

[Dr. Katju]

at the same time you go on distrusting them. In your conception they are people who are liable to be tempted, who are liable to fall victims to do this that and the other. You may make as many attacks as you like on Ministers. They are here to take your abuses. You may say they are liable to be tempted by contractors, by engineers, this, that and the other, or they may favour anybody. Very fair game—and we would try to retaliate those abuses. But the poor judges are not here. They are doing their work, hard work, and you start with a praise, but you do not end even with a faint praise, but you end with condemnation. I say this is not a fair attitude.

Mr. Chairman, I should just like to say something—I do not know whether I dealt with it or not—about the Rajasthan judge. Now, I am not divulging any secret here. I do not know his politics, probably he was on the other party. But his name was recommended in the strongest language by the Chief Justice of Rajasthan. I have not seen him: I do not know him personally. But he said that he is a judge of great integrity, great learning, great experience, and enjoyed a high reputation and status at the Rajasthan Bar.

1 p.m.

What is wrong? The Chief Justice of India who knew them all accepted the recommendation. So—you will forgive me—sometimes he says these things without probably full thought but they go very far and go into the countryside.

My hon. friend was insisting that the people have a suspicion. Does it ever strike you that the speeches that you make here engender that suspicion in the public mind? He and Prof. said: there is something wrong; very seriously wrong. He said something is wrong at Gorakhpur. And if I say anything in reply they say: well, here is Dr. Katju; it is his function to praise anybody; but, we here are independent

Members not connected with office, the great critics of the whole of India and we are saying these things and they must be accepted. Are you allaying this suspicion or creating that suspicion?

**Pandit S. C. Mishra** (Monghyr-North East): It is against the Government. Whatever accusations were levelled against the Government, why are you transferring them to our Judges; no body accuses the Judges.

**Dr. Katju:** I am glad. You close the last line of the debate that this Parliament as a whole, irrespective of parties, expresses its greatest respect, admiration, honour and trust for our Judges.

**Mr. Chairman:** The question is:

“That the Bill, as amended, be passed.”

*The motion was adopted.*

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#### LUSHAI HILLS DISTRICT (CHANGE OF NAME) BILL

**The Minister of Home Affairs and States (Dr. Katju):** Mr. Chairman, I beg to move:

“That the Bill to change the name of the Lushai Hills District, as passed by the Council of States, be taken into consideration.”

After a rather full debate, the House will consider it as a soothing syrup because this is a purely formal Bill. It only means this. Out of the six hill districts in Assam, as you, Mr. Chairman, know—they are called hill districts—the people of one district, namely Lushai Hills, have been highly agitating for a change in their name. This district is largely inhabited by tribes who are collectively known as “Mizos”—“Lushi” being only one of those tribes. There has, therefore, been a demand that the district should be re-named ‘Mizo’ District. The demand is being accepted. I move.

**Mr. Chairman:** The motion moved:

"That the Bill to change the name of the Lushai Hills District, as passed by the Council of States, be taken into consideration."

**Shri N. B. Chowdhury** (Ghatal): It is very well known that the tribal people are reputed for their collective life and their community life, and so, when they themselves were agitating about the collective name of the areas, it is only proper that we should accept that suggestion. But there is one doubt in my mind as to why their suggestion about this name being "Mizoram" is not accepted. In their language, the expression "Ram" means territory. So, why do not Government accept the expression? "District" is not some word which is to be found in respect of every other area. We say Muzaffarpur district, Midnapur district and so on. So what is the harm if we accept their suggestion Mizoram District? I think there is no objection to the change of this name.

Along with that I have another thing to say. With regard to the Lushai Hills I would like to know whether the Hill extends beyond the areas inhabited by the Lushai Tribes. If so, why don't we change the name of the Hill also to Mizo Hill? That is all that I have to submit.

**Mr. Chairman:** The question is:

"That the Bill to change the name of the Lushai Hills District, as passed by the Council of States, be taken into consideration."

*The motion was adopted.*

**Mr. Chairman:** There are no amendments.

The question is:

"That clauses 1 to 4, the Enacting Formula and the Long Title stand part of the Bill."

