

to have a direct waterways connection with Assam because at the present moment Calcutta is not connected with Assam directly since we have to go via Pakistan ? In view of this may I know whether the particular report he referred to includes that particular project or scheme and if not may I know whether the Government of India will sponsor such a scheme at an early date ?

PROF. V. K. R. V. RAO : The report in question does not make any reference to any scheme for connecting by inland water transport Assam with Calcutta. Regarding the other question of the possibility of establishing a direct water connection with Assam and Calcutta other than through Pakistan at the moment Government have no proposal for considering such a scheme.

SHRI CHITTA BASU : May I know whether the Government of India contemplates to have some commercial service in the Hooghly in order to remove the congestion of traffic ?

PROF. V. K. R. V. RAO : Sir, that is one of the things which we hope we will consider when this Committee appointed for going into the inland water transport in the country as a whole makes its recommendations but I would like to tell the hon. Member that everything depends upon the completion of the Farakka Barrage. Once the Farakka Barrage is completed and the Bhagirathi gets full flow of water then it will become possible to have a commercially viable inland water transport.

SHRI ABID ALI : What happened to the proposal of having navigational arrangements for medium-sized ships between Allahabad and Calcutta and also some of the rivers in the South ?

PROF. V. K. R. V. RAO : I am afraid there are no concrete proposals to this effect. Really I am not certain whether technically and economically such schemes are feasible at the present moment.

SHRI C. D. PANDE : Under the DVC scheme there was a provision for making a canal both for irrigation and navigation between Durgapur and Calcutta. May I know whether the canal is being used for navigation or not ?

PROF. V. K. R. V. RAO : I would like to ask for notice of this question.

SHRI D. L. SEN GUPTA : May I know whether there is any possibility of early resumption of the river services from Calcutta to Assam via Pakistan, as was the position prior to the Indo-Pak conflict, which has stopped since then ?

PROF. V. K. R. V. RAO : I think the hon. Member is aware that it is a problem of a much larger kind concerning Indo-Pakistani relations. To the best knowledge of my Ministry so far no progress has been made in regard to the resumption of these services.

ACTIVITIES OF ANTI-NATIONAL AND ANTI-SOCIAL ELEMENTS

*632. SHRI ABID ALI : Will the Minister of HOME AFFAIRS be pleased to state i

(a) the steps taken by Government to curb (i) the activities of anti-national and anti-social individuals and institutions in the country and (ii) the activities of the R.S.S. and the Jamat-e-Islami ; and

(b) the results achieved as a result of the steps taken ?

THE MINISTER OF HOME AFFAIRS (SHRI Y. B. CHAVAN) : (a) and (b) Action under the law is taken as and when necessary in respect of activities directed against national security. As regards the R.S.S. and the Jamat-e-Islami, Government have always held their activities to be of such a nature that participation in them by the Government servants would attract the provisions of sub-rule 1 of rule 5 of the Central Civil Services (Conduct) Rules, 1964 under which no Government servant shall be a member or be otherwise associated with any political party or any organisation which takes part in, subscribe in aid of, or assist in any other manner any political movement or activity.

SHRI ABID ALI : I am sure the hon. Minister is aware what the R.S.S. people teach during their morning meetings which are ostensibly held for exercise purposes and also what the Jamaat-e-Islami teach their people in their secret meetings, Is it that the hon. Minister, after-knowing what they teach there, does not think it necessary that these two organisations should be banned and also what is being done by the Naxalites and the Maoists ?

SHRI Y. B. CHAVAN : ' It is not my wish. There is no question of having any wishful thinking in this matter. The point is there is no law under which I can recommend the banning of these organisations.

SHRI ABID ALI : When we are having so many enactments and as it is very important from the national security point of view to ban both the Naxalites and Maoists, is the Government thinking of bringing forward a Bill for that purpose ?

SHRI Y. B. CHAVAN : I thought the hon. Member knew that we had only recently passed, last year, the Unlawful Activities (Prevention) Bill, under which we can ban only those associations or organisations which plead or act for cession or secession. Beyond that there is no law under which we can do that.

SHRI ABID ALI : Exactly : That is what these organisations are doing. The hon. Minister is aware of what they teach in the morning and in their secret meetings and also what the Maoists and Naxalites are doing. Do they not come under the category of the provisions of the Act he has mentioned ?

SHRI Y. B. CHAVAN : The R.S.S. can be charged of anything else, but they are not pleading for the cession or secession of any territory.

