

[Mr. Speaker]

(6) It is a fact that a document, which is treated by the Government as secret or confidential, can be obtained through leakage or stealth or in an irregular manner, but the Chair would not compel the Member to disclose the source from which copies have been obtained by the Member.

(7) As I said above the Member has a right to quote from such a document subject to the conditions that I have specified above. But there is an over-riding authority with the Speaker and under his inherent powers he can stop a Member from quoting from a document in the national interest where security of the country is involved. Such cases, I admit, shall be rare, but such a power exists in the Speaker and he can exercise it without assigning any reason.

According to this decision if Mr. P. K. Deo wants to quote from the document, which he alleges to be CBI report, he must first give me the document with the prescribed certificate.

Shri Hari Vishnu Kamath: On a point of clarification, Sir. In the last sentence of your momentous ruling, you have said that it may be given to you. May I hand it over to you, now, Sir?

Mr. Speaker: When the occasion arises, we shall see.

Shri Hari Vishnu Kamath: You have said that a Member is at liberty to quote from the document.

Mr. Speaker: Yes, when he wants to proceed with it; when the occasion arises, we shall see.

Shri Nath Pai: You have not referred to Mr. Ayyangar's ruling. You said, you have taken this into consideration.

Mr. Speaker: I have; he only said that there was no point of order. He did not give any consideration to it.

Shri Daji

Mr. Speaker: Order, order.

Shri Daji: Sir, this is a different matter.

Mr. Speaker: Now we should proceed with the business for the day.

Shri Daji: Sir, may I ask the Prime Minister and the Home Minister, through you, whether, as it has now been widely known that the Cabinet Sub-Committee's report has been under circulation and it has been quoted in the Orissa Assembly, they still want to deny that to us....

Mr. Speaker: Now it is for them.

Shri Hari Vishnu Kamath: We want to know whether your ruling will cover that also?

Mr. Speaker: What I have to say I have already said.

Shri D. C. Sharma (Gurdaspur): Sir, I want to make one request. I request that the ruling which you have just now given may be circulated to all of us.

Mr. Speaker: Very well.

13.32 hrs.

MOTION ON THE PRESIDENT'S ADDRESS—contd.

Mr. Speaker: The House will now take further consideration of the following motion moved by Shri Harish Chandra Heda and seconded by Lt. Col. Maharajkumar Dr. Vijaya Ananda of Vizianagram on the 19th February, 1965, namely:—

"That an Address be presented to the President in the following terms:—

"That the Members of Lok Sabha assembled in this Session are deeply grateful to the Pre-

sident for the Address which he has been pleased to deliver to both Houses of Parliament assembled together on the 17th February, 1965."

Now, there are still some more hon. Members who want to speak on this. May I know when the hon. Prime Minister would like to reply?

The Prime Minister and Minister of Atomic Energy (Shri Lal Bahadur Shastri): On Tuesday, Sir—Monday is a holiday—at 4.15.

Mr. Speaker: All right. On Tuesday we will proceed with other business and at 4.15 the Prime Minister will be called to reply to this debate.

Shrimati Renu Chakravartty (Bar-rackpore): Will this debate go on till 4.15 on Tuesday?

Mr. Speaker: Up to 2.30 today I propose to go on with this debate. On Tuesday we will take up other business till 4.15.

Shrimati Renu Chakravartty: How can that be.

Mr. Speaker: Probably he has some other important State work to do till then.

Now, Shri Rameshwaranand may continue his speech.

श्री श्रीकार लाल बेरवा (कोटा) :
मैं बोलूंगा ।

अध्यक्ष महोदय : उन की जगह आप बोलेंगे ।

श्री श्रीकार लाल बेरवा : जी हां ।

अध्यक्ष महोदय : आधी स्पीच अपनी होगी और आधी उनकी होगी । तब तो आपको भगवा कपड़े पहन कर यहां पर आना चाहिये था ।

His speech would be deemed to have been concluded.

श्री जेना (भद्रक): अध्यक्ष महोदय, पहले तो मैं आप को धन्यवाद देता हूँ कि आप ने मुझे राष्ट्रपति के अभिभाषण के ऊपर धन्यवाद प्रस्ताव का समर्थन करने का मौका दिया ।

हमारे राष्ट्रपति जी के अभिभाषण से हमारे देश का पूरा नक्शा हमारी नजर में आ जाता है । मैं ऐसा महसूस करता हूँ कि देश के लिये जितनी अच्छी सरकार की जरूरत है उतनी ही स्वस्थ विरोधी दल की आवश्यकता है । मैं पिछले ऋई दिनों से राष्ट्रपति जी के अभिभाषण पर बहस सुन रहा था और बड़ी दिलचस्पी से सुन रहा था । लेकिन बड़े ताज्जुब की बात है कि जो हमारी समालोचनायें हुई हैं उन में हमारी सरकार के किसी काम को हमारे विरोधी दल ने पसन्द नहीं किया । हम लोगों को स्वतंत्रता हासिल किये हुए सत्रह साल हो गये । हम ने तीन पंच-वर्षीय योजनायें चलाईं । दो तो खत्म हो गईं और तीसरी खत्म होने वाली है । लेकिन इस अवधि के अन्तर्गत हम कोई भी ऐसा काम नहीं कर पाये जिस के लिये सरकार कुछ थोड़े से धन्यवाद के काबिल होती । हम ने तीन साधारण चुनाव कर लिये । उन में जनता की राय कांग्रेस के पक्ष में आई । हमारे विरोधी भाइयों ने यहां भी हमारी निन्दा की और बाहर भी । लेकिन जनता उनको दूर से ही सुनती है । मैं आपको एक उदाहरण दूंगा । जब पार्वतीजी ने तय कर लिया कि वे शिवजी को अपना जीवन साथी बना लेंगी तब शिव जी उन के निश्चय की परीक्षा करने के लिये उन के पास एक बड़े ब्राह्मण के वेश में गये और जा कर उन से कहा कि तुम क्यों शिव जी से शादी करना चाहती हो । वह तो

