

MR. DEPUTY-SPEAKER: I am sorry I cannot go further on this.

SHRI VASANT SATHE: You are communicating to me.....

MR. DEPUTY-SPEAKER: I have communicated to you the decision of the Speaker in the matter and that is the end of it.

16.30 hrs.

MATTER UNDER RULE 377

REPORTED CLOSURE OF MUKTAPUR JUTE MILLS, SAMASTIPUR, BIHAR

श्री राम सेवक हजारी (रोसड़ा) :
उपाध्यक्ष महोदय, बिहार राज्य के समस्तीपुर जिला अन्तर्गत मुक्तापुर जूट मिल दिनांक 29 जून, 1978 से बन्द कर दिया गया जिसमें चार हजार मजदूर बेकार बैठे हैं।

मिल मालिक का कहना है कि मिल घाटे में चल रहा है, लेकिन वस्तुस्थिति यह है कि रामेश्वर जूट मिल आधुनिक है तथा इस जूट मिल को पाट (जूट) 300 रुपये प्रति टन मिलता है और यह मिल मुनाफे में चल रहा था, लेकिन बंगाल के दो मिलों से रामेश्वर जूट मिल को जोड़ दिया गया है (टेक कर दिया है) और बंगाल के दो मिल जिन को पाट (जूट) अधिक कीमतों पर मिलता है, वहां के जूट कीमतों को मिला कर और अन्य खर्च दिखा कर रामेश्वर जूट मिल को घाटे में चलने का धोखा दिया जा रहा है।

बिहार सरकार के श्रम विभाग के पदाधिकारियों ने भी जांच पड़ताल में इन्हीं खामियों को पाया है।

अतः मैं भारत सरकार के उद्योग मंत्री से विनम्र आग्रह करता हूं कि रामेश्वर जूट मिल, मुक्तापुर को शीघ्रताशीघ्र सरकारी नियन्त्रण में ले कर चलाने की व्यवस्था करें क्योंकि चार हजार मजदूरों के

सामने रोज़ी रोटी की समस्या है। 29 जून, 1978 से इन मजदूरों के सामने भयंकर भुखमरी की समस्या खड़ी हो गई है।

16.32 hrs.

KHADI AND VILLAGE INDUSTRIES COMMISSION (AMENDMENT) BILL—contd.

MR. DEPUTY-SPEAKER: Now we take up Khadi and Village Industries Commission (Amendment) Bill. Shri Nathwani may continue his speech.

SHRI NARENDRA P. NATHWANI (Junagadh): Mr. Deputy-Speaker, while speaking on the Bill during the last session I referred to Gandhiji's views on machine and self-sufficiency and I also quoted from his writings to show that the underlying idea regarding khadi and village industries was to provide employment and that too as a cottage industry. I have also tried to point out that it is wrong to object to the proposed enlarged definition of khadi by calling it sacrilegious or something which amounts to killing the spirit of Gandhiji. Gandhiji's was not a fossilised mind; he always used to change his ideas in the light of experience, gained. But he never compromised where moral principles were involved. I tried to point out that the main idea was to provide employment to rural people and to see that they got something which would ensure them good livelihood. I stressed that Gandhiji was a great realist.

16.33 hrs.

[DR. SUSHILA NAYAR in the Chair]

Objections have been taken that if you introduce man-made fibre you would destroy self-sufficiency; there would be no rural bias in that; you would be depending on big units and so on. Now let us see what the present definition of khadi is; which is the raw material which is being used.

today for khadi. There are three raw materials. One is cotton which grows in fields, it is an agricultural product. Wool is another raw material which grows on the body of the sheep. Third raw material, so far as silk khadi is concerned, is the product of a worm which lives on mulberry tree leaves. There is nothing in common among these three raw materials except in one respect: all these materials are capable of ultimately being handspun, handwoven and yield cloth which can be used for human wear.