श्री सुन्दर सिंह भंडारी : मंत्री महोदय ने अभी बतलाया कि सरकारी नौकरों को आर० एस० एस० की कार्यवाही में भाग लेने ' इन्कारि है। तो मैं यह जानना चाहूंगा कि सरकारी नौकरों के लिए राजनीतिक संगठनों में भाग लेने को मनाही है तो क्या सरकार 'रा राष्ट्रीय स्वयं सेवक संघ को कोई राजनीतिक संगठन के रूप में घोषित किया जा चुका है ?

दूसरी बात मैं यह पूछना चाहता हूं क्योंकि इसका उल्लेख इस सदन में बार बार हुआ है कि आर० एस० एस० पर से जब पिछली बार प्रतिबंध हटाया गया था, तो हटाते समय यह बात सोच ली गई थी। इसके तत्काल बाद जब महाराष्ट्र विधान सभा में 1 अक्टूबर

1949 को जो एक सवाल यह पूछा गया था कि क्या यह बैन हटाया जाना कंडीशनल था अगर कंडीशनल था तो उसके बारे में क्या कंडीशन थी इसके बारे में जो जवाब दिया गया था वह इस प्रकार है "इट वाज अनकंडीशनल"। साथ ही क्या आर० एस० एस० के लीडरो ने सरकार को कोई अन्डरटेकिंग दी है। इसके बारे में जवाब आया, "नो"। इसके बाद सरकार को आर० एस० एस० के नेताओं के पास से या आर० एस० एस० के द्वारा कोई कंडीशन या अन्डरटेकिंग दिया गया हो तो वह सदन की मेज पर रखा जाय।

SHRI Y. B. CHAVAN : I have nothing to lay on the Table of the House. The hon. Member has made a reference to certain things that happened in 1948 or 1949 when the Indian Constitution was not in force, and the fact that it was banned before the Constitution came into force is irrelevant now. Therefore, there is no question of banning it. Whatever be the conditions or whatever be the assurances that were given, they may have their own moral effect and I do not think they have got any legal bearing on the situation now. The Government's claim, I should say, is not that the R.S.S. is a political party in that particular sense. Whether their activities are of a political nature or not, that is the question, and it is our view that their activities are of a political nature.

SHRI R. T. PARTHASARATHY : Mr. Chairman, Sir, whereas I admire the strength of mind and the cool-headedness of the hon. Home Minister, I must state that I do not think that he is propagating the correct position of law. I am prepared to be corrected. I am sure that as the law stands today and as public opinion is growing—it is the Communist Party (Marxists) and the CPI which are practically destroying the political unity of our country and also preventing the economic regeneration of our country—why should not the Home Minister, under the provisions of the emergency, ban the two political parties ? Legally it is possible. I would very much like him to do it. If it is a democratic country and if the Home Minister is to respect public opinion and the growing demand for the banning of the parties in the interest of the security of the nation,

internal and external, why should he not resort to the banning of these two political parties ?

SHRI Y. B. CHAVAN : The hon. Member has made two points. About public opinion I agree with him and I hope he will certainly make every effort to see that the public opinion grows still stronger in this matter and if he does that, then banning possibly will not be necessary. As far as legal opinion is concerned, he is entitled to his opinion and I am entitled to mine. My legal adviser is not the same as his.

श्री राजनारायण : श्रीमन्, जरा क्वेश्चन की कापी अपने पास रख लें। इस क्वेश्चन के दो हिस्से हैं। पहला राष्ट्र तथा समाज विरोधी व्यक्तियों और संस्थाओं और दूसरा राष्ट्रीय स्वयं सेवक संघ तथा जमायते इस्लामी की गतिविधियों को। इस तरह से इस के दो हिस्से हैं। तो मैं यह जानना चाहता हूँ कि सरकार की दृष्टि में इस समय अपने मुल्क में कोई राष्ट्र विरोधी तत्व है या नहीं और कोई समाज विरोधी तत्व है या नहीं ? नहीं है, तो क्या कोई तत्व या कोई जमात यह कहे कि हिन्दू राष्ट्र है, हिन्दू राष्ट्र है, तो इसका अर्थ सरकार क्या समझती है ? सरकार के कानूनी सलाहकार क्या बताते हैं कि जब हिन्दू राष्ट्र है तो जो हिन्दू नहीं है वह अराष्ट्रीय हुआ। तो मुसलमान कहाँ जायगा, ईसाई कहाँ जायगा, सिख कहाँ जायगा बौद्ध कहाँ जायगा, जैन कहाँ जायगा ? इस लिये जब खुले आम यह प्रचार हो रहा है कि हिन्दू राष्ट्र है और यह जानते हुये कि हिन्दू की अगर कोई परिभाषा है तो केवल यही है :

“हिनस्ति दुष्टानिति हिन्दु :”