“बपुर्विरूपाक्षमलक्ष्य जन्मता दिग्म्बरस्तेन निवेदितं वसू ।

वरेपु यत् बाल मृगाक्षि नृग्यते तद् किमर्थम् व्यस्तमपि त्रिलोचनं ॥”

शिव जी ने बड़े ब्राह्मण के वेश में पार्वती को यह समझाया कि देखो, जो देखने में सुन्दर नहीं, जिस

[श्री जेना]

के कुल का कोई ठिकाना नहीं, जो नंगा है, जिसके पास कोई धन या पैसा नहीं है, उससे तुम क्यों शादी करना चाहती हो। फिर भी उसके तीन नेत्र हैं, उससे शादी मत करना। पार्वती जी ने इसे सुनकर अपनी दासी से कहा कि देखो, तुम जाकर ऐसे कहना :

“निदर्यतां आलि किमप्ययं बटु
स्फुरितोत्तराधर ।
न केवलं यो महतोपभाषते शृणोति
तस्मादपि य स पाप भाक ॥”

इसका अर्थ यह है कि जो अच्छे आदमी होते हैं, जो भले आदमी होते हैं, उनकी जो निन्दा करता है उसको भी पाप लगता है और जो निन्दा उनको सुनता है उसको भी पाप लगता है, इसी तरह से हमारे विरोधी भाइयों ने जाकर जनता को हमारे विरुद्ध समझाया। लेकिन वह जानते हैं कि कांग्रेस कैसी है। जिस तरह से पार्वती जी ने बड़े ब्राह्मण का कहना नहीं माना था और उसे स्वीकार नहीं किया था उसी प्रकार से जनता ने जो हमारी विरोधी भाइयों का कहना था उसे स्वीकार नहीं किया और अपनी राय कांग्रेस के पक्ष में दे दी। हमारे देश में दो तीन बार साधारण निर्वाचन हो चुके और जनता ने कांग्रेस की ही तरफ मत दिया।

श्री हुकम चन्द कछवाय (देवास): अब नहीं देगी।

श्री जेना: इसके सिवा हमारे देश में प्रायः रोज विदेशों से बड़े बड़े आदमी आया करते हैं। वे आकर यहाँ क्या देखते हैं। वे सब हमारी सरकार की प्रशंसा करते हैं। मैं स्पष्ट स्वर से कहूँगा कि देश की उन्नति हो रही है लेकिन हमारे विरोधी भाई उसको स्वीकार करने के लिये प्रस्तुत नहीं हैं। मैं कहना चाहता हूँ कि जहाँ पर कोई आलोचना

की बात हो उसकी जांच पड़ताल अच्छी तरह से करनी चाहिये। जहाँ पर प्रशंसा करने की बात हो वहाँ पर प्रशंसा करनी चाहिये और जो निन्दा करने की बात हो उसकी निन्दा जरूर करनी चाहिये।

13.36 hrs.

[DR. SAROJINI MAHISHI in the Chair]

मैंने परसों सुना कि डा० लोहिया ने अपने व्याख्यान में कहा कि भारत में चार लाख गांव हैं। चार लाख गांवों में से सिर्फ चार हजार गांवों में अब तक बिजली पहुंची है सत्रह सालों में। अगर इस रफ्तार से बिजली का प्रसार हो तो सारे भारतवर्ष में बिजली पहुंचने में कितने साल लगेंगे। मैं आपके हुकम से एक और मिसाल पेश भी करूँगा। मैंने एक बार इसी प्रकार का सवाल ठक्कर बापा से किया था कि आप जिस रफ्तार से अस्पृश्यता निवारण कर रहे हैं, उससे सारे भारतवर्ष में अस्पृश्यता उठ जाने में कितने साल लगेंगे। उन्होंने यह जवाब दिया था कि देखो, एक रोज बारिश हुई उससे इस गांव को पानी मिला तो कितने रोज बारिश होने के बाद सारे भारतवर्ष को पानी मिलेगा अगर यह बतला दोगे तो मैं तुम्हारे सवाल का जवाब दे दूँगा। इस लिये मैं कहना चाहता हूँ कि जब देश में अच्छी हवा पैदा होती है तब तो काम बहुत जल्दी हो जाता है। इसका मैं यही जवाब दे सकता हूँ।

13.37 hrs.

[MR. DEPUTY-SPEAKER in the Chair]

आखिर हमारा ध्येय क्या है। हमारा ध्येय यह है कि हम लोगों को जनतांत्रिक समाजवाद प्रतिष्ठित करना है। यह कोई नई बात नहीं है। यह विचार बहुत प्राचीन काल से और प्रचुरता के साथ रहा है, लेकिन हम लोग काफी दिनों तक

विदेशी सरकार के अधीन रहने के कारण इस को भूल चुके हैं। आप देखें कि वेद में किस प्रकार के जनतांत्रिक समाजवाद का जिक्र है। मैं आपको ऋग्वेद का एक मंत्र सुनाता हूँ। वह इस प्रकार है:

समानं प्रप्पा, सहभो अन्न भागा,
समान युक्त्रे, सहबोयुनिज्म ।
सदगच्छदध्वं, सह वाध्वं, संबो मनामि
जानिताम ।

