

हूँ बड़ी भारी गलती हुई है आजादी के बाद इस इलाके के साथ अन्याय करके, उन लोगों के साथ अन्याय करके मैं आपके माध्यम से सरकार से कहना चाहता हूँ कि आपने सब बड़े-बड़े राजा, नवाब जो लड़ने वाले थे उन सब का समर्थन किया है। ये सब साधारण किसान हैं। इनके बारे में एरिक स्टाक नामक एक अंग्रेज ने एक किताब लिखी है जिसका नाम पेंजेंट्स एण्ड राज है। उस किताब में इस इलाके के लोगों की तारीफ की गई है और यह कहा गया है कि सारे देश में सिर्फ यही लोग थे जो साधारण लोग थे जिन्होंने इस लड़वई में कूरबानी दी है। इसलिए मैं फिर इस बात को दोहराना चाहता हूँ कि इस गलती को ठीक किया जाय और इन लोगों की तरक्की के लिए रास्ता निकाला जाय।

Bill Introduced

THE UNIVERSITY GRANTS COMMISSION (AMENDMENT) BILL, 1984

THE MINISTER OF STATE IN THE MINISTRIES OF EDUCATION AND CULTURE AND SOCIAL WELFARE (SHRIMATI SHEILA KAUL): Sir, I beg to move for leave to introduce a Bill further to amend the University Grants Commission Act, 1956.

The question was put and the motion was adopted.

SHRIMATI SHEILA KAUL: Sir, I introduce the Bill.

THE VISVA-BHARATI (AMENDMENT) BILL, 1978

MR. DEPUTY CHAIRMAN: Now, we shall take up the Bills for consideration and passing. First, we take up the Visva-Bharati Bill. I am happy that at least we have taken up this Bill today.

THE MINISTER OF STATE IN THE MINISTRIES OF EDUCATION AND CULTURE AND SOCIAL WELFARE (SHRIMATI SHEILA KAUL): Sir, I move: "That the Bill further to

amend the Visva-Bharati Act, 1951, as reported by the Joint Committee may be taken into consideration."

Sir, due to a number of reasons, the report of this Committee got delayed beyond expectations. Nevertheless, I am glad that the Joint Committee has done an excellent job and inducted a number of new ideas and thoughts in keeping with the ideals of Gurudev Tagore, in this important piece of legislation which was entrusted to it for a review. The Joint Committee has indeed put in hard labour on this job and I would like to put on record my appreciation for the work done and congratulate its members on the fine report they have produced.

Sir, to refresh the memory of the hon'g Members, I may be permitted to indicate briefly the background leading to the introduction of this Bill in this House in March, 1978. Visva-Bharati, a renowned institution founded by Gurudev Rabindra Nath Tagore, was declared as an institution of national importance and also incorporated as a unitary, teaching and residential University by an Act of Parliament enacted in 1951. While incorporating Visva-Bharati as a University, Government's firm intention was that every effort will be made to preserve and promote the unique character and ideas for which the great institution was established by the Gurudev. However, over the years the Visva-Bharati has continued to function and developed on the lines not very different from those of other Universities in the country. Not only that, there were disturbances in the University campus during 1970-71, which led to arson, stabbing, damage to University equipment and property and even death of an office superintendent. The University had to face serious difficulties in its day-to-day working on account of the negative attitude adopted by certain persons. All this had vitiated the academic life of the University. To remedy the situation at that time, the Visva-Bharati Act had to be amended through a Presidential Ordinance, later replaced by an Act of Parliament, in November, 1971. This was

[Srot. Shiela Kaul] done purely as an interim measure and the comprehensive legislation was to follow.

Later on, complaints were also received by Government that Visva-Bharati was drifting away from the ideals Guru-dev had in mind in setting it up and that the academic standards were going down. Disturbed at those developments and anxious to ensure the restoration of the original character of the University, Government appointed a Committee under the Chairmanship of Justice 9. A. Masud, ex-Judge of the Calcutta High Court and eight other members, to determine the lines on which the Visva-Bharati may be developed and to recommend the guidelines for amendment of the University Act. Masud Committee had submitted its report in July, 1975.

The Masud Committee report was deeply studied by the Ministry of Education and mainly based on the recommendations of this Committee, an Amendment Bill was introduced in this House in March, 1978, and referred to the Joint Committee. The Joint Committee was reconstituted in 1980 after the Lok Sabha elections when the Congress Government came back to power.

I am happy to say that the Joint Committee has made both extensive and intensive study of the Amendment Bill and have taken oral evidence of a large number of eminent persons connected with and interested in Visva-Bharati. The Committee also received a large number of memoranda containing suggestions on the Bill. It was after prolonged deliberations that the Committee has presented its report to the Parliament. One of the important changes made by the Joint Committee is that the Patha-Bhavana will have the same status and powers as those of other Bhavans of the University. The second important change made is that the objects of the University have been incorporated in the body of the Act in a comprehensive manner. The Joint Committee has also recommended that a specific duty may be reformed on the University to

give effect to the ideas of Tagore or* the pattern of education, in organising its activities and in implementing its academic programmes. The Joint Committee has further recommended provision of three whole-time directors, which I shall explain in some detail. There has been a feeling that Visva-Bharati should be looked upon as one unified institution of education that co-ordinates the two major aspects, namely, studies promoted in Santiniketan and rural reconstruction promoted in Sriniketan. To emphasise this co-ordination of Santiniketan and Sriniketan as also to emphasise the role of Visva-Bharati as a laboratory for educational innovations, the Committee has recommended that there should be a Director who will be designated as Director of Studies Educational Innovations and Rural Reconstruction. Subject to the provisions of the Act, he will be responsible for executing and expediting decisions regarding studies, educational innovations and academic programmes at Santiniketan as also programmes of rural reconstruction at Sriniketan. And he will be responsible also for fostering a link between the activities of Santiniketan and those at Sriniketan.

Coming now to the aspect of culture, we should ensure that the treasures of Gurudev, whether of drama, or of poetry or songs or music or painting, do not remain confined within the precincts of Visva-Bharati. We should create facilities through which these treasures which constitute a precious heritage are increasingly made available to the children and youth of the whole country and even of other countries. We must ask seriously as to why children and youth of our country continue to remain ignorant of the tremendous contributions that Gurudev made in various fields of education, culture and life in general. Could we not provide facilities and requisite machinery by means of which children and youth and teachers could come to know more and more of Gurudev's 'Gitanjali', 'The Gardener', 'Lipika', numerous dramas such as 'Dak Ghar', endless songs of enchanting music and, astonishingly innovative paintings? To emphasise this as-

pect of culture, the Committee has recommended for a Director, who will be designated as the Director of Culture and Cultural Relations. Subject to the provisions of the Act, he will act as Head of Rabindra Bhavan and organise teaching and research in ideals and works of Rabindra Nath Tagore, in Indian culture and its relations with the culture of other countries. He will organise the task of dissemination through various media, including films and video tapes, of the cultural treasures including those of art literature and music. In addition, he shall also, under the general supervision of Upacharya, be responsible for relationship with institutions and agencies of culture in India and abroad, and he will have the responsibility of getting the works of Rabindra Nath Tagore translated in various languages of India and other countries. The Director of Culture and Cultural Relations shall also coordinate the activities of various institutions at Santiniketan and Sriniketan in the matter of culture and cultural relations.

In order to provide a high status to the activities of physical education, sports, students' welfare and national service, there will be a provision for appointment of a Director to be designated as the Director of Physical Education, Sports, National Service and Students' Welfare. He will be responsible for organising programmes and activities of National Service, Physical Education Sports and Students' Welfare.

Further, the Joint Committee has proposed modification of the compositions of the Sansad, Karma-Samiti and Shiksha-Samiti so as to provide for representations to teachers and students in such a way that electioneering is avoided and due place is given to seniority and merit. The Joint Committee has also recommended an Advisory Council for educational innovations to review the present educational system at Visva-Bharati in the light of the teachings of Rabindra Nath Tagore and to suggest ways and means by which Tagore's ideas can be embodied therein.

Further, in order to provide an innovative feature in regard to students' consult-

ation on various matters that relate to their growth, development and welfare, the Joint Committee has recommended that there should be a Students' Council consisting of Director of Physical Education, Sports, National Service and Student Welfare as Chairman and all doctorate and post-doctorate students, all students who have won prizes in the fields of studies, fine arts, sports and extension work; or any other prizes at the level of class X and above, and 20 students nominated by the Academic Council on the basis of merit in studies, sports, extra-curricular activities and all-round development of personality". It is further provided that any student of the University belonging to Class X and above shall have the right to bring up any matter concerning the University before the "Students' Council, if so permitted by the Chairman, and he shall have the right to participate in the discussion at any meeting when this matter is taken up for consideration.

The function of the Council shall be to make suggestions to appropriate authorities of the University in regard to the programmes of studies, students' welfare and other matters of importance in regard to the working of the University in general. The suggestions would be made on the basis of consensus of opinion.

I welcome all the changes made by the Committee and recommend the same to this august House for consideration and approval.

With these words I move that the Bill* as reported by the Joint Committee, may be taken into consideration.

The question was proposed.

