

	1	2
Opening Balance	(-)25.06	(+) 1.66*
Closing Balance	(-)40.57	(+) 9.42
Deficit on Revenue Account	(-) 6.11	(-)20.35
Deficit (-)/Surplus (+) on Capital Account	(-) 9.40	(+) 9.27
Overall Deficit	(-)15.51	(-)11.08

14 24 hrs.

MOTIONS RE : REPORTS OF COMMISSIONER FOR SCHEDULED CASTES AND SCHEDULED TRIBES ; AND COMMITTEE ON UNTOUCHABILITY.—Contd

MR. DEPUTY SPEAKER : Shri Oraon.

SHRI TULSIDAS JADHAV : (Bara-matt) : May I request you to give two minutes to Shri Nane Ramachandra Patil ?

MR. DEPUTY-SPEAKER : For what ? You can raise a point of order, if you want, at this stage. We are considering the Report of the Commissioner for Scheduled Castes and Scheduled Tribes. This will set up a very unhealthy precedent.

If you think there is something which is not in order, you can raise a point of order. How can you get up now and make a speech on something else ?

SHRI RANDHIR SINGH (Rohtak) : He will speak in Marathi for two minutes ; please allow him.

MR. DEPUTY-SPEAKER : I am not trying to chuck him out. He can take another opportunity. It is a very wrong thing for the procedure of the House. We are now considering something and I have already called a Member to speak. If he wants to say something on some other matter, he may kindly take an appropriate opportunity.

SHRI R. K. BIRLA (Jhunjhunu) : On a point of order. With all my great regards to you, may I know whether the appropriate time would be after the hon. Member completes his speech.

MR. DEPUTY-SPEAKER : If it is not on the same subject, there will be some other appropriate time.

SHRI KARTIK ORAON (Lohardaga) : In the first place I should like to welcome Shri Hanumanthaiya as Minister of Law and Social Welfare...(Interruptions) If I may say so the Prime Minister deserves to be congratulated on his appointment as Minister. I am saying so because Mr. Hanumanthaiya as Chief Minister of Mysore did something from which we can conclude that he really cares for the Scheduled Castes and Tribes people.

SHRI PILOO MODY : I want to welcome Mr. Jaganatha Rao.

SHRI KARTIK ORAON : I welcome both of them ; but he was already there in the Ministry.

I will tell you that when he was Chief Minister, he wanted to appoint to the judiciary Scheduled Castes and Tribes people. He picked up a young lawyer of five years' standing at the bar and appointed him as a district judge. Now he is a High Court Judge and very soon he will become a Supreme Court Judge. From that point of view we can expect a lot from him and he hope and trust with that his inclusion in the Ministry as a Minister of Social Welfare a new chapter will begin for these people.

In advanced countries the categories of persons who get social welfare care are the young, old, physically and mentally handicapped, juvenile delinquents, blind and infirm, etc. Unfortunately for our country there are other categories of people who cannot look after themselves. They are socially, educationally and economically handicapped ; they are the Scheduled Castes and Scheduled Tribes in our Constitution. No matter who

*The minus opening balance of Rs. 25.06 crores, according to the estimates presented in March, 1970, has turned out to be a credit balance of Rs. 1.66 crores (provisional) due to postponement of some Central Loans and interest charges.

[Shri Kartik Oraon]

the Minister is, it is a sad commentary that after twenty years of Independence and many roaring camps of welfare, in Orissa today a tribe called gond is living naked, without clothes.

So they are not hoping for any solution. They would not accept any clothes; not because they do not want it, but because they know that this is only a temporary measure and not a permanent solution. In Nagaland today, even now people are naked; they are running naked. I may tell you, you may be happy, gentlemen, but then today, there is so much of action and interaction between the Hindus and Muslims and the Scheduled Castes and Scheduled Tribes; this phenomenon action and interaction—is not a healthy sign. I would ask why? Because there is a lack of national approach, a lack of understanding of the problem, a lack of proper sense and sympathy and understanding on the part of our Hindus and Muslims and the other advanced communities.