Secondly, let us try to look at the picture which exists today. Where do you get cotton today? Not from the field or storage of a farmer. You buy it from the ginning factory, cotton which is ginned. Now what is the position of sliver? It is mill made sliver which you are using.

Secondly when you come to the various processes of bleaching, printing and dyeing, it is if not invariably mostly done in big mill units. This is the position so far as the various stages or processes are concerned. Regarding utilising the raw material, as was pointed out, sometimes we even import Egyptian cotton and we are invariably using for wool, khadi, wool tops imported from Australia, which is worth about Rs. 1 crore.

We have also to bear in mind as to the advantages that would accrue by enlarging the definition as it is proposed to be done. I have got a letter from a devoted earnest khadi worker, who is the vice-president of Khadi and Village Industries Association. This is what he says: "So far as today's position is concerned, it is difficult to sell khadi. Even last year, there was so much accumulation that thirty per cent rebate had to be given." Now by the proposed change, there would be more workers who would be employed; not only that, they would get as much as one and a half times of what they are getting at present. So far as the consumers are concerned, it is pointed out that durability...

PROF. P. G. MAVALANKAR (Gandhinagar): But, why call it khadi?

SHRI NARENDRA P. NATH-WANI: What is wrong? I am trying to point out this. You use the word 'cotton khadi', 'silk khadi', and 'wool khadi'. Don't you call it like that? May I ask you, is it not included in the existing definition of khadi? I have tried to give you the reasons why this can also be called khadi. But if you have to suggest anything, we may consider that.

Apart from these advantages, the consumers would be benefited. There are several advantages. Durability is there. All the processes which would be resorted to for mixing the polyester with cotton are almost the same, any they are the same. I understand that a demonstration is being held in the Parliament House Annexe and anybody who is actually interested in seeing the various processes can go there and witness it.

It is argued that there would be dependence on imports of raw material for polyester khadi. But so far as the production of raw material is concerned, we are assured that the potentialities are so great that it would be possible for us to get this substance locally. The hon. Minister for Chemicals and Fertilizers assures us to this effect.

May I tell you one thing more? I understand that a majority of the field workers, not those who merely use khadi, but a majority of the field workers who are actually working in this field, are in favour of introducing this man-made fibre and mixing it with cotton.

There was one more objection that this might push out cotton, pure cotton, khadi. I do not think that this apprehension was well founded. But even if you think that it is necessary to distinguish cotton khadi from the one that can be mixed with polyester the Select Committee can think about it and can apply its mind and can

[Shri Narendra P. Nathwani]

give it a suitable name, so that there would be no likelihood of any confusion arising. With these words, I support this motion.

SHRI K. A. RAJAN (Trichur): Madam Chairman, most of the controversy in this Bill is over the definition of 'khadi'. In the original Act, the definition was:

"'khadi' means any cloth woven on handloom in India from cotton, silk or woollen yarn handspun in India or from a mixture of any two or all of such yarns."

The deviation from this definition, according to the Bill before the House is.

"'khadi' means any cloth woven on handloom in India from cotton, silk, woollen or man-made fibre yarn handspun in India or from a mixture of any two or all of such yarns."

Most of the objections raised are more sentimental than practical. The Statement of Objects and Reasons says:

"...in the context of the need to cater to the fast varying tastes and trends in the consumer market, a stage has come when induction of man-made fibre in khadi besides the natural fibres has become necessary."

The anxiety expressed by the hon. members is that khadi is superior and has its own characteristics and by this Bill the very idea of khadi is being adulterated. But the purpose of the Bill really is to see that the definition of khadi is suitably amended in the present context considering the overall economic and other aspects of the organisation. I support this Bill because I feel that apart from the sentimental objection raised, we have to view it in the context of the present situation and the overall working of the institution. On that particular point, I fully agree.