श्री लाडली मोहन निगम (मध्य प्रदेश) :
मैं सबसे पहले शिक्षा मंत्री जी को म्बारक-
वाद देना चाहता हूँ कि इतने दिनों वह
नौकरशाहों के जाल से, संसद् के गर्भ से
उसकी प्रवर समिति के बाद आज दिल आया
है। मैं शंका नहीं करता, उनका जो
भाषण है उस में उन्होंने कुछ खास चीजों
की तरफ इशारा किया है। अगर वह

[श्री लाडली मोहन निगम]
 सारे मसूचे पूरे होते हैं तो मुझे उस पर कुछ कहना नहीं है। असली सवाल जो मैं कहना चाहता हूँ वह यह है कि इस विश्व-विद्यालय की जो परम्परा है वह किसी खास दिमाग की उपज है एक कल्पना है जो यथार्थ में इस धरती पर उतारी गई है। दुनियाँ में हिन्दुस्तान की ही ऐसी धरती है जहाँ कि दर्शन भी पद्य में गाया गया है, दर्शन हमेशा गद्य में होता है और विश्व की एकता की कल्पना भी इस धरती पर सर्व-प्रथम हुई है। इसका हमें पता है। शायद उसी कल्पना के अभिभूत हो कर के गुरुदेव रवीन्द्रनाथ टैगोर जी ने यह कल्पना की थी कि एक ऐसा संगम स्थल हो देश में कोई एक ऐसा केन्द्र बन सके जो विश्व में अपनी संस्कृति, परम्परा बावजूद अनेकताओं के एकता की मशाल लेकर के सारी दुनियाँ को आलोकित कर सके। मुझे ऐसा लगता है वरन् इसका नाम कुछ और भी हो सकता था। नाम इसका विश्वभारती रहा, यानी विश्व के लिए भारत आज भी कोई संदेश देने के काबिल है। लेकिन मुझे बहुत अफसोस के साथ कहना पड़ रहा है कि गुरुदेव के न रहने के बाद और आजाद हिन्दुस्तान में यह विश्वभारती की कल्पना घटते-घटते बंगला-भारती की कल्पना बनती चली जा रही है। जैसे हांडी के चावल की मिसाल है। मैं एक मिसाल देना चाहता हूँ। अगर आपका मंत्रालय इस बात पर खोज करे कि आज शान्तिनिकेतन में दुनियाँ के तो छोड़िए हिन्दुस्तान के ही कितने लड़के विभिन्न राज्यों के, सुबों के पढ़ने जाते हैं वनिस्वत बंगाल के। जब यह विश्वविद्यालय बना था तो बंगाल का कोई भद्रजन भोजन का तैयार नहीं था, क्योंकि बंगाल का यह डर था कि इस जगह चला जीयेगा तो यहाँ से उनका मनवांछित, उनके मन के अनुरूप का उनका थालाद, बनकर नहीं निकलेगा, इसका दृष्टिकोण ही बदल जायेगा। आज मुझे ऐसा लगता है कि जानबूझकर एच योजना चल रही है जिससे हिन्दुस्तान के सारे विश्वविद्यालयों का अवमूल्यन हो रहा है। इस विश्वविद्यालय का भी अवमूल्यन किया गया है, जैसे हिन्दुस्तान के दूसरे विश्वविद्यालय नौकरशाही बनाने के कारखाने बन गए हैं

वैसे ही शायद दिल्ली में या और कहीं बड़े लोगों ने किया है, ताकि यह विश्वविद्यालय भी कारखाने ऐसा बन जाए कि यहाँ से नौकरशाह ही निकलें स्वतंत्र दिमाग, स्वतंत्र चेतना वाले लोग न निकलें। जब मैं यह आरोप लगा रहा हूँ तो बहुत गम्भीरता से लगा रहा हूँ, नहीं तो क्या बजह है कि पिछले 10 वर्ष से किसी कानून के तहत वहाँ कोई कानून नहीं है। आप 78 के बाद इसका ला रहे हैं। 51 में इसका संशोधन आया था, कानून बना था, तो हम यह मान करके चलते हैं कि हमने कानून बना दिया, अब अपने फर्ज से दूर हो गए। नाम जाप हो जाती है। मुझे ऐसा लगता है कि आजादी के पहले शिक्षा के मामले में दो बुनियादी दृष्टिकोण इस देश में आए थे। एक था विश्व के बंधुत्व के साथ जोड़ करके अपनी संस्कृति और सभ्यता के विकास के साथ जुड़ी हुई इस धरती और इस मिट्टी से सनी हुई हिन्दुस्तान की तालीम और दूसरा वह वर्धा की जिसको वह बुनियादी तालीम कहते हैं। उन दोनों का करीब-करीब पर्याय एक सा है कि हिन्दुस्तान की आने वाली पीढ़ी अपने परिवेश से अपनी जड़ से कट न पाये, यह उसकी परिकल्पना थी। लेकिन आज बावजूद इसके कि हिन्दुस्तान के विश्वविद्यालयों की तादाद बढ़ती जा रही है शिक्षा के नाम पर कुछ रसियाँ हम लोग खर्च करते हैं, वह बात अलग है कि हिन्दुस्तान के 13 करोड़ बच्चों में से मूस्कल से आज भी आजाद हिन्दुस्तान में 3 करोड़ बच्चों को ही हम पढ़ाई दे पाते हैं और वह भी अ, ब, स की तालीम दे पाते हैं, लेकिन हिन्दुस्तान का नौजवान अपने परिवेश से कट गया है, कोई दाता-वरण उसके पास नहीं है। तो जब आप जवाब देंगे मैं आपसे इस बात का जानना चाहूँगा कि पिछले 10 वर्षों से वहाँ कोई कानून क्यों नहीं था? एक तरीके से आपातकालीन स्थिति चल रही है, कोई एक आदमी की मन मर्जी चली जा रही है। इसमें और कोई बात न हो लेकिन एक चीज बहुत अच्छी है, इस पूरे प्रवर समिति की रिपोर्ट में, और वह यह है—अभी तक अध्यक्ष महादेव चाहे वह यूनिवर्सिटी की संसद हो, चाहे वह कर्मा काउंसिल हो, एक्जीक्यूटिव काउंसिल हो, सदन हो या एकेडेमिक काउंसिल हो, शिक्षा समिति हो

इसको अलग-अलग चुनौत बगैरह को जरिये लोग जाते थे, यह पहला मौका है, इसको देखने के बाद मुझे लगा, प्रावधान, इसमें बहुत अच्छा है और मैं चाहूंगा कि जिस तरिके से संसद के गठन का प्रावधान इसमें दिया है, पन्ना 29 में, और 29 से लेकर 34 तक के पन्ने बहुत अहम हैं। अगर कोई मुझसे पूछे इस सारी रिपोर्ट की कोई आत्मा है तो वह पन्ना 29 से लेकर 34 तक इसकी आत्मा है क्योंकि अगर एक मरतबा आपकी सरकार इसका कदम कर लेती है तो हिन्दुस्तान में आज तक जो शिक्षा संस्थाएं चलाने की व्यवस्था है, विश्वविद्यालय चलाने की जो व्यवस्था है, चाहे वह संसद हो, कर्मा काउंसिल हो, चाहे शिक्षा समिति हो, एकेडेमिक काउन्सिल हो, उनका सारा रूप बदल जायेगा। इसलिए मैं मंत्री महोदय से यह निवेदन करूंगा कि इसमें 29 से लेकर 34 तक के जो हैं, उनमें संशोधन कदम न करे। अगर इसका एक मरतबा अमलीजामा पहना देंगे तो हो सकता है कि दूसरे विश्वविद्यालय भी इसका अनुकरण करने लगे और तब एक नयी चीज हो जायेगी कि हिन्दुस्तान की शिक्षा में जिस तरीके से राजनीतिक हस्तक्षेप की बात है—मैं राजनीति का दुश्मन नहीं हूँ, मैं मानता हूँ कि राजनीति को बिना जीवित अधूरा है, लेकिन अपने तत्कालिक लाभ के लिए लोग इन पवित्र संस्थाओं का राजनीति के लिए इस्तेमाल करते हैं, गूट का इस्तेमाल करते हैं वह टूट जायेगा और इस वास्ते इसमें जो उन्होंने चुनौत की पद्धति दी है, बहुत अच्छी दी है और पहली मरतबा दी है और वह यह है कि जो उपकल्पित है, प्राचार्य है, उसके साथ जो सबसे बड़ा प्राध्यापक होगा, सीनियर प्रोफेसर, वीरघट प्राध्यापक चाहे वह अपनी वरिष्ठता के आधार पर ही हो, उसमें रोटेशन से आप चुनता हुआ चला जायेगा। तब यह होगा कि बाहर के लोग जो राजनीति से प्रेरित हो कर यूनिवर्सिटी के मामलों में दखल देते हैं—वह समाप्त हो जायेगा। तो मेरा करवद्ध निवेदन है कि इस को आप इसी तरीके से कदम करिए। आप पर कितना ही दबाव आये, इस को आप बदलने की कोशिश मत करिए। यही रास्ता मुझे अन्धरे में दीख रहा है। एक दफा यह रास्ता चल पड़ा तो हो सकता है

कि हिन्दुस्तान के दूसरे विश्वविद्यालयों का रास्ता भी साफ हो जायेगा और आगे-पीछे जा कर वे लोग भी इस को कर देंगे।