So far as social welfare is concerned, I may not be wrong if I say that we are living in a make believe world. We want a social change and that social change is a desideratum for the country, and that cannot come unless there is equal opportunity for the people of all sections, irrespective of caste, creed or religion, or whatever you may call it.

Today, what is happening? Believe me to be honest. The more advanced communities are taking the lion's share and the less advanced communities are getting nothing. But nobody bothers. If I am not wrong, the Government is following a policy of "developing the developed and neglecting the neglected".

In America, there is a crime called the white collar crime. What is that crime? That crime is a crime which escapes all sorts of punishment. It is sometimes in a sense of a breach of established criminal law, but the criminals go scot-free, as they are rich and powerful. So, they can bribe the police or even sometimes the judges, or bring political pressure to bear on the authorities to secure their immunity. This is what is happening today in respect of the Scheduled Castes and Scheduled Tribes. We must have a national approach to solve this problem.

So far as the Scheduled Castes and Scheduled Tribes are concerned, there are so many things in the minds of so many people, all of you. If we look to the reservation in the services what is the concept of reservation? There is reservation for Scheduled Castes and Scheduled Tribes. The advertisement says "If no suitable candidates is available, the post will be treated as unreserved" and a blooming person from somewhere will be posted to fill up the job. Does that justify the provision of reservation? They can always prove that no suitable candidate available giving their own reasons. Therefore that type of provision is wrong. That reflects the *mala fide* intention of the authorities; and that sort of provision must be removed if you really want to help the backward people. If you do not want it, let them sink or shrun, but if you really mean to help them, do it.

When we say that 18 per cent is reserved, and if in a particular year they take only five per cent, in the next year it should become 13% plus 18% which is 31%. Then again, if another 10 per cent of posts is filled up, 21% will still remain, and so it becomes 21% plus 18% for the next year. It goes on like that. They will realise what is the amount of work that has to be done.

Again I would like to say this. It has rightly been pointed out by Shrimati Tarkeshwari Sinha yesterday. Take article 355. It says:

"The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State."

They can always say that the appointment is not consistent with the maintenance of efficiency of Administration when it is a question of appointment of a Scheduled Caste or a Scheduled Tribe candidate. I can tell you there are a lot of Scheduled Caste and Scheduled Tribes people who are either not given promotion or are kicked out. Therefore, I would like to suggest to Mr. Rao that the confidential reports of the Scheduled Caste and Scheduled Tribe

ये लोग शहरों में रहने वालों की आलीशान इमारतों को ग्रँब नहीं करना चाहते हैं। ये चाहते हैं कि किसानों की जमीन ले ली जाये। हिन्दुस्तान की आजादी की लड़ाई में किसान और उसका बेटा ही जेल गये हैं, शहर वाले नहीं। (व्यवधान) 1932-33 की मूवमेंट में पटना शहर के किसी आदमी ने भाग नहीं लिया। हम लोग देहात से जाकर पटना में मूवमेंट चलाते थे। (व्यवधान) जब 1933 में हम लोग दिल्ली जेल में आए, तो हमको दिल्ली शहर का एक आदमी भी नजर नहीं आया। ये बाबू लोग लड्डू खाने वाले लोग हैं।

हमारे सामने यह जो "धर्मचक्र प्रवर्तनाय" लिखा हुआ है, उस को ध्यान में रखते हुए संयुक्त सोशलिस्ट पार्टी, प्रजा सोशलिस्ट पार्टी और कम्युनिस्ट पार्टी के ये लोग अपनी सारी जमीन जायदाद को छोड़ दें और संन्यासी हो कर जा कर देहात में काम करें। तब मैं समझूंगा कि वे देशभक्त हैं। लेकिन ये किसानों को मिटाना चाहते हैं और शहर वालों को बचाना चाहते हैं। (व्यवधान)

