

SHRI BHUPESH GUPTA: Mention has been made of a particular meeting where a Code of Conduct was supposed to have been drawn up. It may give the impression that the others are not interested in putting an end to violence in public life but as far as these matters are concerned, sometimes some bright idea comes in the head of a Minister and he calls a meeting in some room, calls some Members, discusses something and then he says it is a Code. This is not how violence is going to be prevented. First of all you must have an idea of the meeting. It is a very high-sounding way in which he has put it. I would like to know, if the Government is serious at all in putting an end to violence in public life, what steps it is taking to advise the ruling party—ruling at the Centre fortunately and not in many places—to stop violence for achieving its political ends by terrorising and intimidating its political opponents; I come from Bengal and I know how they indulge in violence. *(Interruptions)* You do not see it and you support them, whether you are a Governor or a Minister. Secondly I would like to know what advice and direction the Central Government has given to their own party State Governments for that matter, other State Governments in regard to the steps the State must take at the official level so that there is no cause for provocation to violence? In our public life violence takes place because of the policies of the exploiting classes—the landlords and the capitalists—and also the policies of the Government. I would like to know at least at the Government level what they have done to stop such provocation. Thirdly I would like to know whether the Government is prepared to hold an enquiry into such incidents, judicial enquiry as a matter of routine, as a matter of policy, to find out the reasons for such violence?

Finally I would like to know from the Government when they are parading the Code of Conduct here, whether they are prepared to appoint

i high-powered commission of eminent men in the country, impartial people, to go into the entire question to find out why the violence takes place and to what extent the Congress Governments and the State machinery under their control are responsible for giving constant provocation to the people, who, when they have no other alternative left, react in a violent manner. Sir, when a child is shot before the mother, before the parents—as you have seen in West Bengal—you can imagine what the reaction of the people will be. Therefore let him explain this thing rather than tell us about the code of conduct.

SHRI VIDYA CHARAN SHUKLA: Sir, I am not standing to defend any political party or accuse any political party, but I may say this here that, as far as I am aware of the position as of today, no complaints have been received by us about violence by the Congress Party anywhere, and I cannot say... *(Interruptions)* I should be allowed to complete my answer.

SHRI BHUPESH GUPTA: The letter is now with me.

SHRI VIDYA CHARAN SHUKLA: ... and I cannot say the same thing for many other parties. Sir, as far as the question of provocation by Government to violence is concerned, this allegation is completely unfounded and wrong. There is no such thing and Government has never been provoking people to any violence anywhere. j Sir, the third point that he made was about judicial inquiries in violent incidents. Sir, we had instituted judicial inquiries in violent incidents whenever it was considered necessary. But no rule can be made that every violent occurrence would be inquired into by a judicial person.

MR. CHAIRMAN: Next question.

ACTIVITIES OF R.S.S.

•214. SHRI S. K. VAISHAM-PAYEN: Will the Minister of HOME AFFAIRS be pleased to state:

(a) whether Government's attention

has been drawn to the resolutions on political problems including one on the Kutch issue passed by the Akhil Bhartiya Pratinidhi Sabha of Rashtriya Swayam Sevak Sangh at its meeting held at Nagpur on 23rd and 24th March, 1968 as published in the Free Press Journal dated the 27th March, A 968;

(b) if so, whether the views so expressed conform to the undertaking given by the RSS to Government restricting its activities to cultural matters; and

(c) if the reply to part (b) above be in the negative, the action proposed to be taken in the matter?

THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS (SHRI VIDYA CHARAN SHUKLA): (a) Government have seen the reports regarding the resolutions passed by the Akhil Bhartiya Pratinidhi Sabha.