इसका आम तौर पर अर्थ यह है कि सब को सामाजिक, आर्थिक, सांस्कृतिक और नैतिक सुविधाएं दी जाएं और सब सोचें की देश में एकता कैसे रहे और सब सोचें कि हम एक पिता की सन्तान हैं। इस से बढ़ कर समाजवाद का और क्या विचार हो सकता है। मैं चाहता हूँ कि देश में इस प्रकार की नीति चले।

हम देश में जनतांत्रिक समाजवाद लाना चाहते हैं लेकिन आज समाज में अनेकों विषमताएं हैं। एक तरफ राजा है तो दूसरी तरफ प्रजा है, एक तरफ महाजन हैं, तो दूसरी तरफ कर्जदार हैं, एक तरफ स्पृश्य है तो दूसरी तरफ अस्पृश्य है, एक तरफ धनी है तो दूसरी तरफ फकीर है। ऐसे समाज में जनतांत्रिक समाजवाद लाना कोई आसान बात नहीं है। यह इतना आसान नहीं है जैसा कि सोचा जाता है। इसको अमल में लाने में हमको कभी कभी व्यवितगत रूप से बड़ी बाधा सामने आती है।

हम सब लोग चाहते हैं कि देश में से भ्रष्टाचार हट जाए, कोई नहीं चाहता कि वह क्षण भर के लिए भी देश में रहे। इस बात को कहना आसान है लेकिन इसको अमल में लाना बड़ा कठिन है। अभी हाउस में इसी बात की चर्चा हो रही थी। हम चोरी किस को कहते हैं।

बिनानुमत्या परद्रव्यस्य ग्रहणम चौर्यं मेव किसी की वस्तु को बिना उसकी अनुमति के ले लेने को हम चोरी कह सकते हैं। अब

आप देखें कि हमारी सरकार के पास सी० वी० आई० की रिपोर्ट थी। पर इसको चोरी से लाया गया। आप देखें कि 45 करोड़ आदिमियों का शासन चलाने वाला प्रतिष्ठान यह पार्लियामेंट है। अगर पार्लियामेंट के सदस्य इस काम को कर सकते हैं और किसी से कहें कि तुम वह रिपोर्ट लाकर हमारे सुपुर्द कर दो, तो यह क्या है? यह तो लोगों को कहा जाता है कि बुरा काम करके हम को मदद करो।

Dr. M. S. Aney (Nagpur): Sir, on a point of order. Sir, a ruling has been given just now by the Speaker about the use of those documents. My hon. friend is referring to that and criticising it.

Mr. Deputy-Speaker: He is not referring to the ruling. There is no point of order.

श्री जेना : हम पार्लियामेंट के सदस्य भी यदि किसी से कहते हैं कि तुम कोई कानफिडेंशियल रिपोर्ट हम को ला कर दो ताकि हम इसका इस्तेमाल कर सकें, तो इसको क्या कहा जा सकता है। ऐसा हम किसी से करवाएंगे तो देश में क्या होगा। क्या यह सदाचार है या यह भ्रष्टाचार है? अगर आप इसकी सदाचार कहें तो मैं बैठ जाऊंगा। और अगर आप इसको भ्रष्टाचार कहते हैं तो इसको रोकना चाहिये। अगर माननीय सदस्य ऐसा करेंगे तो वे किस तरह से नन्दा जी से और प्रधान मंत्री से कह सकेंगे कि देश से भ्रष्टाचार को हटाओ। जब हम ही ऐसा करेंगे तो भ्रष्टाचार कैसे हटेगा।

मानव धर्म क्या है, मैं आपको बताऊंगा। जब महाभारत में ब्यास जी से पूछा गया कि मानव धर्म क्या है, तो उन्होंने कहा कि यह तो मैं नहीं कह सकता कि मानव धर्म क्या है, लेकिन केवल मैं इतना ही कह

[श्री जेना]

सकता हूँ :

आत्मन्न प्रतिकूलानि परेषाम् न समाचरेत् ।
यदेद आत्मनिश्च्छेद्म तत्परिस्थामपि चितयत् ॥
इसका अर्थ यह है कि जो अपने लिये बुरा समझते हो वैसा आचरण दूसरे के प्रति मत करो और जो चाहते हो कि हम करें यदि दूसरा वह करता है तो उसको मत रोको । यह मानव धर्म है । अगर हम देश से भ्रष्टाचार मिटाना चाहते हैं और यहां सदाचार लाना चाहते हैं तो हमको अपने काम से और मन से भ्रष्टाचार को हटाना चाहिये ।

पुनर्वास मंत्री (श्री त्यागो) : लेकिन दिल चुराने की इजाजत होनी चाहिये ।

श्री जेना : मैं उड़ीसा से आया हूँ । वह बहुत दरिद्र प्रदेश है । इसके दो हिस्से हैं । एक हिस्सा तो वह है जो ब्रिटिश सरकार के अधीन था जिसको कोस्टल डिस्ट्रिक्ट बोलते हैं, और दूसरा हिस्सा देशी रियासतों का था । इस दूसरे हिस्से में बहुत गरीबी है । जो सब से गरीब है उसको इस हिस्से में क्या कहते हैं यह सुन कर आपको ताज्जुब होगा । उसको कहते हैं "सुखवासी" । ये लोग हैं जिनको पहनने के लिए कपड़ा नहीं है और जो पेड़ की छाल पहनते हैं । इनको रहने के लिए मकान नहीं हैं, ये पत्तों की झोंपड़ी रहने के लिए बताते हैं । पर इन का नाम रखा है 'सुख वासी' । हम लोग चाहते थे कि उड़ीसा में ऐसी सरकार बने जो हमारे लिये कुछ कर सके । दो साधारण निर्वाचन उड़ीसा में बीत गये । उस अवधि में हमारे लिये कुछ नहीं हुआ । जब तीसरा मध्यावधि चुनाव हुआ तो उसमें कांग्रेस को अधिक मत मिले और उसकी सरकार बनी । इसको हटाने के लिए प्रचार किया जा रहा है और प्रचार करने वाले बड़े होशियार लोग हैं । वह जानते हैं कि अगर पांच आदमी बोलें

