

SHRI BHUPESH GUPTA: I never j said—I want to make myself clear—that it has been released by Government. Since it is in the press, we talk about it.

MR. DEPUTY CHAIRMAN: How talk about it? He was telling you the fact that they have not released it.

SHRI SATYA NARAYAN SINHA: In these days the press and our friends also there are very expert in getting things. I do not know by what means they do it. After all, the Government has nothing to do with it . . .

(Interruptions.)

MR. DEPUTY CHAIRMAN: Order, order.

SHRI SATYA NARAYAN SINHA: Before the House rises, well, I think, Government will make some kind of statement on Monday in that House and here also, as to whether or not the Report has got to be placed before the Houses before the Session is over. I cannot say. I have promised on behalf of the Government that some kind of statement on that issue, will be made. About the other point also, which my hon. friend has raised, I am not in a position to" give him any definite or categorical reply, but about that also I will try.

MR. DEPUTY CHAIRMAN: The Government will consider it and take necessary action.

SHRI BHUPESH GUPTA: Silence is ominous in this matter. You direct them.

SHRI SATYA NARAYAN SINHA: The hon. Member cannot force us to place anything on the Table of the House.

SHRI BHUPESH GUPTA: I am not forcing; I am getting apprehensive because of the silence. Anyway, regarding the enquiry into the allega-

lions against mr. ivimnai, some iignx should be thrown on It

MR. DEPUTY CHAIRMAN: You do not allow him to speak.

SHRI SATYA NARAYAN SINHA: The Government might make their position known to both the Houses before the Session, is over.

SHRI BHUPESH GUPTA: Take us into light.

MR. DEPUTY CHAIRMAN: The House stands adjourned till 2'30 P.M.

The House then adjourned for lunch at eight minutes past one of the clock.

The House reassembled after lunch at half past two of the clock, MR. DEPUTY CHAIRMAN in *the Chair*.

RESOLUTION RE DRASTIC REDUCTION IN THE NUMBER OF PUBLIC HOLIDAYS—continued

SHRIMATI YASHODA REDDY: Mr. Deputy Chairman, I thank you for this opportunity. Sir, the Resolution before the House moved by the hon. Dr. Thomas is that the large number of public holidays at present enjoyed in India seriously hinders economic growth. I have great regard for the hon. Member and also for some of his views but in this particular matter I am not able to understand how the curtailment of the public holidays, which our Government employees are enjoying, is adding to the quicker economic growth of the country. The efficiency of a man is not entirely due to the lesser or greater number of holidays or the days he works but lies in the quality of the work turned out by him. What is it that makes a man more efficient? It may be better education, better health or the incentive to work harder because he is paid better. All these things go together to make people work harder

and more efficiently. *it* a man is made to work Harder without any adequate pay, adequate medical facilities, adequate housing facilities and the so many other things that an ordinary human being needs for purposes of efficient working, than the -work that he does will not be efficient. I know that our Indian Government is fully alive to the situation and is doing everything to give better pay and better facilities to its staff.

SHRI V. PRASAD RAO: Oh, I see.

SHRIMATI YASHODA REDDY: I said, it is trying. Maybe it has not come up to the standard that we want but it is trying its best. You have a dream but you cannot convert the dream into fact in a day. You cannot make miracles especially when you find different people holding differing views. I am proud of the efforts put in by the Government of India. Though it is a slow movement, it is definitely yielding good results.

Some hon. Member questioned how unemployment comes into the picture. Unemployment does come in because you have not utilised all the human element that is available. Manpower available in the country is going waste and that manpower should be utilised. Unemployment also comes in this way that if we do not employ all the unemployed people, our economic growth and output will definitely be hindered. One of my hon. friends was saying that people in America work with less than eight days as holidays. I do agree but why do you compare India with America? What are the facilities given to the workers in America? They get free holidays; they get free medical aid; they get free education for their children; they are paid better and they work in air-conditioned rooms with all the facilities. As against all that, what is it that we are providing for our workers? How can you expect them to work without holidays unless you

give them all these necessary facilities, unless you keep their minds free from all the troubles about their families, about the education of their children, about their own personal problems like clothing, housing, etc? Either people must be paid well or they must be given all these facilities for them to have peace of mind and when people have peace of mind, even though they work for one hour, the quality of the work turned out will definitely be better. Please do not say, "When America is having only eight days, why should we have more?". They have given their workers lesser work, better facilities and then have cut the number of holidays. That can be appreciated, but do you really think that our officers are having holidays? Sometimes, I see Government officers coming home laden with big files and they go on working till one in the night. There is a proverb, "All work and no play makes Jack a dull boy". We do not want all our men to be dull. They should have enough of mental and physical recreation and I would even suggest your cutting away this Saturday half-holiday, and making both Saturday and Sunday as full holidays, two days in a week and this will enable them to concentrate more and more on the rest of the five days in the week. Moreover, climatic conditions in India being what they are, naturally people, I think, are a bit lazy, perhaps, not lazy but little slow in action, and nobody can do anything about this unless you go in for air-conditioning.

The hindrance of the economic growth in this country is not due to the excessive number of holidays. All the political parties, maybe the Congress, maybe the Communist, maybe the Ganatantra Parishad or this or that Tantra Parishad, are exploiting these low-paid employees for their own purposes. They say, "All right, go on strike. Go on hunger strike. Don't work. Stop working. Go to office but do not work". These are the things which are hindering economic growth. I do say that all

[Shrimati Yashoda Reddy.] of us want better facilities, but this is not the way we must act. We must first of all think of the nation. The nation should be our first consideration and the other things should come after that. By all means ask for better pay, better facilities, etc., but this clubbing together is the factor which hinders economic growth. National conscience has been brushed aside by personal benefit. Unless the people get a national conscience, I do not think the efficiency of our administration will go up.

The most important thing is the efficiency of our administration. I think the inefficiency in that sector is due more to red-tapism and the administrative laws that we are having; it is not due to the inefficiency of our workers. A number of people have got to see a file; hundreds of signatures have to be put on a paper. There are so many obstacles and so many technical details have to be looked into which hinder the economic growth of the country. Holidays are essential; I feel they are as essential for life as the air we breathe. Unless people are completely relaxed mentally and physically, they cannot put in good work. I do appreciate the hon. Member's anxiety about hindrance to the economic growth of the country but I do feel that this is not the remedy which will give us a solution. The remedies are so many. If the workers are given all the facilities that I had mentioned earlier, then you can cut the number of holidays but not at this stage.

Lastly, Sir, it was said that we are having too many religious holidays and that that should be cut. I think, if I am correct, the Government of India has cut most of our holidays and the number is now 23 or 24. Some other religious holidays have been made partial or communal holidays. The whole set of people are not given this holiday but it is only the community which is affected that gets the

benefit. This is a very good arrangement. To say that there should be no holiday for our national festivals is a thing with which I do not agree. India is a land of various religions and Indian culture being such, these religious festivals contribute to the cultural and national growth and these national and cultural traditions and

customs which have a great effect on the nation itself should not be curtailed and the holidays for religious festivals should be there. I can appreciate the anxiety of my hon. friend but I do not feel that by lessening the number of holidays we will get a remedy for the evil. I, therefore, oppose the Resolution.

SHRI SONUSING DHANSING PATIL (Bombay): Mr. Deputy Chairman, there has been a mixed reception for this Resolution, but the mover of the Resolution has put his case in a very convincing manner establishing the necessity of having this question considered on an all-India basis. One may not agree that drastically the holidays should be reduced, but one can agree that there is scope for suitably reducing the number of holidays. India with all its poverty is notoriously known for its age-long lethargy, maybe due to climate, or maybe, the poverty and mal-nutrition take away the energy of men. But we must not in any way encourage idleness so as to take away the incentive because idleness after all is only the name, but really it is national robbery and if we encourage this habit, quite naturally it will have an adverse effect on our economic growth.

The question of climate and the various things about religion, in respect of festival holidays, and public holidays may not be made much of in view of the fact that everybody in India is required to work and to work hard in an intelligent and efficient manner, which is the dire need of the day. Friends have come out.

with certain suggestions that unless and until you improve the working conditions of the services or of the working class, it is not desirable to ask them to curtail certain facilities, which they enjoy, and the public holidays. This is begging the question; it is putting the cart before the horse. Unless and until India produces more wealth through increased production and through hard labour, it is not possible to rehabilitate the whole of the masses of India. So, the opposition which came from the Leader of the Opposition was a little bit surprising. It is a well-known fact that the Opposition Leader and his party draw much inspiration from Russia. When Russia had its planning they put everybody to hard work, irrespective of the fact whether they got good pay for the number of hours worked, and several other factors. But coming to India, immediately they change the front and they talk in the name of workers' holiday homes, better conditions of living and better wages for workers, this and that.

So firstly, the fundamental point is about the production of wealth in the country, and that will come only out of our increased efforts, and from that point of view, the number of public holidays which are in most cases unnecessary and which are too much mixed up with the various religious sentiments, should be reduced. India being a secular State, to make too much fetish of religion under one name or the other is not so much wanted. All the same, one can recognise certain important days when either it happens to be the birthday of a founder of a religion or it is well recognised to be important to a particular religion. But if somebody comes under the name of one religion or the other and adds up to the list, it becomes formidable. So unless and until there is a sort of discouragement and the holidays are suitably reduced, I think much of our energy, either in the private sector or in the services or even in our public work, will go

to waste. It will take away a lot of our important time for nothing when 'it is to be suitably utilised for the development of other activities.

The other point about the leave rules and about holidays is that there is no uniformity or co-ordination in the various States. I would say in this respect that the President of India is empowered under article 263 to establish an inter-State Council where any important matter which is considered necessary to bring about a happy change may be discussed. This is one of the points where all States must come together and they must have a common plan as to how many holidays there should be and how they should be evenly distributed. So, that is a necessity and the Government should look into this question and examine whether such an inter-State Council is likely to do good work or whether this is a matter which can be decided in the National Development Council where all the Chief Ministers come, or in any other place which is suitable for the purpose. But there needs to be certain co-ordination. Instances are quoted about other countries, like China, Russia and West Germany, that great emphasis is laid on hard work. And in the Russian Constitution, if I am not misquoting, 'no work, no pay' is almost the underlying idea. If that is the case there, how can my Communist friends here say that, only after better pay, increments and housing facilities and so on and so forth are secured to the workers, then alone we will consider the matter? It is a misconstruction. And he wants the hon. Mover of this Resolution to withdraw this gracefully. It is a suggestion which is rather strange, coming as it does from the Opposition Leader who has got faith in the ideology that workers and peasants will come up only through toil and unless they exert themselves to their fullest capacity and create wealth, it is not possible to bring the millennium to them.

[Shri.Sonusing Dhansing Patil.]

He again criticised that there was no scientific approach here. One may or may not agree with his other views, but there is certainly a scientific approach to this problem, which has been very clearly brought out by the hon. Mover. And he is one of the most balanced economists of the day, who always looks at things from a constructive point of view. I must congratulate him that he has brought to the attention of the Government the necessity for having such a question examined, and if at all there are certain difficulties in the way of the Government in drastically reducing the holidays, at least this question requires a sort of reorientation or rethinking or re-examination. If at all the holidays can be suitably reduced, it will go a long way in making our people work more and particularly the bureaucracy which at the Centre and in the various States consists of about seventy lakhs of people. We are too much in the hands of the bureaucracy. Unless it works to the fullest extent possible, it is no use. No doubt, because of the developmental activities their hands are also full. But it does not necessarily mean so. ■ If the bureaucracy works efficiently and sincerely, it may not feel that the work is too much or beyond its capacity. What happens nowadays is, there is a sort of tendency to allow inefficiency a sort of premium, which does not deserve any encouragement. And if inefficient people enter either by the back-door or by the front door, it only adds to the number, but does not add to their efficiency, just as if two young girls each aged ten are combined together, it does not make one a girl of twenty. So, also two inefficient people do not make one efficient man. That is what is happening in the bureaucracy—a number of inefficient persons are entering. If that is stopped and if the bureaucracy works well, it will be good. After all, in a democratic set-up bureaucracy has got an important function of implementing Government policies. And if Government policies cannot be

implemented because of shorter hours of work and more holidays, then India with all its difficulties, both financial and otherwise, will not be able to stand on its own legs, unless all the people exert in all walks of life. Sir, the question that certain hon. Members have posed only shows that there is a certain bias or partiality in favour of the working class, because the word 'working class' or the word 'agriculturist' has got a sort of attraction nowadays for political parties. That is why irrespective of the merits or demerits or pros and cons of the matter, if we go only by slogans, then we will be jeopardising our economy.