(b) and (c). Government have always held the activities of the Rashtriya Swayam Sevak Sangh to be of such a nature that participation in them by the Government servants would attract the provisions of sub-rule 1 of the Rule 5 of the Central Civil Service (Conduct) Rules, 1964 under which no Government servant shall be a member of 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 S. K. VAISHAMPAYEN: Sir, the hon. Minister has been giving this reply, to this specific question, so many times in this particular way. "May I submit for the information of the hon. Minister that the RSS had given a specific undertaking in 1949 that they would not take part in politics, that they would restrict their activities to the cultural sphere only and also abjure violence. That is one. Secondly, article 4 of the constitution of the RoS specifically says that the

Sangh as such has no politics and is devoted to purely cultural work. In view of this may I know from the hon. Minister whether the resolutions which were passed recently are of a political nature or not? If they are of a political nature, is it not a fact that those resolutions do not conform to the undertaking given by them? That was my question, but the hon. Minister has not replied to that. Will the hon. Minister therefore make a categorical statement about those resolutions in view of that undertaking given by the RSS? That is one. Secondly, I would draw the attention of the hon. Minister to another fact. The hon. Minister has said that Government servants cannot take part in the activities of the RSS. I would like to draw his attention to the three judgments which have been delivered, one by the Rajasthan High Court in 1964, another by the Punjab High Court in 1966 and a third recently delivered by the Punjab and Haryana High Court. They have specifically stated in their judgments that the courts have no material to show that this organisation is actively engaged in political activity—it is a cultural organisation according to the High Courts. Therefore they have dismissed the disciplinary action taken by Government against the Government servant. May I therefore know from the hon. Minister what specific steps he would like to take in view of these decisions by the High Courts that I have pointed out to him?

SHRI VIDYA CHARAN SHUKLA: My answer is quite clear; We have said that according to our assessment of the situation, participation in RSS activities, tantamounts to participation in political activity, and that is why, whenever such incidents have come to our notice, we have taken disciplinary action. As far as the question of assurance is concerned it is well known that immediately after the assassination of Mahatma Gandhi there was a ban that was imposed on

the RSS. And after some correspondence with the Government that ban was lifted, and the RSS started to function again. But as far as the High Court judgments are concerned, Sir, the High Court judgments are relevant for the cases to which they relate and we pay full respect to those judgments; our actions are all subject to the legal pronouncements made by the High Courts.

SHRI S. K. VAISHAMPAYEN: Sir, the hon. Minister has not given a specific reply to my specific question. I would like to ask him again whether the resolutions recently passed by the RSS conform to the undertaking that was given by them in 1949.

SHRI VIDYA CHARAN SHUKLA: Sir, the resolutions passed by the Pratinidhi Sabha of the RSS recently are political in nature; there is no doubt about it.

AN HON. MEMBER: What is politics?

SHRI VIDYA CHARAN SHUKLA: And whether they conform to the assurance given earlier in 1949 or not, that we shall examine.

श्री सुन्दर सिंह भंडारी : मंत्री महोदय ने अभी जवाब में बतलाया कि स्पैसिफिक अ डरटेकिंग जो उस समय दी गई, उसके मुताबिक यह प्रस्ताव है कि नहीं ? मैं मंत्री महोदय से चाहूंगा कि जिस स्पैसिफिक अ डरटेकिंग की उन्होंने बात की है, वह क्या है। उसके सम्बन्ध में आपने जवाब में नहीं कहा और मैं चाहूंगा कि आप अपने जवाब में यह बात बतलायें।

श्री विद्या चरण शुक्ल : मैंने अपने जवाब में यह कहा था कि जब आर० एस० एस० पर प्रतिबंध लगाया गया था तो उसके बाद कुछ पत्र व्यवहार हुआ था और उस पत्र व्यवहार के बाद जो बैन आर० एस० एस० पर लगा हुआ था, वह हटा दिया गया। यही मैंने अपने जवाब में कहा।

श्री सुन्दर सिंह भंडारी : श्रीमान्, इसका मतलब साफ है। मैं इस सवाल के सन्दर्भ में मैसूर हाई कोर्ट का जो एक जजमेंट हुआ है उसका उद्धरण यहां पर देना चाहूंगा जिसमें यह लिखा है :

"It is pointed out that from the contents of Appendix XIV it is clear that the constitution of the RSS subsequently framed had been drafted after consultation with the Government of India and adopting the suggestions made by the Government."

