

है। मैं समझता हूँ कि यह हरिजन का अपमान है, तोहोन है। मैं अपनी बात को खत्म करते हुए कहूँगा कि हुकुमत को चाहिए कि वो माहोल जो बदगुमानों का इस मुल्क के अन्दर अखबारों के जरिए से या फिर कापरस्तों के जरिए फतामा जा रहा है इनके मुतलक दो टुक बर्बाद दे, साफ बताहूँ करे और इन बदगुमानियों को दूर करने को कोशिश करें बरना इसके खुद अपने रबीयों से और फिर कापरस्तों की फैलाई हुई आ खबरों से बदगुमानियाँ फैल रही हैं जिससे कोमो एतयाद खतरे में पड़ रहा है। इसलिए मैं अर्ज करूँगा कि इस सभा के अन्दर सहज इतना कह देना कि वो लालच से या पेट्रीडालर की लालच को तरीक़ीव से मुसलमान हो रहे हैं, यह गलत है और मैं समझता हूँ कि अगर कोई ऐसा क्लारिड है तो हुकुमत उसका नाम लेकर हमको बताए।]

Announcement Re. arrest and release of Shri Rameshwar Singh, Member, Rajya Sabha

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): Before I call upon the next speaker, I have to inform Members that I have received the following message dated 15th September, 1981, from the District Magistrate/Senior Superintendent of Police, Varnasi, regarding the arrest and release of Shri Rameshwar Singh, Member, Rajya Sabha:

"Shri Rameshwar Singh, M.P. Rajya Sabha, arrested u/s 151/107/116 Cr. P.C. along with 94 other volunteers of Lok Dal in connection with 'Jail Bhari' agitation on 14/9 AN. All were later released on assurance of agitators to maintain peace."

श्री नागेश्वर प्रसाद शाही (उत्तर प्रदेश) : उपसभाध्यक्ष महोदय, मुझे 1015 R. S.—17

सूचना मिली है कि पूर्ण उत्तर प्रदेश में . . .

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): No, No.

श्री नागेश्वर प्रसाद शाही : सिर्फ एक मिनट . . .

उपसभाध्यक्ष (श्री दिनेश गोस्वामी) : एक मिनट कहने से इधर से मो कहेंगे। ऐसा नहीं होगा। you want to make some submission, you can do so after the Calling Attention.

CALLING ATTENTION TO A MATTER OF URGENT PUBLIC IMPORTANCE

Reported 'Mass Conversion' of Harijans to Islam in Tamil Nadu and other parts of the country and the reaction of the Government of India thereto—Contd.

SHRI GULAM MOHI-UD-DIN SHAWL: Mr. Vice-Chairman, Sir, at the inception I shall express my regret that precious time, valuable time, of this hon. House is taken on an issue which, to all intents and purposes, is fit for consideration, or I should say, is worthy of consideration at some Hindu Seminar and not the Parliament of India because the Parliament of India is governed by the Constitution which says that there shall be freedom of thought and religion. We failed to understand that on the one hand you give us fundamental right and on the other hand, rather through underhand means, you want to deny us that rights and create such a furore or hullabaloo or even, I should say, such a nose that a Calling Attention is presented before this House and precious time is wasted for nothing. I hope that, as things are, saner elements from both sections of the House shall see that as far as the mischief is concerned, this is a concerted effort to import that communal

[Shri Gulam Mohi-ud-din Shawl]

virus into the Southern part of the country. We have not seen that virus so far. That concerted effort is there. I appeal to all sections here that we should try to nip that mischief in the bud lest there should be any other ramifications and we shall suffer in the South the same fate which we see in the North. After all, what has happened in Meenakshipuram or somewhere else? Throughout India, at some place or at some time, the Muslims are butchered and massacred *en masse* for no fault of theirs and on the other hand, when a particular section or some people accept Islam, the Central Government is moved. We fail to understand what has the Government to do with it. The Government should not be, and as per the Constitution, is not concerned with the particular faith of any citizen of India. People in Rehmatnagar, previously known as Meenakshipuram, embraced Islam. But the House is concerned with one point that they continue to be Indians. We are Muslims. But we are Indians. They are Indians. They have not adopted any nationality other than India. They have not gone foreign. But the furor is there. I understand that as far as our worthy Home Minister is concerned he issued a statement there that petro-dollars are there. And I hope he will correct himself. Let the hon. Home Minister tell the House as to how many thousands of Hindus visited the Arab countries for labour. Is there any case of any Hindu converted to Islam in Arabia, in any Arab country? While he was there, he was offered job and he was offered money but there was no such case of conversion. But as far as this case is concerned, all sorts of mud-slinging and malingering has been done with ulterior motives. Unfortunately, some Members from the Treasury Benches—I say, unfortunately—have fallen victims to this propaganda because as I said earlier and I submit humbly again this communal virus is being exported to the South. Beware of

that. See the fate of those cities of Jamshedpur about which you are anxious to discuss, Baroda and other places. What is happening there? That is a great scar on the fair name of India, the secular India, the India in which Mahatma Gandhi and Jawaharlal Nehru had the honour to live and lead us. Today, the things are different. So much has been said here. And we do not want to waste the precious time of this hon. House. After all what has happened? My fore-fathers accepted Islam. We were not Harijans. It is a question of time and place. Some centuries back, the fore-fathers of my friends here accepted Islam. They accepted Islam some 600 or 700 or 800 or even 1000 years back. And they are Muslims. They are the descendants of those Muslims. We are Muslims. But there is no question of caste as far as this Islam is concerned. We do not believe in that. But those gentlemen who spoke so much here are not prepared to dine with a Harijan.

I shall dine with a Harijan. Are they prepared to take a Harijan to the temple? I shall take him to my mosque and I shall let him worship his own deity there. There is no bar to that. That equality is there.

So, Sir, as I submitted earlier, the question is not that a mass conversion has taken place. But those gentlemen want that there should be the repercussions, the side effects, the bad effects on the Muslim elsewhere and they be called bad names and then hanged, as they are massacred everywhere else. So, my submission is that such things, firstly, should not be discussed in this august House. The second thing is that this is not a fit case to be discussed here. Let it be argued somewhere else. But as far as Islam and other things are concerned, no maligning of or harassment to the Muslims should be done. Thank you, Sir.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): I would like to take the sense of the House on one point. We have got the half-an-hour discussion at 6 o'clock. I do not know

whether Mr. Shahi will agree to have it postponed till tomorrow. There are still two more speakers who have to speak on the Calling Attention Motion and the Minister has also to reply. If Mr. Shahi agrees we can take up the half-an-hour discussion tomorrow.

SHRI SHRIDHAR WASUDEO DHABE (Maharashtra): No, no.

SHRI N. K. P. SALVE: In the next session.

SOME HON. MEMBERS: No, we will take it up today.

SOME HON. MEMBERS: We will take it up tomorrow.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): Shri Shahi smiles, which means agreement. I have taken it that he has agreed, because smile means agreement.

SHRI NAGESHWAR PRASAD SHAHI: Personally I have no objection. My friends, Dr. Shanti Patel, Mr. Dhabe, Mr. Bagaitkar, they are not agreeing to it. Personally I have no objection. They want it today.

SHRI SHRIDHAR WASUDEO DHABE: The half-an-hour discussion will take us up to 6.30 p.m. and then you can again take up the Calling Attention.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): Mr. Shahi has given me advance warning and he has said that it may not be possible to finish this discussion in half an hour. If you are prepared to close this discussion in half an hour and finish by 6-30 P.M., then I will take it up. If I accept Mr. Dhabe's suggestion then I will close this half-an-hour discussion exactly at 6-30 P.M. If you agree, I don't mind to take it up today. But I do not think you will be able to do it.

