ लोगों के जजबात को उन्होंने ठेस पहुंचाई है। उनके खिलाफ ऐक्शन होना चाहिए। लेकिन जहाँ तक गुरु गोलवालकर का सवाल है, हरिजनों और दूसरी जातियों के आदमियों को मैंने खाना खाते देखा है। आज मैं यह बात साफ कहना चाहता हूँ। मैं खुद गवाह हूँ। मैंने अपने हलके

के हरिजन को उस कैम्प में देखा था, जब मुझे उस कैम्प में ले जाया गया। न तो आर० एस० एस० से मेरी कोई हमदर्दी है, न मैं उनका साथी हूँ, न उनसे घबराने का सवाल है। मैं एक सोशलिस्ट हूँ और रहूँगा। जो बात मैंने देखी वह कहे बिना नहीं रह सकता। गोलवलकर के विरुद्ध जो कहा गया है, वह गलत है। दूसरों के खिलाफ ऐक्शन होना चाहिए। ये मुल्क के खिलाफ हैं और धर्म के खिलाफ हैं। मैं समझता हूँ कि उन पर जो ऐक्शन लिया जा सकता है, उसे लिया जाना चाहिए।

MR. DEPUTY SPEAKER : Whatever views Mr. Golwalkar has expressed, his ideology, RSS ideology, and all that, has nothing to do, it has no reference directly to the caste. Therefore, because he is not a Member of the House..... (Interruption)

SHRI SHEO NARAIN : Are you curtailing or restricting the freedom of speech allowed here ? Are you denying the freedom of speech of Members ?

MR. DEPUTY SPEAKER : I am not doing it. There is no Question of restricting the freedom of speech of Members or of this House. On the contrary, I give full freedom. But, one thing must be remembered, that freedom should be exercised with caution, because we are in a privileged position and a protected position. That is all.

श्री शिव नारायण : आर० एस० एस० के लीडर हैं, गोलवलकर (ब्यबधान) ...।

SHRI AMRIT NAHATA : If I am to exclude the name of Golwalkar on the ground—as you mentioned—that it hurts the susceptibility of a section of this House, then I should know which is that section of the House whose susceptibility is hurt or which is that Party ? Is Golwalkar concerned with any political Party Here ?

श्री ओम प्रकाश त्यागी : जनसंघ, जनसंघ, जनसंघ।

श्री हुकम चन्द कछवाय : हम बैठे हैं आपके सामने।

SHRI AMRIT NAHATA : Is Golwalkar an office-bearer of the Jan Sangh Party ?

श्री जगन्नाथ राव जोशी (भोपाल) : उपाध्यक्ष महोदय, मुझे भी कुछ कहने दीजिए, मेरा प्वायंट आफ़ आर्डर है।

MR. DEPUTY SPEAKER : I am going to permit you..... (Interruptions)

SHRI AMRIT NAHATA : May I quote a quotation of Golwalkar (Interruptions).

MR. DEPUTY SPEAKER : I do not know whether he is officially a member of any Party. I do not know that. But if any reference to him offends the feelings of a section, then please avoid that... (Interruptions).

SHRI SHEO NARAIN : He has a right to quote. Are you killing our right to speak in this House ?

SHRI JAGANNATH RAO JOSHI : On a Point of Order.

MR. DEPUTY SPEAKER : There is a Point of Order.

SHRI JAGANNATH RAO JOSHI : It is not a question of hurting religious susceptibility or any such thing. (Interruptions)

उपाध्यक्ष महोदय, मैं इस दृष्टि से नहीं देख रहा हूँ। यहाँ जानबूझकर किसी व्यक्ति के विचारों का गलत प्रदर्शन हो रहा है। ... (ब्यबधान)। किसी भाषा में किस ढंग से उन्होंने अपने विचार रखे हों, यह दूसरी बात है।

SHRI SHEO NARAIN : You are killing our right in this House.

SHRI JAGANNATH RAO JOHI : उपाध्यक्ष महोदय, मैं बताना चाहता हूँ कि यह हिन्दू सोसायटी है। यह हमारा घर का झगडा है, हमारा घरेलू मामला है। जानबूझकर उसका नाम लाना अच्छी बात नहीं है। You have to accept us as Hindus. It is we people who have to fight with because we are Part and parcel

[Shri Jagannath Rao Joshi]  
of the Hindu society. You are all following  
a path of escapism and you are not Hindus...  
(Interruptions) जानबूझकर उनके विचारों को  
यहाँ लाना गलत बात है। उपाध्यक्ष महोदय,  
यह पार्लियामेंटरी भाषा नहीं है। ... (व्यवधान)।

MR. DEPUTY-SPEAKER : I have ruled  
it out. Mr. Kachwai, will you please resume  
your seat ?