मैं एक चीज और चाहता था। इस में आप ने जो तीन डायरेक्टर्स की व्यवस्था लिखी है वह ठीक है। मैं इतना ही चाहता हूँ कि इस को दूसरे तरीके से करिए। हिन्दुस्तान में एक विश्वविद्यालय तो एंगो आर्दश विश्वविद्यालय वने गुरु-बेब की शिक्षा के अनुरूप जो दूसरे विश्वविद्यालयों के पाठ्यक्रमों से अलग हट कर हो। साइंस, उन्कालोजी पढ़ाने के लिए आप के पास आई. आई. टी. है, दूसरे विश्वविद्यालय है, वहाँ पढ़ाई है। इस के जो सांस्कृतिक मूल्य हैं, इस की जो मिट्टी की सुगन्ध है, उस के अन्दर जो आज तक की शिक्षा की परम्पराओं को तोड़ कर शिक्षा देने की परिकल्पना की गयी थी उस को बरकरार रखिए। यही बजह है कि वे विश्वविद्यालय जहाँ नौकरशाह ढलते हैं, जहाँ गुलाम बनते हैं उन की पढ़ाई कमरों की दीवारों में होती है, वह नहीं चाहते हैं उन का मानसिक विकास हो सके। जो उन्मुक्त वातावरण में पढ़ते हैं वह प्रकृति के साथ रिश्ता स्थापित करते हैं और प्रकृति और मनुष्य को एक इकाई समझते हैं, सम्प्रदाय, समूह और जाति को नहीं मानते। मेरा विनम्र निवेदन है कि इस का जो सांस्कृतिक स्वरूप है, जो मानवज्ञानिक पहलू है, इस के गर्भ में जो नया इन्सान डालने की परिकल्पना छिपी हुई है उस को पुनः जीवित करिए। कुछ मरे मित्र वहाँ पढ़ने जाते थे। मैं इलाहाबाद में पढ़ा हूँ। इलाहाबाद में लोग फर्क किया करते थे, हिन्दुस्तान में उस जमाने में 50 आई सी एस अफसर होते थे तो वाइस चांसलर अमरनाथ भा कर्मा करते थे कि इलाहाबाद को घमण्ड है कि हमारे विश्वविद्यालय में से 20-22 होंगे। उन दिनों सारे देश में हवा थी कि आई सी एस बनना हो तो इलाहाबाद चलो। आज भी नार्थ ब्लॉक, साउथ ब्लॉक में आधे से ज्यादा संख्या पुराने नौकरशाहों की उमी विश्वविद्यालय की है। लेकिन विश्वभारती में वह आदमी जाता था जो जानता था कि मुझे क्या स्वावलम्बी बनना है, मुझे क्या देश के लिए ही सांचना है। नौकरशाह

[श्री लाडली मोहन निगम]

समय पर अपने पदचिन्ह नहीं छोड़ता। लेकिन एक वही विश्वविद्यालय था जहाँ से निकले हुए लोगों के पदचिन्हों पर जाज बनने वाला कोई नहीं मिल रहा है क्योंकि उस तरह की संकल्पशक्ति लोगों में नहीं है। न कोई उदयशंकर मिलता है, न नन्दलाल बसु मिलता है। तो मैं कहना चाहता हूँ कि जो इस का कलात्मक पक्ष है, जो इस का सांस्कृतिक पक्ष है उसको पुनः जीवित करिए। और चीजें जो इसमें आ गयी हैं उन को निका-लिए। मैं फिर आप से विनम्र निवेदन करूँगा इस की परिकल्पना के लिए प्रवर समिति ने जो रपट दी है उस के लिए पैसे की कमी न होने दी जाए। ऐसा न हो कि सुभाव तो हम ने कबूल कर लिया लेकिन अमली जामा नहीं पहना रहे हैं क्योंकि पैसे की कमी है। मैं कहूँगा कि जैसे भी हो सके इसके उस स्वरूप को बरकरार रखिए। मैं पुनः एक बार फिर मुबारक-बाद देते हुए निवेदन करूँगा, जैसा मैंने पहले आप से कहा, कि इस के पन्ने 29 से लेकर 34 तक जो गठन सम्बन्धी सिफारिशों उनको अक्षरशः कबूल करिए इस विश्वास के साथ कि आप के रहते विश्व-भारती के सम्बन्ध में इस रपट की जो संशा है वह पूरी हो जाए। ऐसा हो सके तो मुझ से खुश आदमी दूसरा नहीं होगा। इस विश्वास के साथ मैं अपनी बात समाप्त करती हूँ।

SHRI SUKOMAL SEN (West Bengal): Mr. Deputy Chairman, Sir, I deem it a privilege to be able to speak on the Visva-Bharati (Amendment) Bill, 1978. Sir, Visva-Bharati is a great and unique heritage that has descended upon us since Rabindranath Tagore created it in 1918 and formally inaugurated in 1921. Sir, the Patha-Bhavana of Visva-Bharati was founded earlier, in 1901. Since then it has been functioning and Visva-Bharati has been a seat of learning and culture where culture from the East and the West met together and eminent educationists and men of learning not only of India but from various parts of the world came, lived and taught there.

Sir, in 1951, through an enactment, Visva-Bharati was declared as an institute

of national importance. Since its creation by Rabindranath Tagore, time has changed; concepts, ideas, mode of education, curriculum, everything has changed to a great extent. During the lifetime of Tagore, he had his own concepts, his own ideals. In fact, in contrast to colonial education, I think, Tagore wanted to create a Centre where education as distinct from colonial education, education that is rooted deeply in the soil and culture of India—that type of education—he wanted to be imparted to the children of the country. But if we think that the same ideals that were held by Tagore in those days, in his lifetime, can be kept intact even today when things have changed immensely, I feel, Sir, then we will be living in a make-believe world and it will be out of touch with reality. Even Tagore himself realised this in his lifetime. When he founded it, he did not found it as a degree, giving university. He founded it as an institute of advanced learning, of culture—a culture deeply rooted in Indian soil. But, even during his lifetime, after the creation of Visva-Bharati, within a few years, Tagore had to change his mind and under pressure from various sides he had to agree to Visva-Bharati being converted into also a degree-giving institution. So, from 1925, I, A. and B. A. courses were introduced in Visva-Bharati. This happened in Tagore's lifetime itself. Now, after that, things have changed much more.

In the Draft Bill it has been said that the Bill seeks to restore the lost ideal, the ideal that was held by Tagore. The purpose is good and lofty, there is no doubt about it, but we have to take into account the changes that have taken place. In fact, whatever we may desire, whatever we may like the functioning of the Visva-Bharati University to be, the educational curriculum and emphasis on different disciplines of learning also are changing. When Tagore created it, he

emphasised On fine arts dance, music and humanities. But then only confining itself to humanities, fine arts and music, it did not serve the needs of the times that have changed.

SQ the University had to introduce other courses also. Now like other universities they are also teaching different courses. So, whether you like it or not, Visva-Bharati has changed to a great extent. Yet, distinctiveness of Visva-Bharati, its uniqueness, to a great extent, still remains. If somebody has visited Visva-Bharati he must have been impressed even by the pattern, by the mode of functioning, the mode of teaching and the mode of learning in the Kala Bhavana, in the Sangeet Bhavana. At least these two Bhavanas are still maintaining the old heritage, the old uniqueness. And particularly the Patha Bhavana, which was created by Tagore as far back as 1901, I feel, is still resisting the onslaught of the change of time. So there is distinctiveness, uniqueness even in some facilities of Visva-Bharati.

Now the problem is, how we can protect that heritage and adjust the University functioning with the need of the change of our times. It is good that the Select Committee, which has given its report, has tried to accommodate the changed situation. Now, Sir, in 1978, this Bill was discussed in this House threadbare before being sent to the Select Committee. In 1971, taking advantage of large scale Naxalite violence in the campus of the University, the violence that was rampant at that time in the whole of the State of West Bengal, the Government came out with an ordinance and subsequently an Act and that ordinance and subsequent enactment actually snatched away all the democratic ideals of the University and set up all its bodies on nomination basis. The 1978 Bill claimed as if it sought to restore the democratic ideals of those bodies in place of nomination. They wanted to introduce in it the method of election and otherwise. They¹ claimed to restore the old ideals of the Visva-Bharati University. But that Bill failed. That is why was sent to a Select Committee. But on going through the report of the Select Committee I find that the Select Committee has also failed to do justice to the needs that are imperative in setting right the affairs of the University. Many things are

told, deterioration in the educational standard, teaching standard, discipline. Sir, this is the order of the day and Visva-Bharati is no exception. It is not out of the world. It is a part of our world: it is a part of our country. So what you find in the campuses of other universities of our country, what you find happening! in the campuses of other central universities you cannot hope that Visva-Bharati will be a rare exception. Still I find that among the several central universities it is the only university where to a great extent, discipline is maintained, educational environment is maintained. There is enough scope to develop it, there is enough scope to revitalize it, so that education, research and cultural activities can be developed in a big way in this University. There is enough scope for its development still left. But it is good that this Select Committee report tried to insert Tagore's ideals in the body of the Bill itself, and to establish Tagore's ideals, to restore the values, it is good that we all together are also trying for it. But still I find, the objects are not properly defined, and to a certain extent it also requires some rephrasing, redrafting. Why, Sir? Although these things have been drafted in the words of Rabindranath Tagore himself, I want to say, Sir, Rabindranath Tagore was not a personality who believed in being static, he was not static, he was a dynamic personality. With the time he too changed. He was such a personality that when he grew older in age, his mind remained fully alive to the realities. He was a man evergreen, a man ever alert to the changes of the times; so, in the name of Tagore's ideals, if we are today¹ becoming dogmatic, conservative, I do not think we will be doing justice to Tagore. , Sir. I particularly object to one para. In clause 5A it has been said:

"(v) with such ideals in view to provide at Shantiniketan aforesaid a Centre of Culture where research into study of the religion, literature, history, science and art of Hindu, Buddhist, Jain Islamic, Sikh, Christian and other civilisations may be pursued along with the culture of the West,....."