SHRI B. D. KHOBRADE: You will not be able to finish it in half an hour and so better have it tomorrow.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): Mr. Shahi, I think we can have it for tomorrow. There is no half-an-hour discussion tomorrow.

श्री धर्मेन्द्र : शाही जी को 15 मिनट बोल लेने दोजिए । खरम हा जायगा ।

उपसभाध्यक्ष (श्री दिनेश गोस्वामी) :
15 मिनट में होता नहीं है ।
Let us take it up tomorrow. We will get more time tomorrow.

SHRI SHRIDHAR WASUDEO DHABE: There are so many Government Bills tomorrow. (Interruptions).

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): Listen to me. Just a second. The Government business cannot come in the way of the Half-an-Hour discussion because when half-an-hour discussion will be fixed at 6 o'clock it will be taken up at 6 o'clock. Only by your consent I am postponing it till tomorrow. That is why I am asking for your consent. Tomorrow this type of a Calling Attention will not be there which will take us up to 6 o'clock, which is extraordinary. That is why I am making this request. We will take up half-an-hour discussion tomorrow, to which Mr. Sahi has agreed. Yes, Mr. Warjri.

SHRI ALEXANDER WARJRI (Meghalaya): Mr. Vice-Chairman, Sir, at the very beginning I would like to make some observation....
(Interruptions)

SHRI NAGESHWAR PRASAD SHAHI: Sir, they want it today.

THE VICE-CHAIRMAN (SHRI DINESH GOSWAMI): I have already called Mr. Warjri. Mr. Warjri, please continue.

SHRI ALEXANDER WARJRI: Mr. Vice-Chairman, Sir, at the very beginning I would like to make an observation regarding some statements,

[Shri Alexander Warjri]

irresponsible statements, made by some speakers, when they referred to the North-East and Nagaland where we do not have any problem of Harijans because we do not have any caste system there. Some leaders seem to take pleasure in referring always to the North-East and blaming missionaries and making them scapegoats for everything that has happened there. I would like to know from the Minister how many foreign missionaries are there in North East. As far as I know, in Nagaland there is not a single foreign missionary. And, about foreign money, without proof they are making irresponsible statements as if they have seen the actual money flowing from abroad.

Then, to come to the subject, Mr. Vice-Chairman, Sir, according to the Government, during the 14 months the number of converts from Harijans to Islamism was five thousand. I

am not a Hindu, nor am I a 6 P.M. Muslim. I am a Christian.

But I also firmly believe in the fundamental rights as enshrined in the Constitution, which guarantees equality between man and man, and forbids untouchability. Though we all profess equality and condemn untouchability, caste system is still prevailing in our midst. If we are really going to do away with untouchability, here in India, I think it is only by allowing—not only allowing, but encouraging the Harijans and the untouchables to change their religion. That is the only way, by which we can do away with untouchability. And here I congratulate these 5,000 people for breaking the yoke of so many hundreds of years placed upon them by the Aryans. These Harijans were inhabitants of India before the Aryans came and converted them into Harijans so as to give them a place in the lowest position in Hindu society. According to them, to remain in Hindu society is the perpetuation of slavery and subjection to atrocities and indignities. Can we deny the fact that during the

last few years, the Harijans were subjected to atrocities by high-caste Hindus who even used police people to force them to remain in their present state that they are in? According to official statistics, the number of atrocities against Harijans has gone up by over 80 per cent. From 10,735 cases in 1974, the number has gone to over 18,000 during 1980.

[The Vice Chairman (Dr. Rafiq Zakaria) in the Chair.]

It is only now that these conversions have attracted so many leaders, including the Members of Parliament who have pleaded that all of them have gone to Meenakshipuram. So many of them have gone there because of these mass conversions. Nobody had ever cared for them before. Now hundreds of VIPs, including Government officials, have gone in order to enquire into the affairs of these mass conversions. But, is it going to stop untouchability? Will sharing a meal once with a Harijan stop the inequality once and for all? Will appointment of a hundred Harijans in the Bihar Mandir in Delhi make other Hindus and these high-caste people to look upon the Harijans as their equals? It is being said that foreign money has been used for these mass conversions. So far, nobody has been able to prove this. Even if foreign money has been used, so what? Cannot a Muslim brother from a richer country help a Muslim brother who is downtrodden in this country? Can he not lift him up with his money and with whatever he could, to help him? What have the laws done so far? What have the Tatas and the other millionaires done for the teeming Harijans? Sir, before I conclude, I would like the hon. Minister to reply to these specific questions.

I would like to know whether a Harijan or any other citizen in the country has a right to choose any religion he likes. If secularism is still a part of our Constitution, why should the Government of India or

any State Government send teams to enquire into, to investigate into, the religious life and the beliefs of a citizen? Then, another question is, is the Government really interested in the upliftment of the tribals and Scheduled Castes and Scheduled Tribes? Will the Government help, if necessary, even financially, the voluntary organisations, religious or otherwise, who are working for the upliftment of these downtrodden people? I very much welcome the statement of these downtrodden people? I very much welcome the statement made by the Minister. He has said:

"In the past, Harijans had converted themselves, apart from Islam, to Buddhism and Christianity also. Religion is a matter of individual conscience. India being a secular State, the Constitution guarantees liberty of faith and worship to all citizens and the right freely to profess, practice and propagate religion...."

Now, my last question is, will the Government bring in a Bill which will really guarantee freedom of religion and, as per the statement of the hon. Minister, freedom to propagate religion, whatever may be the religion, whether it is Christianity or Islam or Sikhism? This freedom though enshrined in the Constitution should be strengthened by a Bill which should be passed into an Act. Thank you.

श्री भा० दे० खोबरागडे : उप-सभाध्यक्ष महोदय, इस कॉलिंग अटेंशन के बारे में मैंने सोचा था कि हमारे माननीय गृह मंत्री जी पूरी जानकारी सदन को देंगे। हमने अभी तक बहुत सी बातें इस बारे में सुनी हैं। ज्ञानी जैल सिंह एक जमाने में कहते थे कि कन्वर्जन के बारे में पैसा आया या नहीं आया हमें माजूम नहीं। मैं समझता हूँ और जहाँ तक मेरी जानकारी है मकवाना साहब ने भी इससे इन्कार

कर दिया था लेकिन इसी गवर्नमेंट के एक राज्य मंत्री श्री स्वामीनाथन ने कहा था कि तीन करोड़ रुपये कन्वर्जन के लिये इस देश में लाया गया। जब एक राज्य मंत्री और केन्द्रीय मंत्री अलग-अलग बयान करते हैं तो इस सदन में या इस देश में किस पर भरोसा रखना चाहिये, यह सवाल उठता है। ज्ञानी जैल सिंह जी ने एक स्टेटमेंट दिया था कि हमारे पास बहुत सी कंट्रैडिक्टरी रिपोर्ट्स आ रही हैं। उन्होंने कहा था कि इंटेलिजेन्स ब्यूरो की अलग रिपोर्ट है और तमिलनाडु गवर्नमेंट की अलग रिपोर्ट है। यह बात ज्ञानी जैल सिंह जी ने कही थी। ऐसी हालत में हमें कौन-सी रिपोर्ट माननी चाहिए? इस कन्वर्जन के बारे में जो भी ठीक जानकारी सरकार को देनी चाहिए थी वह जानकारी हमें नहीं दी गई है। इस बारे में हमें कोई सही रिपोर्ट नहीं दी जा रही है। पैसों का इस्तेमाल हुआ है या नहीं हुआ है, इस बारे में भी ठीक जानकारी नहीं मिल रही है। श्री स्वामीनाथन ने कहा है कि तीन करोड़ रुपये आए हैं। हम जानना चाहते हैं कि वास्तव में ये तीन करोड़ रुपये आए हैं या नहीं आए हैं? क्या लालच देकर दलित जनों को मुस्लिम बनाया गया है? इस बारे में इंटेलिजेन्स ब्यूरो की रिपोर्ट क्या है यह हमें दही बताया गया है। इसलिए मैं मकवाना साहब से यह प्रार्थना करना चाहता हूँ कि उन्हें इस संबंध में एक वाइट पेपर पब्लिश करना चाहिए और पूरी जानकारी देनी चाहिए जिसमें यह बताया जाना चाहिए कि यह जो कन्वर्जन हो रहा है यह क्यों हो रहा है? क्या पैसों की वजह से हो रहा है, लालच दे कर हो रहा है या किसी सामाजिक परिस्थिति के कारण हो रहा है? इसकी पूरी जानकारी हमको मिलनी चाहिए। मैं स्वयं मिनाक्षीपुरम