सैंट्रल गवर्नमेंट को यह अधिकार है कि वह शान्ति और व्यवस्था बनाये रखने के बारे में स्टेट गवर्नमेंट्स को डायरेक्शन दे। आज कहा जाता है कि बंगाल में नक्सलाइट्स क्लास एनिमीज को एनिहिलेट कर रहे हैं। लेकिन ये लोग भी तो क्लास एनिमीज हैं। ये भी तो पंद्रह हजार रुपये पाते हैं। माओ-त्से-तुंग ने कहा है कि क्लास एनिमीज को एनिहिलेट करो, लेकिन वह तभी हो सकता है, जब गवर्नमेंट तुम्हारे हाथ में रहे। इन लोगों की गवर्नमेंट न होने पर भी ये क्लास एनिमीज को एनिहिलेट करना चाहते हैं और यह सरकार उदासीन है। अगर आज बंगाल में मिलिटरी को लगा दिया जाये, तो वहाँ पर शान्ति कायम हो जाये। जब गांधीजी ने अपना मूवमेंट चलाया, तो इन लोगों को हमारा साथ देने की हिम्मत नहीं होती थी।

हमारी सरकार की कमजोरी की वजह से ही बंगाल में लैंड ग्रँब मूवमेंट चल रहा है। अगर सरकार मजबूत हो जाये, तो यह मूवमेंट पाँच दिन भी नहीं चलने वाला है। लेकिन सरकार यह नहीं चाहती है कि लैंड ग्रँब मूवमेंट बन्द हो और देश में अमन-चैन हो। अगर सरकार चाहे, तो लैंड ग्रँब मूवमेंट आज ही बन्द हो जाये।

बिहार में इनका मूवमेंट फेल हो गया है। हमारे चीफ मिनिस्टर ने कहा कि तीन महीने का वक्त दे दिया जाये। लेकिन इन लोगों ने उनको वक्त नहीं दिया। जब वहाँ के किसान डंडा लेकर तैयार हो गये तो इन लोगों का मूवमेंट फेल हो गया, तो सी० पी० आई० वाले कहते हैं कि हम अपने मूवमेंट को सस्पेंड करते हैं। (व्यवधान) कम्युनिस्ट पार्टी बिहार के चीफ मिनिस्टर की साभ्दीदार है। उनको भूमि के सीलिंग सम्बन्धी कानून को एनफोर्स करने के लिए कहना चाहिए। उस कानून को एनफोर्स नहीं किया गया। अब कहते हैं कि हम आपको वक्त देते हैं। अगर इन्होंने पहले ही चीफ मिनिस्टर की बात मान ली होती, तो इतना भगड़ा भी पैदा न होता और इनका मूवमेंट भी फेल न होता। जब अमरीका में लार्ड कार्नवालिस की हार हो गई, तो उसने अमरीकावालों से कहा कि सुलह कर लो। अमरीका वालों ने कहा कि अब तो तुम हार गये हो, हम इंडिपेंडेंट हो गये हैं, अब तुम्हारे साथ सुलह क्यों करें।

स्टेट गवर्नमेंट को सीलिंग एक्ट को एनफोर्स करना चाहिए और लैंड ग्रँब मूवमेंट को बन्द किया जाना चाहिए, क्योंकि इससे पैदावार पर असर पड़ेगा।

अगर सरकार कम्युनिस्टों और पी० एस० पी० वालों पर डिपेंड करेगी, तो देश में अराजकता और कनफ्यूजन पैदा होगा और यह गद्दी भी चली जायेगी। ये लोग सिर्फ सत्ता प्राप्त करने के लिए ही इस प्रकार के आन्दोलन कर रहे हैं। (व्यवधान)

[Shri Kartik Oraon]

village, Rohtak tehsil and district in Haryana. Now these wells are under the control of some five zamindars—Shri Fateh Singh Balya Dhaniram, Shri Moji Bal'dya Jag'am, Shri Badlu Balya Gabad, Shri Chandgi Balya Nanak and Shri Sebu Balya Modi. So, the villagers now say that they are going to dig those wells. How could we criticise that action of the villagers.