तो एक कुत्ता बकरा बन जा सकता है । वे सोचते हैं कि इस सरकार को कैसे हटाएं । इसके लिए उन्होंने योजना बनायी है और इस योजना के अनुसार वे सरकार की निन्दा कर रहे हैं ।

श्री हुकम चन्व कछवाय : हाउस में कोरम नहीं है ।

13.47 hrs.

(कोरम की घंटी बजायी गई)

Shri Kasinatha Dorai (Aruppukkot-tai): Mr. Deputy-Speaker, Sir, I am rising to make my maiden speech to support the motion of thanks to the President for his address. At the end of the last session I was pained to hear of the terrific events in the island of Rameshwaram and in my home town of Ramanathapuram. It was with great difficulty that I reached my home and to come back for this session it was with great difficulty that I could leave my home town because of the language riots. With regard to the events in Danushkodi and Rameswaram island, on behalf of my people in that area, and Ramanathapuram district in particular, I would like to thank the government for the efficient manner in which they have dealt with the situation. Members of the opposition parties were trying to criticise the government for the way in which they have handled the situation. It is very easy to criticise the Government. I have heard heartrending stories from the people of that area. But after the visit of State Ministers, followed up by the visit of the Railway Minister, Shri S. K. Patil, I am glad to say that the situation has greatly improved and we are able to see gladdened and smiling faces in my part of the country. I would like to call Rameshwaram island, as we are discussing the link language, as the cultural link spot for India, one other such spot being Kashi. I would like the Government to carry

on the good work by connecting Ceylon too by ferry service. They can bring about a small jetty in the island of Rameshwaram itself and connect Talaimannar where, I learn, the jetty work and the railway line work has been done.

I would also request the Government to take up the Sethusamudram project work as early as possible. We are thankful to the Prime Minister who has already given a statement on the subject. That will go a long way to feed the people of the area and specially those who have come from Burma, Ceylon and other adjacent countries due to the troubles they had overseas.

Then, I would also like to say that that part of the country, Tanjore-Ramnad-Tirunelvelicoast, east coast, must be well-guarded. I would like to make some mention of the elections in Ceylon—I do not know whether I am digressing—so that we can act in time. The information that we get from various sources is that the Chinese are trying to flood in that island, Ceylon, and what may happen to that island especially after the elections are over may be even a big show-down between the Western Powers and the Chinese there in which case we have to be on our guard. For that purpose, I would like to say that even a small naval base near the place called Valinokkam may be started, corresponding to the one we have got on the opposite shore called the Katnayaka air base. We may even have a small military school in Madras State and in particular in Mudukulathur where the traditional Tamilian warriors are in plenty. We may have a military school to develop that area.

The President in his Address has referred to the scheduled castes and scheduled tribes. Coming as I do from one of the tribes, I am thankful to him for making a mention of that. Usually, the house sites are only being provided to the scheduled castes and scheduled tribes in that area. I

would like that some provision for houses also should be made and given to them. Even if the State Government cannot finance it, let the Central Government give the necessary subsidies to that effect.

A mention has been made of the Government's policy of co-existence and non-alignment. In season and out of season, in this House, I have been hearing from the Opposition benches criticising the Government's policy and confusing the masses. The masses are to understand our Government's policy and for this purpose, the gram sewaks in the panchayats may be entrusted with this job of explaining to the people our policy of co-existence and non-alignment.

Coming to the subject of language, I may be permitted to give information with regard to the Madras State for the last 10 years or so. About 10 years back, we had the trouble of Brahmin and non-Brahmin movement and Shri E. V. Ramaswami Naicker who was...

श्री हुकम चन्द बछवाय : उपाध्यक्ष महोदय, मेरा एक व्यवस्था का सवाल है और वह यह कि हाउस में इस समय कोरम नहीं है और इसलिये कार्यवाही बंद होनी चाहिये।

Mr. Deputy-Speaker: The bell is being rung . . . Now there is quorum.

Shri Kasinatha Dora: Sir, some time back, in Madras State, Shri K. V. Ramaswami Naicker was indulging in anti-Brahmin movement and that was called Dravida Kazhagam and he went further also to attack religion and the idols of Ganesh and Sri Ram and all that were broken. From that time onwards, anti-religious propaganda was steadily being done in that part of the country. When anti-religious propaganda is being allowed to be done in this country, that will mark the end of our integration. This trouble started about some 10 years

[Shri Kasinatha Dorai]

back and specially the youth of the country were not given any encouragement with regard to religious studies. Later on, several parties went away from D.K. Party and became the D.M.K. Party and even today, though Mr. Ramaswami Naicker supports the Congress Party, in a circular, which was mentioned by some Opposition Member the other day, he mentioned that he meant to create further trouble. We already have enough trouble in the Madras State. If he is going to start another trouble by burning some houses and all that, then innocent people will be put to much hardship. I request both, the State Ministers of Madras who are here and also the Central Government to see that the public are not inconvenienced by all these people starting various movements whenever they like.