[Shri Sukomal Sen]

Sir, I do not feel it is a happy expression of the ideals. Can we define- civilisation in this way? The Hindu civilisation, the Buddhist civilisation, the Jain civilisation, the Islamic civilisation, the Sikh civilisation, the Christian civilisation, can we define in this way? Sir, when the Britishers came to India and wrote 'the history of India, they divided Indian history into certain parts—the Hindu period, the Muslim period, the British period, as if there was no Indian period. They said, "This is the period of the Hindu culture, this is the period of the Muslim culture, this is the period of the British Indian culture," as if there is no Indian culture as such. So, I feel that defining culture on the basis of religion does not tally with the historic realities. I find, this should be redrafted.

Again, Sir, I would like to say that all of us know that Rabindranath Tagore was profoundly influenced by the Upanishadic ideals. The Upanishad played a great role in the formative period of Tagore in formulation of his ideology, his ideals and concepts. So, the last line of this para,

"...scholars of both Eastern" and Western countries, free from all antagonisms of race, nationality, creed or caste and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam."

I feel this requires updating, requires some change. Although in his time it was expressed in this way, now when we are enacting this, when we are incorporating these words in the Bill, when it is going on record, I do not feel this type of expression, this type of Upanishadic expression will be helpful, conducive to the growth of a Centre which will be free from all antagonisms of race, caste and religious feelings. So, this paragraph requires some updating. (*Time bell rings*)

I require some more time. I will conclude soon. Still I have something to say about this Bill.

Besides these objects, I would like to say, Sir, there were other specific ideas not only emphasised by Tagore but were behind the creation of Visva Bharati. Tagore said something very specifically about what the objective should be of the children who were to be educated there. I quote: from Tagore;

"...a spiritual ideal can only be made possible by making provision for students to live in intimate touch with Nature, daily to grow in an atmosphere of service offered to all creatures, tending trees, feeding birds and animals, learning to feel the immense mystery of the soil, water and the air.

Along with this there should be some common way of life with the tillers of the soil and the humble workers in the neighbouring villages- inviting them to feasts, joining them in works of co-operation for community welfare; and in our intercourse We should be guided, not by moral maxims or the condescension of social superiority but by natural sympathy of life for life and by the sheer necessity of love, sacrifice for its own sake. In such an atmosphere, students would learn to understand that humanity is a divine harp of many strings waiting for its one grand music. Those who realise this unity are made ready for the pilgrimage through the night of suffering, and along the path of sacrifice, for which the call comes to us across the darkness. The Visva-Bharati is an outcome of this call."

i.

Tagore very clearly defined the objective of Visva-Bharati in these few lines. So I find that the Select Committee has failed to choose the correct perspective which Tagore had in his mind while he created this university.

Then, Sir, about the changes that have been suggested by the Select Committee, I find that there are many lacunae and defects. And what is the result? We expected that after this report by the Select Committee, it would help in the growth of a healthy atmosphere inside

the university campus, that it would serve the aspirations of the inmates of the university campus, the teachers, students, scholars and non-teaching employees. But what do we find, Sir? This report of the Select Committee came out in August, 1983 and on September 25 of that year, to protest against this report of the Select Committee, the teaching staff, the professors, the non-teaching employees, students and scholars, with varying political affiliations—some having commitment to the ruling party, some having commitment to the leftist parties and some having no political commitment, all joining together—observed a one-day strike. I would request the hon. Minister and the House to consider it. We have introduced a Bill and we are discussing the Select Committee's report which, instead of satisfying the aspirations of the teaching staff, students, scholars and employees of the institution, has made them go on a strike against it. If you go to the university campus today, you will find that the campus is full of posters condemning this Bill. Most ironically the posters are quoting Tagore himself while protesting against the provisions of the Bill.

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SHRI NIRMAL CHATERJEE (West Bengal): That is how it should be.

SHRI SUKOMAL SEN: This Bill was meant to satisfy the aspirations of the inmates of that campus. But now they are protesting against it. Tagore lived for the ideals of liberty and freedom. But this Bill has sought to snatch away the freedom and liberty of the students, teachers and non-teaching staff. And how is this Select Committee supporting it?

I am really surprised at this paragraph:

"The Committee has recommended the replacement of the system of election to the Samsad (Court) by the system of rotation by seniority in the case of teaching and non-teaching staff and by nomination based on merit in the case of students. The reasons for this change relate to the concept of the University as a centre of study, reflection and research in which the teach-

ers and students are partners. Rabin-dranath Tagore conceived of such a system of corporate and harmonious living in the University instead of a system which promotes competition and conflict. In agreeing with this position, the opinion of the majority of the members of the Committee was further strengthened by the current trends towards growing violence and politicalisation of University life, which elections seem to promote."

Had it been the opinion only of the majority of the Joint Select Committee, I would have no objection. You are mentioning Tagore's name as if had Tagore been alive today he would have supported these lines of the Joint Committee. I feel it is totally wrong. Who told you that Tagore would have preferred nomination instead of election? Who said it that the vitiated atmosphere that we find in the universities very frequently is due to the election system in the various bodies of the university, in the syndicate, in the senate, in the court or in the student council? Is it the election system that has spoiled the atmosphere? Who said it that debarring the professors, debarring the teachers, debarring the non-teaching employees and the students from taking part in the democratic elections and choosing their own representatives, will help restore the vitality of the institutions, the functioning of the institutions? It is a totally wrong notion. It is against the concept of Tagore himself. I would draw the attention of the honourable Minister. Why is it that all the teachers, employees, the students, research scholars, have gone on strike against this measure? Therefore, I say that substitution of election by nomination should be revised and the democratic life of the University should be restored, and the system of election should be introduced into the various bodies of the University, whether in the court or in the academic council or the executive council. The teachers, the employees and the students should be given scope for choosing their own representatives. Rotation by seniority does not always mean that the senior person will be necessarily enthusiastic, will be genius enough, to work on fine

[Shri Sukomal Sen] court, on the executive or the academic council. Unless the system of election is introduced, the sense of belonging and participation won't be there... (*Time bell rings*)

SHRI NIRMAL CHATERJEE: Mr. Deputy Chairman, it is undoubtedly true that Tagore belongs to the whole of India. But would not the rest of the country concede that Tagore belongs a little more to Bengal? From that point of view, why don't you kindly permit him a little more time?

MR. DEPUTY CHAIRMAN: The whole Committee says Tagore would have been happy with this suggestion. But he says the other way. Now the same question can be put to him also. Everyone interprets Tagore according to his own light. Mr. Sukomal Sen's views have come. Let us go ahead. The whole thing has been discussed threadbare. Mr. Sen, you have already taken 23 minutes. Now please conclude.

SHRI SUKOMAL SEN: I would request you to bear with me for a little more time. I will finish. I have got one more point to make.

MR. DEPUTY CHAIRMAN: But how long can I permit you? Please conclude now.

SHRI SUKOMAL SEN: They have suggested rotation by seniority on the court, on the academic council, and other bodies. Nowhere in India has it been suggested that student councils have to be formed by nominated students. Who will be nominated? Prize-winning and meritorious students or who are maintaining academic discipline, only they will be nominated on the student council. Where is the other precedent that only meritorious students, who have good academic records, are eligible for membership of the student councils? By this I feel you will be alienating the students from the daily life of the University; it will create animosity within the student community.

It will create animosity among the

teaching community. It will create animosity among the non-teaching community. So, I feel that this undemocratic suggestion should be withdrawn and the principle of election should be rein" troduced.

The non-teaching staff, the students and the scholars should have proper representation on the various bodies. I find the Joint Committee, to a certain extent, was miserly. They have not been fair to the various types of people and their rights. Particularly with regard to research scholars, the Joint Committee has been very unfair. They have done injustice to them. Research Scholars are part and parcel of the University and their contribution is invaluable. But they are not on any of the bodies of the University. Unless you involve the scholars in the functioning of the University, the University cannot deliver the goods. This aspect should be considered.

The Joint Committee has not discussed the priority or stress that should be given to various disciplines that are taught in the University. Are you going to convert it into any other university? If we want to protect the uniqueness of the University, then emphasis should be given to humanities, fine arts, music, etc. If you want to convert it as any other University, what is the use of talking so much about protection of the heritage of Tagore? I think this point should be properly discussed.

Regarding the Central Universities, the Government is introducing some sort of security force...

MR. DEPUTY CHAIRMAN: That subject is not here.

SHRI SUKOMAL SEN: Since the Minister is present I want to tell her that it will vitiate the atmosphere of the University. It will not contribute to the healthy growth of the University.

Lastly, I will request the House to consider all these suggestions. Let not the Minister be dogmatic. Let her see

the mood of the people. I would, in the end, request her to take into consideration all the suggestions and amendments that I will be bringing forward.

PROF. B. RAMACHANDRA RAO (Andhra Pradesh): Mr. Deputy Chairman, I rise to support the Vishva-Bharati (Amendment) Bill, 1978, along with the report of the Joint Committee which made certain very valuable suggestions. The suggestions made by the Joint Committee have been very, very valuable and I congratulate the Joint Committee as well as the Minister for the excellent work that has been done. I would like, however, to make a few observations which might be relevant.

One is about what the Joint Committee has done to include 'extension' under one of the objectives. This is in consonance with the policy of the University Grants Commission. And I am glad that the Joint Committee has made up this lacuna and has modified various clauses accordingly.

I would also like to mention here that at various stages emphasis has been given for the transfer of applications in the class room, library and laboratory, to the problems of villages and to their solution.

I would like to point out that the Joint Committee has done an excellent job in laying down very clearly the objectives which were missing in the original Bill. The Original Bill did not spell out the objectives in such great detail as has been done in the Joint Committee Report. However, I would like to point out couple of items for the consideration of the honourable Minister of Education. On page 3, it has been laid down that the University, in organising its activities, should have due regard to the objectives mentioned there for which the Visva-Bharati University was founded by Rabindranath Tagore. On page 4, the first clause says:

"The University shall, in organising its activities and the implementation of the academic programmes, have due regard to the pattern of education envisaged by Rabindranath Tagore."