Then I will come to Andaman and Nicobar Islands. I do not know whether you want to follow a uniform policy for the whole of India or different policies in different parts. If the Scheduled Castes from any part of India go to Andamans, they are not recognised as Scheduled Castes there. The Elayaperumal Committee Report says that they should be included as Scheduled Castes in Andamans. I do not know what is the reaction of the Government. The Elayaperumal Committee says at page 378 of the report :

"The total population of the Islands is 63,548 according to the 1961 census. No castes are declared as Scheduled Castes there. There are about 200 scavengers in Port Blair. Out of 2,800 families of refugees from East Pakistan we are told in the Islands, 2,300 families were declared as Scheduled Tribes in East Pakistan. All the scavengers are from the mainland, mostly from Andhra Pradesh, Tamilnad, Bihar and U.P. States. They belong to those castes which were declared to be Scheduled Castes in their respective States."

I wish the Government will follow a uniform policy.

Now, what is the definition of an Anglo-Indian? Anglo-Indian means a person whose father or any of the male progenitors is or was of European descent and who is not a native of India. In the case of a Tribe even if one of the parents is an American or European, the progeny will continue to be a tribe. It is this kind of discrimination which upsets us and it creates unhealthy precedents.

There are many cases where the Anglo-Indians are contesting for reserved constituencies and they are not being questioned. Then what do you mean by reservation? If a section of the people are not represented by the right type of representatives, then it

is not a representation at all. From a tribal reserved constituency a non-tribal Christian was elected because he was given a ticket by the erstwhile Jharkhand leader the late Shri Jaipal Singh. An Anglo-Indian of Nagpur named Shri Alexander Henry Bestritch was elected to West Bengal Legislative Assembly from Madarihata Assembly Constituency reserved for Scheduled Tribes. There is confused leadership. That is the sort of leadership.

Then, coming to customary law, the Tribes by definition are endogamous, that is, marrying within the Tribe, and anybody who marries outside the Tribe is supposed to be ex-communicated. But this is not followed. Pandit Jawahar Lal Nehru said "We should help the Tribal people to develop along the lines of their own tradition and genius, learning not to despise their past but building upon it." Are we going to follow this advice for the healthy development of the Tribals?

It is very nice that under the Sixth Schedule the Autonomous Districts of Assam came into existence. It is very good that they have got the maximum autonomy. But I want to ask the Government why Tribes in other parts of India were not given autonomous districts. We must have autonomous districts everywhere. The population of Tribes is 68 lakhs in Madhya Pradesh, 42 lakhs in Bihar, 42 lakhs in Orissa; nowhere else is less than 20 lakhs. These sorts of exceptions must be removed if you really want the Scheduled Tribes to develop.

About the leadership of Tribes, I must say this. Here is Shri G. G. Swell for whom I have got high regards. He fought for the people of that area, which he represents. He took the leadership, got the job done and then left. But what is the leadership in other areas of the other Tribal people? Leaders were just bargaining with this party and that party and sold the Tribes like commercial communities. There is no Tribal leadership in other parts of India. The leaders must honestly and sincerely lead the people. It may be in their interest to be our leader but how should it be ours to be their followers if they do not look to our interests?

Then, here is a booklet, *Christians in*

India. Here you will find that Frank Anthony is there—I am not biased ; I am just saying who are there—the Anglo-Indians are there; Violet Alva is there; A. M. Thomas is there ; Ruthnaswamy is there ; Air Vice-Marshal Pinto is there and then P. Shilu Ao is there who is supposed to be the leader of the Tribes. Why is he not trying to associate himself with the Tribes of the whole of India ? I have got an objection to that. Why are they drifting away from the position of being Tribesmen if they claim the leadership of the Tribes ? If they are Tribesmen, they must help the Tribes and be identified as Tribes. The leaders have not done that. I am sorry to point this out.

Then, I will say about the undemocratic and unsecular use of Government funds: Ours is a secular State and no particular religious group should be given special preference. But this is what the *Christians of India*, by Frederick V. Moore, S. J., says :

"The grant-in-aid system, peculiar to India, is partly responsible for the great number of Catholic schools in a community of 6½ million of Catholics. Under this system the Education Department of each State and the Central Government give grants both for buildings and recurrent expenditure to any denominationally administered school or college, provided it is open to all who seek admission. It is interesting to note that the Government, once it has granted recognition to an aided institution, does not interfere in its internal administration or in the organisational set up.

In the United States of America"—
not a secular State—

"no Government aid is granted to denominational schools. Even in England, Catholics had to struggle to have their right to Government assistance in educational matters recognised."