Now, coming to the language question, I would like to say that we need not go into its quibblings and technicalities. I am told that for the last 10 years the youth of Tamilnad have been cut away from religion and when they are cut away from religion, they will not consider Bharat as the country but only Tamilnad. That is the position today. For that purpose, time must be given—and a lot of confusion has set in—so that they can understand the strength behind the integration of our country. So, for the time being some provision must be made to satisfy the agitated student population of Tamil Nad.

14 hrs.

With regard to the question of language, I would like to tell my hon. friends in the North that they do not know the Southern people well. It is very unfortunate. The Southern people know a little more about the northern people, though they may not know the language of the Northern people, namely Hindi; but the Northern people know less about the Southern people, and that is very un-

fortunate. One gentleman was even saying that the great Tamil language came from Sanskrit. It is a subject for research. I can quote a verse consisting of four lines, and I think that hon. Members can follow it, by the famous Tamil saint called Gnana-sambandar, but in praise of Kedar-nath. That temple happens to be in the Himalayas. The verse reads as follows:

“Thondar Anju Kaliri Madakki
Surumbar Malar
Indai Katti Vazhipadu
Seyyum Idam Entaral
Vandu Pada Mavil Ada Man
Kanru Thulla Vari
Kendai Pava Sunai Nila
Mottalarum Ketharame.”.

Except the word ‘Nila’ all the other words are in Tamil, but in praise of a deity in the heart of the Himalayas. Tamil is a great language, and naturally the Tamil people will be proud of that thing. They must be hereafter trained to think in terms of religion.

When I am talking about religion, I do not want to talk like a Hindu Mahasabhte. But without religion, and in particular, without the Hindus who have formed the majority in this country, leading a community life, there can be no integration. There is community living among the Muslims, and there is community living among Christians, but among Hindus, there is no such thing as community living. Although great religious leaders like Guru Nanak and Basava in the South tried that, it could not get beyond a few districts.

There should be suitable changes in the curriculum for this purpose. The Education Department must co-operate to see that all the religions are taught in the schools. Islam must be taught to the Muslims; Christianity must be taught to the

Christians, and Hinduism must be taught to the Hindus. And the curriculum must be suitably changed for this purpose, and it must be simplified. Hinduism must be taught to the people so that they may understand that there is sanctity in a place like Rameshwaram, and there is sanctity in places like Kanyakumari, Kashi, Kailash and others. Then only, the borders would become precious. How is Rameshwaram precious? How is Kanyakumari precious? Our people should understand this. It is only when that feeling comes that there can be real integration. The people of other religions must tolerate the Hindu religion, and the Hindu religion will always tolerate and will always co-operate with other religions to see that the atheistic tendencies do not spread further and spread evil in the country.

I would submit in conclusion that the educational system must permit the teaching of religion to students, especially in Tamil Nad where the student population does not appreciate religion at all.

Lastly, I would like to say a word about Salem. We want the steel plant in Salem as soon as possible.

Shri Ku. Sivapppraghassan (Pondicherry): Mr. Deputy-Speaker, Sir, I rise to support the motion of thanks to our revered President for his gracious address to the current session of Parliament. While doing so, I have to invite the attention of the House and that of the Government of India to three important issues, two relating to my own State and the third to the great upsurge that shook South India and West Bengal too in general and Tamil Nad and Pondicherry in particular. I mean the food situation in Pondicherry State, the tragic happenings on the 11th of this month in Pondicherry and thirdly, the violent agitations in the south which resulted in so many lives being lost and the academic life

at all levels being brought to a complete standstill.

The food situation which seemed to deteriorate in Pondicherry two or three months ago in common with the rest of the country was no doubt brought under control by right steps being taken in good time. But then our State is a deficit State, deficit to the tune of 13,000 tons per year. So, both with a view to averting the possible recurrence of any unpleasant food crisis and for meeting the normal needs of my State, the Pondicherry Government had applied to the Central Government to provide it with facilities for holding a buffer stock. No doubt, a sum of Rs. 20 lakhs this year and another sum of Rs. 30 lakhs for the next year were promised by the Centre, but the help has not been forthcoming so far on the plea that our request had arrived rather late and that we should wait until September next. This has landed us, to say the least, in a very highly afflicting position, and, I therefore, appeal to the Government of India, through you, Sir, to give the matter its immediate attention and make available the aid sought for and promised and thus prevent the recurrence of the food crisis there which, if it should come about in that industrial area in the wake of the recent disturbances, is bound to be highly explosive.

I now come to the unfortunate happenings of the 11th instant in Pondicherry town proper. As the House may be aware, there was, to begin with, a students' agitation in respect of the language issue which was, to all appearances, of a mild and peaceful character. Then came the unfortunate news of a student having fallen to a bullet in Annamalai University area which is only some forty miles off Pondicherry. This gave a momentum to the already existing restlessness, and this resulted in bigger students' processions of boys and girls including children going about the whole town. The Government in Pondicherry had a

[Shri Ku. Sivapraghassan]

very difficult and delicate job in tackling the situation, and there had been no incident whatsoever up to that stage on that day.

On the afternoon of the 11th instant, an incoming train to Pondicherry from Villupuram was stopped some two miles away from the station, and a few coaches were set fire to. Some students were no doubt reported to be there, but that was by itself nothing big or staggering in the context of what happened a few hours later.

Suddenly, there was a flare-up. The goods shed in Pondicherry railway station had been set fire to, and a lot of materials including cotton bales which had arrived for the textile mills had been burnt, and, then the station building was burnt down. The agents of arson then rushed to the heart of the town and made some of the enterprises of Sri Aurobindo Ashram their target of attack. The Honesty Stores and the Cottage Industries belonging to the Ashram suffered the worst. Things were looted, and petrol was freely used to set fire to some parts of the buildings. It was only when the situation seemed to be going completely out of control and there was danger of innocent lives being otherwise lost that the police had to resort to opening fire at 10.30 p.m. which resulted in the death of four persons that night.