SHRI VASUDEVA NAIR (Peermade) :  
Mr. Deputy-Speaker, Sir, when you said that  
Shri Nahata should not bring in the name of  
Guru Golwalkar, actually some of us were  
worried because, there was a real occasion  
for referring to that name in this very House  
a few days back when some question was  
raised during Question Hour regarding the  
activity of the R. S. S. I put a question to  
the Home Minister whether his attention was  
drawn to the recent statement made by Guru  
Golwalkar in Ernakulam and many other  
places upholding *Chaturvarna* and whether  
his attention was also drawn to the demon-  
stration held by harijans in a place near Nagpur  
when the Home Minister came out saying  
that he knew all about these things and that  
he condemned that statement and said that it  
was unfortunate that Guru Golwalkar was  
going about and making such a statement.

So, the Home Minister himself had to  
come out on the floor of this Parliament  
against that statement made by Guru Golwal-  
kar who may be respected by quite a few  
sections of people in this country. When  
he himself made that statement, you cannot  
expect the Members like Shri Nahata to  
refrain from referring to it.

MR. DEPUTY-SPEAKER : Mr. Nair,  
you have not followed. Please excuse me.  
He has used the word 'lunatic'. The  
objection was raised when he called him  
'lunatic' if I have understood him corre-  
ctly.

श्री रणवीर सिंह : उपाध्यक्ष महोदय, जो  
आदमी छुआछूत का समर्थन करता है और  
उसका प्रचार करता है वह लियुनैटिक है।

MR. DEPUTY-SPEAKER : Mr. Nair,  
the controversy started with this when he  
read the statement of Guru Golwalkar. I

have no objection to his reading that—it is  
bound to come here if a statement is quoted  
here. He has condemned the statement of  
Golwalkar. But when he is called 'lunatic'  
it is not good.

SHRI K. LAKKAPPA (Tumar) : Mr.  
Deputy-Speaker, Sir, I now rise on a point  
of order:

MR. DEPUTY-SPEAKER : Let him first  
conclude.

SHRI AMRIT NAHATA : The hon.  
Member, Shri Joshi wanted me to withdraw  
the reference made to him because that hurts  
the feelings of the people.

MR. DEPUTY-SPEAKER : You please  
refer to that statement.

SHRI AMRIT NAHATA : A question  
was put to Shri Golwalkar and this is what  
he said :

### चातुर्वर्ण ही ईश्वरी योजना

प्रश्न :—पण चातुर्वर्ण ही रूढी आहे की  
धर्म आहे ?

श्री गुरुजी :—तो रूढी नसून तो धर्मच  
आहे. श्रुतीस्मृती ईश्वरनिमित्त आहे व त्यात  
सांगितलेली चातुर्वर्ण व्यवस्था हीही ईश्वर  
निमित्त आहे. किंबहुना तो ईश्वरनिमित्त असल्या-  
मनेच त्याची जरी मोडतोड झाली तरी आम्ही  
काळजी करीत नाही कारण मानवाने मोडतोड  
आज केली तरी जी ईश्वरनिमित्त योजना आहे  
तो पुनः प्रस्थापित होणारच.

SHRI JAGANNATH RAO JOSHI : I  
now rise on a point of order. I think he  
has not understood the Marathi language be-  
cause that term चातुर्वर्ण is a scientific system  
of a social order. It reads 'होणारच' and  
not 'करणारच'.

MR. DEPUTY-SPEAKER : Will you  
please resume your seat ?

SHRI JAGANNATH RAO JOSHI : I  
have not finished what I wanted to say.  
(Interruptions).



MR. DEPUTY-SPEAKER : Guru Golwalkar said in that statement that it was God-ordained.

SHRI JAGANNATH RAO JOSHI : When a question was asked as to what the term 'Chaturvarna' means in a scientific way, he said that. Otherwise, who should bother about it. But this had nothing to do with untouchability.

MR. DEPUTY-SPEAKER : Now, let us put an end to this. Mr. Nahata, if you had read out this interview and argued, I would have had no objection. But, before that, you used the word 'lunatic'. That part was the most offensive to a section of this House. That word you withdraw.

SHRI AMRIT NAHATA : If I have to withdraw that word, it will hurt the susceptibilities of all the citizens of this country; more than the Members belonging to the Scheduled Castes, it will hurt the feelings of other Members.

SHRI JAGANNATH RAO JOSHI : Unless we observe some dignity and decorum in this House, I don't know what will happen. We are also capable of using any such words. The English dictionary is not lacking in that. But, we have to maintain some dignity and decorum. If we allow this, where will we go ?