An hon. Member of the Opposition, though not clearly, also ridiculed the idea of *shramdan*. He just put it in a laughing manner. Our *shram-shivirs* are better than the concentration camps. We do not force the labour to work by sacrificing their liberty in *shram-shivirs*, but we want to appeal to them to work on a voluntary basis so that they will be able to build up a new India. This is the idea of *shramdan* in democracy. Work based on voluntary basis is not an idea to be ridiculed.

SHRI BHUPESH GUPTA: On a point of personal explanation, Sir. I did not mean that. I had said so only looking at Mr. Avinashilingam.

SHRI SONUSING DHANSING

PATIL: If you have not ridiculed, it is good. But the impression that I got was that you ridiculed *shramdan*.

Sir, the mover of the Resolution suggested a short-cut approach to the problem taking into consideration the Indian conditions. Hot climate no doubt makes a man a little uneasy when he is too much saddled with work. But, one can very well look upon the nature of the work. In hot days there are morning hours for work in the offices.

As far as factory labour is concerned, they are controlled by labour laws and there is no question of their being put to a disadvantage. There are labour laws which give them certain facilities taking into consideration the arduous jobs that they have to perform. And, since the hours of work of factory workers are controlled by law, it is no use saying that they will be put to hardship because there is no arbitrariness in labour legislation. As far as labour laws are concerned, the complaint from the other side is that there are not many facilities given to the workers. One may not agree with this approach of the other side. But their working hours are made quite suitable considering the nature of the work they have to perform, I think their fear is ill-founded and is not based on reality.

The other criticism made was that this will create a demoralising effect on the services. The criticism was that there are two categories of people—one at the top enjoying every facility and having a very fat salary of Rs. 3,000 to Rs. 4,000, the I.A.S. and the I.C.S. and the class of Lower Division Clerks or Assistants getting about Rs. 125 or round about Rs. 200. And, instead of improving the lot of such lower category of people you are curtailing their . . .

SHRI J. S. BISHT (Uttar Pradesh): Why is the hon. Member confusing things? He is taking the starting salary of L.D.C. and the top salary of the I.C.S. and I.A.S. Why does he not take the former's top salary?

SHRI SONUSING DHANSING PATIL: I am only referring to the criticism made by the Leader of the Opposition that it creates a demoralising effect. That is what I am referring to. That is not my own version.

SHRI J. S. BISHT: The starting salary of an I.A.S. is only Rs. 400.

SHRI SONUSING DHANSING PATIL: I think I am not able to make myself clear to Mr. Bisht. I am only referring to what has been presented

12 R.S.D.—3.

to the House by the hon. Leader of the Opposition that this will create a demoralising effect unless the gap between the two is minimised. The question is that the gradations are there, and they are according to the capacity of the employee. Even in Russia an expert Engineer gets Rs. 35,000 per month and the lowest man gets Rs. 751-. Such distinctions are bound to be there because the capacity of each man differs.

SHRI V. PRASAD RAO: It is a question of statistics.

SHRI SONUSING DHANSING PATIL: I am talking from facts. This sort of inequality exists even in Russia where they make tall claims about equality of status.

MR. DEPUTY CHAIRMAN: Your time is up.

SHRI SONUSING DHANSING PATIL: Sir, the Resolution is most appropriate and scientific, and I think Government will be well-advised if they examine this question at an early stage.

SHRI AKBAR ALI KHAN: Mr. Deputy Chairman, Sir, I support the central idea "underlying this Resolution. I feel, Sir, that some of the hon. Members from this side and the Leader of the Opposition from the other side have not been very fair to the learned mover of the Resolution. Let us understand what he says and let us confine ourselves and our criticism to that particular idea. Is Dr. Thomas laying down a programme of economic reconstruction? Is he laying down all the remedies that are necessary for the quick improvement of the economic conditions? He does not claim that. What he says is this: "One of the things that I feel is that we do not work for as long a time as we should". That is the only idea. We can say, "No. We are working pretty long hours. We need not work even that much. Let us have more holidays." That I can understand. But leaving that we have taken up

[Shri Akbar Ali Khan.]

labour workers, factory workers, the unemployed, other persons and so on. With due respect to the hon. Members, these are all extremely irrelevant issues. Now, that is the idea that we either support or oppose. That is absolutely open to all hon. Members.

The other thing that I feel is that this Resolution really and substantially applies to Government servants or to the institutions controlled by Government authority. Thousands of cultivators, thousands of persons working in the field, thousands of persons working in small industries or in the small trade, or thousands of people doing private services . . .

SHRI J. S. BISHT: Say millions.

SHRI AKBAR ALI KHAN: Yes, millions. That has nothing to do with this Resolution. But certainly it has its own importance because the Government servants set an example. When the country sees the Government servant—especially high-salaried Government servants—working hard, devoting more time and showing more interest in the work, naturally, it sets an example for the other sections of the society. That is why I feel that the Resolution is absolutely in time. It is based on a very sound idea.

SHRI V. PRASAD RAO: If they are working so hard, where is the necessity for this Resolution?

SHRI AKBAR ALI KHAN: I am not saying that, my dear friend. Please be patient. What I am saying is that we want to work harder, we want to give more time to our duty. And in order to do that, it will be better if the Government servants set an example. So, my submission is that there would be hardly anybody who, considering the present situation of the Indian conditions and economic conditions, will say "let us not work for long hours, let us not work harder".

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Sir, all those who have been outside this country are struck by one thing, i.e. the immense hard work that is put forth by all the modern countries whether they belong to this bloc or to the other bloc. Whether it is England, China, the United States of America or the Soviet Russia, their common factor is "work hard and hard and hard". Let us understand and honestly confess that we have to work hard and produce more. I am not referring to any particular section. One of the remedies is: let us have increased hours of work, and for that let us curtail our holidays. So far as this proposition is concerned, I am sure all those who are interested in our economic development, in the increased production and in having a better standard of life, will agree with the Resolution which refers to only one particular point which is very sound and reasonable. I have got great regards for Shri 3 P.M. Bhupesh Gupta but I would tell him that it is not always right to play that sort of game. Every time they talk of improvement of the conditions of factory labour. What has it got to do with this Resolution > Nothing at all, not even the remotest connection with, it. In view of this, I fully support the idea that is underlying this Resolution.

I then come to another point. We have got holidays mostly of a religious character, and I am glad that the Government of India have now considerably reduced the number of religious holidays. That is one side. The other side is still there. We have half Saturdays and also penultimate Saturdays as holidays in certain places. As a first step towards reducing the number of holidays, I would request the Government to do away with half Saturdays and penultimate Saturdays. That should be the first step in this direction.

As regards other holidays, I would submit that they may be reviewed but, for the time being, as we stand at present, it would not be right to interfere with the number of holidays that are there. But one thing I would suggest in this connection also. In Hyderabad, a feudal State as it was then called, we never had a sectional holiday. So, let there be no sectional holiday, whether it is Christmas, whether it is for Sikhs, whether it is for Muslims or whether it is for Diwali or Dussehra, let it be a national holiday. Let everybody feel that it is his holiday and let everybody enjoy it and let everybody benefit by it.

SHRI V. PRASAD RAO: In that case there will be so many holidays.

SHRI AKBAR ALI KHAN: But, Sir, I am not saying that all these holidays should be there. You will remember, Sir, in Hyderabad, if the Nizam got a son, he used to declare a holiday. That was the practice there and as students we used to be very happy.

SHRI BHUPESH GUPTA: Then, how many holidays you had in that way?

SHRI AKBAR ALI KHAN: Whatever the number was, we have reduced it very much now. I feel, Sir, that so far as these religious holidays are concerned, let there be national holidays and not sectional holidays.

Apart from these ideological things, I also feel that giving a sectional holiday, to say, 25 per cent, or more or less of the staff, is not conducive to efficient working. Suppose there are 25 per cent, of one community who are given a sectional holiday. The work stops. The work does not move. Even those who go to office, they do not put their mind into the work and they often say that this file concerns that man and that man is on holiday. That is why sectional holidays should stop.

Now, Sir, the last thing that I would submit is that it is true that we want to improve efficiency but that can be done not only by working for long hours. We have the experience of the people who sit and talk indifferently in the office most of the time. They do not work efficiently even for two hours. Regarding that, there are other considerations but one thing which I submitted during my Budget speech, I would like to submit again for the consideration of the House and the Government. Let us not follow blindly the European countries so far as the timing of work is concerned. I am sure that the work will improve, efficiency will improve, output will increase, if we sit from 7 in the morning till one in the afternoon. The rest of the afternoon let everybody have off, let them enjoy and let them improve their health. That is a very fundamental thing. We are following this 11 to 5 business because it is in England. No other justification is there, neither climatic justification nor any other justification is there. So far as improvement of efficiency is concerned, I would suggest this for the consideration of the Government. -So far as increasing of the hours of work and cutting down of holidays are concerned. I am one with Dr. Thomas and I would begin with cutting out half Saturdays and penultimate Saturdays.

I thank you, Sir.

श्री देवकीनन्दन नारायण : आदरणीय उपसभापति जी, सुबह से प्रस्तावक महोदय और समर्थकों के भाषण में सुनता रहा, परन्तु मुझे दुःख से कहना पड़ता है कि अभी तक मैं इस प्रस्ताव का महत्व और इसकी आवश्यकता नहीं जान सका। कारण यह है कि जो प्रस्ताव में बतलाया गया है : . . . public holidays at present enjoyed in India seriously hinder quick economic growth. मैं यह किसी के भाषण से नहीं समझ सका कि किस तरह से हालीडेज की वजह से

[श्री देवकीनन्दन नारायण]

इकोनामिक ग्रीव में सीरियस हिड्डेंस हो रही है। इकोनामिक ग्रीव का जब सवाल आता है, तो प्रथम सवाल आता है उत्पादन का, उसके बाद उद्योग का और तीसरा व्यापार का। जहां तक उत्पादन का सवाल है, आप जानते हैं कि करोड़ों किसान रात-दिन काम करते हैं। कभी उनकी छुट्टी का सवाल पैदा नहीं होता त्यौहार हो, गर्मी हो, धूप हो, ठंड हो, रात हो, दिन हो, वे बराबर काम करते हैं और कभी उनकी छुट्टी का सवाल पैदा नहीं होता। रही उद्योग और कारखानों के मजदूरों की बात। जहां आर्गेनाइज्ड लेबर है वहां लेबरर्स को कुछ छुट्टियां मिल जाती हैं, लेकिन और जो लाखों करोड़ों अनआर्गेनाइज्ड लेबरर्स हैं उनको छुट्टियों का पता तक नहीं है। वे केवल काम करते रहते हैं और कुछ नहीं जानते।

तीसरे व्यापारियों को लीजिये। हालांकि कानून बन गया है कि इतवार को छुट्टी दी जाये, दुकानें बन्द रहें, व्यापार बन्द रहे, परन्तु आम तौर पर त्यौहार की छुट्टियों में दुकानें खुलती हैं, बाजार बहुत जोरों से चलता है, और जो छोटे मोटे दुकानों के नौकर हैं उनको रात दिन काम करना पड़ता है। यहां तक कि और दिनों में उतना काम नहीं करना पड़ता, जितना कि त्यौहारों के दिनों में उनको करना पड़ता है। तो उनके लिए भी कोई छुट्टी का सवाल पैदा नहीं होता। इस प्रकार उत्पादन करने वाले किसान उद्योग में काम करने वाले मजदूर और व्यापार में काम करने वाले अधिकतर कर्मचारी, इनके लिए तो छुट्टी कम करने का कोई सवाल ही पैदा नहीं होता। इनके लिए तो छुट्टी बढ़ाने का सवाल है, न कि कम करने का सवाल।