[श्री भा० दे० खोबरागडे]

गया था। वहां हो कर आया हूं। मैं वहां के जिलों में घूम कर आया हूं। मैंने सभी लोगों से बातचीत की है और उन लोगों से बातचीत करने के बाद मैं इस निष्कर्ष पर पहुंचा हूं कि पैसों के लालच में कोई धर्म-परिवर्तन नहीं हुआ है। केवल वहां पर सामाजिक परिस्थितियों के कारण धर्म परिवर्तन हुआ है। आज ही वहां पर चलिए। मैं कहता हूं कि आज सन् 1981 के सितम्बर महीने में आप इन तीन जिलों में चलिए। रामानाथपुरम, तिरुनिलवेली और दूसरे जिले में चलिए। मैं आज सितम्बर 1981 की बात कर रहा हूं, कोई पुरानी बात नहीं कह रहा हूं। मकवाना साहब को इस बारे में जानकारी प्राप्त करनी चाहिए कि आज इस 1981 के सितम्बर महीने में इन जिलों में ऐसे होटल मौजूद हैं जहां पर शेड्यूल्ड कास्ट्स के लोगों को अपने कप धोने पड़ते हैं। जब वे इन होटलों में जाय पंते हैं तो उनको अपने कप धो कर जाना पड़ता है।

श्री एन० के० पी० साल्वे : आप यह कहां के होटल की बात कर रहे हैं ?

श्री भा० दे० खोबरागडे : मैं तमिलनाडु के इन्हीं तीन जिलों की बात कर रहा हूं और ये जिले हैं रामानाथपुरम, तिरुनिलवेली और यह तीसरा जिला जिसमें यह काण्ड हुआ है। यह कोई तीन साल पहले का बात नहीं है। आज भी तमिलनाडु के होटलों में शेड्यूल्ड कास्ट्स के आदमी को खुद अपना कप धोना पड़ता है। आप कहते हैं कि अरब देशों से रुपया आया है और उसकी वजह से कंवर्जन हुआ है। आपको शर्म आनी चाहिए थी। आप इस देश के लोगों पर इस तरह के इल्जाम लगाते

हैं। मैं इस देश के मठाधीशों और शंकराचार्यों से यह सवाल करना चाहता हूं कि इस देश के दलित हिन्दू धर्म में क्यों रहना चाहेंगे ? क्या अपमान सहने के लिए, गुलामी की जिन्दगी बसर करने के लिए और गुलामों जैसा जीवन व्यतीत करने के लिए उन्हें हिन्दू धर्म में रहना चाहिए ? मैं पहले हिन्दू था, लेकिन अब मैंने हिन्दू धर्म छोड़ दिया है और बौद्ध धर्म अपना लिया है। बाबा साहब अम्बेदकर जी ने कहा था कि मैं हिन्दू धर्म में जन्मा हूं, लेकिन हिन्दू होकर मरना नहीं चाहता हूं। उन्होंने कहा कि मैं हिन्दू धर्म का त्याग करूंगा। सन् 1935 मैं उन्होंने यह घोषणा की थी और 20 साल का समय दिया था। आखिर में सन् 1956 में उन्होंने हिन्दू धर्म का त्याग कर दिया और बौद्ध धर्म स्वीकार किया। बाबा साहब ने यह घोषणा की थी कि मेरा यह सपना है कि पूरे भारत देश को बौद्ध बनाऊंगा। आज बाबा साहब का सपना पूरा करने के लिए हम कोशिश कर रहे हैं। सारे लोगों को हिन्दू धर्म छोड़ना चाहिए और बौद्ध धर्म स्वीकार करना चाहिए।

श्री गुरुदेव गुप्त (मध्य प्रदेश) : यह आपका दिवा स्वप्न ही रहेगा। ऐसा कभी नहीं हो सकता है...
(व्यवधान)।

श्री भा० दे० खोबरागडे : जनाब, पेशावर से लेकर ढाका तक पूरा हिन्दू था, इसका क्या हुआ ? आज आपका पेशावर कहां है ? कहां गया पंजाब, कहां गया लाहौर, कहां गया ढाका ? क्यों मुसलमान बने, क्यों सिख बने और क्यों क्रिश्चियन बने ? आप फिर नींद लेकर बैठ जाइये। कहां गया पेशावर, कहां गया काबुल, कहां गया लाहौर, कहां गया ढाका, क्यों गया ? अब भी

नहीं सोच सकते तो आराम से नींद लेकर... (व्यवधान)... हम तो सोचते हैं कि एक दिन पूरा भारत बौद्धमय बनने वाला है।... (व्यवधान)...

मैं कह रहा था कि हमें क्यों रहना चाहिए हिन्दू धर्म में ? जहाँ पर शंकराचार्य ने जब 10 साल पहले यह कहा कि 'अनटचेबल्स आर वर्स देन डाग्स', तो क्या किसी ने इसके खिलाफ कोई आवाज उठाई। यह उन्होंने 10 साल पहले कहा और 10 जगह जाकर, सारे हिन्दुस्तान में घूमते रहे और बोलते रहे कि 'अनटचेबल्स आर वर्स देन डाग्स'। क्या किसी ने उसके खिलाफ कार्यवाही की, किसी ने क्या आवाज उठाई, आवाज बुलन्द की उसके खिलाफ...

श्री एन० के० पी० साल्वे : लोक सभा में उठाई थी ?

श्री भा० दे० खोबरागडे : कोई एक्शन क्यों नहीं लिया ? क्या हंटर लगाये ? मामला खत्म।... (व्यवधान)... मामला खत्म और वहाँ पर... (व्यवधान)... मैं यह कहता हूँ कि जो शंकराचार्य ने यह कहा तो जो हिन्दू धर्म के मठाधीश हैं, जो शंकराचार्य जगद्गुरु ने शब्द कहे थे, मैं यह पूछना चाहता हूँ कि आज से दस साल पहले की बात नहीं। आज, जिस शंकराचार्य ने 'अनटचेबल्स आर वर्स देन डाग्स' कहा उसको कंडेम करने के लिये क्या बाकी शंकराचार्य तैयार हैं।

Let them condemn Shankaracharya in clear terms. उन्होंने कहा था कि 'अनटचेबल्स आर वर्स देन डाग्स' वे वर्स देन डाग्स हैं। यह उन्होंने कह दिया तो हम क्या तब उन पर भरोसा करेंगे ?

What do your religious scriptures say? अगर आप धर्म ग्रंथों में जायें तो वेद में पुरुष सूक्त है। वद शुरू कीजिये वहाँ से जहाँ पर चतुर्वेग्य में... (व्यवधान)

श्री धर्मवीर : वेदों में कर्म के अनुसार व्याख्या है... (व्यवधान)...