I would now like to mention certain other points for the consideration of the minister regarding the working of this institution. There are certain amendments sought to be incorporated about the constitution of the Board, Financial Adviser, etc. I would like to point out that this is a rural-oriented industry. It is confined to a cottage industry which is of a labour-intensive nature. But regarding the working of this body, so many things have come out in the press and through other quarters. Even though the purpose of this body is to see that more rural employment is generated and our cottage industries are protected, it is being reported from those very quarters that the directors of the Board of this body have conducted the whole business in the same way as those connected with monopoly business conduct their business. Apart from that, lakhs and lakhs of workers are attached to this particular sector, because it is a rural-oriented cottage industry. If I am correct, I understand that this particular category of workers who come under the purview of the Khadi and Village Industries Commission are exempted from the Minimum Wages Act. This is a gross injustice which is being done to these workers who are entitled to the same protection of the statute which other workers in the organised sector are getting. I would like to emphasise that the lakhs of workers who are attached to this particular institution are working on a starvation level and they should be given the protection of the Minimum Wages. The discrimination in the application of the statute to these workers should be ended. With these words, I support this Bill.

THE MINISTER OF INDUSTRY
(**SHRI GEORGE FERNANDES**): Madam Chairman, There has been a very long debate on this, which I thought was a very simple affairs. I am grateful to the Members who have expressed themselves so passionately

and vigorously and suggested that through this Bill we are trying perhaps to attack at the very root of the philosophy behind Khadi. I am grateful to them because this gives us an opportunity for us to really go behind the philosophy of khadi. Some Members, of course, were very angry, some were even violent in their criticism, for instance, when it was suggested that through this Bill we were trying to kill the spirit of Gandhiji. There were a few Members who questioned my own credentials to move this Bill. In fact, one or two questioned as to since when I have been a khadi-wearer. I have been a khadi-wearer since 1949, if it may interest those who wanted to know my own credentials, in 1949 when I got into the socialist movement of this country. It is true that I was not a habitual khadi-wearer which now I am. But I don't believe that the approach to this problem should be governed by how a particular person at a certain point of time may have had his own personal approach to this question of khadi. But there was another bit of criticism which was most unwarranted and uncalled for when it was suggested that this Bill has been introduced to help the rich capitalists, mill-owners in this country, particularly those who own the mills that produce man-made fibres. It is true that man-made fibres are produced in mills, not all of them private owned, there is one that is owned by the Government of India.

SHRI JYOTIRMOY BOSU (Diamond Harbour): N.T.C.?

SHRI GEORGE FERNANDES: Not N.T.C., but Polyester, and which in course of time will be the largest single unit of this kind in the country. In any case, the criticism that has come forward, particularly in regard to the philosophy behind khadi, as I said, affords us an opportunity to deal with this question in all its aspects and particularly in its very fundamental aspect. The witness for the critics of this bill was no other than Mahatma Gandhi, and I would like to rely on

no other than Mahatma Gandhi in support of this bill, without at all wanting to hurt the sentiments of anybody. But since Gandhiji was profusely quoted in this House in the course of a very long debate that has taken place on this bill, I hope Members will bear with me if I also quote Gandhiji to justify what we are seeking to do through this bill.

What is the central idea behind khadi? I shall quote Gandhiji verbatim Gandhiji said on 31st July 1924:

"The central idea behind hand-spinning is to put money on the pockets of millions, by finding an easy, uniform cottage industry."

These are Gandhiji's words. I am sure none of us can improve on Gandhiji, at least on this definition. Then he goes on, within less than a month thereafter, i.e. 3 weeks later on 21st August 1924, to elaborate on this point; and I quote:

"What is claimed for spinning is that:

(1) It supplies the readiest occupation to those who have leisure, and are in wait for a few coppers;

(2) It is known to thousands,

(3) It is easily learnt;

(4) it requires practically no outlay of capital;

(5) the wheel can be easily and cheaply made. Most of us do not know that spinning can be made, even with a piece of tile and splinter;

(6) the people have no repugnance to it;

(7) it affords immediate relief in times of famine and scarcity;

(8) it alone can stop the drain on wealth which goes outside India in the purchase of foreign cloth;

[Shri George Fernandes]

(9) it automatically distributes the millions thus saved among the deserving poor;

(10) even the smallest success means so much immediate gain to the people; and

(11) it is the most potent instrument of securing cooperation among the people.