यह सवाल सिर्फ आता है दो जगह, एक आर्गेनाइज्ड लेबर के सम्बन्ध में और

दूसरे गवर्नमेंट सर्वेंट्स के सम्बन्ध में। जहां तक आर्गेनाइज्ड लेबर का सवाल है, वहां भी कोई बहुत छुट्टियां हैं, ऐसा मैं नहीं मानता। जो रात-दिन मेहनत का, धोबे का, और जोखिम का काम करते हैं, उनको यदि साल में दस-बीस छुट्टियां मिल जायें, तो कोई बड़ी बात नहीं है। रही गवर्नमेंट सर्वेंट्स की बात। तो आपने अभी सुना कि गवर्नमेंट सर्वेंट्स कितना काम करते हैं रात में बत्ती जला कर काम करते हैं। उनकी छुट्टियां आप कम करना चाहें तो कम कर सकते हैं, परन्तु उनकी, छुट्टियों में भी आप बहुत कमी कर सकेंगे, ऐसा मैं नहीं मानता और कुछ कमी कर देंगे तो उसमें इकोनामिक ग्रीव कैसे होगी, यह मैं नहीं समझ सका।

इस लिहाज से मैं इस सवाल के महत्व को और इसकी आवश्यकता को अभी तक नहीं जान सका। हां, कुछ ऐसी जगहें जरूर हैं, जहां छुट्टियां अधिक दी जाती हैं। उदाहरण के तौर पर स्कूलों को ले लीजिये। एक विचित्र बात हिन्दुस्तान में देवी जाती है और वह यह है कि 'कम काम और अधिक दाम'। जिसको अधिक दाम मिलने हैं, वह कम काम करता है, यह हिन्दुस्तान का रिवाज है। अधिक दाम जो पैदा करता है, जिसको अधिक तनखाह मिलती है, उसको कम काम करना पड़ता है, और जिसको कम तनखाह मिलती है उसको अधिक काम करना पड़ता है। आप चाहे जहां देव लीजिये। आप एजुकेशन को ले लीजिये। प्राथमिक स्कूल के लड़कों और शिक्षकों को कम से कम छुट्टियां मिलती हैं, हाई स्कूल के शिक्षकों को उनसे ज्यादा छुट्टियां मिलती हैं और यूनिवर्सिटी वालों को उससे भी अधिक छुट्टियां मिलती हैं, यानी कम दाम जिसको मिलने हैं, जैसे कि प्राथमिक शिक्षक को, उसको कम छुट्टियां हैं, और जिनको तनखाह भी ज्यादा

मिलती है और काम भी कम करना पड़ता है, उन प्रोफेसरों को छुट्टियां ज्यादा से ज्यादा मिलती हैं। यह यहाँ का रिवाज है। अब कोर्ट्स को ले लीजिये। नीचे की जो कोर्ट्स हैं, लोअर कोर्ट्स, वे ज्यादा दिन बैठती हैं, ज्यादा काम करती हैं। उनसे ऊपर की जो डिस्ट्रिक्ट कोर्ट्स हैं, उनकी छुट्टियां उनसे ज्यादा हैं और डिस्ट्रिक्ट कोर्ट्स से हाई कोर्ट की छुट्टियां ज्यादा हैं और हाई कोर्ट से सुप्रीम कोर्ट की छुट्टियां ज्यादा हैं, यानी कम काम और अधिक दाम यह हिन्दुस्तान का रिवाज है। यदि आप छुट्टियां कम करना चाहें, तो उन बड़ों की कम करनी होंगी जिनको अधिक तनखाह मिलती है और जिनको अधिक छुट्टियां मिलती हैं। जो बेचारे छोटे कर्मचारी हैं, उनकी छुट्टियां बढ़ाना आप सोचना चाहें तो सोचें, नहीं तो उनकी छुट्टियां कम करने का कोई सवाल ही पैदा नहीं होता।

SHRI SANTOSH KUMAR BASU:
They are giving holidays to themselves.

SHRI DEOKINANDAN NARAYAN:
Yes, even to themselves.

और फिर बात यह होती है कि जो बड़े होते हैं, अफसर लोग होते हैं, वे तो जब चाहें अपनी मर्जी से छुट्टी ले सकते हैं, उनको तो छुट्टी देने वाला या पूछने वाला कोई होता नहीं है। इसी तरह से जैसा कि मैंने कहा कि जो छोटे नौकर हैं, कर्मचारी हैं, मजदूर हैं, उनको बहुत अधिक मेहनत करनी पड़ती है और उनको छुट्टी कम होती है और जो ऊपर के अफसरान हैं उन्हें कम काम होता है और अधिक दाम मिलता है।

इसके बाद यह कि हमारे यहाँ आजकल जो छुट्टियां मिलती हैं वे अधिकतर धार्मिक त्यौहारों पर मिलती हैं। अभी किसी एक भाई ने कहा कि इसमें भी कोआर्डिनेशन हो, सारे देश के लिये एक कमेटी हो और सारे देश के लिये एक सरीखी छुट्टियाँ रखी जायें।

मुझे बड़ा आश्चर्य हुआ कि मेरे भाई को हिन्दुस्तान का भूगोल भी याद नहीं है और न उनको हिन्दुस्तान के मजहबों का कोई ज्ञान है। हमारे हर एक प्रान्त के रीति-रिवाज दूसरे प्रान्तों से अलग हैं, हमारे त्यौहार अलग हैं, हमारे धर्म अलग-अलग हैं। मैं आपसे पूछना चाहता हूँ कि हमारे बम्बई स्टेट में साल में दो पारसी हालीडेज मिलती हैं, एक पारसी न्यू ईयर एक जामे जमशेद, तो क्या आप यह कहेंगे कि पंजाब में भी वे हालीडेज मिलें। मैं नहीं समझता कि आप मद्रास या बम्बई की हालीडेज को कैसे कलकत्ते में और कलकत्ते की हालीडेज को मद्रास और बम्बई में शुरू कर सकते हैं और कैसे इस तरह का कोआर्डिनेशन कर सकते हैं। यह कोआर्डिनेशन मेरे ख्याल से एक भूखंतापूर्ण कोआर्डिनेशन होगा। इसमें कोई अकल का काम तो मुझे दिखाई नहीं दे रहा है।

श्री प्रभूदयाल हिम्मतसिंहका (पश्चिमी बंगाल) : उनका कहना है कि बम्बई में खाली पारसियों को मिलें और बाक़ी दूसरे काम करें।

श्री देवकीनन्दन नारायण : यह नहीं है, यह हो नहीं सकता।

श्री अकबर अलोखान : यह तो गलत है।

श्री देवकीनन्दन नारायण : बिल्कुल गलत है।

अब रहा सवाल हमारे समाज में प्रतिष्ठा का। कम काम करने वाले की प्रतिष्ठा है। बड़प्पन उसको मिलता है जो कि कम काम करता है और जो अधिक काम करता है, उसको प्रतिष्ठा नहीं मिलती। वह बेचारा मजदूर है जो कि अधिक काम करता है, उस बेचारे को इतनी फुसंत ही नहीं मिलती कि वह क्लब में जाये। तो कम काम करने वालों को प्रतिष्ठा मिलती है और अधिक काम करने वालों को समाज में प्रतिष्ठा नहीं मिलती। इसके साथ ही साथ छुट्टियों के मामले में प्रतिष्ठा-स्पर्धा की भी बात आती है, इसमें भी राइवलरी होती है।

[श्री देवकीनन्दन नारायण]

हमारे यहां कई मजहब हैं और छुट्टियों के मामले में भी मजहबों में राइबलरी होती है। आपको पता होगा कि दो वर्ष पहले दिल्ली में एक बड़ी बूम मची, एक बड़ी हलचल चली कि जिस तरह से आप बुद्ध-जयन्ती की छुट्टी देते हैं उसी तरह से महावीर जयन्ती की छुट्टी क्यों नहीं देते ? आपको याद होगा कि प्राइम मिनिस्टर साहब के पास हजारों दस्तखतों से अर्जियां गई थीं कि जब बुद्ध-जयन्ती के लिये छुट्टी दी गई तो फिर महावीर-जयन्ती को क्यों नहीं देते, क्या उनका मजहब प्रतिष्ठित है और हमारा मजहब प्रतिष्ठित नहीं है, यह नहीं हो सकता। तो इस तरह से छुट्टियों के मामले में भी राइबलरी चलती है। मेरा कहना यह है कि जहां तहां की आवश्यकता को, रीति-रिवाज को, धर्म को, मजहब को देख कर, सोच-समझ कर, हमें छुट्टियां देनी चाहियें।

हां, एक बात और रह जाती है कि छुट्टियों के दिन काम न करें, यह किसने कहा ? यह मैं मानता हूं कि उस दिन उस वक्त काम न करवाइये जिस वक्त कि घर में काम हो, पूजा हो, नमाज हो। उस वक्त को छोड़ कर बाकी वक्त में क्यों नहीं काम किया जाये ? हमारे यहां होता यह है कि त्यौहार का काम थोड़ा ही होता है और छुट्टी सारे दिन भर की होती है। यह मेरे खयाल से ठीक नहीं है। हम इसमें इस तरह से तब्दीली कर सकते हैं कि जो हमारे पूजा का वक्त हो, नमाज का वक्त हो या श्रावणी का वक्त हो उस वक्त को छोड़ कर बाकी के समय में उस दिन काम रख सकते हैं।

इसी तरह से मैं यह कहूंगा कि हम अपने स्कूलों को जो गर्मियों की और ठंडी की लम्बी छुट्टियां देते हैं वे छुट्टियां नहीं देनी चाहियें। उससे मां-बाप को तकलीफ होती है, बच्चों को तकलीफ होती है और शिक्षा पर भी उसका परिणाम होता है। मैं तो यह कहूंगा

कि गर्मियों के लिये स्कूल का समय बदल दीजिये, सुबह २ घंटे ८ से १० तक रख दीजिये और ठंडी के दिनों में ११ से ३ बजे तक का समय रख दीजिये, लेकिन जब आप पूरी छुट्टी दे देते हैं तो उससे तकलीफ ही होती है। गांवों के जो बच्चे हैं, वे तो कोई घर में बैठे नहीं रहते, वे तो अपने मां-बाप के साथ काम करते हैं और घूम में काम करते हैं और इन छुट्टियों से उनको तो कोई फायदा मिलता नहीं। मेरे खयाल से गर्मियों और ठंडी की लम्बी छुट्टियां देने की हिन्दुस्तान में कोई आवश्यकता नहीं मालूम होती। हम हिन्दुस्तान में ही पैदा हुये हैं। मुझ से कहा जाता है कि क्यों साहब, आपको दिल्ली में गर्मी बहुत मालूम पड़ती होगी, इस पर मैं कहता हूं कि मैं खानदेश में पैदा हुआ हूं, जहां कि यहां से ज्यादा गर्मी पड़ती है। हिन्दुस्तान ऐसा मुल्क है जहां कि सब जगह गर्मी है। यह गर्म देश है, यहां गर्मी एक मामूली बात है, तो फिर इसके लिये छुट्टी क्यों हो ? क्या मेरे घर में कोई और बात है, क्या वहां गर्मी नहीं है, घर में कोई एयर कंडीशन प्लांट तो लगा नहीं है, वह लाखों में किसी एक के पास होगा, करोड़ों के घर में नहीं होगा, आखिर को घर में भी तो गर्मी में रहना होगा तो फिर यह गर्मियों की छुट्टी देना बेकार है। सिर्फ गर्मी की वजह से छुट्टी देना बेकार है। तो मेरा कहना यह है कि गर्मियों की छुट्टियों को आप कम करें, ठंडी की, जाड़ों की छुट्टियों को कम करें। मैं ओहदेदारों की, सुप्रीम कोर्ट और हाई कोर्टों की छुट्टियां कम करने की बात समझ सकता हूं, हाई स्कूलों, कालेजों और यूनिवर्सिटियों की छुट्टियां कम करने की बात समझ सकता हूं, लेकिन निम्न श्रेणी के कर्मचारियों की, प्राथमिक शिक्षकों की, या मजदूरों की, या दूकानदारों की, या गवर्नमेंट सर्वेन्ट्स की—जो कि आजकल रात को बत्ती लगा करके काम करते हैं छुट्टियों को कम करने की बात नहीं समझ सकता, इसमें कोई ऐसी चीज नजर नहीं आती जिससे कि हमारी आर्थिक उन्नति हो सकती