In other words, according to clause 5B the modification of the objectives is still kept as an open subject and the Senate and the Executive Council can still enlarge, modify, etc. I would like to mention here that Rabindranath Tagore stood for the integration of arts and sciences, science and spirituality and so on. While these have been spelt out in a general manner, I would have liked if a clause had been introduced laying down as one of the major objectives, the integration of all knowledge, whether it is from the East or from the West, whether it is science or humanities. A specific and explicit mention of that would have been one of the major contributions by the Committee and it would have been a major contribution if this had been added. However, I would like to mention that the Joint Committee's recommendations are a considerable improvement on the original Bill which had left it rather vague.

I would like to commend clause 5(2) which emphasises this among the objectives of the University:

"The University shall include harmonising the cultures of India, of the East and the West and, among other things, admission of students and also of Adhyapakas from the various regions of India and from the various countries of the world."

This is a very important clause in my view because, firstly, all the Central Universities which are funded from the Central funds should have this national character, and more so the Visva-Bharati University which was founded by Rabindranath Tagore. The Visva-Bharati University should not only have a national character, but also an international character. Well, I doubt whether a mere inclusion of this clause would enable it to have a cosmopolitan composition among the students and teachers. Looking at the present-day trend of composition of students and teachers in the various Central Universities, whether it is the Banaras Hindu University or Aligarh University, or any other Central University, I find that this is sadly missing.

[Prof. B. Ramachandra Rao] I wish the Education Minister had taken a very bold step and said that at least 25 or 30 per cent of the composition of the students and the staff would be from the regions other than the local region. I am saying this because this University should have a special character different from that of the other Central Universities in the sense that Rabindranath belonged, not only to Bengal and India as my friends on the other side put it but to the whole world. Therefore, I would like you to consider this institution as truly national, if not international.

I would also like to mention another very important point to which I would draw the attention of the honourable Minister of Education. It is Schedule II wherein it is mentioned that the territorial limits of the University would be confined to 11.5 square miles around the present location. This is another matter on which I expected something from either the Joint Committee or the Ministry of Education. I expected either the Joint Committee or the Ministry itself to extend the territorial limits of such a University and not to confine it within such narrow limits which does not seem to be very good. If I remember, the Jawaharlal Nehru University, located in Delhi, has its territorial limits over entire country. It can establish a centre at Shi-llong or any part of the country. Visva-Bharati should also have its territorial limits wherever work that has been carried on here is available in all other parts, by establishing or extending the limits. If necessary, Visva-Bharati could establish centres in any part of the country. I am mentioning this because I felt that this University should have a character totally different from any one of the existing Universities. Mr. Deputy Chairman, Sir, I am merely mentioning these points; I am not pressing but I am making suggestions only, and in due course when the University takes up these matters these observations are kept in mind so that they can be taken up at the proper time.

On page 16 it says that the Karma-Samiti would promote socially relevant research.... Now, these are very nice

objectives. But I would like to mention here that Visva-Bharati University to start with, did not have any science courses. It was about a decade ago that science courses were started. At that time I wish that this objective had been kept in mind. At that time the courses which were started in Visva-Bharati were very conventional types of courses. I do not know how this process could be reversed and the existing departments reorient themselves with these new objectives. It is a matter for change of the orientation of the present set-up in Visva-Bharati University.

Section 38(1) says that any dispute between a teacher and the University would be resolved by a three man committee, and a three man committee in which the aggrieved party has a representation. This is a very unique experiment and I do not think I have seen in any Act of any other University that the aggrieved party going into dispute with the University management has a representation so that all disputes can be settled within the campus, and this will lessen the litigation and teachers going to courts. I commend this unique experiment which should also be tried in other Universities.

Mr. Deputy Chairman, in section 38B(3)(a) it is said that the Karma-Samiti can remove from service a person of unsound mind or who is a deaf-mute or suffers from contagious leprosy. Sir, I am a little surprised, because "unsound mind" has to be defined. Temporarily a person may become unbalanced. Mental illness should be treated as any other physical illness. It is very difficult to decide about an unsound mind. Sometimes when we become angry, at that moment we become of unsound mind, if I may say so. Instead of removing straightway a person of unsound mind or because of leprosy, which is a curable disease, he should be allowed a couple of years for treatment. Summary removal for causes which are natural, for which he is not wilfully responsible, does not seem to do justice to the concerned. I only want to make this suggestion which may be examined.

Mr. Deputy Chairman, Sir, there is an introduction of 3 new Directors, which has been made. I think it is one of the wisest moves that have been made, namely, to have three different areas, one on culture, another on educational and rural reconstruction and the third for games, sports, etc But I would like to ask a simple question. Does the Director of Studies Educational Innovations and Rural Reconstruction also include scientific and technical innovation? No rural reconstruction is possible unless you have scientific or technical innovations simultaneously carried on. If the implication is that educational innovation includes scientific and technical innovations, then I have no objection. But, generally, in the common parlance, educational innovation does not include scientific and technical innovation. No rural reconstruction can be carried out unless you have a band of people who can carry out scientific and technical innovation.

I would also like to mention that the Universities are headed by Vice-Chancellors who must be men of stature, eminence, intellectual calibre and known for their high competence at least in their own speciality. The moment a person becomes a Vice-Chancellor we say that he has become a whole-time servant and a bureaucrat. I feel that we should mention that the Upadhyaksha or the Directors should continue to be creative in their present position. They cannot forsake their speciality or creative writing or research. Apart from carving out his day-to-day duties, he should continue to be creative. I know many Vice-Chancellors who are adoring some of our best universities and who carry out scientific research and other creative activities. We must emphasise that these people who occupy this high position must continue their academic activities.

Somebody has mentioned just now that the representation of students by nominations is not appropriate. Let me differ from this view. I have experience in Universities for nearly 35 years. I have faced students' clashes in the universities because of elections. I feel that the nomination of students is a very very healthy

step and I am glad that the Ministry of Education has taken this bold step to suggest this nomination process for student elections. I wish that this should continue. There are many universities where the teachers also are elected to University bodies and that too leads to a lot of politics in the university campus.

I would like to say finally that the Joint Committee has done an excellent job. For the first time, a model Act in the form of Visva-Bharati (Amendment) Act has come in. I strongly commend it and suggest that it should be a model for all the Universities in the country.

श्री हयातुल्ला अन्सारी (नाम-निर्देशित):
 जनाब डिप्टी चैयरमैन साहब, मैं सलेक्ट कमिटी को मुबारकवाद देने के लिए खड़ा हुआ हूँ कि उस ने यह रिपोर्ट पेश की है। यह तमाम यूनिवर्सिटीज में एक अलग तरह की यूनिवर्सिटी है। इस का काम नालेज देना तो जरूर है लेकिन उस में कल्चर भी आ गयी है, आर्ट भी आ गया है। दुनिया में आर्ट्स कालेज बहुत से हैं, कल्चरल कालेज भी बहुत से हैं लेकिन एक पूरी यूनिवर्सिटी ही ऐसी बना दी जाय जिनके अन्दर तमाम इल्म हों, साइन्स हों, नालेज हों, और उस की जितनी वांचेज हों वह सब हों और उन सब का इम्फॉर्स आर्ट और कल्चर पर हों, ऐसी दुनिया में कोई और दूसरी यूनिवर्सिटी नहीं है। टैगोर ने इस को बनाया। यह बहुत बड़ी चीज थी। लेकिन अब-वक्त बहुत बदल गया है और हम बहुत आगे बढ़ गए हैं। नालेज की दूसरी वांचेज आ गई है और साइन्स जिनकी में इतना घूस गया है कि उसके अन्य 'आर्ट्स' को अलग नहीं किया जा सकता। आज साइन्स से दूर हाँकर आर्टिस्ट या पेंटर भी कोई नहीं बन सकता है इस प्रकार इन सारी चीजों को लेकर यूनिवर्सिटी को बनाना और ऐसी बनाना कि वह दुनिया की भी रहने और उसके पांव हिंदुस्तान में रहे, एक महान काम है। दुनिया का उसने सिखाया और उसके पांव हिन्दुस्तान की जमीन पर है। इस रिपोर्ट की जो खास बात है वह यही है कि इस यूनिवर्सिटी के पांव हिंदुस्तान की जमीन पर है और

[श्री हयातुल्ला अन्सारी]
यहाँ से वह सारी दुनिया का इच्छा रही है। उसके यहाँ आर्ट्स, कल्चर और मत्र चीजों को लिया गया है, लेकिन उसका इम्फे-सिंस आर्ट्स पर है। इसमें कुछ चीजें उभर हैं जैसे टीचर्स की बातें हैं, जैसे अभी स्टूडेंट्स के नामिनेशन की बात कही गई, ये चीजें हैं जो आपको सम्भालनी हैं।

दूसरी बात यह है कि जैसे मेरे दोस्त ने बताया कि उसका कुछ फंडा होना चाहिए। वह बंगाल के एक हिस्से तक ही सीमित न रहे, वह उत्तर प्रदेश में, दिल्ली में और दूसरी जगहों में भी जायें। उसको कुछ ऐसा बनाया जाए कि इसको कुछ शाखायें अन्य यूनिवर्सिटीज में कायम की जाएं। इसके लिए प्लान बनाया जा सकता है। मैं यही रिक्वेस्ट करने के लिए खड़ा हुआ हूँ। आनरेबल मिनिस्टर साहब कुछ ऐसा प्लान बनायें कि इसको आवाज लखनऊ, इलाहाबाद, दिल्ली यूनिवर्सिटी और दुनिया की अन्य यूनिवर्सिटीज में भी जायें।

श्री उपसभापति: बनारस का नाम नहीं लिया आपने।

श्री हयातुल्ला अन्सारी: जहाँ भी लोग चाहते हैं वहाँ इसका एक अंग बना ले, कल्चर में वह आ सकता है।

वस इतना ही मुझे निवेदन करना है।

SHRI SANKAR PRASAD MITRA (West Bengal): Mr. Deputy Chairman, Sir, I rise to support this Bill along with the Majority report of the Joint Select Committee. Rabindra Nath Tagore founded this institution in the early part of this century at Shantiniketan in Bol-pur, the place of spiritual realisation of his father, Maharishi Devendra Nath Tagore. The Maharishi had taught his son to believe in the philosophy of

ईशावास्यमिदं सर्वं यदकिंच जगत्यां
जगत्,
तैरेत्यक्तं भुञ्जीथा, मांगृधः कश्चित्
घनम्।

It is the philosophy of humanism, philosophy of no ^sectarianism, philosophy of oneness of the world, and of oneness of the universe and unless this phi-

losophy is properly appreciated it is useless to talk about Rabindra Nath Tagore or his ideals or objectives.