SHRI JYOTIRMOY BOSU: The royalties will go to ICI and 'Cotswal'.

SHRI GEORGE FERNANDES: As long as you have foreign companies in this country, in any sphere of activity, this will happen. They can be Philips with whom the West Bengal Government has recently come to an agreement. It can be ICI. It can be any company. We have several hundreds of these companies which are operating in this country. But that cannot be an argument in this House against this bill. The fact that some company, which is a foreign company, produces polyester fibre, cannot be used for arguing against this bill. The loudspeakers which are carrying our voices are imported and produced by companies, foreign companies that have foreign equity in this country. I don't think, therefore, that we can go on with that kind of... (*Interruptions*).

SHRI JYOTIRMOY BOSU: I said it in the context of his quotation from Gandhiji.

SHRI GEORGE FERNANDES: I am on a limited point.

SHRI JYOTIRMOY BOSU: Why try to blackmail West Bengal Government on the floor of this House?

SHRI GEORGE FERNANDES: Money goes out of our country even when cotton is imported. We import cotton from across the seas from many other countries. Then, when you spin that cotton, you will not take the position that because this is imported cotton, so some money has gone out of the country.

SHRI JYOTIRMOY BOSU: Madam Chairman, I would request you to kindly intervene and see that the Minister is relevant. He has stated that money does not go out of the country and in that context only he has quoted from what Gandhiji has said in wisdom about something which does not allow the money to be taken out of this country in favour of the foreign countries. It is only in that context I have said that production of synthetic fibres would more or less benefit the monopolists, who receive royalty on every ounce of synthetic fibre produced here. That is all I said.

MR. CHAIRMAN: Now will you please take your seat? May I request the hon. Minister to finish his speech. This Bill is going to the Select Committee. All your views can be expressed in the Select Committee.

SHRI JYOTIRMOY BOSU: I am most grateful to you, Madam.

SHRI D. N. TIWARY (Gopalganj): I want to know one thing from the Minister. He has quoted Gandhiji about the financial aspect of the matter. I would request him to quote any single instance where Gandhiji has said that anything which is not hand-spun, but weaved from mill-made fibre is khadi. Our objection is that he is defining khadi in such a way which does not appear to get any support from the writings of Gandhiji. Can he quote any writing of Gandhiji at any place where he has said that even mill-made fibre can be made into khadi by spinning only?

SHRI GEORGE FERNANDES: Not at all; that is the only point I am arguing also, that khadi means hand-spinning and hand-weaving. There is no question of mill-spinning and hand-weaving which can make khadi. That is handloom. If Gandhiji did not discuss polyester fibre, it is for the simple reason that there was no polyester fibre during Gandhiji's days. Polyester fibre is a subsequent invention.

Then, I am afraid, there is a misunderstanding about polyester fibre itself, because there are lots of people who believe that polyester fibre is yarn that is produced in the mills. It is not. We have organised, under the auspices of the Khadi and Village Industries Commission, a demonstration in Parliament House Annexe. I would appeal to the hon. Members to go and look at it. I have got in my hands both cotton and polyester fibre and no one would be able to tell the difference between the two. In fact, this cotton is not very superior cotton.

SHRI VAYALAR RAVI (Chirayinkil): Sir, has the hon. Minister got the permission to produce them in the House?

SHRI GEORGE FERNANDES: I can show you both superior and inferior varieties of cotton fibre and polyester fibre of different varieties and you will find it difficult to distinguish them. Since this point has been raised, it is necessary that the various points that have been brought out in the course of the discussion, particularly the use of Gandhiji's name to justify the opposition to this Bill, all the points have to be dealt with in this House. That is the only reason why this question has come up.