*The motion was adopted.*

*Clauses 1 to 4, the Enacting Formula and the Long Title were added to the Bill.*

**Dr. Katju:** I beg to move.

"That the Bill be passed."

**Mr. Chairman:** Motion moved:

"That the Bill be passed."

**Shri Sadhan Gupta** (Calcutta—South-East): Before the Bill is passed I want to say something about the position in the Tribal territories. I agree with Mr. Chowdhury that the sentiment of the tribal people should be respected as far as the naming of their land is concerned. The term Lushai Hills and all those terms were introduced by the British who had no respect about the sentiments of the tribal people. It is a good thing that we have come forward to respect their sentiments today and to change the name of the territories in accordance with their wishes. I also agree with Mr. Chowdhury that we should completely respect their wishes and, instead of calling it Mizo District and thereby making a hotchpotch of an English and a native name, we might call it Mizoram, or whatever they want it to be called.

There is another point. Apart from the changing of names, let us also see that the other factors which disturb the equanimity of the tribal areas are taken notice of. We know that there are certain missionaries working there. I do not agree with some hon. Members who think there is something very wrong in missionaries as such. We have recognised our State as a secular State, and that necessarily implies that there is freedom of propagation of every religion. There is no harm in that. But what we are concerned about is that in the name of propagation of religion politics is not propagated, disruption is not spread; that in the name of the gospel of Christ the gospel of Eisenhower is not preached. That is the thing we are anxious about. And so with the changing of names I hope this aspect of the thing will be looked into, not from the point of view of persecuting another religion. We need not persecute any religion. I am not

[Shri Sadhan Gupta]

afraid of religious preaching. Let as many religious people as may like it preach their religions. But we must be careful in guarding against this that in the name of religion political disruption is not spread in India, that in the name of religion a backward section of the Indian people, a gullible section of the Indian people, whom our erstwhile rulers had kept backward, whom they had not raised to an intellectual level so that they may be able always to understand what is good and what is bad for them. I am anxious that these people are not led away astray in the name of religion and that the aids we receive from certain quarters may not deter our determination to stop the activities of people who, in the name of religion, are carrying on disruption, preaching political doctrines and seeking to infiltrate influences in our country which are positively harmful to our country.

**Dr. Katju:** My hon. friend has just referred to a different matter altogether, which has nothing to do with this Bill. We are all alive to those contingencies, and as I have said on previous occasions, we wish all our citizens, whether in tribal areas or in plains, the fullest possible liberty in matters of religion, trade, customs and other things; but the unity of India comes foremost. There can be no possibility of disruptionist tendencies being encouraged anywhere. As a matter of fact this Bill is intended to promote the unity and to bring the tribal areas with the rest of India.

**Mr. Chairman:** The question is:

"That the Bill be passed."

*The motion was adopted.*

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#### MESSAGE FROM THE COUNCIL OF STATES

**Secretary:** Sir, I have to report the following message received from the Secretary of the Council of States:—

'In accordance with the provisions of sub-rule (6) of rule 162

of the Rules of Procedure and Conduct of Business in the Council of States, I am directed to return herewith the Appropriation (No. 2) Bill, 1954, which was passed by the House of the People at its sitting held on the 17th April, 1954, and transmitted to the Council of States for its recommendations and to state that the Council has no recommendations to make to the House of the People in regard to the said Bill."

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#### ABSORBED AREAS (LAWS) BILL.

**The Minister of Home Affairs and States (Dr. Katju):** I beg to move:

"That the Bill to extend certain laws to the areas which, prior to the commencement of the Constitution, were administered as excluded or partially excluded areas and which, on such commencement, were absorbed in certain States, as passed by the Council of States be taken into consideration".

This is a very formal matter on the inclusion or absorption of these areas in the neighbouring States. Those very States have extended laws or Acts which have been passed by those States themselves and which they could do by their own executive action. There were other Acts which have been passed by Parliament and which could not be extended by their own authority. So, we have endeavoured in this Bill to have those Acts extended, and the result is that the States are different, but the Act applies to all those States; we have simply to name the Acts which apply to particular States and finish it.

**Mr. Chairman:** Motion moved:

"That the Bill to extend certain laws to the areas which, prior to the commencement of the Constitution, were administered as excluded or partially excluded areas and which, on such commencement, were absorbed