SHRI J. B. KRIPALANI (Guna) : Sir, a point of order has been raised and you have to give your decision only on that point of order. You have to decide whether it is a point of order or not.

MR. DEPUTY-SPEAKER : Acharyaji, I have already ruled that, if a section of the House feels offended, if the feeling of a section of this House is offended by the use of such a word, that should be withdrawn. I requested Shri Nahata to withdraw the word 'lunatic' which he used. That is my decision. The word 'lunatic' used in connection with the Guruji must be withdrawn. I entirely share your feelings.

SHRI RANDHIR SINGH : Karpatraji and the Sankaracharya of Puri are mad people.

SHRI N. K. SOMANI : Since you have given the ruling, instead of allowing all the hon. Member to enter into arguments, the ruling of the Chair must be made to prevail. You have given the ruling already to the effect that the hon. Member, has to withdraw the expression he has used. You have to clarify this to the House.

श्री हुकम चन्द कछवाय : शंकराचार्य और गुरु गोलवलकर दोनों पागल हैं ऐसा माननीय सदस्य ने कहा था और यह रिमार्क उन्हें विदड्डा करना चाहिए। अगर यह विदड्डा नहीं होगा तो हाउस नहीं चलेगा।

MR. DEPUTY-SPEAKER : We have already wasted 40 minutes on this. Mr. Nahata, are you going to withdraw that word or are you going to challenge my ruling? I have said that any word which gives offence to a section of this House should be avoided. I requested you to withdraw the word 'lunatic' which you used.

SHRI TULSHIDAS JADHAV : Point of Order, Sir.

MR. DEPUTY-SPEAKER : You please resume your seat. I have given the ruling that this word must be withdrawn. I want Mr. Nahata to withdraw this word.

SHRI AMRIT NAHATA : Before I withdraw that word, I must be allowed to explain.

MR. DEPUTY-SPEAKER : No explanation is needed.

No more explanation now.

SOME HON. MEMBERS : No withdrawal (*Interruptions*).

SHRI N. K. SOMANI : He has to withdraw it.

श्री हुकम चन्द कछवाय : एक मिनट कार्रवाई नहीं चलेगी अगर वह विदड्डा नहीं करेंगे।

SHRI P. K. DEO (Kalahandi) : Has he withdrawn it ?

SHRI RANJIT SINGH (Khalilabad) : Words have unnecessarily been used.

Now that you have given your ruling, they have to be withdrawn.

MR. DEPUTY-SPEAKER : If he does not withdraw, I will have to take the next step. There must be some order in the House (*Interruptions*).

SHRI SHEO NARAIN : Please control the House first.

MR. DEPUTY-SPEAKER : You control yourself.

SHRI AMRIT NAHATA : A hundred years ago there was a scientist known as Bruns. He said the earth moves. The Christian inquisitionists asked him to recant. He withdrew it; still the earth moves. I withdrew it.

MR. DEPUTY-SPEAKER : He has withdrawn it.

श्री शम्भू नाथ : On a point of order. मैं एक बात कहना चाहता हूँ। जिसे किसी आधार पर वह उन को गुरुजी कहते हैं, मेरे पास भी आधार है और मैं उनको ल्युनेटिक कहता हूँ।

श्री शिव नारायण : इस हाउस के अन्दर कई दफे प्रधानमंत्री को अपशब्द कहा गया है।

15.53 hrs.

[MR. SPEAKER in the Chair]

MR. SPEAKER : Hon. members will resume their seats.

Shri Shambhu Nath wanted to raise a point of order.

श्री शम्भू नाथ : श्री नहाटा ने...

MR. SPEAKER : That is over now. Do not take it up. We have already wasted more than 30 minutes on this. Let us not raise any point of order. Shri Siddiah will continue his speech.

SHRI TULSHIDAS JADHAV : On a point of order. I want your ruling.

MR. SPEAKER : No point of order now.