है। आर्थिक उन्नति का इससे कोई सम्बन्ध नहीं है। इसी तरह से तनखाह और काम का भी कोई सम्बन्ध नहीं है। अभी कहा गया कि तनखाह कम मिलती है, इसलिये वे काम करें कैसे? तनखाह और काम का कोई खास सम्बन्ध नहीं है। उल्टे मेरा यह अनुभव है कि अधिक तनखाह पाने वाले कम काम करते हैं। जिस तरह से अधिक तनखाह पाने वाला अधिक रिश्तत लेता है, उसी तरह से अधिक तनखाह पाने वाला कम काम करता है। जिस तरह से तनखाह और रिश्तत का सम्बन्ध नहीं है, उसी तरह से तनखाह और काम का कोई सम्बन्ध नहीं है। इसलिये तनखाह को इसमें लाना, यह ठीक नहीं है। हमें तो अपनी जो प्रत्यक्ष वस्तुस्थिति है, उसको सोचना चाहिये, आज की वस्तुस्थिति में हम क्या कर सकते हैं, इसको सोचना चाहिये और इन छोटी-छोटी बातों का सम्बन्ध एकानामिक प्रोद्य से नहीं जोड़ना चाहिये और इस तरह से नहीं लिखना चाहिये या कहना चाहिये कि : *seriously hinders quick economic growth. "seriously hinders"* इस तरह से अतिशयोक्ति नहीं करनी चाहिये। अतिशयोक्ति की बातें करना बहुत खतरनाक हुआ करता है। और इसलिये मैं प्रार्थना करूंगा कि हमें अतिशयोक्ति नहीं करनी चाहिये और इस तरह से प्रस्ताव में बातें नहीं लिखनी चाहिये

(Time bell rings.)

आखिर में, मैं एक ही प्रार्थना करना चाहूंगा कि जब मजहब का सवाल पैदा होता है, तब उसमें बहुत हस्तक्षेप नहीं करना चाहिये। अभी मेरे भाई ने कहा कि नेशनल छुट्टियां हों, सेक्शनल छुट्टियां न हों। मैं इस बात को मानता हूं कि सेक्शनल छुट्टियां न हों, यानी किसी एक हिस्से को दे दें और दूसरे हिस्से को न दें। हां, इसको मैं समझ सकता हूं कि नमाज के वक्त छुट्टी दे दी जाये, १२ से १

बजे तक की मुसलमानों को छुट्टी दे दी जाय। वहां तक तो वह अच्छी बात है, क्योंकि वह उनका खास वक्त है, १२ से १ बजे तक जुम्मे की नमाज का वक्त होता है, जब कि सारे शहर के लोग किसी एक मस्जिद में नमाज के लिये जाते हैं। यदि उस वक्त एक घंटे के लिये छुट्टी दे दी जाये, तो मैं समझ सकता हूं, लेकिन आम तौर पर हमारी छुट्टियां नेशनल होनी चाहियें यानी सारे प्रान्त के लिये होनी चाहियें—सारे नेशन के लिये तो हो नहीं सकतीं क्योंकि जैसा कि मैंने कहा पारसी हालीडेज सब जगह के लिये नहीं हो सकतीं—यानी प्रान्त के रोति-रिवाज, धर्म, मजहब वगैरह को देखते हुये छुट्टियां होनी चाहियें और वे वहां के सब लोगों के लिये एक साथ निश्चित हों, यानी मुसलमानों के लिये जो छुट्टी हो वह हिन्दुओं को भी मिले और हिन्दुओं के त्यौहारों की छुट्टियां मुसलमानों के लिये भी हों। इसमें कोई फर्क न हो। हां, जैसा कि मैंने कहा कि त्यौहार की छुट्टी इस तरह से हो कि जिस वक्त त्यौहार मनाया जाता हो, जिस वक्त लोगों का घर में रहना आवश्यक हो उसी वक्त तक के लिये छुट्टी हो, यानी दीवाली के दिन, पूजा के वक्त सब का घर में रहना आवश्यक होता है, तो उसमें उतने वक्त के लिये छुट्टी जरूर हो और बाकी के समय में काम हो तो कोई खास तकलीफ की बात नहीं है, बाकी समय में घर में रहना और काम न करना कोई अच्छा नहीं है।

इसलिये मैं कहूंगा कि हमारे त्यौहारों की जो छुट्टियां हैं उनको भी वक्त बदल करके कम कर सकते हैं और इस तरह से सबको समझा कर छुट्टियों को कम करना ठीक होगा और इसमें किसी को कोई रंज नहीं होगा। दुःख नहीं होगा। इस तरह से करेंगे तो जनता में कोई गलतफहमी भी पैदा नहीं होगी। अगर उनके दिलों का ख्याल करेंगे, उनके विचारों का ख्याल करेंगे तो कोई गलतफहमी पैदा

[श्री देवकीनन्दन नारायण]

होने वाली नहीं है, नहीं तो, यह सवाल ऐसा है, जिससे कि हमारी धार्मिक और सामाजिक भावनायें जुड़ी हुई हैं और यदि उनमें आप बहुत हस्तक्षेप करेंगे तो वह लोगों को अच्छा नहीं लगेगा।

श्रीमती सावित्री निगम (उत्तर प्रदेश):

उपसमापति महोदय, मैं इस प्रस्ताव का समर्थन करती हूँ। किसी भी प्रस्ताव की सार्थकता और निरर्थकता को जानने के दो ही तरीके हैं। पहला तरीका यह है कि यह देखा जाये कि आखिर अमुक प्रस्ताव को लाने का उद्देश्य क्या है—क्या लक्ष्य लेकर, क्या उद्देश्य लेकर यह प्रस्ताव लाया गया है। जहाँ तक इस प्रस्ताव के लक्ष्य का सम्बन्ध है, इसमें बिल्कुल स्पष्ट है कि यह देश की इकानामिक ग्रोथ को बढ़ाने के लिये और उसके मार्ग में जो रुकावटें आती हैं उनको दूर करने के उद्देश्य से ही लाया गया है। दूसरा तरीका यह है कि जब हम एन्ड देखते हैं तो मीन्स भी देखने पड़ते हैं। इसमें संदेह नहीं कि और भी अन्य कारण हो सकता है, और भी अन्य माध्यम और तरीका हो सकता है देश की इकानामिक ग्रोथ को बढ़ाने के लिये और भी अन्य बहुत सी बातें हैं जो कि उसके मार्ग में बाधक हैं। लेकिन इसमें संदेह नहीं, जैसा कि प्रस्ताव के मूवर डा० पी० जे० ग्रामस का विचार है, ये वांछित छुट्टियाँ भी हमारी इकानामिक प्रोग्रेस में बाधक होती हैं। आंशिक रूप में यह विचार सत्य भी है। इसलिए, श्रीमन् यह प्रस्ताव हमारे लिये गम्भीरतापूर्वक विचारणीय है।

श्रीमन्, श्री भूपेश की स्पीच सुनकर मैं आश्चर्यचकित रह गई। राष्ट्रीय भावना से, शुद्ध सात्विक राष्ट्रीय भावना से, एक ऊँचा उद्देश्य लेकर, यह प्रस्ताव लाया गया है, किन्तु मुझे ऐसा प्रतीत होता है कि उन्होंने इसको एक अच्छा मौका समझा कि गवर्नमेंट को भला-बुरा कहें। अनइम्प्लायमेंट का

प्रश्न लाकर उन्होंने जितनी देश की खराबियाँ हैं उनको बढ़ा-चढ़ा कर नया रंग देकर कहने की और दूसरे तमाम ऐसे लोगों की सहानुभूति भी जीतने की पूरी कोशिश की जो बेचारे या तो बेकारी के चंगुल में फँसे हुए हैं या छोटी तनख्वाह पा रहे हैं। श्रीमन्, अपोजिशन का एक सदस्य होने के नाते उनके लिये ऐसा कहना स्वाभाविक ही है। लेकिन अगर उन्होंने सिर्फ इतना किया होता कि इस प्रस्ताव का विरोध करते, परन्तु इस इश्यू में बेकारी के इश्यू को न मिलाते, अगर उन्होंने चीन की चर्चा न की होती तो मैं समझती, उन्होंने अच्छा किया क्योंकि वे अपोजिशन के सदस्य हैं। लेकिन उन्होंने प्रलोभन में आकर राजनैतिक लाभ उठाना चाहा। उन्होंने इस बात की पर्वाह न करके कि इन दोनों इश्यूज को मिलाकर वे देशवासियों को कितना गुमराह कर रहे हैं, ऐसे लोगों को जो मुसीबत में हैं उन्हें सैल्फ पिटी से भरने का जो मौका उन्होंने उठाया, यह मैं समझती हूँ सर्वथा अनुपयुक्त है। कुछ थोड़े से देशवासियों में पापुलरिटी पाने के लिये साइका-लाजी के साथ खिलवाड़ करने को मैं एक तरह की राजनैतिक अनैतिकता मानती हूँ।

श्रीमन्, इसमें संदेह नहीं है कि हम सब एकमत से स्वीकार करते हैं कि देश की गरीबी दूर करने का एकमात्र उपाय है, अधिक से अधिक परिश्रम और इससे श्री भूपेश भी इंकार नहीं कर सकते। उन्होंने चाइनीज लोगों का जिक्र किया। मैं कई बार वहाँ के बारे में पढ़ती रहती हूँ कि वस से बारह घंटे तक काम करने के लिये हर एक चाइनीज वर्कर को मजबूर रहना पड़ता है। मरता क्या न करता? उनके सामने दो ही रास्ते हैं—या तो वे लिक्विडेट हो जायें या काम करें। यहाँ तक कि काम करते-करते फ़ैक्ट्रियों में मशीनों के ऊपर लोग सोये हुए पाए गए। तो इस प्रस्ताव पर बोलते हुए उन्होंने

जहां चीन के बारे में कहा वहां इन बातों का रस्ती भर जिक्र नहीं किया। अगर वे थोड़ा भी कह दें कि देखिये, चाइना में इतना परिश्रम हो रहा है हमारे यहां भी होना चाहिये, तो मैं मानती कि उनकी इस देश के साथ किन अंशों तक वफादारी है। लेकिन न इस देश के साथ और न इस देश की जनता के साथ और न सरकार के साथ उनकी वफादारी है। इस प्रकार से बातों को कोट करना और इश्यूज को भिक्स करना जिस प्रकार कि उन्होंने किया, उचित नहीं है।

श्रीमन्, हमने माना कि आज मजदूरों का ही नहीं, किसानों का ही नहीं बल्कि जितने भी थर्ड क्लास और फोर्थ क्लास गवर्नमेंट सर्वेंट हैं, सबका रहन-सहन का स्तर बहुत नीचा है। हमारे देशवासियों का जो जीवन मान है, पर कैपिटल इन्कम है, वह बहुत नीची है। इसके साथ ही साथ उनको जीवन में मिलने वाली सुविधायें भी बहुत नीची हैं। इसमें सन्देह नहीं, जैसा कि देवकीनन्दन नारायण जी ने कहा, हमारे यहां आर्थिक विषमतायें हैं, ऐसे भी क्लास हैं जिनको हम "हैव्स" कहते हैं जो कि बहुत सी सुविधाओं का उपभोग कर रहे हैं। इस बात को मानने से मैं इंकार नहीं करती। लेकिन, श्रीमन्, कई बार हमारे प्राइम मिनिस्टर महोदय ने भी इस पर विचार किया और कहा कि अगर हम सारे पूँजीपतियों की और सारे लोगों की आय को लेकर लोगों में बराबर बराबर बांट दें तो वह शायद एक रुपया या दो रुपया फी व्यक्ति के हिसाब से पड़ेगा। इसलिये यह बात निश्चित है कि केवल डिसपैरिटी दूर करके ही हम लोग जीवन का मान नहीं बढ़ा सकते, पर कैपिटल इन्कम या राष्ट्रीय आय नहीं बढ़ा सकते, जीवन के रहन सहन का स्तर नहीं बढ़ा सकते। हमारे सामने एक ही मार्ग है— हम वहां जिस स्थान में हैं वहां अत्यधिक परिश्रम करें।