It was the desire of Rabindra Nath Tagore that to this institution would be attracted the best talents, both teachers and students, in India and abroad, for imparting and receiving education on the lap of nature on different aspects of human knowledge and for emphasising the synthesis of Indian culture against the background of man's intellectual achievements over the ages throughout the world. As the ideal of this institution, he adopted the Upanishadic loctrine

“यन्न विश्वं मवन्येकनीडम्।”

the doctrine inscribed above the second door to this Hall which is by the side of the portrait of Dr. Zakir Hussain. When Visva-Bharati, at the instance of Pandit Jawaharlal Nehru, was declared in 1951, as an institution of national importance ... it was intended to be a unitary teaching and residential university, a university, that would be open to all the States in India as well as to other parts of the world. But this purpose, I agree with Mr. Ladli Mohan Nigam, has not been fulfilled. It has not been fulfilled for various reasons, and I shall try to give only a few of these reasons because my time is limited.

The first reason is that sufficient residential accommodation could not be provided to all the students who were seeking admission to the university. The second reason is that each State today has more than one university to cater to the needs of its students, and the students generally do not want to move from their own State to some other State for the purpose of receiving higher education. And the third reason, the most important reason is that Visva-Bharati has failed to develop as a Centre of excellence for specified subjects like languages, literatures, comparative literature, philosophies, music, dance, drama, fine arts rural reconstruction etc. I hope now, that the new Bill would be gone through, efforts would be made to remove these frailties to realise increasingly the ideals of Rabindra Nath Tagore.

I am glad that the Joint Select Committee has chosen specifically to include the ideals and objectives of Tagore in clauses 5(A) and 5(B) of this Bill. My esteemed friend Mr. Sukomal Sen has taken objections to the wording of clause 5(A)(v). But I may respectfully point out to him that this sub-clause has been taken from the First Schedule of the 1951 Act, sub-clause (v) whereof was exactly in the same terms, and these were described in the 1951 Act in its First Schedule to be the objects for which kite Rabindra Nath Tagore founded the *Vkva-Bharati* at Shantiniketan. Therefore, the Joint Select Committee has chosen to use the language that Rabindra Nath himself had used then, and I do not see how any objection can be taken to the proposed sub-clause (v) of clause 5(A).

I also note that the Samsad of *Visva-Bharati* has been given power to review and suggest measures for maintenance of standards and adherence to objectives, and its decisions shall be implemented. At the present moment, this Samsad exists; • but it exists practically in name only, without any powers.

The other remarkable feature of this Bill is this. Here I know that a controversy has arisen, and whenever a controversy arises, every individual has the right to take one view or the other. I shall express my view. Sir, this remarkable feature is that this University v/ould be spared of an overdose of democracy which has resulted in growing indiscipline, including gheraos, demonstrations, violence and destruction of properties and politicisation of university life all over the country today.

The system of rotation by seniority of the teaching and non-teaching staff and the nomination of students based on merit in studies, sports, and extra-curricular activities would, let us hope, create and ensure a peaceful academic atmosphere in the University campus conducive to serious studies and researches ultimately leading to improvement of educational standards which we all desire.

Sir, I know my time is limited and you have also started moving your head on both sides. I do not want to go into the details. With these few words, I again give my support to this Bill and to the majority report of the Joint Select Committee.

SHRI SANTOSH KUMAR SAHU (Orissa): Mr. Deputy Chairman, Sir, I rise to support this Bill which has been presented to this House by the Joint Committee. As you know, this Bill was introduced in 1978. From then on, till now, it has taken a very long time. But I am glad, ultimately, this Bill has t brought before this House today. I think, the present Education Minister should feel happy that such an important Bill, with new ideas and new motivations has been brought forward now. I think, it will go a long way in removing the deficiencies which were found in the University Amendment Act of 1971. As has been pointed out by many hon. Members, the atmosphere of serenity, the atmosphere of creativity, which was the principal aim and objective at the time of the founding of the University and which was prevalent in the University was destroyed by violence, gheraos and even torture of some of the authorities.

Sir, while speaking on this Bill, I would say that this University is not only a renowned University, but it is also one of the unique institutions in the world. I remember, ten years back, when I was in the Moscow University, one of the English lecturers told me that his daughter was very much interested in arts and that he would like to send her to *Visva-Bharati*. It was a mom*nt of glory for me that I come from that part of the world wherein is located this unique institution, this unique University which was founded by Rabindranath Tagore *Visva Kavi Gurudev*. This is an u,niqu, place for the promotion of Indian culture and tradition and the synthesis of western ideas and eastern spiritualism. Therefore, it is no wonder that people from other countries are longing to come and learn at this institution.

[Shri Santosh Kumar Sahn]

Sir, the Bill was referred to the Joint Committee which consisted of many distinguished academicians and brilliant scholars. The Joint Committee examined almost all the persons, distinguished persons, in the field of education, including many eminent scholars and Adhyapakas of Santi Niketan. The brilliant ideas contributed by these distinguished people have helped the Joint Committee in formulating the "Bill in its present form. But Sir, to my mind, it is just an attempt to codify certain ideas to improve upon the situation in Santi Niketan, but this is not the final or the last say on this. If we go through the record, when this Bill was discussed at the time of its reference to the Joint Committee, we find that three things were pointed out. One was, efforts should be made to preserve and promote the unique character and idea's for which this great institution was established. Before that, as it has been pointed out by the hon. Education Minister, the Masood Committee—Mr. Masood was an ex-judge of the Calcutta High Court—examined the provisions of the University Act. It was agreed by everyone that it would be betrayal of the original vision of Visva Bharati if it settles down to doing the same thing which is done by hundred other universities, namely, producing some academicians some graduates. So, it has a unique place in our country. As has been pointed out, some new clauses are there, new ideas have been incorporated. They have not only tried to have some directors of educational innovations but also advisory council for the promotion of education and innovative educational system. Rabindra Nath Tagore in his vision, when he created this University in 1921, had certain distinct ideals. He wanted that the ancient eastern culture of glorious Vedas and Upanishadas with the concept of Satyam Shivam Sundaram and the western culture of development in science and technology must be combined to achieve perpetual harmony with nature and with relevance to the social needs. That's why he built the Shilpn Niketan, the Shanti Niketan and the Vibhin Bhawanas. So, whatever Act we have codified is not that important as the

men, the mission and ideals. In the men, mission and ideals are more important. I remember the English vision of Gitanjali. Some verses I will quote before you. Where the man is without fear, the head is held high. For the ideal condition of perfection there should be harmony between the teachers and the taught, where the science of the west and culture of the east and can meet. So, he emphasized the importance of supreme freedom. He also believed in the existence of God, the supreme truth. So, he was the worshipper of Sat-chit-Anand. He said, Sat-chit-Anand is the great concept of Upanishads, where man is a seeker for the 'ruin. he combines himself with truth and ultimate truth that gives the eternal joy. He said, lead kindly light amidst the encircling gloom. That was the version of the poem.

Sir, the Bill is definitely "an improvement on the 1951 Act. In this Bill we have tried to keep in the objectives the spirit of Gurudev so that this institution can lead the light for many years to come. It will also achieve many more important things. But in the end, while agreeing with many of the points in the Bill I would like to request the hon. Education Minister, through you, that along with the provisions of the Bill and the rules and regulations which are definitely going to achieve the objective, as much as the Committee has thought of, special efforts should also be made, the Education Ministry must look into the other aspects also so that the institution founded by Gurudev could come as one of the unique institutions in the world.

Gurudev Rabindra Nath Tagore, Shri Aurobindo and Mahatma Gandhi had different thoughts on educational system. Rabindra Nath Tagore especially pointed out that there must be cooperation between the teachers and the taught; whole life is full of education; it is not only the bookish life or the syllabus we follow and just get certificates from different universities. That is where he gave a lot of trace for the development of art and culture. There we must have some distinction. We must see that the Adhyapaka and Samsad are not filled from the people of the locality. It should

not have the narrow vision, it must have the world authority of different- cultures so that, as Justice Mitra as said, real and eminent persons with the knowledge of literature and culture could come and be the beacons of life, give light to the. whole world.

With these words I support this Bill.