श्री सा० दे० खोबरागडे : वेदों में पुरुष सूक्त है, पढ़ लेना जिसमें कहा है कि चतुर्वेग्य का निर्माण कैसे हुआ। ब्राह्मण मुख से आया है, क्षेत्रीय कहां से आया है, वैश्य कहां से आया है और शूद्र कहां से आया है, यह है, यह आप देख लेना।

SHRI DHARMAVIR: Point of order.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please don't interrupt. धर्मवीर जी, आप यहाँ पर धार्मिक बहस शुरू न कीजिये।

श्री धर्मवीर : वह बलत कोट कर रहे हैं।

उपसभाध्यक्ष (डा० रफीक जकरीया) : इसका मिनिस्टर साहब जवाब दे देंगे।

श्री धर्मवीर : इनसे ज्यादा मैं वेद जानता हूँ और पढ़ता हूँ। हम भी उसकी व्याख्या जानते हैं। जितनी अच्छी वेदों की मैं व्याख्या जानता हूँ शायद, यहाँ, सदन में बहुत कम लोग होंगे जो इतनी अच्छी व्याख्या जानते हों। वेदों का जो सर्वप्रथम खंड है वहाँ इसकी यह व्याख्या नहीं है।

All these interpretations are wrong.

वेदों के बारे में ठीक से पढ़ने की चेष्टा कीजिये और उसकी सही व्याख्या कीजिये उसका सही भाव्य पतितः।

श्री नरसिंह नारायण पांडेय (उत्तर प्रदेश) : उपसभाध्यक्ष जी, अगर इनको वेदों के बारे में ज्ञान हो, उसके किसी सूत्र का कोई ज्ञान हो, कोई श्लोक जानते हों तो उसको कहें, उससे हम लोगों की जानकारी बढ़ेगी ।... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Khobragade, please wind up. Mr. Bagaitkar, why are you unnecessarily creating a controversy? Order please. Mr. Dharmavira, Please sit down. Now you please conclude. Order please. Why don't you confine yourself to the present conversions only, Mr. Khobragade? Please confine yourself to it, instead of going into this whole...

SHRI B. D. KHOBRAGADE: I am only saying why the Scheduled Caste people are compelled to embrace Islam, Christianity and Buddhism, I am only answering them. My points are not irrelevant.

श्री कल्पनाथ राय : वेद का कोई ज्ञान है इनको क्या ? ... (व्यवधान) ...

श्री भा० दे० खोबरागड : मैं आपको बोल रहा हूँ ... (व्यवधान) ... वेद को सुनो । अभी इन्टरैप्ट मत करो । सुनो और बाद में कहना । उसकी पुरुषसूक्त को पहले पढ़ लो, उसके बाद में जवाब दे दूंगा ।

श्री धर्मवीर : पुरुषसूक्त में जो मंत्र और सुक्तियाँ हैं आप वह पढ़िये । वह पुरुषसूक्त का मंत्र पढ़िये वेद का । उस पुरुषसूक्त के मंत्र में आप नहीं जानते, भाष्य को नहीं जानते । What is wrong about the Vedas ? मैं भी हरितन हूँ, मैं भी जानता हूँ । मैंने पढ़ा है लेकिन वेदों के बारे में इस प्रकार से गलत बातों का प्रचार करना यह बड़े दुर्भाग्य की बात है । वेदों में ऐसा कहीं नहीं है । मैं दावे के साथ कहता हूँ कि वेदों के अनुसार अगर

सारा देश चले तो सबका कल्याण, सारे विश्व का हो सकता है ... (व्यवधान)

SHRI KALPNATH RAI: He does not know anything about the Vedas.

श्री लाडली मोहन निगम (मध्य प्रदेश) : पुजारी बनों तब बात करना ... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Order, please.

संसदीय कार्य-विभाग में राज्य सभा (श्री सीता राम केशरी) : आप लोग सभी वेदाचार्य हैं ... (व्यवधान)

श्री कल्पनाथ राय : एक ही श्लोक तो पढ़ दें ... (व्यवधान) इन को वेद का एक वाक्य भी नहीं आता है ।

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Khobragade, just a minute. May I request you not to hurt the religious sentiments of others while you speak?

SHRI B. D. KHOBRAGADE: I am not saying anything. Only I have referred to the *Purusha Sookta* in the Vedas which says how all the four *varnas* are created. I have said nothing else.

चार वर्णों का कैसे निर्माण हुआ एक पुरुष सूक्त में लिखा हुआ है ... (व्यवधान) यही मैंने कहा ...

SHRI DHARMAVIR: This is wrong. This is a wrong quotation. I object to it.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Khobragade, please go to your next point.

SHRI DHARMAVIR: There is no mention regarding this in the Vedas.

श्री कल्पनाथ राय : ये वेद का एक वाक्य नहीं जानते हैं, मानसिक बीवालिये हैं ... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please sit down. Mr. Khobragade, please go to the next point.

श्री भा० दे० खोबरागडे : अच्छा उपसभाध्यक्ष जी, वेद छोड़ दीजिये । चतुरवर्ण मया सृष्टम् यह भगवत् गीता कहती है । क्या चतुरवर्ण मया सृष्टम् का मतलब है, कैसे ... (व्यवधान)

श्री कल्पनाथ राय : वेद का एक वाक्य क्यों नहीं बताते ... (व्यवधान)
एक अक्षर का ज्ञान नहीं है ...

श्री भा० दे० खोबरागडे :
I am constrained to pass this remark:

अगर कोई कुछ कहता तो बात नहीं थी लेकिन धर्मवीर जी जिन्होंने पूरी जिन्दगी गुलामी में बितायी है वे वेद और भगवत् गीता की यह कहे... (व्यवधान) मुझे शर्म लगती है ...

SHRI DHARMAVIR: On a point of order.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Khobragade, you should not pass any remarks like this.

श्री धर्मवीर : श्रीमान्, एक बात कहना चाहता हूँ मुझे मौका दीजिये सफाई के लिये । माननीय खोबरागडे जी आपको चिन्ता नहीं है, आप पढ़े लिखे जरूर हैं लेकिन अंग्रेजों की गुलामी में अंग्रेजों को लिखी हुई किताबें आपने पढ़ी हैं ... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Khobragade, please sit down.

श्री धर्मवीर : चारो वेद हैं, शास्त्र हैं। मने वेदों का पूरा विस्तार से अध्ययन किया है उनमें किसी प्रकार से किन्हीं

मनुष्यों में कोई फर्क नहीं है, आप गलत बात करते हैं । मेरे जैसे जो व्यक्ति उसके बारे में अध्ययन करते हैं उन से नहीं आप उसे कहे जिन्हें वेदों के बारे में सही ज्ञान नहीं है । आपको पता नहीं है, आप गलत किताबें पढ़े हैं, अंग्रेजों की लिखी हुई किताबें पढ़े हैं उनको देखकर कहते हैं । जैसे एक माननीय सदस्य ने कहा कि ... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Khobragade, now, within one minute you please conclude your speech.

SHRI B. D. KHOBRAGADE: If they have interrupted me... (Interruptions)

श्री धर्मवीर : आज इस देश के वासी हैं हम ... (व्यवधान) लेकिन दुर्भाग्य है कि हमारी इन गलत पुस्तकों के अन्दर ये जो चित्रण किये गये हैं इसी लिये हमें अलग कर रखा गया है । खोबरागडे जी आप कृपा करके वैदिक साहित्य का ठीक से अध्ययन करिये । वैदिक साहित्य का अगर आपने अध्ययन किया होता तो मनुस्मृति में गीता में जो तमाम मंत्र मिला दिये गये हैं जिन्होंने हिन्दू धर्म को और हिन्दू समाज को टुकड़े टुकड़े में बांट दिया है उसकी शायद शिकायत आपको नहीं होती ... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): You cannot go on speaking all the while.