PROF. P. G. MAVALANKAR (Gandhinagar): One can always quote Gandhiji at length, and yet not quote Gandhiji adequately, and justify it. Because, he has written so much, and one can take paragraphs out of context. I am not saying that he is doing it, but that can happen. At this stage of the Bill, if he quoted what Gandhiji wrote in 1924, then I can straightway ask what did Gandhiji write in 1928, 1932 and what did he say in the Bhangi Colony in 1946? Please bring in all those points.

If the Bill is going to the Select Committee, why not all these matters be left to the Select Committee?

17 hrs.

MR. CHAIRMAN: May I suggest to the Minister to be as brief as possible?

SHRI GEORGE FERNANDES: I will be very brief, but I now suddenly discover that the people who were vociferous in quoting Gandhiji while opposing the Bill are now suddenly feeling uncomfortable when he is again quoted. I am prepared to quote Gandhiji from the word "go" to the day of his death, to his last "Hare Ram". I am prepared to quote him on how we should live, who should be the Prime Minister, on everything, whether one should drink or smoke, but we are just now discussing a limited aspect of Gandhiji's philosophy, namely khadi.

Since it was pointed out that by the very introduction of this Bill the spirit of Gandhiji was sought to be destroyed,—some of the words and phrases used were that Gandhiji would turn in his grave—since these are the phrases that were used to attack this Bill, though the Members would bear with me when I try to show that Gandhiji had a philosophy behind khadi, and that philosophy was not sentiment but creation of jobs. Millions were unemployed, jobs had to be created. Therefore, when I quote Gandhiji, the purpose is not merely to use Gandhiji's name, but to bring out the central idea behind this Bill also.

This Bill is concerned with the creation of jobs, the primary purpose behind this Bill is the creation of jobs, and if we have today gone to a point where polyester fibre has got to be introduced in the manufacture of khadi, it is because you have got to relate what you produce to what the people are going to purchase. Producing items which the people are not going to purchase and then keeping the concept of khadi as though it is an idea *per se*, as though it is only a sentiment and has no relation with the

[Shri George Fernandes]

creation of jobs would be doing a disservice both to Gandhiji's memory and to the purpose with which this Bill has been moved in this House.

I will produce only two statistics, both from the records of the last 10 to 12 years. In khadi, employment has been on the decline. There is so much of excitement on how the purity of cotton spinning and cotton weaving must be maintained, must not be touched, must be retained, but in the last 10 or 12 years there has been a steady decline in the employment that khadi has provided, and no one at all has seemed to be bothered about that at that time.

In 1968-69 the full-time employment provided by khadi was 1.32 lakhs. In 1975-76 it was 1.13 lakhs. From 1.32 it came down to 1.13 over a period of eight years while population went up, while the number of unemployed went up.

As far as part-time employment is concerned, it came down from 12.03 lakhs to 7.11 lakhs. This is how khadi or the spinning wheel as a provider of employment was dealt with. And in terms of production it is not a different picture because when employment goes down, invariably production is going to go down. In 1965-66 we had 750 lakhs square metres of cotton khadi cloth produced in India. In 1975-76, in ten years, it came down to 475 lakh square metres. So, reduction in employment both permanent and temporary and a reduction in the total cloth produced from 750 lakhs square metres to 450 lakh square metres—the reduction is almost 30 per cent—this is what we need to reverse. If Khadi is going to provide jobs, then those jobs must be made as attractive as possible and secondly, if you are going to provide cloth by creating additional jobs there, then that cloth must also be acceptable. We have gone into this question. While going into this question it was discovered that one reason why people are not going in for khadi is that habits have changed, the culture of the

younger generation has changed, there is whole new approach to the kind of cloth that one should wear. The idealism, purely in terms of sentiments that khadi is khadi and we must wear it and we are all touched by emotions, is a proposition that does not seem to appeal to people. In fact, one of the points that I have been consistently making is that the children of the people who wear khadi, do not wear khadi. We have not been able to make our children wear khadi.