The ultimate number of casualties in Pondicherry is reported to be seven. And the whole tragedy, according to me, could have been avoided, if there had been sufficient police force in Pondicherry to tackle the situation. The acts of arson indulged in by the mob on the 11th instant were acts of anti-social elements who took advantage of the students' agitation for their nefarious purposes, emboldened by the fact that the police force in that town was inadequate to meet an emergency of that sort and that the unit of the MSP, normally left with us, had been diverted at that time to Madras in

connection with the panchayat elections.

In so far as Sri Aurobindo Ashram was concerned, the whole trouble was not based on any question of North versus South, not in the least; I can assure the House of that. It was not even the question of Hindi versus non-Hindi. There was no animosity between the people of Pondicherry as such and the inmates of the Ashram. In fact, it is the people, the residents of the nearby areas who rushed and intervened both at the Honesty Stores and at the Cottage Industries and by coaxing and cajoling tried to avert at no small personal risks, for themselves what might have otherwise proved a bigger disaster. I wish to submit in this connection that according to my information, the request of the Pondicherry State Government for a sanction at the Centre to raise an adequate additional police force to maintain law and order had gone unheeded for a long time. If it had not been so, the very knowledge of the existence of a sufficiently strong police force would have deterred the anti-social elements from indulging in such acts of destruction. For when on our request, fresh military forces arrived from Madras State at midnight on that date, things tended to improve and became normal.

Now I come to the most crucial question of the day—the language issue—which has resulted in unfortunate happenings in many parts of the non-Hindi-speaking areas of the country and in Tamil Nad including Pondicherry in particular. The fact that Hindi was to be installed as the principal official language of the Union from the Republic Day had aroused fears and feelings in the South. It had aroused the fear that thenceforth the non-Hindi-speaking people might be placed at a definitely disadvantageous position. No doubt, the solemn assurance of our late beloved Prime

Minister to the non-Hindi-speaking people was there, the assurance that on no account would Hindi be thrust on them and that English would continue to be used till they were ready to accept Hindi. But the news that some circulars from the Ministry of Information and Broadcasting and from the Ministry of Food emanated all in Hindi, with no English version accompanying the same, and such other things together with the tone of the talks of some leaders who count in the North set at naught the very sincerity of the pledges given by our late Prime Minister. Because of the terrible tension worked up by interested men in men's thoughts at the time in the south, because of the suspicions created in the minds of not only the students but the common man too, even the categorical assurance given by our present Prime Minister, Shri Lal Bahadur Shastri, in his broadcast to the nation on the 11th instant, that he stood by Panditji's assurances fully and solemnly and that the assurances would be honoured both in letter and in spirit without any qualification or reservation would not immediately allay the deep-rooted fears and remove the unyielding misgivings. It took some time for passions to cool down.

The reason is this. Whatever may have been the parts played by the DMK and the Left Communists in this upsurge in Tamil Nad, the truth remains that all sections of the people—fairly large sections—came to feel agitated that there was an attempt—I do not say that that view is correct—that the people of Tamil Nad, in common with the rest of the non-Hindi-speaking areas, were being reduced to a kind of discriminated citizenship, to put it mildly. Students were seized with serious apprehensions that chances for entering higher all-India services were being crippled for them, particularly when the capital of the country lay in the Hindi area. More than that, lovers of Tamil had become angry and boisterous because they feared that Tamil was in danger, and that their chaste,

ancient and great language with its great and immortal Tirukkural—translated into 40 languages of the world—was being put in jeopardy. This accounts for the self-immolation of five people in Tamil Nad.

Nobody with any sense of statesmanship can even for a moment countenance self-immolation as a mode of settling disputes, political or linguistic. But it will be rather ungracious of us not to understand the depth of feelings behind these acts of self-immolation behind those unfortunate acts and those violent outbursts in that part of the country which has been known for its tranquillity and cool-headedness. This movement was the most devastating at least in Tamil Nad, after the 1942 movement.

I therefore appeal to and plead with my Hindi friends—I am neither in opposition to Hindi nor do I suffer from any mania for English—I submit this in the interest of the country and its unity—to understand the feelings and fears of the south, and do all that is possible to remove the impression that Hindi is being sought to be imposed on the non-Hindi-speaking States. A house divided against itself cannot stand. Let us not ruin the fundamental unity that has been persistent in this land of ours for centuries and centuries in spite of many vicissitudes, binding all of us speaking different languages and eating different kinds of foods and worshipping different gods, into a harmonious whole. That unity must not be allowed to be disturbed by too hasty steps in matters like language, for after all, language is a matter of conscience and it is dear to everyone next only to one's mother and motherland.

With the unabated Chinese menace yet on our borders and with the never-ending pin-pricks of Pakistan, the situation in the country today calls for the highest political wisdom on the part of every hon. Member of this House.

[Shri Ku. Sivapppraghassan]

There are also other considerations. Today we find ourselves in the atomic age, and unless we as a nation equip ourselves as a front-rank people in science and technology, we shall be gone. We cannot keep pace with the modern world unless we adopt the latest techniques for building up our defence and our heavy industries in particular. English being an international lingua-franca, opens the door infinitely wider than Hindi or Tamil or any other regional language for pursuit of studies, particularly in higher sciences, higher technology and even humanities. I am told that somewhere our late Prime Minister said that 70 per cent of standard journals relating to advanced science and advanced technology are to be had in English.