PROF. (MRS.) ASIMA CHATTERJEE (Nominated): Mr. Deputy Chairman, Sir, I would like to thank you for giving me this opportunity. Sir I rise to support foe Bill. Visva Bharati founded by Gurudev Rabindra Nath Tagore is an institution of .national and international importance. It is regarded as a centre of learning of Indian arts and 4 p.M. culture, the latter including religion ... religion according to the philosophy of Swami Vivekanand and also literature. Oriental languages, history, scienc_e and art. Here science does not mean in the sense in which it is being pursued in various Indian universities . wher_e Physics, Chemistry. Mat'n-matics and Life Science are being taught in advanced levels. In this case science means science in the context of religion. Sir, I am afraid if I say "religion" our Marxist friends might get irritated; so I would better use the term "philosophy". Here science is in the context of philosophy and also the material aspects of science he had tried to establish there in so far as their applications Social Science for th_e common man is concerned.

Gurudev also tried to teach the fundamental truth of this universe which is— and I quott: "World is one and in potential I unquote however from the reports on the review of the functioning of Central universities, including Visva-Bha-rati, it has been revealed that the objects and ideais of Visva-Bharati as envisaged by Tagore for harmonising the Philosophy of the East and the West are not being pursued with proper perspective. The reasons for such dilution of thes_e themes and failure of the fulfilment of objectives are very many, the most important one being introducing post-graduate courses on science and humanities which ar_e being taught i_n a conventional way. The result is neither the post-graduate sections flou-

rishing nor the sections of fine arts and culture, including the harmonising of the cultures of the East and the West. Since I have been associated with Visva-B'ha-rati University, I know it very well that the standard is rather far below that we find in other universities in the various parts of the country.

It is gratifying to note that the Bill provides various improvements on the existing educational system and also on. the original Bill for which the Minister and the Members of the Joint Committee are to be congratulated. They have suggested ways and means to revive the unique character of Visva-Bharati and to promote the activities in the right direction as visualised by Gurudev. As the situation stands today, it is not possible to discontinue the present » post-graduate education in science and humanities which is going on in a conventional way, but there is enough scope for reorientation. The post-graduate education should be restructured in such a way so as to give a rural bias. The students must be trained in technologies appropriate to the rural areas. The term "rural technology" which is frequently used does not mean that those technologies are different from the technologies which are bein& developed by our scientists but are technologies which are appropriate for developing the rural status. Rural technologies may be used for developing, say, bee-hiving, plantation of trees for fuel-wood, cultivation of drug plants, utilisation of solar energy, dry land farming, various cottage industries from natural resources and so on and so forth.

Sir. I am not going to take much time, but I would like to mention that at least the training of artistes i_n the realms of dance, music, paintaing and drama, which was the original programme of Visva-Bharati, should be properly revived and much emphasis should be given to fulfilling the objectives of our Gurudev which have been discussed by some hon. Members.

With these few words, I would like to conclude.

SHRI HAREKRUSHNA MALLICK (Orissa): Sir, during our freedom struggle many thinkers and many patriots decided to inculcate the sense of patriotism in different styles and, particularly, through education so that a new set of citizens could be ready to fight for the freedom which was not visible in the dark, dense future then. While recall all freedom fighters, living and dead, people who are now actually on the roadside shouting slogans, many of them were working even under a banyan tree or in a shed or here and there, well. Tagore, who is remembered as our rare poet, who is remembered and revered all over the world as Viswa Kavi and as a Nobel laureate in literature, had this concept to create a venue to build up the future of India. If we go back to that time, how difficult would it be to imagine that such a thing could be done and India would one day be free and in a free India there would be a Rajya Sabha discussing a Bill like this to amend and further amend a law like this! It is really a thing to commend retrospectively such pastmasters of our nationhood.

Actually my participation in this debate on this very Bill is to offer my deep-felt felicitations to such stalwarts of our country like Tagore and Gandhiji lest we forget them. Tagore gave this name Santiniketan to it, that is, Abode of Peace, although he was creating fighters there. The very name was a confusion to the Britishers then because they thought this was a place of peace. But, actually, in a place of peace, firebrands were being trained. Similarly, when Visva-Bharati was created with all this concept, how would be the contribution because the very word "University" is derived from the word "universe"? And while discussing the word "university", we should also remember such universities like Taxila, Nalanda and Alexandria. Now, here when we are having this University under the Central guidance and assistance and when both Houses of Parliament have devoted much time in the Joint Committee and have made a very nice contribution which we all commend, I have a few suggestions to make.

Having this as the central point of the University should we not see that we

have some branches of this in the different States of the Country? For example, during the Rabindra Centenary, in Orissa we established a Rabindra Mjadap; in some places they have Rabindra Sadans; like that, so many things are there. So, these can be developed into colleges as envisaged here where such things can be pursued and thus people who cannot go to Visva-Bharati can have a sense of belonging even though they are away from that place and a national sense of belonging as such can be developed by having branches of this institute in the different States as daughter institutions. . . . (Interruptions) . . . This is a very valuable thing we are discussing and I do not know why hon. Members are getting impatient. The time is only four o'clock. It is not 4.20 yet. So, why get irritated?

SHRI DINESH GOSWAMI (Assam): Mr Mallick, don't go up to 4.20,

SHRI HAREKRUSHNA MALLICK: I want to go beyond.

MR. DEPUTY CHAIRMAN: No, don't go beyond. . . .(Interruptions).

SHRI HAREKRUSHNA MALLICK: I may also say that the hon. Minister of Education has put her heart and soul to this. Before her, her predecessor, the then Minister of Education, Shri Pratap Chandra Chunder, elucidated all this in his Statement of Objects and Reasons in 1978 on the 20th January. Later on the Joint Committee took up all the cases and things have been settled. All the objects mentioned here in the second page are also commendable.

The Vice-Chairman (Shri Dinesh Goswami) in the Chair.

Here on page 3, under 5A, it is stated:

"The objects of the University shall be to disseminate and advance knowledge, wisdom and understanding by providing instructional and research facilities and by the example and influence of its corporate life, and in particular, the objects set out in the First Schedule."

That will be seen that we fulfil every word of it.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI); Thank you, Dr. Maffick.

SHRI HAREKRUSHNA MALLICK: Just one minute I never know that there was a change in the Chair.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): I think you have made enough and substantial contribution to the debate.

SHRI HAREKRUSHNA MALLICK; I am coming to the last point while concluding. The list of objectives is=

"with such ideals in view to provide at Santiniketan aforesaid a Centre of Culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilizations may be pursued along with, the culture of the West, with that simplicity in externals which is necessary for true spiritual realisation..;"

Here I want to suggest that we should have a form for developing national integration which is very much lacking. Once the great son of India, Kamaraj, said that minorities of India are getting alienated every day with discrimination on account of colour, creed and religion., I think in this sort of crisis we should see that this central venue is used so that we create more and more of Indians in terms of true Indian culture. For this, I propose that the hon Minister may take some steps because this will be an entirely new venue for national integration and broad outlook and there will not be such things as inter-State and Centre-State discord, and all that, that we find at the present moment, in the eastern sector and the western sector. We should see that we make such provisions in a Centre like this. It can make our life more useful and meaningful in terms of our national integration. Santiniketan will not then remain limited to its boundaries; from here will emanate a sense or feeling that the whole of India can be Santiniketan.

SHRIMATI SHEILA KAUL: Sir, I am grateful to the hon. Members who have participated in the discussion this afternoon and given their suggestions. I am really very grateful to them, especially to Shri Ladi Mohan Nigam who made us feel that he is so much concerned with our Indian culture when he said: "Aanewdli peedhi apni jar se ahtz no ho jaye." This was really very beautiful. Then he said there were new *kalpnas*, new aspirations. He wanted to know if there would be enough funds coming forth to maintain and have the standards that we would like to have. In this connection, I would like to mention that in the Sixth Plan a committee of UGC completed its assessment of the development programme of Visva-Bharati and has suggested a total flow of development grants to Visva-Bharati during the Sixth Plan as follows: The total grants approved after discussion with the Vice-Chancellor. Rs. 35.71 lakhs; the grants for the staff appointed during 1-4-79 to 31-3-1983, Rs. 14 lakhs; the grants approved as per the recommendation of the Visiting Committee for buildings, Rs. 50.20 lakhs; for equipment, Rs. 17.40 lakhs. There are other items; The total grants come to Rs. 166.96 lakhs. Against an outlay of Rs. 1 crore, the actual allocation is Rs. 1.67 crores. And this is how we think of coming to the aid of Visva-Bharati in respect of its development plans.

Shri Sen was very much concerned about that place where people had come from all over the world. Gurudev had certain ideas. He asked how those ideas relevant today. Now that to me seems very strange because everybody is not Rabindranath Tagore. His ideas were his own ideas." And when we say that we have to go back to his ideas, then, we are ordinary people, and as I said, everybody is not Rabindranath Tagore, we have to follow those ideas.

And he said that we should change with times. We do change with times; But we know that even Gurudev believed in the scientific approach to different things. He wrote the book "Visva-parichay". That was a book explaining about the world. And he also wrote about philosophy, the political philosophy and all those things. So, it is not easy for us to compete with him in his ideas. And

[Smt. Sheila Kaul] it is really a paradox of our times when we propose to do anything on the beaten track, we are asked to tread new paths in the image of those ideas and when we propose to do something new to embody the great ideas, we are told that the spirit of research and development is being smothered and throttled. However, the wisdom of Tagore is in no conflict with the ideas of *Shantam*, *Shivam* and *Advaitam* on the one hand and research and scientific development on the other. He wrote *Gitanjali*, full of spiritual lyricism and also wrote "Visvaprichay", a book on science and astronomy. We, therefore, feel that the ideas cherished by Gurudev and which we propose to incorporate in the Visva-Bharati Bill are in no way in conflict with the needs of our times and of scientific development and research.