Mr. Nathwani has rightly said that khadi is cotton khadi. There is woollen cloth which is also called khadi, silk cloth is also called khadi, polyester cloth is also being called khadi. I do not wish to make it a place for exhibition. This is the khadi cloth....

MR. CHAIRMAN: May I read to you the rules? Production of exhibits on the floor of the House is not in order. I did not, in the first instance, object to it. But if you go on repeating, then I have to bring the rules to your notice.

SHRIMATI PARVATHI KRISHNAN (Coimbatore): He made an exhibition of himself in the morning and now he is making an exhibition of this fibre.

SHRI JYOTIRMOY BOSU: Madam, you confiscate this thing.

SHRI GEORGE FERNANDES: I shall be happy if they are confiscated. If the rules do not permit, I will not do so. Therefore, the whole concept, the whole idea behind this is, in fact, to further the philosophy that Gandhi has expounded when he said that the central idea behind khadi, behind hand-spinning, is to see that jobs in their millions are created. If that is accepted, then if today, along with cotton khadi, along with woollen khadi where again we can import—we import raw material; we import Marino' wool, if we have silk khadi where cocoon is destroyed before you get the yarn from it, to produce silk khadi, then even from the oil that is drilled out from our own soil, you produce polyester fibre, which is going to be blended with the cotton fibre, you are able to produce polyester khadi which

can provide jobs to the millions in this country today and which can produce cloth that is going to be acceptable to the millions also, then I would submit with all respect to the critics of this Bill, that they have not understood the scope or concept of khadi.

SHRI VASANT SATHE (Akola): If Gandhiji was alive today, he would have supported your polyester khadi.

SHRI GEORGE FERNANDES: Thank you for that. I would like to quote here Vinoba Bhave:

"If the Government can find other avenues of employment for all those who ask for work, I shall have no hesitation in burning my wooden charka to cook one day's meal without shedding a single tear."

I am only quoting him because we are discussing the philosophy behind this idea.

SHRI A. C. GEORGE (Mukandapuram): This reminds me of some people quoting scriptures.

SHRI GEORGE FERNANDES: I am happy, occasionally he is reminded of some people quoting scriptures because he is constantly quoting scriptures.

Therefore, I would appeal to the hon. Members, while we go ahead with the discussion on this Bill, we understand the central theme, the central idea behind Khadi as it evolved and not go on sentiments but confine ourselves to the basic spirit, the basic idea, that Khadi is intended to create jobs and that it is intended to produce cloth that can be marketed. If the cloth produced by hand-spinning and hand-weaving cannot be marketed, then the whole idea of holding on to the mere idea of khadi as hand-spun and hand-woven cloth will not be sustained for a very long period. Despite all the efforts of all the institutions including the Khadi and Village Industries Commission and the hundreds of institutions run by Gandhians who are

wedded to this basic idea of Khadi, the statistics are before us and the evidence is before us.

With these words, I commend this Bill and I wish to move that the Bill be referred to a Joint Committee of both Houses of Parliament.

I move:

"That the Bill further to amend the Khadi and Village Industries Commission Act, 1956, be referred to a Joint Committee of the Houses consisting of 30 members, 20 from this House, namely:—

Dr. H. Austin, Shrimati Kamala Bahuguna, Shri Dinen Bhattacharya, Shri V. Dhandayuthapani, Shri K. T. Kosalram, Shri Hari Shankar Mahale, Kumari Abha Maiti, Shri Rama Chandra Mallick, Shri F. H. Mohsin, Shri M. N. Govindan Nair, Shri Narendra P. Nathwani, Dr. Sushila Nayar, Dr. P. V. Periasamy, Dr. Ramji Singh, Shri K. S. Ramaswamy, Shri Sidrameshwar Swami, Shri Brij Bhushan Tiwari, Shri V. Tulsiram, Shri Sharad Yadav, Shri George Fernandes,

and 10 from Rajya Sabha,

that in order to constitute a sitting of the Joint Committee the quorum shall be one-third of the total number of members of the Joint Committee;

that the Committee shall make a report to this House by the first day of the next session;

that in other respects the Rules of Procedure of this House relating to Parliamentary Committees shall apply with such variations and modifications as the Speaker may make, and

that this House do recommend to Rajya Sabha that Rajya Sabha do join the said Joint Committee and communicate to this House the names of 10 members to be appointed by Rajya Sabha to the Joint Committee" (18).