अर्थात् जो दुष्टों का हनन करे वही है हिन्दू... (Interruptions) . . . श्रीमन्, अगर इसमें मुसलमान आ गये तो मैं उससे सहमत हूँ। अब इस्लाम की भी परिभाषा कीजिये। जो सलामती का अलमबरदार है वही है मुसलमान। इस तरह मुसलमान में भी सारे हिन्दू आ गये। अगर साहित्यिक परिभाषा की जाय तो मुसलमान में सारे हिन्दू और हिन्दू में सारे

मुसलमान आ गये। इस लिये मैं अदब के साथ कहना चाहूँगा कि क्या सरकार इसको समझती है कि इस तरह का प्रचार अगर राष्ट्रीय स्वयं सेवक संघ के लोग अपने प्रातः या सायंकालीन रेलियों में करें कि हमारा हिन्दू राष्ट्र है और हिन्दू के अतिरिक्त अन्य जनों को भारतीय संस्कृति मुक्त करके उनको राष्ट्र-भावापन्न करेंगे और खुले आम जिस पार्टी के चुनाव घोषणा पत्र में यह वाक्य लिखा हुआ हो, तो वह पार्टी कैसे राष्ट्रीय है ?

श्री सुन्दर सिंह भंडारी : चुनाव घोषणा पत्र आर० एस० एस० का ?

श्री राजनारायण : वह जन संघ का है।

MR. CHAIRMAN : You must put a definite question. You are making a big statement before you put a question.

श्री राजनारायण : हमारा सवाल यही है कि जो जमात...

SHRI D. THENGARI : Sir, on a point of order. The R.S.S. have not issued any election manifesto referred to by Mr. Rajnarain. Is there any election manifesto issued by the R.S.S. ?

श्री राजनारायण : श्रीमन्, मैं इनके प्वाइंट आफ आर्डर का जवाब दे रहा हूँ। श्रीमन्, मैं केवल वाग्युद्ध के लिये नहीं खड़ा हुआ हूँ ! मैं चाहता हूँ कि इंसान का दिमाग माफ हो। वैसे वाग्युद्ध मैं भी कर सकता हूँ...

(Interruptions)

MR. CHAIRMAN : It is not just that you should go on like this for nearly five minutes. It is question time. If you want to have another discussion, you can have, but you put questions and the Minister will answer.

श्री राजनारायण : श्रीमन्, हमारे क्वेश्चन का पहले हिस्से से सम्बन्ध है जिसमें कहा गया है “राष्ट्र तथा समाज विरोधी व्यक्तियों और संस्थाओं।” जब एक पार्टी अपने चुनाव घोषणा पत्र में यह लिखती है कि हिन्दू के

अतिरिक्त अन्य जनो को भारतीय संस्कृति मुक्त कर के उनको राष्ट्रभावापन्न करना, तो यह राष्ट्र को क्षतिविक्षत करने का वाक्य है या नहीं और जो संस्था इस तरह का वाक्य लिख कर हिन्दू, मुसलमान, सिख, ईसाई आदि में नफरत फैलाती है, उसको राष्ट्रविरोधी सरकार मानती है या नहीं मानती है ?

SHRI Y. B. CHAVAN : It is a matter of opinion. Certainly we strongly disapprove of this doctrine of Hindu Rashtra. We have so many times openly said that this will certainly go against the basic tenets of this nation because this country is a multi-lingual, multi-religious, also multi-racial country, and therefore the basic tenet of this nation, the very basic condition for the existence of this nation is secularism, and I think every person who is patriotic enough will consider this principle of secularism as a very dear and very important principle.

SHRI ARJUN ARORA : May I know if Government is aware of the fact that the lifting of the ban on the R.S.S. created a wrong impression that it is not a political body but a cultural organisation ? Now that the Home Minister has made certain correct statements in this respect today, may I know if the Government will take steps to disabuse the mind of all Government employees or Government servants about the R.S.S. and try to make the position clear that the R.S.S. is for all practical purposes a political organisation and a dangerous one at that.

SHRI- Y. B. CHAVAN : We have issued a circular about it and the statements that I am making now certainly will help us to disabuse the minds of Government employees.

SHRI BRAHMANANDA PANDA : I feel the whole thing is confusing.

MR. CHAIRMAN : You put a question. Do not make a statement.

SHRI BRAHMANANDA PANDA : The question is about the steps taken by Government to curb (i) the activities of anti-national and anti-social individuals and institutions in the country and (ii) the activities of the R.S.S. and the Jamiate-Islam. Am I to understand that the second part of the question is not in tune with the first part of the question,

and if they are to be read together, does the Home Minister think that the R.S.S. and the Jamiate-Islami are antisocial institutions in the country and, if so, how does he justify it ?