कुछ माननीय सदस्यों ने अनइम्प्लायमेंट की चर्चा की। इस प्रस्ताव से अनइम्प्लायमेंट का कोई सम्बन्ध नहीं है। यह केवल उन लोगों के लिये है जो एम्प्लायड हैं, अच्छी तरह से नौकरी में लगे हैं। जितनी मौजूदा छुट्टियां कर्मचारियों को मिल रही हैं वे काफी हैं, नाकफी हैं या जरूरत से ज्यादा हैं, केवल इन तीन बातों से यह प्रस्ताव सम्बन्ध रखता है। इसमें सन्देह नहीं कि इस पर विभिन्न रायें हो सकती हैं, जैसा कि माननीय सदस्यों ने प्रकट कीं। लेकिन, श्रीमन्, जो इसमें एक विशेष बात पर जोर डाला गया है वह बहुत ही श्लाघनीय है, अनुकरणीय और विचारणीय है। वह यह है कि किस प्रकार से हम छुट्टियां कम करें, विशेष रूप से उन लोगों की जिनका सीधा असर देश की इकानामिक या आर्थिक उन्नति पर पड़ता है। मसलन्, विद्यार्थियों को ले लीजिये। अभी एक कंसल्टेटिव कमेटी की मीटिंग में यह बात आई कि किस प्रकार इंजीनियरिंग कालेज के विद्यार्थियों की छुट्टियों को कम किया जाये; क्योंकि जो लगभग १५०, १६० दिन की पढ़ाई साल भर में होती है वह बिल्कुल नाकफी है। यहां तक कि इंजीनियरिंग कालेज के प्रोफेसर ने अपील की है कि हमारी छुट्टियां कम की जायें और हमें पढ़ाने के लिये अधिक से अधिक समय दिया जाये।

श्रीमन्, हमारे देश के विचारकों ने और सभी पार्टी के सदस्यों ने जब-जब गम्भीरतापूर्वक इस समस्या पर विचार किया है, तो उन्होंने यही कहा है कि हमारे देश की सबसे बड़ी बीमारी है श्रम हीनता, आलस्य और सुस्ती। हमें यह बात स्वीकार करनी पड़ेगी, अगर हम ईमानदारी से इस पहलू की ओर देखें, परख करें तो हमें यह मानने में देर नहीं लगेगी, चाहे हम पारिवारिक स्तर पर देखें, सामाजिक स्तर पर देखें, फैक्टरी स्तर पर देखें, स्कूल, आफिस या खेत, किसी भी अन्य क्षेत्र में देखें कि हमारे देशवासी परिश्रम करने में और देशों की बनिस्बत बहुत पीछे

[श्रीमती सावित्री निगम]

हैं। कुछ क्लाइमेटिक कंडीशंस का भी असर हो सकता है। लेकिन वैसे हम देखें, हमारी इस मौजूदा हालत में, मौजूदा क्लाइमेट में भी हमारे श्रम के घंटे, श्रम का आउटपुट दोनों चीजें बढ़ायी जा सकती हैं। हम अधिक श्रम करने के उपयुक्त हैं, अधिक श्रम हम कर सकते हैं, इसमें कोई सन्देह नहीं है।

जिन लोगों को काम नहीं मिला हुआ है, उनकी बात छोड़ दीजिये। पहले हम परिवार से चलें। किसी भी भारतीय गृहस्थ और गृहिणी को देख लीजिये। उसके मुकाबले में किसी भी एक योरोपीय गृहस्थ और गृहिणी को देख लीजिये। हमारे यहां के गृहस्थ और गृहिणी, जिनकी आय दो सौ रुपये मासिक है, उनके घर में आप देखेंगे कि जरूर कोई न कोई काम करने वाला कारगर या नौकर होगा। सेवक वे जरूर रखेंगे जो घर में सफाई करेगा, बर्तन वगैरह साफ करेगा; हालांकि २००० रु० की आय बहुत ही कम है और इसमें वह अपनी अच्छी जिन्दगी बसर नहीं कर सकता। किन्तु आप यूरोपियन गृहस्थ को देख लीजिये, जिसकी दो सौ रुपया नहीं एक हजार, दो हजार या बड़ी से बड़ी आमदनी है, लेकिन वह कभी 'मी बाहरी हेल्प' पर डिपेंड नहीं करेगा। स्त्री, पुरुष, बच्चे कपड़ा धोयेंगे, झाड़ू लगायेंगे, पूरे घर का जितना काम होता है वे सब अपने आप करते हैं। लेकिन, श्रीमन्, हमारे यहां देखिये कि मामूली से मामूली एक कौबलर भी जब घर जाता है, तो आने के बाद फौरन बैठ जायेगा, अपनी स्त्री पर, अपनी लड़की पर टुकम चलायेगा; लाओ कपड़े दो, खाना दो। बैठ कर टुकम चलाने की आदत हमारे यहां इतनी प्रचलित है कि घर के काम करना उनके लिये हीनता समझी जाती है। बेचारी स्त्रियों को इस तरह का टुकम सारे दिन सुनना पड़ता है। चाहे घर में पत्नी टी० बी० की पेशेंट है, परिवार में पन्द्रह, बीस प्राणी हैं, लेकिन सारे

काम काज का बोझ एक ही के ऊपर पड़ता है।

श्रीमन्, इन सब बातों को देखते हुये इस प्रस्ताव में श्रम की महत्ता को, जो हम लोगों ने स्वीकार नहीं किया है और मान्यता नहीं दी है तो उसको भी यह प्रस्ताव थोड़ी सी चोट पहुंचाता है। मैं आपको थोड़ा सा दफ्तरों का हाल भी बताती हूं। अभी मैंने एक पार्ट टाइम व्यक्ति को जो थोड़े दिन सरकारी नौकरी में टेम्परेरी रूप से रह चुका था, अपनी चिट्ठी-पत्रियां टाइप कराने के लिये रखा। उसे मैंने कुछ चिट्ठियां टाइप करने के लिये दीं। उसने मुझे बताया कि बहिन जी, जितना काम आप मुझसे एक, दो दिन में लेती हैं, उतना गवर्नमेंट आफ इंडिया की नौकरी में दो महीने रह कर भी मैंने नहीं किया। वहां तो सबेरे साढ़े दस बजे हम पहुंचे, थोड़ी देर गपशप हुई, उसके बाद एक बजे लंच को चले गये, एकाध चिट्ठियां उलटी पलटी, जैसा कि एक माननीय सदस्य ने भी यहां कहा। सब जगह यही हाल है। उस भाई ने जो कुछ बताया उससे मुझे बहुत आश्चर्य हुआ।

उन्होंने कहा कि हमारे यहां एक नई स्कीम चल रही है, जिसमें यह दिखाना पड़ता है कि हमारे यहां कितना काम पैडिंग पड़ा हुआ है और कितना काम हो गया है। उस एक फाइल को भरने में करीब १० दिन लग जाते हैं और हर महीने उस फाइल को भर कर भेजना पड़ता है, चाहे काम पैडिंग पड़ा हो या नहीं। उसी समय एक बड़े अधिकारी भी वहां पर आ गये और उन्होंने भी बताया कि लोगों में हलचल मची है, लेकिन वे तो मजे में हैं। वे बताने लगे कि ये जो छोटे-मोटे असिस्टेंट हैं, उन पर थोड़ा बहुत दबाव रहता है, लेकिन हम लोगों का यह हाल है कि हमारा नया डिपार्टमेंट है और उसमें अभी कोई विशेष काम नहीं है। अभी कई लोग भर्ती होंगे और जब स्कीम तैयार हो जायेगी तब काम शुरू

होगा। दिन में २॥ और साढ़े तीन बजे तक लंच से वापस आते हैं और शाम को कहीं पार्टी या क्लब में भी चले जाते हैं और ७॥ बजे फिर दफ्तर पहुँच जाते हैं; क्योंकि मिनिस्टर साहब उस समय तक दफ्तर में बैठे रहते हैं और उनको यह आभास न हो कि दफ्तर में कोई भी नहीं बैठा है। इसलिए हम लोगों को शाम को रोशनी खोलकर बैठना पड़ता है, ताकि मंत्री महोदय को मालूम हो जाये कि अफसर भी अभी तक दफ्तर में बैठे हैं, मैं ही अकेला नहीं बैठा हूँ। इसलिए शाम को जो दफ्तर में अक्सर रोशनी देखने में आती है वह जानबूझ कर जलाई जाती है ताकि अफसर का रुतबा और दबाव बना रहे।

श्रीमन् इसमें कोई संदेह नहीं कि आज हम देखते हैं कि हमारे देश में हर क्षेत्र में बहुत सी छूटियाँ लोगों को दी जाती हैं जिसके कारण लोगों में आलस्य आ गया है। मैं उन सब बातों को दोहराना नहीं चाहती हूँ जो यहां पर माननीय सदस्यों द्वारा कही जा चुकी है। किन्तु स्कूल और कालेजों के संबंध में मैं कुछ कहना चाहूँगी क्योंकि शिक्षण के कार्य से मेरा गहरा संबंध है और कुछ दिनों तक मैं यह कार्य कर चुकी हूँ। स्कूल और कालेज में आज कल जितनी छूटियाँ होती हैं वे बहुत हैं। मेरा कहने का मतलब यह नहीं है कि जो वांछित छूटियाँ होती हैं वे उन्हें नहीं दी जानी चाहियें, बल्कि बहुत सी छूटियाँ बेकार होती हैं जिनका असर शिक्षक और शिक्षार्थी पर बुरा पड़ता है। श्रीमन्, जब बच्चा शनिवार और इतवार की पूरी छुट्टी व्यतीत करने के बाद सोमवार को स्कूल आता है तो वह हालीडे मूड में होता है और उसका दिल पढ़ने में नहीं लगता है। इस तरह की जानकारी माननीय सदस्यों ने सदन के सामने दी है। हाल ही में स्टॉकहोम में इस प्रकार का सर्वे किया गया और बच्चों से पूछा गया कि वे वीक में पांच दिन पढ़ना चाहते हैं या ६ दिन। इसके उत्तर में ७५ फीसदी लड़कों ने लिखा है कि वे हफ्ते में पांच दिन पढ़ना चाहते हैं।

श्रीमन्, इस प्रस्ताव पर बहस के दौरान गांवों और मजदूरों की भी चर्चा की गई। मजदूरों के बारे में कहा गया कि उनको कम छूटियाँ मिलती हैं। मेरा कहना यह है कि हमारे देश में कुछ पोलिटिकल पार्टीज अपना प्रोपेगन्डा करने के लिए मजदूरों को स्ट्राइक में लगा देती हैं। इस तरह से उनको काफी छुट्टी मिल जाती है। जहाँ तक किसानों का संबंध है, उनको मैं श्रद्धा की दृष्टि से देखती हूँ, किन्तु आपको पता होना चाहिये कि अगर आप किसी भी गांव में चले जायें तो आपको किसान गांव में हुक्का पीता हुआ दिखाई देगा, ताश खेलता हुआ दिखाई देगा, या गुट्टी खेलता हुआ दिखाई देगा। चारों तरफ आप देखेंगे कि खेतों-निराई करने को पड़ी हुई है, पानी देने को पड़ा है, लेकिन किसान का हुक्का या गुट्टी चलती रहती है। रबी के प्लान के समय मेरा गांवों से घनिष्ठ संबंध रहा, तो मैंने देखा कि कर्मा-कमी ग्राम पंचायत वालों का डंडा लेकर किसानों से पानी डलवाना पड़ता था या निराई करवानी पड़ती थी। किसान लोग अपने खेतों तक में पानी नहीं दे सकते हैं, इतना आलस्य उनमें आ गया है।

श्री श्या० सु० तन्खा : उनकी निराई कौन करता है ?