I am not saying why these people are getting these grants-in-aid but the concern of the Government should be see that each section of the Tribes or Castes is helped in a manner so as to have equal intensity of education in all communities. Because the Muslims or the Sikhs or the Hindus are not able to float a number of schools, they are not in a position to get sizeable grant.

Therefore, this type of distribution of grants, I consider, is highly improper. If I had time, I could go into further details.

As regards grants to missionary schools, this is what happens, I have no bias against them. Every teacher in these missionary schools gets Rs. 120 out of which Rs. 105 is paid by the Government and Rs. 15 is paid by the mission. If they can pay Rs. 105, why can't they pay another Rs. 15 also and take them over ? I am not objecting to their being given that grant. What I am trying to say is that the system should be such that every section of Scheduled Caste and Scheduled Tribe must get its due share in the Government grant.

Then, these missionary schools charge money from tribal students by way of building fund. They also ask Government to reimburse them for loss of f.e. So, they take money from the Government also and they take from tribal students. I think, this sort of a distribution system is rather injurious for the growth of the country because funds are limited and you cannot have so much money for misuse is so many types of schemes.

Again, there are many clergymen and nuns who are given training for the purpose of proselytisation and they are concurrently admitted in colleges as students. They do not get anything from the mission. They get only subsistence allowance. What they do is that they sign in the register for scholarships and the entire money goes to the mission. No public fund can be misappropriated for the purpose or for the furtherance of a particular religion. This hits very hard Article 27 of the Constitution.

I say, those who talk against communalism are more communal-minded. This is one point where we find ourselves at the cross-roads. We should devise some ways and means by which secularism will have a real meaning and purpose. What is the purpose of secularism ? It is to help live in harmony with all persons belonging to different religions. Every religion must have a sense of co-existence and a sense of tolerance of all other religions. But that is not happening. Those who have more means at their disposal try to further the cause of their particular religion. No public fund should be given for furtherance of any particular religion. That is my submission,

[Shri Kartik Oraon]

Coming to social welfare, that is a matter which requires the sympathy of all the advanced classes of people. The rich must look forward to give all help to the poor, the Scheduled Castes and Scheduled Tribes people, and the down-trodden. The poor must look forward with fully to the rich. There must be a sense of co-operation. Without this sense of co-operation, you cannot do social welfare work. A feeling has developed amongst advanced classes of people, Hindu, Muslim and other people, who do not agree saying, "You cannot give scholarships for long." There is a sense of, I should say, disaffection towards the Scheduled Castes and Scheduled Tribes people. When students belonging to Scheduled Castes and Scheduled Tribes go to the clerk to collect their scholarships, he says :

"थे सरकार के दामाद हैं, गृह सरदार के लोग आए हुए हैं।"

I do not blame them. This is the feeling. I ask : Why is it that we have not been able to create the conditions where everybody will have sympathy for the poor and where everybody will feel that he has a duty to care for the less advanced sections of the people? I would say that there should be a backward classes welfare fund. I am told by some of my friends that in Punjab some time back a fund called the Harijan Kalyan Fund had been created and a sum of Rs. 3.86 crores has been collected. And then Rs. 1.14 crores was added from the State. That makes Rs. 5 crores and the Centre was supposed to give another Rs. 5 crores. If an appeal to made to the whole of India that here is a national problem, it will be looked after. I think we can then definitely without any difficulty collect Rs. 150 crores from the whole of India. That also will prove to some extent how far the advanced sections of the community are interested in the welfare of the weaker sections of the people. So we can get another Rs. 150 crores from the Centre. So it will come to Rs. 300 crores for the welfare of the Scheduled Castes and Scheduled Tribes. This is a suggestion to the hon. Minister and if he can do something about it, it will go long way in helping the Scheduled Castes and Scheduled Tribes.

We have got one Bill pending—Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill 1967. It was referred to a Joint Committee. It has submitted its report and introduced in the House. But it is hanging in balance. Should we have to shout in the House to get that Bill brought up for discussion? It is very important that this Bill is brought because there were some castes and tribes who were wrongfully included. Some were wrongfully excluded. We want every caste and tribe to be included in that. In this connection I would like to point out to you certain facts.