MR. CHAIRMAN: I have before me three Amendments, Amendment No. 1 by Shri Hukmdeo Narain Yadav;

[Mr. Chairman]

Amendment No. 4 by B. P. Mandal and Amendment No. 6 by Shri A. K. Roy. All these three Amendments seek for the circulation of the Bill.

Do any of them wish to withdraw or should I put them to the vote of the House?

श्री हुकम देव नारायण यादव (मधुबनी):
अब यह बिल सेलैक्ट कमेटी में जा रहा है
इसलिए मैं अपना संशोधन वापस लेना चाहता
हूँ ।

सभापति महोदय : मैं सदन की राय
जानना चाहती हूँ—अमेण्डमेन्ट नं० 1 जा
श्री हुकम देव नारायण यादव का है— क्या
सदन उन को इस अमेण्डमेन्ट को वापस
लेने की इजाजत देता है ?

*Amendment No. 1 was, by leave,
withdrawn*

MR. CHAIRMAN: Now I shall put
amendment no. 4 by Shri B. P. Mandal
to the vote of the House.

*Amendment No. 4 was put and
negated*

MR. CHAIRMAN: Is Shri A. K. Roy
here? He is absent. Now I shall put
amendment no. 6 by Shri A. K. Roy to
the vote of the House.

*Amendment No. 6 was put and
negated*

MR. CHAIRMAN: Now I shall put
the Minister's amendment to the vote
of the House. The question is:

"That the Bill further to amend
the Khadi and Village Industries Com-
mission Act, 1956, be referred to a
Joint Committee of the Houses consist-
ing of 30 Members, 20 from this House
namely:—

Dr. H. Austin, Shrimati Kamala
Bahuguna, Shri Dinen Bhattacharya,
Shri V. Dhandayuthapani, Shri K. T.
Kosalram, Shri Hari Shankar Mahale,
Kumari Abha Maiti, Shri Rama Chan-

dra Mallick, Shri F. H. Mohsin, Shri
M. N. Govindan Nair, Shri Narendra
P. Nathwani, Dr. Sushila Nayar, Dr.
P. V. Periasamy, Dr. Ramji Singh, Shri
K. S. Ramaswamy, Shri Sidramesh-
war Swami, Shri Brij Bhushan Tiwari,
Shri V. Tulsiram, Shri Sharad Yadav,
Shri George Fernandes,

and 10 from Rajya Sabha;

That in order to constitute a sitting
of the Joint Committee the quorum
shall be one-third of the total number
of members of the Joint Committee;

That the Committee shall make a
report to this House by the first day
of the next session;

That in other respects the Rules of
Procedure of this House relating to
Parliamentary Committees shall apply
with such variations and modifications
as the Speaker may make; and

That this House do recommend to
Rajya Sabha that Rajya Sabha do join
the said Joint Committee and commu-
nicate to this House the names of 10
members to be appointed by Rajya
Sabha to the Joint Committee." (18).

The motion was adopted.

17.18 hrs.

TOBACCO BOARD (AMENDMENT) BILL

THE MINISTER OF COMMERCE
AND CIVIL SUPPLIES AND CO-
OPERATION (SHRI MOHAN DHA-
RIA): I beg to move:*

"That the Bill to amend the Tobac-
co Board Act, 1975, be taken into
consideration."

So far as this amendment is concern-
ed, mainly it deals with the platforms
or auction platforms to be created be-
cause under Section 13 of the Act, it
is for the Tobacco Board to have its
own auction platforms and to streng-
then its hands both legally and practi-

*Moved with the recommendation of the President.