श्रीमती सावित्री निगम : वे लोग लापरवाह हो जाते हैं और बच्चों को पानी और निराई का काम दे देते हैं। इसी आलस्य कारण हमारा प्रोडक्शन इतना कम हो गया है।

श्री श्या० सु० तन्खा : आपको मालूम होना चाहिये कि हिन्दुस्तान से बढ़कर मेहनती किसान दुनिया में कहीं नहीं हैं। आज आप यह कहती हैं, कि वह बैठ कर ताश खेलता है, मैंने तो ऐसा कहीं नहीं देखा।

श्रीमती सावित्री निगम : आप जब गांव में जायेंगे तब यह बात देखेंगे। मुझे छुट्टी के संबंध में एक बात कहनी है। वह यह है कि छोटे तबके की छुट्टी बढ़ जानी चाहिये और

[श्रीमती सावित्री निगम]

बड़े तबके वालों की छुट्टी घट जानी चाहिये। मेरा प्रस्ताव यह है कि त्योहारों में फूल-हाली-डेज के बजाय हाफ हालीडेज होने चाहिये। यह महत्वपूर्ण बात है और इसको अवश्य मान लिया जाना चाहिये।

SHRI V. PRASAD RAO: Mr. Deputy Chairman, our Doctor from Kerala, the land famous for many specific cures, has suggested a panacea not only for stimulating and regenerating our economy but also, according to him, for rejuvenating the old people. Very good. (*Interruption*), I do not think anything about its biological aspect, but still let us examine the basis on which the whole of his argument is based.

As a learned Doctor, he has quoted so many figures to prove that for more than 35 per cent, of the days the Government employees are having no work. In one State, according to him, the employees are working only for 41 per cent, of the days, that is, for less than half of the year—is that what he said?

DR. P. J. THOMAS: It is just the contrary. I said that at least for 41 per cent, of the days they are not working.

SHRI V. PRASAD RAO: Then I stand corrected. For 41 per cent, of the days they are not working. If that is the situation that is obtaining actually, then it is really a serious problem. But, Sir, actually it is not a fact. Irrespective of the number of holidays that are put on the paper, the plight of the N.G.O. is a well-known truism, immortalised by that literary piece which is also staged in so many places. The "N.G.O." has become very popular because it very truly and realistically portrays his life, his ambitions, his trials and tribulations and his work as a non-gazetted officer. What is his plight? It is not a question of the one hundred holidays he is enjoying. The fact

is, whether it is a holiday or non-day, whether it is a working hour or non-working hour, he could never get over those files with which he is burdened. I think many of my hon. friends have seen the old picture of Charlie Chaplin, "Modern Times", showing how the work was speeded up and all those things. There, man has become an automaton and has become so much conditioned to that kind of work that even when he is not actually working the instinctively does nothing but those movements which he was doing in the factory. So also a non-gazetted officer today employed in a Government office, say like a Taluka Kutcherry or a Tahsil office, is a typically mechanical person who will be with his files holiday or no holiday, Sunday or Saturday, and not only that, he even carries them home and tries to put in his work there. The actual fact is that in spite of this number of declared holidays he is doing more than the work that is expected of him.

SHRIMATI T. NALLAMUTHU RAMAMURTI (Madras): Office files are not allowed to be carried home.

SHRI V. PRASAD RAO: Today the files have accumulated so much that even the officers themselves carry them. Not only they carry files home but they also ask the subordinates to finish their work, and as they cannot finish their work within the specific office hours allotted, they have to carry files home. Any person who is acquainted with the Government officials can very clearly clarify the position to the hon. Member who has questioned me on that fact. If she is not satisfied, let her stand outside the Secretariat after office hours and let her examine for herself whether the officers themselves carry files with them so that the work could be finished. It is only the confidential files and important files that could not be carried home. They certainly carry home the other files and finish the work. This is the state

■ of affairs even as far as the Government employees are concerned.

Then, Sir, the position of the ordinary industrial employees, agricultural labourers and others, and the state of affairs that is obtaining there have been very well explained by some of my friends like Shri Deokinandan Narayan. Is it a fact that our Indian labourer is enjoying enormous leisure which could be put to practical and productive use? Is it a fact that the amount of time that is being taken by our Indian labourer to produce a particular thing is so much that it could be reduced and the work could be speeded up? Does it stand scrutiny of facts? I can give some instances of such industries with which I am acquainted. Take for instance the Singareni collieries, one of the State-owned collieries in India. There with 5,000 workers we were producing not more than 8 lakh tons of coal in the years 1946 and 1947. Today with only an addition of 2,000 employees they are producing nearly 26 lakh tons of coal. It is not because more rationalised methods are adopted there, that this extra coal is being produced. It is not by extra mechanisation we are producing coal. In fact, it is only one pit there, out of the nine pits that are working there, that is mechanised. But in all the other pits it is manually that the coal is extracted and the method of transportation is the same. By the addition of only 2,000 workers, the production is not only doubled, when compared with 1946, but it is trebled. What do we find here? It is not the worker working less, but the workload on him has increased. That is the reality today. While production has increased enormously, neither the complement of workers nor the real wages have gone up. That is the reality today. It is not that the working hours are less. So also, if we take other industries, the same picture obtains. To say that we are having enormous time for our workers and our employees are having plenty of time that could be cut down and their holidays could be done

away with, is not a proper picture. Though on paper so many holidays are there, actually the number of holidays that are enjoyed by these people is much less than that what is there on paper. This is today's reality. So also, in the Government departments the work has increased so much actually. The complement of employees that discharge this work, if we take into consideration the increase, is not commensurate with the work that has increased. That is why the burden of work has increased. So, I do not think that there is a specific and clear case that our employees are working much less than what they can do.

Then, Sir, what will happen if we decrease or cut down the number of these holidays? It is a well-known saying that one can bring a horse to the tank, but twenty cannot make it drink. You may force his physical presence at a table, but you cannot extract that inspiring work from that particular person, however much you might force him to do that. So, it will not help much.

Then, Sir, so many friends have brought in the example of China and the Soviet Union and, though not in so many words, have clearly stated: How is it that our communist friends adopt double standards? While in China they goad the workers and employees to work more, how is it here in India they plead for less number of working days? Is it not a contradiction? That is how very challengingly some of the hon. Members have posed the question.

SHRI D. P. SINGH: We do not find it difficult to understand.

SHRI V. PRASAD RAO: I know that there are some friends who pretend to understand and never understand things or deliberately misunderstand things. I shall come to this question presently. Why is it that those people are forced to work, why is it that those people work to exhaustion in China? Why cannot we force such a state of things here? I can

[Shri V. Prasad Rao.]

take only our own Indian example where the workers also did work with enthusiasm, did work even extra hours and did increase the production and the target set for them by thirty per cent, more, and that is the case of Hindustan Machine Tools. What has happened here? Why is it that workers in other places are not enthusiastic? Why is it that in this particular company, which is a State-owned undertaking, the workers came forward with enthusiasm? The simple reason is that the workers are associated with the management. They are given a share in the management. That is why the target of production is not only fulfilled, but over-fulfilled. That is the reason why, if I have understood it properly, it is leading the working class in China and the Soviet Union to raise production to higher and higher levels. Here a worker in a private industry is not feeling that it is his industry, while the Government here is allowing these capitalists to expropriate the major share of the earnings. What incentive can you expect from the side of the workers to produce more than the target? A period of despondency is coming here. He feels that even if he works more, even if he works longer hours, even if he puts in voluntary labour, it is going to be expropriated by the capitalists, whereas in Socialist countries, in China or the Soviet Union or in other Socialist countries, the worker feels that whatever extra labour he is putting in is going to benefit him positively and none else. If this fundamental reason is not understood, nobody can help it.

Then, Sir, even in regard to the question of agriculture, if the tenant feels that it is his own land, if the agricultural labourer is assured that the land is his own,, certainly he will cut short many of the holidays and work very hard on it, for the simple reason that it is his own land and whatever he produces will be to his profit. Even in the case of Govern-

ment employees the Government fails to impress upon the Government employees that this particular Government is working to their benefit. Certainly, it can never generate—leave alone re-generate—that enthusiasm which is necessary to get that extra work out of those people. It is not by Resolutions that we can generate such enthusiasm. It is not by statutory methods that we can get that smile, that cheer, from the employees and workers to put in extra work and to forego the holidays. It is the voluntary inspiration that should come. It is the voluntary urge and zeal among the workers and employees that should come and that would come only when the Government make them feel that it is their own Government, that it is their own State and it is for their own benefit the whole machinery is working. Unless that basic factor is there, it will not help. (*Time bell rings.*) One minute more, Mr. Deputy Chairman, and I am going to conclude.

I am very glad that so many Members found it very enthusiastic to forego the holidays. I find that there is enough enthusiasm in this House. If we were to organise a voluntary brigade of some of the Members of Parliament to undertake some work, at least a minor project, if not a major one, the work can be completed very quickly and successfully and we will be canalising all the energy and enthusiasm for productive purposes if possible under the leadership of Dr. Thomas.

SHRI M. GOVINDA REDDY (Mysore): Mr. Deputy Chairman. I agree with the hon. Mover that if we cut down the number of holidays and consequently increase the number of working days the labour output will be more and the labour in the factories will produce more goods so that the national wealth is increased. I share the enthusiasm and the vehemence of my hon. friend, Mr. Avina-shilingam Chettiar, that in an economically backward country like India, every-one has to give of his best to

the country and everyone must work hard to see that the national wealth of the country increases, but with all that, Sir, I do not think this Resolution is acceptable taking the social conditions in society and the economic conditions of the employees into consideration. Comparisons were made, with the Western countries and the Socialistic countries. It is said that comparisons are odious and in this case certainly comparisons are not proper for this reason that the service conditions in India differ from service conditions either in the Socialistic countries or in the Western countries. For one thing, the service conditions are regularised in the West as well as in the Socialistic countries. An officer comes at the fixed time, that is, he comes at 10 A.M., if the office hours are from 10 A.M. to 5 P.M. and he goes 'on after 5 P.M. if he has work to do but does not expect any other employee to either come before 10 A.M. or sit beyond 5 P.M. The head of a department there will not expect his subordinates to either come before the appointed time or sit beyond the time fixed. In India, Mr. Prasad Rao is perfectly correct when he says that our officials work beyond the working hours. Most of them work during holidays too but that is because of our peculiar conditions. In the Western countries, it is very rarely you find the executive duties coupled with administrative or clerical duties but here most of our officers have to be partly executives and partly clerks. For instance, a Collector or a Mamlatdar goes out on tour for a few days and then comes back to his office to find files lying on his table. He has to dispose of them and the pressure of work is so great that for disposing of all this work he has to sit beyond office hours or even on holidays and naturally he has to send for the clerk. Even if it is a holiday, the clerk has to come. There is nothing wrong in that because the work of the country has to go on. So, the conditions of work here are not so regular as in the

West. That is point number one. We cannot insist on our officials not working on holidays or after working hours as otherwise things would go wrong. Taking the conditions prevailing in India, the present pattern that we have got is consistent with those conditions. One has to sympathise with the low paid workers who have to work beyond the office hours and even during holidays.

The other point is that economic conditions are different. The average worker in the West is not bothered with anybody except his wife and children. Even if it is a brother or a mother, he or she just drops in and will not even be offered a cup of tea and they do not expect it also, but here in India, all of a sudden half a dozen relatives will pounce upon him and eat away the poor man's half a month's earning. This means that such low paid employees have to earn something else besides his salary on holidays. Apart from the difference in the economic conditions, there are no recreational facilities here as-, obtain in the Socialistic countries or in the Western countries. Especially in the Socialistic countries, they have such a pattern as induces the workers to work beyond the working hours. Facilities are also provided for giving them recreational facilities. They have regular established places of recreation but the poor worker here in India has no time for recreation and the opportunities are also very little. When he has number of children, he has to go home and attend to them. It is said in the case of people living in cities like Bombay and Calcutta where they have to cover 18 or 20 miles for reaching the offices that they have to leave their homes before their children get up and by the time they reach back home the children have slept so much so that the children do not know who their father is. Of course, this is said in a lighthearted manner but there is force in it. They get one holiday on Sunday and because they work hard for the six days—most of the Saturdays also they work—they go to a club to play cards.

[Shri M. Govinda Reddy.]

