

गई हैं, मैं आप से कहना चाहता हूँ कि आज हमारे अटल बिहारी जी वाजपेयी यहाँ नहीं है। लेकिन यह स्टेटमेंट अभी आया है, इल्लूशन हुए इस घटना को दो-तीन महीने हो गये, अभी तक मुख्य मंत्री की जवान कभी नहीं खुली, लेकिन अब जब उनके खिलाफ एलीगेशन लगाये गये, तब उन्होंने ऐसा झूठा प्रचार कराया है। इस के बारे में वहाँ के जो मंत्री हैं, उनको जवाब देना चाहिये, क्या इस के बारे में उनके पास कोई एविडेंस है? हमारे यहाँ जब से प्रकाश चन्द जी सेठी आय हैं तब से जो उनके मन में आता है बकवाम करते जा रहे हैं, उन्होंने यह झूठी बकवाम की है। यह सब झूठी बात है।

(ii) ALLEGED ATROCITIES ON HARIJANS IN A VILLAGE IN PUNJAB

PROF. MADHU DANDAVATE (Rajapur) : With your permission, I rise to refer to a very important issue, of atrocities against Harijan men and women in the village Koulemajra, 24 kilometres from Patiala in Punjab. In this village there is almost "darkness at noon." In broad daylight Harijan peasants are prevented from going to the fields. They are not getting green fodder. The women-folk in the Harijan families in the village lock themselves up in their houses during day time so that they might not be subject to inhuman atrocities at the hands of political opponents.

In this particular case, drunken men described as "Dare Devils" freely move about the village abusing and threatening the Harijans and their supporters. A few days back, these persons were led by the *Sarpanch* who used to carry fire-arms. In this connection I would like to quote an eye-witness report that has been actually given by the *Hindustan Times* Reporter in a very significant despatch on 6th April 1972. This despatch says :

"When I went to this village some of the women not only sobbed and cried while narrating the incidents but even trembled at mid-day. Fear was writ large on the faces of the entire Harijan population nearly 55 families. There woes are the result of their having voted for the Congress in the recent Assembly election.

The worst part is that most of the Police action is on paper in spite of the higher authorities. The aggressors have the capacity to beg and buy impunity and bash and bully the weak.

Finding that Harijans were favouring the Congress, the pro-Akali Jats led by the Sarpanch first struck on February 29. Armed with guns, they went to the house of Ram Saran to punish him by misbehaving with the womenfolk. The matter was reported to the Police but no effective steps were taken to check the repetition of these atrocities.

Koulemajra village and Julkan Police Station are the typical instances of the lot of the Harijans and the functioning of the Police Stations in the rural areas.

The peasant proprietors treat the Harijans as serfs. There are scores of villagers in the State where the Harijans have been pressurised to work on low wages. In places like Shaheedgarh the Harijans were boycotted for months because they demanded higher wages.

As the wheat harvesting season is approaching, tension is building up between the Harijans who want higher wages and the farmers".

Sir, this is the plight of the Harijans in India of Mahatma Gandhi and Dr. Ambedkar.

Let the Government make a categorical statement on all these atrocities that have been inflicted on the Harijans of this village in the Punjab. I am not at all concerned whether they are harassed because they have actually voted for the Congress. I have no sympathies for the policies of the Congress, but, even to Congressmen, I say : "We may disagree with what you say but we shall defend to the death your right to say it". This is the spirit of Voltaire that we would like every Party to adopt and in this spirit I have raised the issue. I would like the Government to make a categorical statement. Thanks to the *Hindustan Times*, they have brought out this story of agony.

Sir, let me end my reference by saying that there are many people in this country

[Prof. Madhu Dandavate]

who feel that if there is Hindu-Muslim tension, the entire nation is rocked to its feet, but, when there are atrocities on the lower classes like the Harijans and the Backward Classes and the Scheduled Tribes in this country, the nation remains only a silent spectator to these atrocities against the Harijans and the Scheduled Tribes. Therefore, I demand that the Government come forward with a categorical statement. Though there is no call attention motion on this subject and there is no obligation on the part of the Government to make a statement, on behalf of those who suffered these indignities, I categorically demand that at some stage let the Government make a statement on these atrocities that have been perpetrated by certain political sections in the Punjab.

SHRI R. V. BADE (Khargone) : The Speaker has not allowed the Call Attention Motion.

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12.49 hrs.

DEMANDS* FOR GRANTS, 1972-73—
Contd.

MINISTRY OF EDUCATION AND SOCIAL
WELFARE AND DEPARTMENT OF
CULTURE—Contd.

MR. SPEAKER : Now, we take up items 7 and 8. Time allotted was six hours. We have already taken 4 hours 10 minutes. The balance is 1 hour 50 minutes.

How much time would you like to take, Prof Nurul Hasan ?

THE MINISTER OF EDUCATION, SOCIAL WELFARE AND CULTURE (PROF. S. NURUL HASAN) : I would like to take about 50 minutes, and another 10 minutes would be taken by my colleague, the Deputy Minister.

DR KAILAS (Bombay South) : There are 3 hours allotted for Science & Technology. These could be added, so 9 hours are available.

MR SPEAKER : That is a very good mathematical proposition. But actually, the total time was six hours.

So, almost one hour for the Members and one hour for the Government.

PROF. S. NURUL HASAN : If you like, I will reduce my speech, but I thought that members would like to have more information.

MR. SPEAKER : That does not depend on you. Members would be interested to have a reply. 50 minutes is not much for reply to the debate.

Now, we have ten minutes. You can start at 3.15 or 3 p m Mr. Barupal was on his legs.

Mr. Barupal.

श्री पन्नालाल बारुपाल (गंगानगर) : माननीय अध्यक्ष महोदय, मैं कल शिक्षा और समाज-कल्याण की मांगों पर बोलने के लिये खड़ा हुआ था। मेरी यह राय है कि शिक्षा और स्वास्थ्य किमी भी देश की बुनियाद होती है। ये दोनों विषय बहुत बड़े विषय हैं, इन दोनों विषयों के लिये 6 घंटे का समय बहुत कम है, इस लिये 10 15 मिनट बोलने में तो भूमिका भी नहीं बनती है, इस लिये मैं क्या बोलूँ। तो मैं आपसे कह रहा था कि समाज कल्याण की परिभाषा क्या है? समाज कल्याण में हिन्दू समाज, ईसाई समाज, जैन समाज, यहूदी समाज और हरिजन समाज—पता नहीं कितने समाज हैं तो यह समाज कल्याण का विभाग किम समाज के लिए है यह मेरी समझ में नहीं आया। रिपोर्ट को पढ़ने से मालूम हुआ कि जिस उद्देश्य के लिए समाज कल्याण विभाग खोला गया था, पिछड़े हुए लोगों के लिए, गरीब और अशिक्षित लोगों के लिए या जिनको भी आवश्यकता थी उनके लिए खोला गया था उनको तो लाभ पहुँचा नहीं इसलिए इसका नाम समाज कल्याण से बदल करके यदि सर्वण कल्याण कर दिया जाये तो अत्युक्ति नहीं होगी।... (व्यवधान)...

अध्यक्ष महोदय : आज सिर्फ पाँच-पाँच मिनट मिलेगे इसलिए और बातों में वक्त जाया न कीजिए।

* Moved with the recommendation of the President.