

ALLOCATION OF TIME FOR DISPOSAL OF GOVERNMENT LEGISLATIVE BUSINESS

THE VICE-CHAIRMAN (SHRI B. SATYANARAYAN REDDY): I have to inform the Aon. Members that the Business Advisory Committee at its meeting held today, the 4th August, 1988 allotted time for Government Legislative Business as follows:—

Consideration and passing of the following Bills;

(a) The Food Corporation (Amendment) Bill 1988 as passed by the Lok Sabha 2 hours

(b) The Aircraft (Amendment) Bill, 1988, as passed by the Lok Sabha 1 hour

(c) The Labour Laws (Exemption from furnishing Returns and Maintaining Registers by certain Establishments) Bill 1988, as passed by the Lok Sabha 1 hour

Now, we shall take up the Short Duration Discussion Dr. Vijaya Mohan Reddy.

SHORT DURATION DISCUSSION

II. Recent incidents of Atrocities on Harijans and Tribals in some parts of the country—contd.

SHRI ASHIS SEN (West Bengal): Sir, we have heard for about 15 minutes the speech of Mr. Rameshwar Thakur. The subject of the discussion is incidents of atrocities on Harijans and tribals in some parts of the country. We did not come here to hear from him the expenditure incurred on Harijans and the money spent on scholarships. They must prepare themselves for this kind of debate.

DR. G. VIJAYA MOHAN REDDY (Andhra Pradesh): Sir, it is well known that slavery continues to exist in India. It means that the slave has

no right on himself, on his own life. He cannot own property. He has to work for others without any remuneration. In Andhra Pradesh, we used to call such a system as vetti. It is not bonded labour. The man simply does not exist. He exists to work for the exploiting classes. His existence is only to go on working as a slave for the exploiting classes. He is made to live outside the village. He has no right on his own small hut. He has no right on his own life. He has to go on doing this work. When the Government official comes, he has to do the work for him. He has to be continuously doing the work for the landlord. He has to be at the mercy of the landlord. By any chance even if a small mistake is committed by him, brutal punishment is given. Sometimes it is even death. So many reports are coming. That means he is a slave. This system of exploitation is called fate. That means he is a slave by birth. That is the theory of birth. In the next janama if he does his labour well and if he goes on producing grain and filling the granaries of the rich, the God may give him birth in a better and privileged condition. This philosophy was there. That was shattered by Buddhism. Buddhism was a revolutionary force which urged equality. When Buddhism came in, another philosophy was introduced. That philosophy is that it is all by karma. Neither this nor that was able to ameliorate the condition of 25 per cent of our people from their existing condition. 25 per cent of the people are slaves. Then, there is another tendency to divide them and convert them into religions. When they have been converted into other religions, the same caste continues. A converted Harijan in a Sikh community will become a Harijan of the Sikh community and not taken by the others. If he becomes a Christian, he has got a Harijan Church for him to pray, not the community church. If he becomes a Muslim, same is the case. Even by changing the religion also, things