MR. DEPUTY-SPEAKER : At 3 p.m. we have to switch on to Private Members' business. Will the hon. Member conclude Now?

SHRI KARTIK ORAON : Here I will say one thing. It has become a fancy for many people to become Scheduled Castes and Scheduled Tribes. I will bring to your knowledge a case where a Scheduled Caste man could not justify his claim as a member of the Scheduled Caste. So finally he was pushed out to the Scheduled Tribe. I want to know whether in the morning one can become a Scheduled Caste and the afternoon he can become a Scheduled Tribe. This sort of approach must be discarded, condemned and criticised.

Now take Arts. 341 and 342. According to the definition in the Constitution a Scheduled Tribe can become a member of the Scheduled Caste but a Scheduled Caste member can never become a member of the Scheduled Tribe. So this must be kept in mind. It is in the definition. In the case of tribes and tribes communities there is no room for Scheduled Castes. There is no such thing like a Scheduled Caste being equal to untouchability plus tribal characteristics and if the untouchability goes out, Scheduled Castes remain Scheduled Tribes. That is not the case. Therefore, such attempts should be stopped. It is a very unhealthy sign.

Finally I would like to say one thing. If I were the Social Welfare Minister, I will cancel all other schemes and concentrate all the funds on education. Education is the greatest weapon that can bring about national integration in the country. I will tell you why.

AN HON. MEMBER : What kind of education you want ?

SHRI KARTIK ORAON : whatever kind of education you can afford. It has been the moving force. It is the educated men who have guided the destiny of the nation. What is true of a nation is also true of a community. Educated men are like bus drivers who can sit higher up and look farther. Unless you give enough opportunities to the Scheduled Castes and Scheduled Tribes in proportion to their population, there cannot be uniform intensity of education.

Finally, I would like to say one thing. A society, as Dr. Rajendra Prasad said, always grows under the inspiration of its own men. That applies here also. If you cannot educate the tribal people, if you cannot educate the Scheduled Castes people, you cannot think of national integration. It is a type of planning which may be called shooting without aim. You should educate them, employ them, and protect their land. You should give them land. Then you should leave them to sink and swim. This is the thing that we have to do.

15.00 hrs.

Another point. If you really want to do justice to the Social Welfare Ministry or for that matter to the Scheduled Castes and Scheduled Tribes you must create a separate Ministry. You should not take it as a part-time job : it is a full-time job. Therefore I would request the Minister to bestow serious consideration to the welfare of these people and that he should put up a proposal for a separate Ministry for the Scheduled Castes and Scheduled Tribes people and if possible, to other Backward Classes. Thank you

MR. DEPUTY-SPEAKER : Before we take up Private Members' Business, a large number of Hon. Member—including Mr. Yadav—have a special request that I may give two minutes to Mr. N. R. Patil. The Hon. Member has been in this House for long ; he has not spoken even once. So, if you agree, without stating any precedent, I will request him to speak.

श्री ना० रा० पाटिल (भीर) : उपाध्यक्ष महोदय, मैं महाराष्ट्र राज्य के मराठवाड़ा विभाग के बीड जिले का प्रतिनिधि हूँ। मराठवाड़ा विभाग एक पिछड़ा हुआ विभाग है। शैक्षणिक दृष्टि से भी यह विभाग अभी तक पर्याप्त प्रगति नहीं कर पाया।

चौथी पंचवर्षीय योजना के अन्तर्गत महाराष्ट्र सरकार ने तीन वैद्यकीय (मेडिकल) कालेज निर्यातने का निर्णय किया है। उनमें से एक मराठवाड़ा विभाग में स्थापन करने का सरकार का विचार है। इसकी स्वीकृति पहले की सरकार दे चुकी है। यह कालेज अम्बाजोगार्ड में खोला जाना चाहिए। यह मांग बीड जिला तथा मराठवाड़ा की जनता ने की की है। मैं भी सरकार से यह कहूंगा कि यह कालेज अम्बाजोगार्ड में खोलना चाहिए।