श्री धर्मवीर : मान्यवर, एक बात और इन्होंने कही है । इन्होंने कहा है कि गुलामी को, यह शब्द आप निकाल दें । मैं और मेरा परिवार सदा से स्वराज्य की लड़ाई में रहा है, मैं उस छाया में पला हूँ ... (व्यवधान)

श्री कल्पनाथ राय : इन्होंने कहा है कि गुलामी को है ... (व्यवधान)
It should be expunged.

श्री धर्मवीर : तो गुलामी शब्द को निकाल दें। वे मेरे बड़े भाई हैं खोबरागडे जी... (व्यवधान)

I accept him as my elder brother.

किसी के कहने से गुलामी नहीं होती। गुलामी अंग्रेजों की आपने की होगी। अंग्रेजों के साहित्य के अन्तर्गत आप प्रभाव में आये हैं। मैं कभी अंग्रेजों की गुलामी और अंग्रेजों के साहित्य के प्रभाव में नहीं आया। मैं उस प्रभाव में पला हूँ जिन्होंने सारा जीवन देश की आजादी में दे दिया। मैं उस परिवार की छाया में पला हूँ जो आज देश की प्रधान मंत्री श्रीमती इंदिरा गांधी हैं। इस लिये वहाँ पर ऐसा नहीं है कि... (व्यवधान) गुलामी करने वाले वे होंगे जिन्होंने अंग्रेजों की गुलामी की होगी, अंग्रेजों के इशारे पर चले होंगे, अंग्रेजों से साथ पढ़ें होंगे। लेकिन मैं आपसे अनुरोध करूँगा कि इसके बारे में आपको अचरित नहीं है—आप दूसरों पर रिशक्कन न करें। अगर आपको ज्यादा याददास्त नहीं है, तो कृपा करके वैदिक साहित्य को ठीक से पढ़िये और जो शब्द उन्होंने कहा है, उसको... (व्यवधान)

श्री शिव चन्द्र झा : यह जवाब दें पहले... (व्यवधान)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Dharmavira, please sit down. Mr. Khobragade, will you please conclude now? (Interruptions) Now you do not reply. You please conclude. Otherwise, I will call upon the Minister to reply now. (Interruptions) That is all right. Apart from that, he has taken more time.

SHRI B. D. KHOBRAGADE: I have not taken...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Yes, yes, you have taken...

SHRI B. D. KHOBRAGADE: I would only clarify.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Don't clarify.

डा० रघु प्रताप सिंह (उत्तर प्रदेश) : मेरा व्यवस्था का प्रश्न है। इसको पहले आप सुन लें। मान्यवर, मैं आपकी इस बात पर व्यवस्था चाहता हूँ कि भारत के संविधान में हम लोगों ने इस बात का प्रावधान किया है कि हम राष्ट्र के अन्तर्गत धर्मनिर्पेक्षता को कायम रखेंगे।

मैं आपका ध्यान इस ओर आकर्षित करना चाहता हूँ कि इस सम्मानित सदन में जिन प्रकारसे धर्म पर, धर्मग्रन्थों पर टीका टिप्पणी हो रही है, क्या इस तरह से राष्ट्र में हम धर्मनिर्पेक्षता का वातावरण बना रहे हैं? मैं बहुत आदर पूर्वक आपसे कहना चाहता हूँ कि इस सम्मानित सदन में बैठकर, हमें इस प्रकार का कोई कार्य नहीं करना चाहिए जिससे कि लोक तंत्र को समाजवाद को, धर्मनिर्पेक्षता को आघात पहुँचे।

तो, मान्यवर, मैं यह कहना चाहता हूँ कि आप इस बात की व्यवस्था दें कि चाहे हिन्दू धर्म हो, इस्लाम हो, ईसाई, बौद्ध या जैन धर्म हो, किसी धर्म ग्रन्थ के बारे में किसी सम्मानित सदस्य की ओर से इस प्रकार से टीका टिप्पणी नहीं की जानी चाहिए।

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please, Mr. Khobragade. I think the point that has been made by the Member has

to be.... (Interruptions) Now, please, Mr. Khobragade, do not interrupt the Chair at least.... well taken. Secularism, as our former President, Dr. Radhakrishnan, had said, according to our meaning and traditions, means equal respect for all religions. And certainly while referring even to a sensitive and delicate issue like the conversions here, we should try and see that we do not in the process cast any kind of disrespect on other religions. You have every right to talk of the social indignities, you have every right to talk.... (Interruptions) While quoting, sometimes, I am sorry to say—and I do not mean it—even devils quote scriptures. And, therefore, to say that scriptures that have been quoted, have been quoted in proper context, cannot exactly be true. I said I did not mean it in that sense. I just used the expression that even devils are supposed to quote scriptures. For Mr. Khobragade, I have got great respect and I would not say that. What I am saying is that quoting scriptures also has got to be within a particular context and if that context is violating the basic principles of our secularism, to which the hon. Member has rightly pointed, and to which we all have taken our oath, I think we are going beyond the scope of this discussion. I would, therefore, appeal to Mr. Khobragade to refrain from these observations and to confine himself to the points that he wants to urge upon the Minister. After all, the Minister is not a Sankaracharya. Even if you make certain points, he cannot reply to them. I think the proper forum for that is to have a dialogue with the Sankaracharyas.

SHRI B. D. KHOBRAGADE: He belongs to *panch varna*, not even *chatur varna*.

SHRI SADASHIV BAGAITKAR: I am on a point of order.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): No point of order on this.

SHRI SADASHIV BAGAITKAR: I entirely agree with all that you have said.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Then you are commenting on what I have said, which I will not allow.

SHRI SADASHIV BAGAITKAR: No, I am not commenting. I entirely agree with you....

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): You cannot have a point of order in agreeing with me.

SHRI SADASHIV BAGAITKAR: My point of order is, we are also bound by another thing—"satyameva jayate". जैसे सत्यतुलरिज्म का विधान हमारे संविधान में है, उस के साथ साथ सत्यमेव जयते भी है और अगर सत्यमेव जयते है तो अनपेक्षित बातें भी हम को सुननी पड़ेंगी, बर्दाश्त करनी पड़ेंगी। तो इस में सत्य क्या है? सत्य का पहलू ढूँढने के बारे में अलग-अलग रीजन हर पक्ष का आदमी रखेगा। कुछ सत्य का अंश मेरी समझ में आया, कुछ सत्य का अंश दूसरे किसी की समझ में आया। इसलिए हमें सत्यमेव जयते की परम्परा को भी यहां चलाना पड़ेगा।

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Order, order. You have made your point. But I am sorry to say that if we were to accept your point of view, we will be opening the floodgates of all kinds of accusations, allegations, reflections against one another's religion and that will be a dangerous precedent. Please, Mr. Khobragade, now conclude your speech.

श्री भा० द० खोबरागडे : तो मैं यह कह रहा हूँ कि बाकी मुद्दे रखने से पहले...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Don't clarify. Enough clarification has been made.