Prof. Ramachandra Rao, Dr. Mallick, and again Shri Laxmi Mohan Nigam desired that the all-India character of Visva-Bharati should be restored, and that it should not remain Bangla Bharati. This aspect has also been taken care of in the Bill. If you go through the Bill, clause 33 of the Bill empowers the University to admit students of any other university or college whether in India or outside to any examination of the University. This also takes care of the point raised by Prof. Ramachandra Rao regarding the jurisdiction of the University. Though the campus will be at Santiniketan and Snniketan, its coverage will be all India and even international.

Mr. Justice Mitra, we have to thank very much, for the support. In fact, encouraging and very stout support he has given to the Bill with optimism that it will make improvement in Visva-Bharati. All of us should try that it should be so. We also feel encouraged by the support that he has extended to the principle of rotation and merit for the various bodies in the University. This principle will be appreciated by everyone in the House, and it will be conducive to the peaceful atmosphere of the University. And we also appreciate very much Shri Rao's suggestion. I am sure all the things that he has said are relevant and they will

be taken into account at the time of implementation, especially when we have got an Advisory Council for Educational Innovations. On page 46, you will see that there is an Advisory Council and the purpose of the Council is to promote as expeditiously as possible the original academic ideals of Gurudev Tagore. Of course, at the bottom of the page, his ideals are enumerated.

About the concern of Shri Laxmi Mohan Nigam, Mr. Ansari and Prof. Ramachandra Rao regarding establishment of other centres, I would like to mention that the university has powers to establish at any place in India campuses, special centres, specialised laboratories or other units for research and instruction as are, in the opinion of the university, necessary for furtherance of its objects. So it is seen that Visva-Bharati will not remain confined to Bholpur alone but will extend to the whole of India.

I have a pleasure to thank Mr. Sahu and Mrs. Asima Chatterjee for their support. Mrs. Chatterjee's support is most significant because she has been intimately associated with the university. Her concern for rural technology also needs to be underlined and taken care of. Her plea for reviving arts and cultural activities is pertinent and I am sure that the provisions made in the Bill for rural reconstruction and for culture and cultural relations will go a long way to fulfil the Plea expressed by the hon. Member.

Sir, I feel that all the hon. Members have made very good contributions and given many valuable suggestions. We feel encouraged by their help. It is a Bill that has been pending for a long time. With the help of this Joint Committee, it has been possible for us to come to a conclusion, and it has been possible for me to bring forward this Bill that had been pending for years.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is:

"That the Bill further to amend the Visva-Bharati Act, 1951, as reported by the Joint Committee of the Houses, be taken into consideration."

The motion was adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): Now we shall take up clause-by-clause consideration of the Bill.

Clauses 2 to 8 were added to the BUI.

Clause 9—Substitution of new section for section 14.

SHRI SUKOMAL SEN: Sir, I move: 3. That at page 9, or lines 3 to 6, the following be substituted, namely:—

"14.(1) The *Upacharya* (Vice-Chancellor) shall be appointed by the *Paridarsaka* (Visitor) from amongst the persons who are profoundly versed in the ideals of Tagore, the tradition and culture of Visva-Bharati preferably having recognised contributions in the field on the recommendation of the *Sansad* in such manner, for such terms and on such emoluments and other condition, of service as may be prescribed by the Statute."

The question was put and the motion was adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is:

The clause 9 stand part of the Bill. *The motion was adopted, Clause 9 was added to the BUI. Clause 10 to 17 were added to the Bill—Clause 18—Amendment of section 28.*

SHRIMATI SHEILA KAUL: Sir, I beg to move:

4. "That at page 14, line 4, for the '1983' the figure '4984' be substituted."

The question was put and the motion adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is:

That Clause 18, as amended, stand part of the Bill.

The motion was adopted.

Clause 18 as amended was added to the Bill.

Clause 19: Amendment of Section 32

SHRIMATI SHEILA KAUL: Sir, I move—

5. "That at page 15, line 19, for figure '1983' the figure '1984' be substituted."

The question was put and the motion was adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is—

That Clause 19, as amended, stand part of the Bill.

The motion was adopted.

Clause 19, as amended, was added to the Bill.

Clause 20 to 22 were added to the Bill. Clause 23: Insertion of new sections 44A and 44B

SHRIMATI SHEILA KAUL: Sir, I move—

6. That in clause 23 for the figure '1983' wherever it occurs, the figure '1984' be substituted.

The question was put and the motion was adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is—

That Clause 23, as amended, stand part of the Bill.

The motion was adopted.

Clause 23, as amended, was added to the Bill.

Clauses 24 to 26 were added to the Bill.

Clause' 27: Transitional provisions,

SHRI SUKOMAL SEN : Sir, I move—

7. That at page 21, for lines 11-17, the following be substituted, namely:—

"(2) The *Upacharya* (Vice-Chancellor) shall be appointed by the *Paridarsaka* (Visitor) on the recommendation of the *Samsad* in the meeting called for the purpose. But if the *Samsad* fails to make a unanimous recommendation, it will, in that case recommend to the *Paridarsaka* a panel of three names proposed in the meeting of the *Samsad* and the *Upiumrya* shall be appointed by the *Paridarsaka* from that panel."

8. That at page 27, for lines 27 to 42, the following be substituted, namely.—<

"(1) Every *Adhyaksha* (Principal) of a Bhavan other than Rabindra Bhavan and Patha Bhavan shall be appointed by the *Karma Samiti* on his election among the professors of the Bhavana by the teachers of the Bhavana for a period of two years;

Provided that if at any time there is only one professor or no professor, the *Adhyaksha* shall be elected from amongst the professors and readers of the Bhavana."

9. That at page 34, for lines 26 to 32, the following be substituted, namely:—

"Fifteen Professors to be elected from amongst themselves, not more than one being from one department."

The questions were put and the motions were negatived.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is—

That Clause 27 stand part of the Bill.

The motion was adopted.

Clause 27 was added to the Bill. Clauses 28 to 30 were added to the Bill. Clause 1: Short title and commencement.

SHRIMATI SHEILA KAUL: Sir, I move—

2. That at page 1, line 4, for the figure '1984' be substituted.

The question was put and the motion was adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is—

That Clause 1, as amended, stand part of the Bill.

The motion was adopted.

Clause 1, as amended, was added to the Bill.

The Enacting Formula

SHRIMATI SHEILA KAUL: Sir, I move—

1. "That at page 1, line 1, for the word 'Thirty-fourth', the word 'Thirty-fifth' be substituted."

The motion was adopted.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): The question is—

That the Enacting Formula, as amended, stand part of the Bill.

The motion was adopted.

The Enacting Formula, as amended, was added to the Bill.

The Title was added to the Bill. SHRIMATI SHEILA KAUL: Sir, I move—

"That the Bill, as amended, be passed."

.. The question was put and the motion was adopted.

THE WORKMEN'S COMPENSATION (AMENDMENT) BILL, 1984

THE MINISTER OF LABOUR AND REHABILITATION (SHRI VEERENDRA PATIL): Sir, I move;

"That the Bill further to amend the Workmen's Compensation Act, 1923, be taken into consideration."

Honourable Members are aware that the Workmen's Compensation Act, 1923 provides for payment of compensation to workmen and their families in case of employment injury (including certain occupational diseases) resulting in disablement or death. The Act at present applies to certain categories of Railway employees and persons, drawing wages not exceeding Rs. 1000/- per month and employed in any of the hazardous employment specified in Schedule II of the Act. Schedule II includes persons employed in factories, mines, plantations, mechanically propelled vehicles, construction work, etc. The State Government are empowered to add to the Schedule any class of persons employed in any occupation which they consider hazardous.

With the gradual extension of coverage under the Employees' State Insurance Scheme, the area of application of the Workmen's Compensation Act has shrunk to some extent. The coverage under the Employees' State Insurance Act, 1948 is, however, restricted to factories and certain specified categories of establishment and the Workmen's Compensation Act continues to prevail in the other areas.

The Act was last amended in 1976. We have since finalised proposals for comprehensive amendment of the Act, keeping in view the recommendations of the National Commission on Labour, the Law Commission of India, Labour Laws Review Committee of the Government of Gujarat and the suggestions received from the State Governments and other interests. The drafting of a comprehensive amending Bill is, however, likely to take some time. Meanwhile, I am placing before you for enactment a few proposals which are of pressing nature.

The National Commission on Labour had recommended *inter-alia* that the wage limit for coverage under the Act should be removed altogether. The Law Commission of India has also made a similar recommendation. It is, therefore, now proposed to do away with the wage limit for coverage under the Act. This is likely to benefit a large number of workers who are at present drawing wages exceeding Rs. 1000/- per month and are not covered under the Act.

Section 4 of the Act at present provides for payment of compensation at the rates specified in Schedule IV of the Act. These rates of compensation were last revised in 1976. There is a demand for its upward revision. Further, the amount of compensation is at present determined without reference to the age of the workman. This is not considered fair to those who happen to get disabled or die at an early age. It is, therefore, now proposed to provide for payment of compensation in terms of percentage of monthly wages linked to the age of workman at the time of his disablement or death. The minimum rates of compensation for permanent total disablement would be Rs. 24,000/- as against the existing rate of 10,080/-. Similarly, the minimum rates of compensation for death would be Rs. 7,200/- as against Rs. 2,400/- as at present. The proposed revised rates of compensation are based on the rates specified in the ILO Convention concerning the Minimum Standards of Social Security, except that the compensation