SHRI Y. B. CHAVAN : I can certainly call them as against the principle of secularism, there is no doubt about it. I do not want to use terms which really speaking are very difficult to define, what is anti-social and anti-national, but I have certainly said that ultimately in the basic sense as they go against the principle of secularism, to that extent they are anti-national.

SHRI MULKA GOVINDA REDDY : I would like to know from the Minister What is the attitude of the Government if the Government employees take part in the Activities of the R.S.S. and the Jamiate-Islami ?

SHRI Y. B. CHAVAN : I have explained that these activities are prohibited on the part of Government servants.

SHRI D. THENGARI : Is the Home Minister aware that the R.S.S. has clearly stated in unequivocal terms that the term 'Hindu' is only used in the sense of the nation and not in the sense of religion or community...

SHRI RAJNARAIN : How can it be ?

SHRI D. THENGARI : ...and secondly, may I ask the Home Minister whether it is not a fact that all those who have devotion for the Motherland are Hindus irrespective of their religion...

SHRI RAJNARAIN : They are Hindustanis.

SHRI D. THENGARI : ...and again whether he thinks that nation and state are synonymous or nation and state are two different concepts.

SHRI Y. B. CHAVAN : He has formerly also tried to raise this philosophical debate, if I remember...

श्री राजनारायण : यह फिलसाफिकल डिबेट नहीं है : जो हिन्दुस्तान में रहता है वह हिन्दुस्तानी है, हिन्दू नहीं है ।

SHRI Y. B. CHAVAN : This is a psychological matter. The word 'Hindu' is understood and used in the sense of religion. So, it is no use confusing issues unnecessarily.

SHRI D. THENGARI : I am only asking whether he is aware that the Chief of the R.S.S. said in unequivocal terms that the word is used in that sense and not in the sense of religion and all those who are devoted to the Motherland are nationalists and therefore Hindus, whether he has read that, whether he has received that report. That is my specific question.

MR. CHAIRMAN : Ten minutes over.

श्री राजनारायण : श्रीमन्, हमारा एक प्वाइंट आफ आर्डर है।

MR. CHAIRMAN : Ten minutes over. I am not prepared...

श्री राजनारायण : क्या प्वाइंट आफ आर्डर पर दस मिनट लागू होगा ?

MR. CHAIRMAN : This question is over. This question is over.

श्री राजनारायण : मैं क्वेश्चन नहीं पूछ रहा हूँ। मेरा प्वाइंट आफ आर्डर है...

MR. CHAIRMAN : Before your point of order came in ten minutes were over. Next question.

श्री राजनारायण : श्रीमन्, मेरा प्वाइंट आफ आर्डर यह है कि देश में कोई भी आदमी...

MR. CHAIRMAN : Please sit down-Next question, No. 633.

श्री राजनारायण : प्रश्न 633 तो मेरा सवाल है, मगर मैं उसके लिये तैयार नहीं हूँ।

MR. CHAIRMAN : Next question No. 633. I have ruled that 10 minutes are over and you cannot raise it.

श्री राजनारायण : आप भले ही रूल करें। श्रीमन्, दो स्टैंडर्ड एक साथ नहीं चल सकते। आपने कैसे उनको पाइन्ट आफ आर्डर रोज करने दिया क्वेश्चन के टाइम में। अगर

क्वेश्चन के टाइम में पाइन्ट आफ आर्डर रोज होगा तो दस मिनट का टाइम नहीं लगेगा (यवधान) आप कह दीजिए कि क्वेश्चन टाइम में पाइन्ट आफ आर्डर रोज नहीं हो सकता, हम मान लेंगे, फिर कोई रोज नहीं करेगा। लेकिन पाइन्ट आफ आर्डर पर वह दस मिनट का टाइम नहीं लागू होगा, 10 मिनट क्वेश्चन के लिए दिया गया है। हमारे साथ जबरदस्ती क्यों की जा रही है। हमारा पाइन्ट आफ आर्डर एक सेकिन्ड का था। कोई आदमी यह कह सकता...

SHRI A. D. MANI : On a point of order, Sir.

श्री राजनारायण : देखिए हमारा एक ही पाइन्ट है, मैं जानना चाहता हूँ...

(Interruptions)

MR. CHAIRMAN : I say, there is no point of order. Question No. 633. Mr. Rajnarain.

श्री राजनारायण : नेक्स्ट क्वेश्चन कहने के बाद भागवत साहब ने उत्तर पूछा। एक स्टैंडर्ड सबके साथ लागू होना चाहिये। हमारे लिए एक नियम लागू हो और भंडारी जी के लिए एक नियम लागू हो, क्या सदन में यही चलेगा? हमारे पाइन्ट आफ आर्डर पर...