अर्थात् जो संघ का विधान बना है, वह सारी चीजों को समाविष्ट करके बना है और अगर इस संविधान के अनुसार यह सारा प्रस्ताव है, तो सरकार को उनके सम्बन्ध में क्या कहना है ? दूसरा यह प्रश्न मुख्य रूप से उस प्रतिनिधि सभा के कच्छ के सम्बन्ध में पारित प्रस्ताव पर आधारित है। उस कच्छ के सम्बन्ध में पारित प्रस्ताव के तीन उद्धरण मैं आपकी जानकारी के लिये यहां पर पढ़ना चाहता हूं और मैं चाहूंगा कि आप अपना जवाब उसके आधार पर निर्भर करें।

"राष्ट्रीय स्वयं सेवक संघ की प्रतिनिधि सभा सरकार व जनता के ध्यान में यह बात लाना चाहती है कि देश के भाग को काटकर देने के इस निर्णय को मान्य करने से, देश को, विकलांग व दुर्बल बनाने वाले व्यक्तियों व आंदोलनों को प्रोत्साहन मिला है।"

"अतः राष्ट्रीय स्वयं सेवक संघ की यह प्रतिनिधि सभा भारत सरकार से अनुरोध करती है कि वह वर्तमान तथा भविष्य में घातक परिणाम उत्पन्न करने वाले इस निर्णय को ठुकरा दे।"

"प्रतिनिधि सभा, भारतीय जनता को आवाहन करती है कि वह जागरूकता के साथ अपने अधिकार को तायें औरत सरकार को इस राष्ट्रीय जंक निर्णयचक्र को अमल में लाने से परावृत्त करें।"

मैं भंत्री महोदय से निवेदन करना चाहूंगा कि आप और मैं, कम से कम हम तो राजनीतिक संस्थाओं के सदस्य हैं। राजनीतिक संस्थाओं के प्रस्ताव अगर इसी प्रकार होने वाले हैं, तब तो यह राजनीतिक पार्टियों के प्रस्ताव माने जायेंगे। और अगर इन प्रस्तावों में देश की जनता और देश की सरकार के लिये ही निवेदन है, तो उसके बाद यह कैसे राजनीतिक प्रस्ताव है? दुनिया में ऐसे प्रस्ताव उनकी कल्पना में ऐसा है क्या जो राजनीतिक प्रस्ताव की भी परिभाषा के बाहर है? इतना मैं जानना चाहता हूँ।

श्री विद्या चरण शुक्ल : श्रीमान् मैं यह समझता हूँ कि माननीय सदस्य इस बात का खंडन नहीं करेंगे कि इस प्रस्ताव की बात तो अलग है . . .

श्री सुन्दर सिंह भंडारी : अलग क्यों है? इसी पर है।

श्री विद्या चरण शुक्ल : मैं बता रहा हूँ आप को। यह राष्ट्रीय स्वयं सेवक संघ का प्रस्ताव पिछले कई सालों से पेश हुआ है। मैं यह चाहूंगा कि इसके बारे में माननीय सदस्य स्वयं इसका स्पष्टीकरण कर दें कि उसमें कोई प्रस्ताव राजनीतिक रहा है या नहीं और उससे ही मामला साफ हो जायेगा। मैं आपसे पहले ही कह चुका हूँ कि इसके बारे में कोई विवाद मैं माननीय सदस्य से नहीं करना चाहता। जहाँ तक आर० एस० एस० के कास्टिट्युशन का सम्बन्ध है हाईकोर्ट ने जो कहा है उसके बारे में मैं कोई टीकाटिप्पणी नहीं करना चाहता। सरकार की तरफ से जो इसका स्पष्टीकरण किया गया था उसमें यह कहा गया था कि हमने कोई ऐसा ऐप्रूवल कास्टिट्युशन के लिये नहीं दिया था। कास्टिट्युशन जो हमारे पास भेजा गया था उसका कोई ऐप्रूवल दिया गया था ऐसी बात नहीं है।

श्री सुन्दर सिंह भंडारी : जिसऐप्रूवल दिया था।

SHRI A. D. MANI: Sir, this is a j Nagpur matter and . . .