Thus if we mean seriously to apply ourselves to the task of uplifting this nation into a modern one in every sense and to take it to its cherished goal of a socialistic pattern of society, we shall only be committing suicide if we do not retain English until such time at least as the whole country, north, south, east and west, willingly agree to a switchover to Hindi.

In the international field, we have been a free nation only for 17 years past. Yet we have made a mark to the envy of others. We have made undeniable and positive contributions to the peace of the world. We have been doing a number of great things in a great way under our late Prime Minister. We count, therefore, as something more than a mere nation in the comity of nations, as the immediate inheritors of the great heritage of Gandhiji and Nehruji. As a great nation, therefore, we have to continue to play our part in world affairs, in commerce, in economics, in science and so many other things. For this purpose, it is necessary for a large number of our students to learn some foreign language or other. It is here that English comes in handy

for us, a language which is conveniently the lingua franca of the world and which we have with no mean measure of efficiency acquired in the last 200 years.

I sense an attempt to fetter the hands of our esteemed Prime Minister in doing the right thing for saving the unity of the country. It is said in some quarters that the late Prime Minister's assurances are incorporated in the form of the Official Languages Act, why then any amendment to it? If the assurances are there, is it then for nothing that there has been this agitation of a whole people in the south transcending their own linguistic barriers and other problems? The truth is that sec. 3 of the Official Languages Act says that 'English language may continue to be used in addition to Hindi for all the official purposes of the Union.' The enactment means that the Government is free to use the language but need not use it. From a legal point of view, the Government will not be in the wrong if it does not use English. It is this situation, this grave situation, this fear, that set the different non-Hindi States ablaze.

Therefore, I request that everyone of us should put our minds together and see that a solution is arrived at whereby the unity of this country is restored by doing the right thing at the right time.

Dr. Chandrabhan Singh (Bitaspur): Mr. Deputy-Speaker, Sir, while supporting the motion of thanks, I am reminded of my comment on a similar occasion last year, when I had strongly pleaded for villages and villages. It is a sad reflection that these two entities do not find a place in the Address although 80 per cent of the population lives in 5,50,000 villages. While 45 per cent of the Government of India's total income is derived from the rural area, 65 per cent of the money is spent on urban areas.

To give a fair deal to them, the villages I pleaded for the creation of a "village cell" in the Central Ministry and adoption of villages by the MPs and MLAs and creation of model areas for people to see, emulate and improve the conditions there. While praising the suggestion of the Prime Minister, that Ministers, MPs and others should go and live in villages at least for a few nights—his further suggestion was that jeeps should be withdrawn from the blocks as the BDOs do not walk round the villages but drive through them—a great deal remains to be done.

Let us remember that the grass-roots of Indian democracy and unity lies in these villages. They have been neglected because they have no voice. The press goes eloquent, if there is one shooting in a town, if one man dies of neglect in a hospital, if one boy does not get admission in a school, if there is just a little pollution in the water supply, if one road becomes bumpy and if there is un-social activity on the part of the youth—all this in towns. But these things are perennial in the villages, and no one talks about them. Their conditions are still the same as they were 20 years back, if not worse. The statisticians, politicians, economists and others, juggle with figures and produce results according to their mood, good or bad, because statistics can be used to prove anything.

May I plead that in the last year of the Third Plan and in the 5 years of the Fourth Plan, out of a total outlay of Rs. 29,000 crores, 20 per cent must be earmarked for the villages to meet six basic requirements—(i) clean drinking water; (ii) compulsory primary education and lower middle school education; (iii) means of communication, roads, bridges, culverts; (iv) health, hygiene, medicines and sanitation; (v) cottage industry and craft; (vi) moral and spiritual and religious practices in a community meeting place, call it, if you please, Gandhikutir?

Paras 8, 9 and 10 of the Address deal with agricultural production. It is a gratifying sign. While adequate price has been ensured for the producer of foodgrains and others, the method adopted at the block level needs a thorough shake-up. The machinery to implement the Plan target, is beset with so many formalities and loopholes, that an average cultivator does not get the benefit. The Gram Sevak, the Sarpanch, the BDO, the SDO, the Collector, the Development Commissioner and the Ministers are busy with creating-records and planned-tamasha. There are always functions like *udghatan*, (inauguration) *bhasan* (speech) and *bhojan* (meals). They return well satisfied, with their forms for D.A. and T.A. filled, and every month becoming richer, while the poor villagers who probably gets only one square meal a day, is poorly clothed with hardly a roof over his head, utterly ignorant, blaming his Luck and God.

The Address in para 18 refers to administrative reforms. It says "that sound planning is extremely important. It is, however, the result that matters, so far as the common man is concerned, and results can be obtained in a satisfactory manner only if the administrative machinery for the implementation of the plans and policies functions with efficiency, speed and integrity. Improvement of the administrative machinery will, therefore, be one of the principal objectives of Government endeavours."

The Home Minister has been talking about this, even the Prime Minister has spoken about this. Even our great late Prime Minister, Pandit Jawaharlal Nehru, once said "That our social objectives would fail, unless the services co-operated with us." I understand that at the Centre and the States the Chief Secretaries are always going deep into research, even prizes are promised to improve the machinery, but what is the result? Efficiency, speed and Integrity are brave words. I do not want to rub

[Dr. Chandrabhan Singh]

this point very much except to say that targets for every officer—Central, State, up to the village level, must be fixed in detail. The result should be reviewed every three months. If at the end of the year, there is failure, no excuses are to be accepted and the failure must go against the officers in record. The Ministers, except laying down the broad policies, should not interfere with the day to day activity of the administration, as is very commonly practised now. Given the chances, I have no doubt that the officers will rise to the occasion, capable as they are, and deliver the goods.