(Interruptions)

SHRI D. THENGARI : Sir, is it going to be allowed?

SHRI ARJUN ARORA : Question No. 633.

श्री राजनारायण : क्वेश्चन के समय पाइन्ट आफ आर्डर रोज नहीं होगा, यह कह दीजिए हम तैयार हैं। (Interruptions) भंडारी जी पाइन्ट आफ आर्डर रोज करें तो इनको आप एलाउ करें और हम पाइन्ट आफ आर्डर रोज करें तो न करें?

SHRI D. THENGARI : Sir, if you allow him on this point of order, you must also allow me.

MR. CHAIRMAN : There is no point of order. Ten minutes are over. Next question No. 633, Mr. Rajnarain.

श्री राजनारायण : इस सदन में राष्ट्र-विरोधी काम के लिए समय...

(Interruptions)

SHRI ABID ALI : Sir, the point is the next question. The hon. Member has no point of order to raise on this question. Therefore the question of the point of order does not arise. Mr. Rajnarain, sit down. (Interruptions.)

MR. CHAIRMAN : Next question No. 633.

श्री राजनारायण : आप चाहें तो हमको निकाल दीजिए। कांग्रेस पार्टी के सभी वरिष्ठ लोग बैठ हैं, मुझे बता दीजिए कि पाइन्ट आफ आर्डर में रोज कर रहा हूँ, क्यों सुन्दर सिंह भंडारी को पहले मौका दिया गया (Interruptions) जो पाइन्ट आफ आर्डर हम रोज कर रहे हैं वह वेलिड है... (Interruptions)

MR. CHAIRMAN : I do not allow it.

श्री राजनारायण : हमारा पाइन्ट यह है...

MR. CHAIRMAN : There is no point of order. Question No. 633.

श्री राजनारायण : श्रीमन, हमने मिनिस्टर का रिप्लाय नहीं सुना, हमने अभी अपना क्वेश्चन पट नहीं किया। क्वेश्चन नम्बर सिक्स थ्री थ्री।

श्री नरिं कृ० शेखवलकर : श्रीमन, इन्होंने क्वेश्चन अंग्रेजी में बोला है। (Interruptions)

श्री राजनारायण : अगर इस सदन में यह फैसला हो चुका है कि जो हल्ला से दबाएगा उसी की बात मानी जाएगी तो ठीक है (Interruptions) मोहन धारिया साहब हैं (Interruptions) ठीक है। तो मैं अकेला ही हूँ। अगर हमारे साथ कोई नहीं तो जस्ट काज के लिए मैं अकेला खड़ा हूँ। सदन में दो स्टैंडर्ड नहीं, पाइन्ट आफ आर्डर हमने रोज किया और आप उसे एलाउ नहीं कर रहे हैं।

SHRI BRAHMANANDA PANDA : There is no point of order.

MR. CHAIRMAN : Mr. Rajnarain, I shall not allow it. You can leave it to me, to my discretion. Next question No. 633. Mr. Rajnarain.

श्री राजनारायण : यह जनसंघ का हुड़दंग हमको दबाएगा तो हम दबेंगे नहीं। (Interruptions)

एक माननीय सदस्य : आप में हिम्मत नहीं है।

RE-STARRED QUESTION NO 633.

MR CHAIRMAN : Question No. 633.

SHRIMATI JAHANARA JAIPAL SINGH : Yes, Sir. Indian Airlines Viscount Aircraft VT-DOH operating scheduled service IC-203...

MR. CHAIRMAN : It is left to the Ministers. If the Ministers want to reply in

श्री राजनारायण : पाइन्ट आफ आर्डर। इस सदन में नियम है कि हिन्दी के सवाल का जवाब हिन्दी में दिया जाय। हमारे प्रश्न की मूल सूचना हिन्दी में प्राप्त हुई। कृपा करके सदन की जो परिपाटी है उसको चलने दें और हिन्दी के सवाल का जवाब हिन्दी में दिया जाय।

Hindi, certainly I welcome them to do so. But if they do not wish to do so and want to say it in English, let them do so.

AN HON. MEMBER : English.

MR. CHAIRMAN : All right.

गोहाटी जाने वाला वायुयान

* 633. श्री राजनारायण :

श्री अर्जुन अरोड़ा :

क्या पर्यटन तथा नागर विमानन मंत्री यह बताने की कृपा करेंगे कि :

tThe question was actually asked on the floor of the House by Shri Rajnarain.