I do not approve of this but I do sympathise with them but the point is that the children have very little opportunity of seeing who the father is. It is said of so many employees.

SHRI J. S. BISHT: Well, this longdistance travel happens in London and New York also.

SHRI M. GOVINDA REDDY: But there the wives take care of the children and the wife and the husband go out together in the evening. Here, our conditions are different and the conditions of employment also are quite foreign here so much so that it is very difficult for employees to be satisfied in regard to all their wants with the emoluments that they get. It is true that even within the present working hours if the employees can give their best towards economic prosperity, the condition of the country will be improved. I agree that under the existing conditions we are not getting the best out of our employees but there are so many reasons for this. Climate is one. Many of the friends who talk of the West and the work that is being turned out, the higher output there, do not realise that under our exacting climatic conditions it is very difficult for a worker to sit consistently for a long time. Naturally, for the given number of hours, the labour output here is much less than what is available in the West and so, it is no justification for us to plead that because they are working for so many days we should also work for a similar number of days.

I am not going to repeat the various reasons given, including the reasons about religious festivals. Taking all these considerations into account, I think the present pattern of holidays is quite proper and quite good and as long as things do not change, as long as we do not create conditions as would create the zeal—for instance, the zeal in the case of an employee in a Socialistic country and the high

sense of duty in the case of an employee in the Western countries— amongst the workers, we should not disturb the present pattern of holidays.

SHRI B. N. DATAR: Mr. Deputy Chairman,

SHRI J. S. BISHT: I also wanted some time, Sir.

MR. DEPUTY CHAIRMAN: After the Minister. We are not closing the debate.

SHRI B. N. DATAR: Sir, the Resolution that is before the House is worded in a very wide manner and that is the reason why some hon. Members considered that it was confined more or less to public holidays in the offices and my hon. friends opposite had in view the public holidays in respect of industrial concerns of the Government. Thus, there was a certain misapprehension. The question has to be considered in all its aspects in the first instance, so far as public holidays in Government offices are concerned, and, secondly, so far as public holidays or the holidays that are given to workers especially to industrial workers. That is why there was some misapprehension on the part of my hon. friend, Shri Deokinandan. He wanted to know why the expression "... seriously hinders quick economic growth ..." had been used by the hon. the Mover of the Resolution. The hon. Mover had a wider view when he described in this particular Resolution the need for a drastic reduction not only in the case of public holidays in offices, but also in respect, if I mistake not, of the holidays which are given in industrial concerns. That is the reason why he has used this expression "seriously hinders quick economic growth".

4 P.M.

Now, I should like to deal first with the holidays in offices. So far as this question is concerned, we have got in the first instance a point which should be noted very well. The whole ques-

tion of public holidays is now before the Central Pay Commission. They are seized of this matter and when their report is before the Government, naturally both the Houses of Parliament and hon. Members will have an opportunity to discuss the whole matter and the Government also will consider their suggestions with the respect that they deserve. Therefore, in the first instance, I would point out to the hon. sponsor of this Resolution that the object that he had in view has been more than satisfactorily fulfilled by the very detailed discussion on the floor of this House in the course of this day. A number of hon. Members have pointed out the various implications. Some have suggested that there ought to be a smaller number of holidays; others like my friend here have suggested that the number that has been fixed either by the Government of India or by the various States is fairly satisfactory.

So far as this question of holidays in offices is concerned, Government took into account a number of points that had to be fully noted. Now before I deal with all these points, I would agree with the object or the principle that the hon. Mover has in view. He desires that there ought to be a greater output so far as productivity is concerned in our various concerns. Secondly, in regard to Government offices, he desires that there should be a greater out-turn of work by Government employees. About this particular desire or motive of the hon. Mover, we are one with him and Government has always considered this question and it will again consider the whole question when we have before us the report of the Central Pay Commission bearing on these points.

Now, subject to this, I should like to point out the various circumstances why the holidays have been fixed in the number that we have either at the Centre or in the various States. If we analyse the holidays, we will find that so far as the Government of India is concerned, they have got 23 holidays for the whole of the year. In

West Bengal, they have also got 23 holidays. In Delhi, the number is 25, two more than what the Central Government have, in view of certain local conditions obtaining in the Delhi Territory. In Punjab, originally the number was 31. That number has now been reduced and I shall be pointing out how it has been reduced and how a new experiment is going to be tried in the State of Punjab.

Now, the various State Governments naturally had to take into account the local conditions. My hon. friend, Shri Patil, stated that there ought to be uniformity and co-ordination so far as the fixation of holidays is concerned. My hon. friend, Shri Deokinandan Narayan, was perfectly right in pointing out that such uniformity we cannot have because conditions are different, and therefore, there ought to be some holidays which are general in respect of all the States and some which are particular in the local conditions that obtain in the various States. Therefore, barring absolute uniformity, you will find that there are some holidays in this list of holidays which have national importance. We have Mahatma Gandhi's birthday; we have got the 15th of August—achievement of independence—and we have got the Republic holiday. Thus, you will find that there are certain holidays which are of all-India importance from the modern point of view. Then secondly, there are certain . . .

SHRI BHUPESH GUPTA: All holidays are Republican holidays.

SHRI B. N. DATAR: . . . which have, to a large extent, a religious significance also. This religious significance has also to be maintained, because in India we have got citizens professing different faiths and secondly, this particular aspect has to be taken into account in the context of the circumstances that have arisen. They are religious to a certain extent. But may I point out that they have also a social importance? That also should be taken into account. Take

[Shri B. N. Datar.] the Dussehra holidays or the Holi holidays or other holidays. The religious part of it might be there to a certain extent so far as the orthodox sections are concerned. But it is more a social holiday meant for the purpose of general relaxation. That is why, though they appear to be religious, they have more of a social aspect and therefore these holidays have been fixed. In regard to these religious holidays, it might also be noted that they are on a larger view not necessarily confined to any one particular community. Therefore, a sense of cohesion is also likely to arise as a result of these various holidays. Secondly, in fixing these holidays, just as the Government have to take into account the question of as much output of work in office and elsewhere as possible, similarly they have also to take into account the bearing of these holidays on the convenience or the inconvenience of the public. A number of citizens have to go to offices, have to deal with office matters. Sometimes, they receive intimation or notice. For example, there are certain persons who have certain social or religious obligations to go through on these days and if they are called to offices on those particular days either at the place where they live or more often- at the district headquarters or at the capitals, then naturally difficulties would also arise so far as these persons are concerned. Therefore, after taking all these, the number of holidays has been duly fixed.

Then it was contended by a number of hon. Members that the number of holidays in India is very large. Now, I am not here going to justify the exact number that we have, because I have already pointed out that we shall consider the whole question after we have received the report of the Central Pay Commission. But let us try to understand what the position is in other countries also. I have got here certain material which would show that the condition in those other countries is not exactly' as it has been pointed out or painted by certain hon. Mem-

bers. It is true that ordinarily the number of public holidays is smaller, but there are other facilities given to the staff. For example, there is compulsory rest for a few days every year by rotation. That is a question which has to be taken into* account. And there is a lesser number of office-hours. We have found out what the conditions are in the United Kingdom, and it appears that there, in London in particular, they work five days in a week. On Saturdays and Sundays they do not work at all. This factor has also to be taken into account.

Coming to India, so far as the High Courts and the Supreme Court are concerned, I imagine they have Saturdays as half holidays. They do not sit as a court on that day but they have other administrative work or the work of writing judgments. But in England, London in particular, they have two days off. As I shall be pointing out, in Punjab they have the winter session, which is a longer session, and the summer session. There they have both Saturday and Sunday as off days, to which I shall be making a reference very soon. It means Saturdays and Sundays are their closed holidays every week though their working hours are from 9 a.m. to 5-30 p.m. with an hour's break for lunch.

Here also, Sir, in the offices we have fairly longer working hours. The fact, however, remains that they have many more closed holidays than in the rest of India. Thus, you will find that there are other circumstances also which have to be taken into account.

Even for the Central Government servants working in the offices, some hon. Members made certain statements which are not necessarily correct. To a certain extent they are unfair. Now, may I point out that our Government, servants in our offices are working very energetically, especially after the achievement of independence? May I tell the hon. House that they are working very zealously as a whole? An hon. Member suggested that the output in the offices is small. May I point out, Sir, that we have been

taking every step to see that the output is more, that there is greater efficiency and greater attention paid to the office work, especially to the dispatch of all work before the people? What has happened after independence naturally is a circumstance. Those who criticise our present officers should also take into account what has naturally happened after independence. Our people have become naturally more critical now. It does not mean that there has been any lowering down of efficiency in respect of our offices. As the House is aware, we are trying our best to see to it that during the office hours all the work that is entrusted to our officers is completed as expeditiously as possible.

Some hon. Members made a reference to a number of cases. But, as we go up we find that our officers have to work even beyond office hours, either in the office or at their homes, otherwise the whole work cannot be completed. The work is so pressing and at certain times, Sir, this pressure is so great that in spite of their working all the time from 10 to 5 they cannot finish it. A mechanical observance has certain values. But in addition to the mechanical observance of this time schedule, we have also to take into account the fact that our officers have to carry out work of a higher type in quality. It is more of a brainy nature than the ordinary work because we have got now a larger sphere for public work, especially when we are attempting to have a welfare State. That is the reason why at a number of stages our office have been invested with discretion to carry out the work, to have full initiative so far as that work is concerned. Therefore, Sir, I would point out to the hon. House that this aspect of the question, *viz.* that the work is not necessarily a mechanical work—to a large extent it is one of initiative, and, as I said, a lot of brain work has to be there behind the making of the plans, behind the execution of these plans—has to be taken into account. Of course, there might be a number of persons who may not be working as

zealously as we desire them to do. But I am confident that with the Schemes that we have been implementing all along, the qualitative output as well as the quantitative output would be far better.

So far as Punjab is concerned, I agree with what the Chief Minister of Punjab, Mr. Pratap Singh Kairon, has said. That is an objective which all of us should keep before ourselves, *viz.* the aim of eliminating delays. That is the thing, he said, they have always been doing. The procedure that we are following here, *viz.* the Organisation and Methods under the Government of India, is being followed in a number of States. And this is what the Chief Minister of Punjab stated. He further said that a poor country like India needs hard work and shedding of false notions of rest and leisure. That is what he stated when he announced the new scheme.

So far as his scheme is concerned, may I again point out that the scheme is confined to the Secretariat and other Punjab Government offices? From what I find before me, it does not deal with holidays in respect of industrial concerns. What was done in respect of Punjab may also be noted here. We are all watching that experiment with great interest because they have taken a new step. If that State is really successful in its scheme, then we shall be happy to consider it even for the Government of India offices.

So far as we are concerned, there are some aspects which should be taken into account. The number of public holidays—the number of public holidays in the Government of India is 23—need not necessarily be considered as very large. Now, apart from the question of these holidays, some hon. Members brought in the question of leave—casual leave or earned leave. Now, the number of days of such leave is not so large as some hon. Members would have the House to believe. So far as the Government of India are concerned, Sir,

[Shri B. N. Datar.]

we are having 15 days' casual leave and 33 days' earned leave in the course of one year. Altogether it comes to 48 days. Some calculation has been made by the Punjab Government, but I may point out that all our officers do not necessarily exhaust all this period. I know a number of cases, especially at higher levels—where our officers have not availed themselves either of earned leave or, even in some cases, of casual leave for years together. That itself is a problem. I remember at least of two or three very highly placed officers who had not gone on any leave, even for a single day, during six years. Therefore, we should not proceed on the footing that all these one lakh of officers would go on leave for 48 days in the year. There are exigencies of service—especially when the work is very important—when we often request the officers not to go on leave, or to go on leave only for a shorter period. Therefore, Sir, the calculation of actual working hours is a matter which has to be considered. It would not necessarily be so large as some hon. Members have suggested.