श्री भा० दे० खोबरागडे : मैं उस के बारे में नहीं कहना चाहता । हमारे भाई धर्मवीर ने जो कहा, गुलामी के बारे में, मैंने इंडिविजुअली गुलामी नहीं कहा । मैंने कहा, दलित लोग सदियों से, हजारों सालों से गुलाम रहे और वह गुलाम बने धर्म ग्रन्थों के कारण । गुलाम बनने के बावजूद भी धर्म-ग्रन्थों का समर्थन करने के बारे में कहा । कोई इंडिविजुअल गुलामी के बारे में नहीं कहा था ।

उपसभाध्यक्ष (डा० रफीक ज़क़रिया) : और अगर कहा था तो विदवा करेंगे ।

श्री भा० दे० खोबरागडे : जब कहा ही नहीं तो क्यों कलंगा ? तो मैं यहां पर मीनाक्षीपुरम की दो मिशालें देना चाहता हूं । मीनाक्षीपुरम में रामनाथपुरम की एक तहसील है वहां पर इस साल की 10 अप्रैल को जितने भी गवर्नमेंट एम्प्लयीज थे, करीब 47-50 होंगें, डाक्टर्स थे, वकील थे, उन के घर में हिन्दू गये—“आप को एक घंटे के अंदर यह शहर छोड़कर जाना है ।” वकील लोगों को अदालत में जा कर कहा गया, 3 डाक्टरों से, एम० बी० बी०एस० पास किये हुये, उनके दवाखानों में जाकर कहा गया आपको छोड़ना है...

एक माननीय सदस्य : क्यों ?

श्री भा० दे० खोबरागडे : शैड्यूल्ड कास्ट के हैं, इसलिये । शैड्यूल्ड कास्ट के लोगों को रहने का अधिकार है? चणल पहनने का अधिकार है? अच्छे कप में चाय पीने का अधिकार है? अच्छे महान में रहने का अधिकार है?

श्री कतपनाथ राय : आप पार्लियामेंट में भाषण कर रहे हैं यह ?

श्री भा० दे० खोबरागडे : मैं पूछना चाहता हूं : उस में से जो 50 आदमी गांव छोड़कर गए 10 अप्रैल को, और आज तक—हम जब गए थे एक महीना पहले—केवल 2 आदमी लौट थे अभी 48 आदमी नहीं लौटे उस गांव में । मक-बाणा जी यह बतलाइए कि यह बात सही है या नहीं ? जो आदमी छोड़ कर गए, सब सरकारी कर्मचारी हैं, चार महीने हो गए वे गांव में नहीं आ सकते । क्यों नहीं आ रहे हैं ? ... (सभ्य की घंटी) ... जस्ट ए मिट । उस में एक डाक्टर निकला—एण्ड दिस इज इम्पार्टेन्ट क्वेश्चन—जिस ने कहा मैं तो शिड्यूल्ड कास्ट नहीं हूं, मैं तो मुसलिम हूं तो उस को आने दिया गया । वह जाति वहां पर ... (सभ्य की घंटी) मैं यह बतला रहा हूं यह काफी रिलेवेंट है जो 50 आदमी बाहर जाते हैं वे आकर नहीं रहे सकते एक आदमी जो कहा है मुसलिम हूं उसको आकर रहने दिया जाता है ।

मीनाक्षीपुरम जहां यह किस्सा हुआ, वह किस से शुरू हुआ ? वहां एक आदमी ने टेंवर जाति की लड़की से शादी किया बाद में मीनाक्षीपुरम में आया ...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please conclude.

SHRI B. D. KHOBRAGADE: Yes, I am concluding.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I cannot go on allowing you so much time.

श्री भा० दे० खोबरागडे : मीनाक्षीपुरम में वह आदमी एक दो महीने रहा, शैड्यूल्ड कास्ट कह कर उसका हैरसमेंट हुआ और जिस दिन उसने मुस्लिम रिलिजन स्वीकार किया, हैरसमेंट बंद । यह फिनोमिना आप कैसे एक्सप्लेन

करते हैं। शेड्यूल्ड कास्ट हो तो हैरासमेंट मुसलमान बनो तो हैरासमेंट बंद ।

क्यों? भक्ताणा जी जो मैंने कहा है मोनाक्षापुरम और रामनाथपुरम के बारे में वह सही है। मैं कहना चाहता हूँ कि यहाँ पर धर्म-परिवर्तन कोई पैस से नहीं हुआ पेट्रो-डालर से नहीं हुआ बल्कि जो दलितों पर अन्याय अत्याचार होता रहा है उस के कारण हुआ है। जब तक मैं यहाँ हूँ मरा फर्ज यही होगा कि दलित और पिछड़े वर्गों को हिन्दू धर्म त्याग करने के लिए मजबूर नरुं। मैं कोशिश करता रहूँगा और लाखों लोगों को बुद्ध धर्म में ले जाऊँगा ।

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Now, Mr. Minister...

SHRI SYED SHAHABUDDIN: Mr. Vice-Chairman, I seek your indulgence for just two minutes. I want to put just two questions to the Minister. Please permit me...

SHRI KALPNATH RAI: No, no.

SHRI SYED SHAHABUDDIN: Why not? All of you have spoken for any number of times, not once. I am pleading with the Chair...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Shahabuddin, I am afraid it is too late...

SHRI SYED SHAHABUDDIN: They have all taken so much time with interruptions. I will take not more than two minutes...

श्री ज० के० जैन : सर, मुझे भी टाइम दिया जाय। अगर इनको समय दें तो मुझे भी एक मिनट जरूर दे दजिए ।

श्री सदाशिव बागाईतकर : मिस्टर न, अपनी जगह पर नहीं हैं जगह पर जा कर बोलें ।

SHRI SYED SHAHABUDDIN: I have made repeated requests to Chair during the debate... (Interruptions)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I am afraid, if it is going to lead to so many other Members...

SHRI SYED SHAHABUDDIN: I beg of you. My party has taken only 11 minutes whereas others have taken hours together. I have made special requests in writing to the Chair. My request has been repeated to every successive Vice-Chairman.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I am afraid, Mr. Dinesh Goswami, when he left, told me that only one speaker was to be called and that was Mr. Khobragade, that he was the last speaker...

SHRI SYED SHAHABUDDIN: I have made a special request...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): He never mentioned to me about that special request.

SHRI SYED SHAHABUDDIN: That is no answer.

SHRI J. K. JAIN: I also want to speak for a minute.

SHRI SYED SHAHABUDDIN: So much of time was spent on so many interruptions, hours together...

SHRI PRANAB KUMAR MUKHERJEE: This is not the way; this way it is only wastage of the time of the House. There should be a limit. We are discussing this for four and a half hours...

SHRI SYED SHAHABUDDIN: When they were interrupting the Members here, why did you not ask them to keep quiet?

Mr. Vice-Chairman, I have risen to seek your indulgence, to seek your

[Shri Syed Shahbuddin]
special indulgence. I don't see why the Leader of the House should interrupt. The Leader of the House has no business to interrupt me. Why cannot he control his own partymen?

SHRI PRANAB KUMAR MUKHERJEE: Don't lose your temper. Please take your seat.

SHRI SYED SHAHABUDDIN: Why? Who are you to direct me to sit? I have made my request to the earlier Vice-Chairman also...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Shahabuddin, please sit down....

SHRI SYED SHAHABUDDIN: I am only asking for two minutes. My party has taken only 11 minutes. But you have given other parties thirty minutes, thirtyfive minutes. Why?

SHRI PRANAB KUMAR MUKHERJEE: Take your seat. Nobody will allow you now....(Interruptions)

SHRI SYED SHAHABUDDIN: I am not speaking to you. Who are you? Mr. Vice-Chairman, I want your direction..

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Order, order, Mr. Shahabuddin. Will you please take your seat? From your party... (Interruptions) please sit down. If you crave for indulgence, and if indulgence is denied, you must sit down. You cannot crave indulgence and dictate.

Now, Mr. Minister, will you please start your reply?

SHRI SYED SHAHABUDDIN: The Leader of the House and the Congress (I)...(Interruptions)

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please sit down.