श्री राजनारायण : आप क्या नागपुर हाई कोर्ट हैं।

MR. CHAIRMAN: So many people standing. You all sit down. Mr. Chandra Shekhar.

SHRI CHANDRA SHEKHAR: May I know from the hon. Minister of State in the Ministry of Home Affairs whether it is a fact that the hon. Member Shri Rajnarain the other day read out a certain portion of the manifesto of the Jana Sangh which is the political -manifestation of the R.S.S. activities . . .

SHRI SUNDAR SINGH BHAN-!
DARI: Who says so?

SHRI CHANDRA SHEKHAR: I say so. And in that portion of the manifesto it has been clearly indicated that all those non-Hindus who are inhabitants of this country should be trained in Indian culture or Aryan culture . . .

SHRI RAJNARAIN: First.

SHRI CHANDRA SHEKHAR: . . .
, and they should be made national and patriotic.

SHRI RAJNARAIN: Afterwards.

SHRI B. D. KHOBARAGADE: What is Indian culture? It is a culture of inequalities and inhuman treatment given to human beings.

श्री सुन्दर सिंह भंडारी : आन ए पाइन्ट आफ आर्डर, सर। इस सवाल पर पहले भी आपने यहाँ श्री राजनारायण जी को क्लैरिफिकेशन का मौका दिया था। मैंने उसको कोट कर के अपना स्पष्टीकरण भी दिया है। मैं चाहूंगा कि माननीय सदस्य जब मैनिफेस्टो के सम्बन्ध में कोई बात कहें तो अपनी इच्छा से उसके शब्दों का प्रयोग न करें। उस शब्दावली में मैंने पहले भी कहा था कि सारे देश के विभिन्न लोगों के सम्बन्ध में एप्रोचेज हैं। उसके कोटेक्ट में से निकाल कर एक चीज को

कहना और अपने शब्दों में कहना और उसके बाद इफेंसज़ निकालना, वह उचित नहीं होगा। मैं चाहूंगा कि जो चीज़ कोर्ट की जाय उसको कोर्ट करने के बाद उसका इंटरप्रिटेशन वे करें, वह उनका अधिकार है।

श्री राजनारायण : श्रीमन्, मेरा नाम चन्द्रशेखर जी भी ले रहे हैं तो हम को भी एक्सप्लेनेशन का मौका दिया जाय।

SHRI CHANDRA SHEKHAR: Mr. Chairman I was just prefacing my question only because . . .

SHRI PITAMBER DAS: Sir, I am on another point of order.

AN HON. MEMBER: This is question Hour.

MR. CHAIRMAN: My advice to hon. Members has been that during the Question Hour points of order should not be raised and only on exceptional matters I would be allowing it. But then this has become almost a rule and every other Member in order to obstruct the other is getting up and is raising a point of order. This should not be done and this point I want again and again to emphasise and insist upon before every one of you.

SHRI PITAMBER DAS: This is an exceptional matter and so I rise on a point of order, Sir.

MR. CHAIRMAN: AU right.

SHRI PITAMBER DAS: Sir, the question here relates to the P.S.S. It does not relate to the Jana Sangh. And so what the hon. Member says is irrelevant. As I said the question pertains to the R.S.S. and not to the Jana Sangh.

SHRI BHUPESH GUPTA: Sir, on a point of order. He says the question relates to the R.S.S. and so the Jana Sangh should not be brought in. But will he deny that at the Jana Sangh meetings the R.S.S. volunteers do not come in for the protection of the meetings?

SHRI PIT AMBER. DAS: They do not come. Who come are Jaaa Sangh Workers.