मराठवाड़ा के विकास के लिए मराठवाड़ा विकास परिषद का प्रायोजन हुआ है। इसमें खानदार, आमदार तथा सरकारी अधिकारियों के साथ-साथ विरोधी पक्ष सभासदों ने भी मेडिकल कालेज की स्थापना अम्बाजोगार्ड में होनी चाहिए, ऐसे ठराव पास किये। लेकिन अभी महाराष्ट्र शासन के कुछ जवाबदार नेताओं ने मेडिकल कालेज की जगह स्कूल की स्थापना करनी चाहिए, इस प्रकार की भूमिका ली है। यह भूमिका मराठवाड़ा जैसे पिछड़े हुए विभाग के लिए अयोग्य है।

अम्बाजोगार्ड मराठवाड़ा के मध्य में बसा हुआ है। यहाँ बड़ा हॉस्पिटल है तथा टी० बी० सैनिटोरियम भी हैं, जिसके लिए मिलिटरी की कुछ टेरकम भी दी हुई हैं। यहाँ हजारों एकड़ जमीन इस काम के लिए उपलब्ध है। इसके अतिरिक्त इस जगह का हवा पानी अच्छा है। इन सब बातों को नजर में रखते हुए मेडिकल कालेज मराठवाड़ा जैसे पिछड़े हुए विभाग के अम्बाजोगार्ड में होना चाहिए

[श्री ना० रा० पाटिल]

श्रीर केन्द्र सरकार को इस कालेज की स्थापना करने में महाराष्ट्र सरकार की मदद करनी चाहिए, ऐसी मैं मांग करता हूँ।

CONSTITUTION (AMENDMENT)
BILL*

(Substitution of article 370)

SHRI HARDAYAL DEVGUN : I beg to move for leave to introduce a Bill further to amend the Constitution of India.

MR. DEPUTY-SPEAKER : The question is :

"That leave be granted to introduce a Bill further to amend the Constitution of India."

The motion was adopted.

SHRI HARDAYAL DEVGUN : I introduce the Bill.

15.5 hrs.

CONSTITUTION (AMENDMENT)
BILL*

(Amendment of article 74 and insertion of new articles 74A, 74B, etc.)

SHRI HARDAYAL DEVGUN (East Delhi) : I beg to move for leave to introduce a Bill further to amend the Constitution of India.

MR. DEPUTY-SPEAKER : The question is :

"That leave be granted to introduce a Bill further to amend the Constitution of India.

The motion was adopted.

SHRI HARDAYAL DEVGUN : I introduce the Bill.

CONSTITUTION (AMENDMENT)
BILL *Contd.*

(Amendment of articles 330 and 332)

MR. DEPUTY-SPEAKER : The House will now take up further consideration of the following motion moved by Shri Suraj Bhan on the 31st July, 1970 :—

"That the Bill further to amend the Constitution of India be taken into consideration."

Shri Molahu Prasad was on his feet on the last occasion. He is to resume his speech today, but the hon. Member is absent.

CONSTITUTION (AMENDMENT)
BILL*

(Insertion of new articles 23A, 23B and 23C)

SHRI HARDAYAL DAVGUN : I beg to move for leave to introduce a Bill further to amend the Constitution of India.

MR. DEPUTY-SPEAKER : The question is :

"That leave be granted to introduce a Bill further to amend the Constitution of India."

The motion was adopted.

SHRI HARDAYAL DEVGUN : I introduce the Bill.

श्री अम्बुल गनी डार (गुडगांव) : उपाध्यक्ष महोदय यहां सिवाय ब्रावू जगजीवन राम जी को और सर्वावेया जी को छोड़कर के जितने भाई बहन है उनका कहना यही है कि : यही कातिल यही शाहिद यही मुसिफ ठहरे । अरबा मेरे करे न खून दावा किस पर ॥ उनका कहना यही है कि मुहनों से महात्मा गांधी जी ने और उनसे भी पहले ऋषि दयानन्द जी ने अपने हिन्दू भाइयों और बहनों की तबज्जह इस तरफ दिखाई कि वह देश जिस देश ने सारे दुनिया को आत्मा और परमात्मा