SHRI SYED SHAHABUDDIN: I want to place on record my protest. (Interruptions)

SHRI YOGENDRA MAKWANA: Sir, I am very thankful to all those Members who have participated in the debate. This Calling-Attention has given an opportunity to all the honourable Members to discuss the problem at length. All of them have discussed it.

Many of the Members have gone to the genesis of it. They have pointed out how it started and what happened. I am thankful particularly to the two hon. Members from Tamil Nadu—Shri Gopalsamy and Shrimati Sathiyavani Muthu. They come from the place where the mass conversions took place and they discussed the problem in great detail.

Before I come to the subject, I would like to reply to some of the questions put by the last speaker, Shri Khobragade. He said that some of the Central Ministers have made statements about petro-dollars going there, particularly Mr. Swaminathan and the Home Minister. The Home Minister has in a statement denied the statement that has been attributed to him. Mr. Swaminathan has also made a statement publicly denying what has been attributed to him about Rs. 3 crores coming from foreign countries. Now, before I start I want to refuse the allegation made by Mr. Shahi. He said that the Prime Minister is visiting temples where the Harijans are not allowed entry. This is not a fact. The Prime Minister has visited temples. In all the temples which she has visited Harijans are allowed... (Interruptions). I am not referring to all the temples. I am referring to temples which she has visited. There may be temples where they are not allowed.

All the temples she has visited have allowed entry to Harijans. So, there is no substance in the allegation.

Shri Era Sezhiyan said the problem is a social problem. I do not want to

go into the details about the conversions or how they happened and why they happened. He said it is a social problem. But Mr. Shahi thought it is an economic problem. Both of them are partially correct. It is a socio-economic problem. Both aspects have contributed to these conversions. Now before we come to the social aspect, I would like to point out some of the steps which the Government has taken in order to ameliorate the conditions of the Scheduled Castes and Tribes. In order to improve their conditions in 1980 Centrnl assistance extended to the States so that they can raise the amount which they earmark for the special component plan for the Scheduled Castes. I would like to give one example. In 1979-80 the outlay of the special component plan of all the States was Rs. 246.34 crores. In 1980-81 it went up to Rs. 528.39 crores and in 1981-82 approximately it is Rs. 677.78 crores. This is regarding the amount which is earmarked for the special component plan for the Scheduled Castes and this will be used for their development.

The Central Government has recently raised the limit of the schemes of the Scheduled Castes Development Corporation. Originally the individual schemes were of Rs. 6,000. But now the Central Government has raised the level to Rs. 12,000. So, any Scheduled Caste man can get Rs. 12,000 from the Scheduled Castes Development Corporation which can be used as a margin money for self-employment. Now, Sir, these are some of the measures, economic measures, which the Government has taken and various instructions are also issued to the State Governments for also implementation of the Plan with the result that in 16 States the legal aid scheme has been started in 12 States Special Cell for the protection of the weaker sections have been started, in 16 States committees have been formed at various levels to see to the implementation of these Special Component Plans and for the identification of the

areas, four States have taken action. So far as Special Courts are concerned, Andhra and Rajasthan have already set up these Special Courts whereas Tamil Nadu and Bihar are going to do it within a very short period. Some of the States like Uttar Pradesh, Gujarat, Kerala, Karnataka and Madhya Pradesh have also said that they would start these Special Courts in the near future. So, Sir, this problem, as I said, is a socio-economic problem and it requires two-fold remedies: one is social and the other is economic. So far as the social aspect is concerned, it is for all of us sitting here and the religious leaders of this country to help the Government in eradicating the evil of untouchability and in bringing about social equality among all classes of the society. Sir, for that the Government is also contributing by way of propaganda, by way of giving aid to the voluntary agencies for publishing literature against untouchability, etc. So far as the economic aspect is concerned, I have already said that we have taken various measures and some of them I have described also.

Sir, some questions were raised by some of the honourable Members regarding this problem. The honourable lady Member who initiated the discussion asked whether there is any intention on the part of the Government to enact a law to prohibit conversion. Now, Sir, in the statement made by the Home Minister in the beginning, he has said that it is a fundamental right of every individual to profess any faith that he likes and if anybody voluntarily embraces any religion, the Government cannot prohibit the individual who wants to do it from doing it. So, there is no question of enacting any law by the Central Government prohibiting such conversions. Then, Sir, she asked whether the Government will ensure the safety and protection of the weaker sections, particularly the Scheduled Caste people. For that, Sir, the Prime Minister, the Home Minister, myself and the Home Secretary, all of us, have written letters to the

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State Governments because, ultimately, law and order is a State subject and they have to see that safety of the Scheduled Caste persons is maintained properly. So, we have written to them and guidelines are issued from time to time. Also, Sir, in the meeting of the Chief Secretaries and the Chief Ministers in Delhi this point was stressed by the Prime Minister and it was impressed upon them that they have to take all precautions for the protection of the weaker sections.

Then, Sir, she also referred to the money part of it and said that she has no information that any money has come from the Gulf countries.

SHRIMATI PURABI MUKHOPADHYAY: But was there any statement from the Home Minister to this effect?

SHRI YOGENDRA MAKWANA: Yes. The Home Minister has also denied that and I have said that we have no information. If anybody, if any honourable Member, has got any information in this regard, he can pass it on to us and we will take action.

SHRI NAGESHWAR PRASAD SHAHI: Once you made that statement and now you have denied it.

SHRI YOGENDRA MAKWANA: I have never made that statement.

SHRI NAGASHWAR PRASAD SHAHI: I mean the Home Minister.

SHRI YOGENDRA MAKWANA: Sir, the honourable Member, Bhola Paswan Shastriji particularly wanted to know about the economic measures taken by the Central Government. In brief, I have narrated it here, because on various occasions I have dealt with these measures, and I do not want to go into the details today. There is a list at my disposal and on other occasion I can narrate all these economic measures taken by the Central Government.

He wanted particularly to know about the class in Belchi, Pipra, Kafalta, etc. Particularly he referred to Kafalta where all the accused are acquitted. In that case he wanted to know whether any appeal is filed. Sir, the State Government has filed an appeal in the High Court against the judgement of the Sessions Court and we have also instructed the State Government to employ a good advocate, and I am informed that they have engaged the Advocate-General of the State for arguing the case. In all the other cases, Belchi, Pipra, Kaila and Bistrampur, in all these cases, the court has given some punishment. Two persons were sentenced to death and 15 to life imprisonment in the case of Belchi. Fifty persons were sentenced to life imprisonment in Pipra.

So far as the protection of the Scheduled Castes and Scheduled Tribes is concerned, Sir, there is the Protection of Civil Rights Act, 1955. But the main allegation is that the cases made under this Act are not properly investigated and adequate evidences are not before the court and, therefore, the accused are acquitted. Sir, we have issued instructions from time to time and in section-15A of the Civil Rights Protection Act there are certain measures prescribed which the Government has to take. And in a question in this House itself I have said that Rs. 6 crores are earmarked for this purpose as matching grant—50 per cent from the Central Government and 50 per cent...

SHRIMATI PURABI MUKHOPADHYAY: For this purpose?

SHRI YOGENDRA MAKWANA: For the implementation of the provisions of section 15A(2). These are the provisions:

(1) Provision of adequate facilities, including legal aid to the persons subjected to any disability arising out of the untouchability to enable them to avail themselves of such rights.

(2) Appointment of officers for initiating or exercising supervision over prosecutions for the contravention of the provisions of this Act.

(3) Setting up of special courts.

Like that. These are the various measures which the State Government can take, and for that we provide matching grant of 50 per cent from the Centre and 50 per cent from the State Government, and Rs. 6 crores are earmarked for this.

DR. (SHRIMATI) SATHIAVANI MUTHU: I want to know...