श्री तुलसीदास जाधव : अध्यक्ष महोदय, मान लीजिये कि कोई इस देश में ऐसा विचार प्रकट करता है जो देश के लिए घातक हो और उसके विरुद्ध विचार रखने वाला अगर इस सदन में उसके नाम को उद्धृत करे, जिस से किसी सेक्शन को फील होता हो, तो यह कहां तक सही है कि इस कारण को लेकर उसके बोलने पर बन्दिश लगाई जाये ? इस सदन में कई बार प्रधानमंत्री श्रीमती इन्दिरा गांधी के लिये अपमानजनक शब्द कहे गये और मैंने उन पर आब्जेक्शन किया तब आपने कहा कि डिक्शनरी में जो अनपार्लियामेंट्री शब्द हैं उनमें वह नहीं है। अभी आपके पहले यहां पर उपाध्यक्ष महोदय थे। उन्होंने कहा था कि चूंकि सदन के किसी सेक्शन को फील होता है इस लिये शब्द वापिस लिये जायें मैं जानना चाहता हूँ कि उनका यह कहना कहां तक सही है। आप स्पीकर हैं, आप कृपा करके इस बारे में हमारा मार्गदर्शन करें ताकि हम लोगों को बोलने में सहूलियत हो।

MR. SPEAKER : That is closed now. After all the Deputy Speaker has given a ruling. When he is in the Chair, he gives ruling and that is a ruling.

SHRI SONAVANE (Pandharpur) : On a point of order. The point is whether under the Rules of Procedure, a defamatory word or expression such as a lunatic or a mad man is not unparliamentary. It may be used by a particular person who feels very strongly about a particular matter. In that context would it be right for the Chair to bring this word within the ambit of unparliamentary expressions ?

Hereafter anybody who is using the word lunatic will be asked to withdraw it and it will not go on record.

MR. SPEAKER : If everyone of you get up like this on the same point, only

the proceedings will be delayed. He raised the same point; you have also raised it. It is not a question of my giving a ruling. A gentleman who was occupying the Chair had given a ruling. Am I an appellate authority on this matter? The question is not whether it is unparliamentary or not. I am not going into the merits of it. Some body used a certain expression against the Prime Minister two or three days back. The question was not whether it was unparliamentary. I said that it was not proper and fair; it was not a decent language and I got it expunged on that day. My friends there ought to have been angry. When we use strong words, we must be careful. While the Deputy-Speaker was in the Chair he has done the same thing. Let us forget about it now. It is 4.0' clock. Mr. Siddayya may continue his speech afterwards.

16 hrs.

DISCUSSIONS *Re* : DEFENCE MINISTER'S STATEMENT ON FIRING ON GUN AND SHELL FACTORY EMPLOYEES AND HOME MINISTER'S STATEMENT ON STRIKE IN WEST BENGAL

AN HON. MEMBER : On a point of order. When Mr. Kachwai tried...

MR. SPEAKER : I have gone to the next item. It is now 4 o' clock. Before we begin the discussion about West Bengal, may I appeal to all hon. Members on both sides of the House to kindly listen to me.

There is rather a reason for excitement. but I would request the Members to be calm. Let us hear the speeches on both sides, on both the issues. Let us not get excited and begin shouting at each other. After all, Parliament is a forum where you will have to hear what whether you like it or not.

The time is also limited. But the beginners—both of them—will have 20 minutes each. After that, each party will get its due time. One party gets eight minutes; Swatantra, six minutes; Communist (Marxist), four minutes; SSP, four minutes; Unattached 10 minutes. The Congress gets about 37 minutes. This is the time. The Minister also must get some time. The 37 minutes exclude the Ministers time. One or two minutes or even five minutes may be exce-

ded; I can understand that. But if hon. Members go on exceeding the time, that may not be correct, and I do not like to ring the bell. It is not good.

SHRI S. M. BANERJEE (Kanpur) : The Home Minister is not here.

AN HON. MEMBER : He is coming.

MR. SPEAKER : So, do not put me to an embarrassing position of ringing the bell. I am sure senior Members are going to participate in the debate today. Do not put me in an embarrassing position of ringing the bell. We should go ahead While an hon. Member makes a speech or an hon. Minister makes a speech, please do not go on interrupting and shouting. It would not help us to have a decent debate here. Mr Banerjee, you are not speaking, I think.

SHRI S. M. BANERJEE: I just want to make a statement. Unless I move—

MR. SPEAKER: There is no motion or anything here. If you are surrendering your time and your chance of speaking on this—

SHRI S. M. BANERJEE: I have given you in writing also. Since I have already expressed the resentment of the people against the firing at Cossipore and have expressed myself on the rather mischievous statement of the Home Minister, I would request you to give my time to my leader, Shri Dange.

MR. SPEAKER: Yes, Mr. Dange.

SHRI S. A. DANGE (Bombay Central-South): Sir, I do not want to take too much time of the House on this subject. But it is a very serious happening that Home Minister should make a statement on a subject whose importance at that time was not so magnified in the people's minds. So, first, I would request you and the House to consider what the position was.

There is a factory under the Central Government. Certain people are not reinstated in spite of the Home Ministry's directive that the victimised people of the 19th September strike should be reinstated on certain conditions. There was an agitation outside the gate of the factory. A little