SHRI CHANDRA SHEKHAR: Sir, I was prefacing my question because it is not really a question of the R.S.S. or the Jana Sangh being concerned. It is a question about a certain mentality that is developing in the political life of this country and that -mentality of feudal reaction and ante-dated cultural revival is being perpetuated by a certain political organisation of which the Jana Sangh is the mouthpiece and the R.S.S. is a para-military organisation for cultural revivalism and this should be taken note of by the Home Ministry. In that context my question becomes all the more important. May I know whether it is not a fact that after the assassination of the Father of the Nation the R.S.S. clearly and categorically—I do not know what happened between them and the Home Ministry of the Government of India—made a public statement that they will not involve themselves in any political activities and that they will interest themselves only in cultural activities? Any cultural or social activity which enters the economic, social and political life and which is based on the theory of one caste and one religion is dangerous for the healthy growth of social and democratic life in this country. In this context will the hon. Minister . . .

श्री निरंजन वर्मा : प्रश्न क्या है ? प्रश्न कीजिये।

MR. CHAIRMAN: Mr. Chandra Shekhar, you put your question. "

SHRI CHANDRA SHEKHAR: I am putting the question, Sir.

श्री जे० पी० यादव : श्रीमन्, यह प्रश्न नहीं पूछ रहे हैं, यह इनवाइट कर रहे हैं यहां पर तर्कवितर्क के लिये क्योंकि ये मनचाही बात किसी के विरुद्ध कहे जा रहे हैं।

SHRI CHANDRA SHEKHAR: Will the hon. Home Minister take note of

this dangerous tendency developing in the body politics of this country and try to restrict the activities of the R.S.S. only to the cultural field and you do not allow this para-military organisation to cut at the very vitals of the political life of this country?

SHRI VIDYA CHARAN SHUKLA: This is a suggestion which will definitely be considered.

MR. CHAIRMAN: Next question.

(Interruptions)

I have done only four questions today.

SHRI B. D. KHOBARAGADE: Sir, this is a very important question.

MR. CHAIRMAN: You can put a separate question.

**SCHOLARSHIPS FOR STUDENTS OJ.- DELHI
POLYTECHNICS**

*215. SHRI JAGAT NARAIN:

SHRI B. C. PATTANAYAK:f
RAJA SHANKAR PRATAP
SINGH:

Will the Minister of EDUCATION be pleased to refer to the reply to Unstarred Question No. 970 given in the Rajya Sabha on March 20, 1968 and state:

(a) whether it is a fact that during 1967-68 the students of the three polytechnics in Delhi were kept in the dark about the scheme for scholarship for low income group students and those who enquired at the respective offices of the three polytechnics were told that there was no such scheme, If so, the reasons therefor;

(b) whether it is a fact that only three scholarships were granted in 1967-68 to 1st year students of only one of the three polytechnics in Delhi, despite the fact that allocation of funds for the year for the purpose was more than that for the preceding year by about Rs. 1.05 lakh; and

*The question was actually asked on the floor of the House by Shri B. C. Pattanayak.

(c) what are the reasons for lack of coordination between the Directorate of Technical Education and the Education Directorate, Delhi that the authorities of the former including the polytechnics are not in the know of the facilities offered by the latter, which are equally available for the benefit of all the polytechnic students?

THE MINISTER OF EDUCATION (DR. TRIGUNA SEN): (a) to (c). A statement is placed on the Table of the House.

STATEMENT

(a) No, Sir.

(b) It is a fact that only three scholarships were awarded during 1967-68 to Low Income Group students of one of the polytechnics. In so far as the funds allocated are concerned, the amount in 1967-68 exceeded that provided in the preceding year by Rs. 1.05 lakhs for the following purposes:—

(1) Scholarships for Low Income Group students:

(2) Scholarships for Scheduled Castes/Scheduled Tribes;

(3) Reimbursement of tuition, examination and other prescribed fees for Scheduled Castes Scheduled Tribes; and

(4) Reimbursement of tuition fees for Backward Class students.

From this combined allocation, a much larger amount was required in 1967-68 than in the previous year for award of scholarships and reimbursement of fees to the Scheduled Castes^ Scheduled Tribes and Backward Class students of Delhi. As such, the amount available for scholarships to Low Income Group students in 1967-68 was the same as that during the previous year. Further, the amount required out of this allocation for renewing the scholarships awarded previously to the Low Income Group students was considerably higher than that during the previous year- result-