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please do not interrupt. If this process is once started, then there will be no end to it. After the speech I will see. (*Interruptions*) After he has finished, we will see.

SHRI YOGENDRA MAKWANA: Originally, this Act was called the Untouchability Offences Act, 1955. But the Congress Government in 1975-76 amended it and the title of the Act also is changed. It is now called the Protection of Civil Rights Act, 1955. Now, under this Act there are various provisions which are very rigorous and if properly implemented then we can stop the atrocities on the weaker sections. Sir, there is a provision for taking action against the officers who wilfully neglect their duties in protecting the life and property of the Scheduled Castes. Under section 10A there is a provision for collective fine which can be imposed on any area where mass atrocities are committed on the Scheduled Castes or Scheduled Tribes.

Now, these are the provisions of this Act which have to be properly implemented and properly utilised by the State Governments. Time and again, we have drawn the attention of the State Governments to the various provisions of the Act and have provided guidelines for the protection of

the weaker sections. I do not want to go into the details of the economic measures, as I said in the beginning, I have given the details to the House on various occasions.

I would like to bring to the notice of the hon. Members one or two points. Most of the hon. Members have said that more money should be provided for the economic upliftment of the Scheduled Castes. One Member wanted to know the amount earmarked for the Scheduled Castes in the Plan. As I pointed out last time to the hon. House, it is for the first time that we have provided more or less 6 per cent of the total Plan outlay for the economic upliftment of the Scheduled Castes. If we take into consideration the State Plans, the amount can go up to 8 or 9 per cent. So, it is for the first time that such an amount is provided for the economic welfare of the Scheduled Castes. This will change their condition. The Prime Minister has written letters to the State Governments asking them to cover at least 50 per cent of the population of the Scheduled Castes during this Plan period so that they may be brought above the poverty line. All these measures, when implemented properly, will change the condition of the Scheduled Castes. Now, the main question is about the implementation. There are complaints from the Members that it is not properly implemented. Sir, for that we are creating a monitoring cell which will monitor the Special Component Plans and the Tribal Sub-Plans in all the States and see that they are properly implemented and the benefit goes to the Scheduled Castes. (*Interruptions*) Now, these are the measures taken recently. The Special Component Plan has been started only in 1979-80. Previously there was no Special Component Plan. I have written several letters to the Tamil Nadu Government and I also went there. It was framed there in Tamil Nadu after that. It is not the fault of the State Governments because all the State Governments have

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 started this recently. In the initial stage when it was started, there was a demand from the State Governments also that there should be some assistance from the Centre and now we have provided Rs. 600 crores in the Sixth Plan as a special central assistance to the State Governments. As a result of this special central assistance, as I said just now, the plan amount has gone to 677.78 crores of rupees and now all this will change the condition to a certain extent. At the same time, it is a social problem and the society has to take some action to eradicate untouchability and to treat them as equals. The Prime Minister has also told the State Governments that they should see that the weaker sections are protected. The society has to help them in this direction. Sir, I have nothing to add. The hon. Members have discussed this problem at length. I only wanted to bring some of the measures to the notice of the hon. House.

DR. (SHRIMATI) SATHIAVANI MUTHU: Sir, only one clarification. I want to know from the hon. Minister one thing. Just now, he mentioned about the provisions and the economic schemes of the Central Government. I want to know how he is going to enforce the civil rights in the State. I want to know what is the machinery that he is going to create to supervise in the States whether it is implemented properly or not and also that Rs. 600 crores which he has allotted now are spent properly.

7 P.M.

SHRI YOGENDRA MAKWANA: I think, you have not heard properly. I said that a monitoring cell is being created in the Home Ministry which monitors all the schemes in the State Governments. So, in the monitoring cell there will be officers who can write letters, who can go to the field and who can see and supervise the pro-

gramme which is to be implemented by the State Government.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Special Mentions—Shri Kalyanasundaram.

SHRI M. KALYANASUNDARAM: Mr. Vice-Chairman, Sir, I want to...

SHRI SYED SHAHABUDDIN: I am sorry to interrupt, Mr. Vice-Chairman. I want to make a submission.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I am sorry, Mr. Shahabuddin. I will not allow.

SHRI SYED SHAHABUDDIN: I want to make a submission. I was told that....

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I am sorry. I will not allow. Yes, Mr. Kalyanasundaram.

SHRI SYED SHAHABUDDIN: I have to make a personal submission.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please do not take anything on record of what Mr. Shahabuddin says.

SHRI SYED SHAHABUDDIN: *

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Shahabuddin, the proceedings of the House cannot be conducted in this manner. I have been given the list of Special Mentions. I am concerned with what I have been given. Please sit down.

SHRI SYED SHAHABUDDIN: *

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I am sorry, Mr. Shahabuddin. You will have to sit down. Yes, Mr. Kalyanasundaram.

SHRI SYED SHAHABUDDIN: *

*Not recorded.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Please sit down. The Secretary-General tells me that there is no such permission to you to make any Special Mention. (Interruptions) Whatever Mr. Shahabuddin says will not go on record and he is speaking without permission.

SHRI SYED SHAHABUDDIN: *

SHRI PRANAB KUMAR MUKHERJEE: Sir, it is strange that for the first time in this House a Secretary-General is questioned. There should be some propriety.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): Mr. Shahabuddin, this is not the way. Should the ruling of the Chair not be respected? Don't take down anything of what Mr. Shahabuddin is saying.

SHRI SYED SHAHABUDDIN: *

SHRIMATI PURABI MUKHOPADHYAY: Mr. Vice-Chairman, Sir....

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): No, no, please. I will not allow any discussion on this. Mr. Kalyanasundaram, please.

SHRIMATI PURABI MUKHOPADHYAY: I am speaking about the rules.

THE VICE-CHAIRMAN (DR. RAFIQ ZAKARIA): I am sorry. I will not listen to you. Please do not record. Nothing will go on record except Mr. Kalyanasundaram. Yes, Mr. Kalyanasundaram.

REFERENCE TO THE REPORTED DECISION TO REVIEW DECISIONS OF THE ELECTRONICS COMMISSION

SHRI M. KALYANASUNDARAM (Tamil Nadu): Mr. Vice-Chairman, Sir, here is a matter of very serious concern for the independent and self-reliant development of science and

technology in our country. It is reported that the Minister of State for Electronics has given instructions to review all the decisions of the Electronics Commission which they took ever since they came into being, i.e., for the past ten years. In 1971 our Prime Minister with good intentions constituted the Commission for Electronics with adequate powers, independent functioning, so that they could contribute to the development of science and technology in our country. Many of these multi-nationals based in western countries were concerned with it and they thought that we would not be able to progress in the field of science and technology in electronics so well. They started criticising the functioning of the Electronics Commission. During the Janata rule they appointed a committee to inquire and the Committee recommended that it should be converted into an advisory body without independent powers.

Now, the Prime Minister has again intervened and said that its functions, powers and structure will not be altered and that it will be restored to its original position as obtained in 1971. This omnibus inquiry into the functioning of the Electronics Commission has created doubts in the minds of scientists. Many of the scientists were anxious that the process is being reversed and so it was necessary that the Prime Minister should intervene and her promise that the Commission will be allowed to function independently and this interference will be stopped, has been welcomed by them.

REFERENCE TO THE REPORTED SATYAGRAHA BY FARMERS IN NEW DELHI ON THE 14TH SEP- TEMBER, 1981

श्री सदाशिव बागाईगकर (महाराष्ट्र): श्रीमन्, मैं आपके द्वारा सरकार का ध्यान कल एक दिन में जो गिरफ्तारियां उत्तर प्रदेश के आगरा, इलाहाबाद बाराबंकी,

* Not recorded.