In para 17, the Address rightly displays anxiety at the population explosion. This is a world problem. In 1,600 A.D. the population of the world was 50 crores, in 1,900 A.D. it was 100 crores, in 1962 A.D. it was 320 crores, and in 2000 A.D. it will be 700 crores at the present rate of growth. We are producing one crore babies every year in this country alone. I am very well aware of all that is being done, but it is a sad commentary that the people who are really concerned have hardly any knowledge, namely the villager in the remote villages and the worker in the factories. My statement is the result of a vast study in this sphere. The publicity, the mobile family planning vans, the family planning centres, the seminars, the exhibitions, are all good, but have not touched the fringe of the problem. A good part of the money is spent on maintaining the services, while the greater part of the balance remains unspent. Only upper class, middle class and a few others, who are already conscious of the problem, realise its urgency. I know there are difficulties about staff, doctors, male and female, technicians, social workers, equipment and appliances, as also superstition, ignorance and religious bias. If you want your Plan targets to be achieved, this must be given top priority, and each family in each

village must be approached. It is a vast problem, but it can be tackled. Your administration, supply and distribution must start from the bottom, the village and the villager, and not from the top.

I have vainly looked into the Address for any reference to science, technology and research. It is amazing. Those responsible for writing the Address could not be science-oriented; nay, they did not remember that this is the 65th year of the 20th century. Within five years time, may be earlier, somebody is going to land on the moon, "not an Indian". We are busy breaking our heads over cycles, cars, planes, language and similar affairs. Our existence as honoured members of a good society depends on science and technology. This is the age of scientific revolution. In the last 25 years, incalculable, unimaginable and revolutionary advancement has been made in all branches of science and technology. Nature has been forced to give out its secrets, the elements have been harnessed to help the cause of human development. It is calculated that 97 per cent of all the scientists who have ever lived in the history of the world since the days of Balmiki, Vyas, Euclid, Pythagoras and Archimedis, are alive and at work today. From this we get some idea of the rate of progress being made all over the world.

In para 27 the Address has mentioned the name of Mr. Harold Wilson, the Prime Minister of Gt. Britain. I am reminded of an election speech of his in which he has initiated a fourfold programme. I can do no better than quote it. He says: "Produce more scientists; keep them in the country; make more intelligent use of them; integrate them in industry and national production." If we analyse these four points, we find a very sorry state of affairs in our country. Firstly, are we producing more scientists? There was a report of the UGC for 1962-63. Its figure for stu-

dents getting university education in the country is revealing. I will quote the lowest five and the highest five in the country; the rest are in between. The lowest five are: Orissa: 0.9 per thousand; Madhya Pradesh 1.3 per thousand; U.P. 1.4 per thousand; Rajasthan 1.4 per thousand; Bihar 1.7 per thousand. The highest five are: Delhi 7.8 per thousand; West Bengal 3.7 per thousand; Punjab 3.1 per thousand; Maharashtra 2.7 per thousand; Jammu and Kashmir 2.7 per thousand. These are bewildering figures. Does it mean that the heart of India, Hindi and Oriya speaking States with a population of 190 million people biggest land mass has got to remain in the domain of darkness and ignorance? Does it mean that the Education Ministries, Central and State, have failed so far as these are concerned? Does it mean that we in these areas are busy with quarrels and head-breaking, charges and countercharges? I cannot give the answer. This is a fit subject for dispassionate examination. It also proves that some one is guilty. In a democracy you cannot impeach them. But I wonder what would have happened to them in a totalitarian regime.

On the second point, I do not have exact figures of our scientists who do not want to come back to their country, but I know about medicine. More than 5,000 doctors are abroad; not only they do not want to come back, but they take back their families and invite others, and thus there is a one-way traffic. Why do they not want to stay here? The late Prime Minister of revered memory created a scientific pool, but the terms and conditions of this pool have now become unattractive, and those who come back with great patriotic zeal, go from pillar to post, and being disappointed and disillusioned, they seek pastures anew in better lands like Gt. Britain, America or the Continent, and this is especially true of medicine. May I suggest with all humility and earnestness, that payments, amenities and

facilities for the pool should be immediately revised and made more attractive? I shall skip over the other two points due to lack of time.

The biggest bottleneck in the way of a real breakthrough is the hard rock of finance. Our resources are local, State, Central and international. It is worthwhile comparing the money in figures being spent by our country on Research with that of a few other States. In 1961-62 India spent 0.32 per cent, while the figures for Sweden, U.K., U.S.A., and USSR were respectively 1.7, 2.7 2.9 and 3. Our population is the largest and our budget is the smallest, and our expenditure on research is the lowest. I need hardly emphasise that if you want to have an honourable place as a modern nation in the universe, your outlook must be changed, and your expenditure on research must be at least 1.5 to 2 per cent of your total budget. It will be worthwhile for the Prime Minister to follow the example of Mr. Harold Wilson and create a Ministry of Scientific Affairs.

With these words, I support the Motion of Thanks.

Mr. Deputy-Speaker: The Debate is over. The hon. the Prime Minister will reply at 4-15 p.m. on Tuesday.

14.30 hrs.

COMMITTEE ON PRIVATE MEMBERS' BILLS AND RESOLUTIONS
FIFTY-SIXTH REPORT

Shri Hem Raj (Kangra): I beg to move:

"That this House agrees with the Fifty-sixth of the Committee on Private Members' Bills and Resolutions presented to the House on the 24th February, 1965."

Mr. Deputy-Speaker: The question is:

"That this House agrees with the Fifty-sixth Report of the Committee on 'Private Members' Bills and Resolutions presented to