Then, what has been done in Punjab is that they have fixed the yearly period of work into two divisions: one is known as the winter division, it is from September to April; and the other is the summer division, it is from May to August. So far as the former is concerned,—I am pointing this out to show how even there certain considerations had to be taken into account and the Punjab Government have rightly done so—you will find that the offices will work from 9 a.m. to 5-30 p.m. with half an hour's break for lunch and this is the point which should be particularly noted, "Saturdays and Sundays are off days". That means that the whole of Saturday and the whole of Sunday would not be working days at all. Now under the Government of India and in some other States, so far as Saturdays are concerned, they are generally half holidays. Therefore, when the Punjab Government drastically re-

duced the number of 'holidays, they had also to take into account the fact that five days continuous working, and working from 9 A.M. to 5-30 P.M., means about 8 hours' work every day, because half an hour is excluded. So, 8 hours' work in an office everyday is bound to bring about a lot of strain, and that must be physical strain and intellectual strain also. Therefore, the Punjab Government must have considered it necessary that at the end of five days' hard work, there ought to be two days off. That factor also should be taken into account, and in expecting our officers to carry on their work the human aspect should also be taken into account. The human aspect is—to a certain extent we are a machine, no doubt—that we are not only a machine. Mechanically we have to carry on but in addition to mechanical work all our officers, it has to be understood, have to exercise their intelligence to the largest extent and, therefore, one is likely to feel fatigue, especially when there is continuous work for eight hours every day and for five days in a week. That is the reason why they must have done it.

So far as the summer division is concerned, it is from May to August. The offices would be meeting from 7 a.m. to 1-30p.m., and no lunch interval with only Sunday as an off day, because the number of hours is reduced so far as the morning session is concerned. Therefore, Saturday would be a full working day. There are some States where not all the four Saturdays are working days. Penultimate Saturdays, as one hon. Member has pointed out or the ultimate Saturdays, as another hon. Member has pointed out, are either full holidays or they are generally half holidays. Therefore, considering all these circumstances the Punjab Government have proposed to start on a new experiment. Let us wish well of them. We shall certainly be guided by the experience that they gain. We shall naturally be guided by the views of the Central Pay Commission. They

will take all these circumstances into account and I am quite confident that as time goes on, our efficiency will increase and our output in the office work also will increase.

The hon. the Mover has not specifically referred to the office work but he has brought in the expression "seriously hinders quick economic growth". Probably, he had in his mind—it appears from the wording of the Resolution—the holidays in industrial and other concerns and business houses rather than in the offices. But the office work also is very important. There ought to be more dispatch and a larger output so far as the disposal of office work is concerned. Therefore, that factor also has to be taken into account. That is, Sir, so far as the public holidays in the offices are concerned.

Besides Punjab, there are other States also which are coming in. In Madras, I understand, they have also reduced the number of holidays so far as their offices are concerned. The U.P. Government also have recently taken a decision and the number has been reduced to a certain extent and there they have given what is known 'block holidays' during certain sessions, so that people can go out and have rest for a longer period. It is not possible for us to think along these lines. Then the U.P. Government also have now been having a fairly smaller number of hours than what they once had. Once, I believe, the number was nearly 35. That number has also been reduced and everywhere attempts are being made to rationalise, as some hon. Members suggested, the question of holidays. The holidays by themselves should not be taken but they should be taken in the context of the whole work, as some hon. Members on this side have also rightly pointed out.

Now, in respect of industrial concerns, Sir, I speak subject to correction, the number of public holidays is not so large as we have in the various offices.

SHRI BHUPESH GUPTA: You are quite right.

SHRI B. N. DATAR: So, the number of holidays is not so large there and the matter is governed by certain rules so far as labour is concerned. You are aware that they have got a certain system according to which so many hours of work have to be put in in the course of work. Now, that question is there. But the question of public holidays is not so important there or a crying need there for immediate consideration or attention as the question of public holidays in the offices.

Sir, the question has to be taken into account fully and I agree with the object that the hon. the Mover has in his mind that in respect of our industrial concerns, there ought to be larger economic productivity. So far as the offices are concerned, there ought to be a larger output of work and more expeditious disposal of work. So, these are the two objectives. So far as these two objectives are concerned, I would point out that the hon. Member's purpose has been more than sufficiently served and I am quite confident that inasmuch as the Central Pay Commission are seized of this affair, they will also with great usefulness and utility examine the various points that the hon. Members from both sides of the House have raised. I am very happy that there has been such a discussion. It will be of great help to the Central Pay Commission to make proper recommendations.

In view of this, I would request my hon. friend, Dr. Thomas, not to press this motion at all because his purpose has been served and I would not like to have this particular motion rejected.

SHRI AKBAR ALI KHAN: Then why not accept it?

SHRI B. N. DATAR: It is 'very difficult to accept it at this stage.

SHRIMATI T. NALLAMUTHU
RAMAMURTI: Sir, I have great res-

[Shrimati T. Nallamuthu Ramamurti.]

pect for our learned Doctor, Dr. Thomas, and I speak with a great deal of hesitation on this Resolution. But all the same, while going through the Resolution itself and while listening to the various speakers, I find that the Resolution is rather vague and whether it is comprehensive enough or it is narrow, is not very easily seen. As our Minister has pointed out, a doubt has arisen in the minds of the Members as to what exactly, which aspect of work, it has reference to. So, I will not dwell upon that aspect but I would submit, with due respect to the Doctor, that these are the days when it is the fashion to find simple solutions for mighty and complex problems in life. This is a very complex problem—I mean the problem of economic growth of our country—and it has to be viewed from various angles, not merely from the angle of merely cutting down the number of holidays that a worker enjoys in whatever fields of work he might be working. Then, on the top of that, to compare our country with other countries also, I wish, this practice would grow less and less because unless we have studied and analysed the various factors that have gone into the making of other nations, and the efficiency of production which is the result of the education and the training of those workers, I do not think we can compare our country with other countries. Our social background, our economic background, our history, our tradition, etc. are absolutely different from that of other countries and when we plead for efficiency in our own plan of life, we need not quote other countries. We can aim at efficiency as standard of achievement. It looks as if we have not been efficient in the past or we are not efficient at the present time. There are various factors that stand in the way of a greater out-turn of work, as has been pointed out, in the offices and a greater production in agriculture and industry. These factors, as a scientist—and I am sure our Dr. Thomas is a scientist—I thought he

would have analysed before framing this Resolution.

SHRI N. M. LINGAM: He is only an economist.

SHRIMATI T. NALLAMUTHU RAMAMURTI: I do not know why he has neglected the social and spiritual background. I, as a woman, plead for the promotion of all that is socially and specially worthy in our community, in our nation and all that is spiritually great in our nation, and, therefore, I would appeal to Dr. Thomas and to the Pay Commission not to tread upon these things without thought because the whole scheme of our education, the whole progress of our civilization will be marred if you are going

SHRI AKBAR ALI KHAN: You want more holidays?

SHRIMATI T. NALLAMUTHU RAMAMURTI ... to cut down our religious holidays, our customary conventional holidays. I tell you these are holidays not in the sense that the children or people go back and lean and just have rest in the sense of "rusting". They are full of other activities and those who have studied psychology would point out that if you want efficiency of work in any direction, you will have to have this relaxation, a change of activity. This kind of possibility for recreation in a way is congenial to the community and that is very important for promoting efficiency. Therefore, I would plead that these holidays are not cut down at all. As a matter of fact I would like to point out here a simple thing that we had learnt as children in our schools. You have talked about the rate and speed of work. But what we want is also quality and above all the idea that you place before all, our devotion to work, our intensity, our continued application to it in spite of everything. If you create conditions for a person to have that ideal before his vision, then you simply cannot stop him from work or turn out the most interesting things in life. The saying is: "All work and no play" impairs efficiency and zest

for work and "makes Jack a dull boy."

"Work while you work,
 Play while you play; That
 is the way
 To be happy and gay. All
 that you do,
 Do with your might;
 Things done by halves,
 Are never done right.
 Moments are useless,
 If trifled away; So, work while
 you work,
 And play while you play."

And then whatever you undertake, you do it
 with all your might.

"One thing at a time, And that done
 very well—
 Is a very good rule, As many
 can tell."

These are the little simple axioms of life
 with regard "to work and recreation that
 are being inculcated in the school
 children. What is happening now? You
 say that your officers are not putting in the
 greatest out-turn. In this Parliament, every
 day hundreds of questions are being asked of
 this and that and the questions refer not only
 to the previous year but to several years back.
 You ask them because you want them, in the
 final analysis, for enabling this democracy to
 function. So, we are asking those questions
 but what does it mean? All the officers
 concerned, all the Departments concerned,
 are humming like bees day and night to
 provide answers. Is it any surprise then
 that they cannot have any recess and
 that they work even at night and you say
 about files being carried home? Instead of
 analysing the factors that would bring
 about, efficiency, you are creating the con-
 dition for those workers for not being able to
 concentrate their minds in a continued activity
 from day ,tp day.

Then with regard to work in the
 offices, I find many approaches are be-
 ing made to distract these workers. I
 am not reflecting on our governance
 but you know that once upon a time
 there used to be a time when a worker
 went to his office, he started his work
 at ten and finished it at five punctu-
 ally with continued attention and con-
 centration on the files that were be-
 fore him. But today there are so
 many digressions, distractions and
 side-pulls on his attention, with the
 result that you have a little social
 inside your office chamber,
 with the result that you cannot concentrate or
 carry out or achieve many things at the same
 time. So, you have to create" a condition, a
 proper atmosphere, that would enable a
 worker to concentrate his mind on the type of
 work he is working on.

Another point is, are they really holidays?
 Even those holidays, in our democratic set-up,
 are being utilized for various other services. I
 will not go into details. It is not only among
 teachers or students that I point out this but
 workers also undertake activities in this
 society, association, etc. and do things. There
 is a zeal for showing that they are always
 active and are working and producing this and
 that. In order to fit in with this democratic set-
 up they are working the whole time cease-
 lessly, and is it a wonder that they have
 nervous breakdowns? There are so many
 heart-cases simply because they have not had
 the necessary leisure for recreation and for
 rest. I think, instead of cutting down the
 number of holidays, you should please see that
 you give the necessary leisure in the
 Departments.

Coming to the other point, it was said about
 quality of work. I want to refer to a story from
 our ancient lore, how God Parameswara asked
 his sons Muruga, the God of Hills, and
 Vignes-wara, to go round the world and come
 within a day. Whereas Muruga got up on his
 Peacock vehicle, and went

[Shrimati T. Nallamuthu Rama-murti.] on going round the world, God Vig-neswara, who was very intelligent, who is the preventer of all obstacles to young men who want to acquire knowledge, went round his own parents and fell at their feet saying "I have gone round the world". There is such a thing as intelligent approach to work and there is such a thing as a kind of crude and mechanical approach to work and therefore what matters is not just the number of days you work. One worker comes to my house. She goes on dragging her work the whole day and wasting time. Another worker finishes it in a trice. In fact there is a tendency that I have found that the conscientious, efficient worker is being looked down upon by his lethargic associates who want to get off from work.

So, these are the problems. I don't say that workers do not work but all these are facts that have to be analysed and we have to create a right set-up. You compare our country with other countries. What happens? Other countries have organized their work. A charwoman will only do char-work, a maid-servant will only do her allotted work, that is spreading the bed, etc; the cook will only cook but here we have a comprehensive society where your own mother is cook, is Minister of Education, Minister of Finance, Minister of everything, of all work, in the household and your father is also the mother often and he is rocking the cradle and attends to other things that one would call legitimately women's duties. I don't wish to have this kind of stiff rigorous military organization that says, "Oh! put all your old people in the old homes because, we as individuals have to go to this Committee and that Committee and function efficiently in the democratic set-up that we have got in the present day and the modern civilization that we call civilization." We don't want that. We have got a culture of our own, a family set-up of our own and if the

economic production has not increased now, how did it increase in the old days? We have to find out ways and means as to what has happened in this intermediate period of another regime, that had upset our agricultural economy, that had upset our industrial economy, that had upset our education and our culture to a certain extent and we have to find all those reasons and then go very cautiously instead of going on this one-way traffic of cutting down holidays in order to enhance the economic growth of the country irrespective of other advances in other directions.

Coming last to my pet subject of the teacher and the taught, the hon. Minister has pointed out that in Madras we have cut down the number of holidays. We have done that with great caution and the teachers and the schools there work for six days in a week and Saturdays also are working days in Madras. What more do you want? Do you want them to work on Sundays also? I wonder how they can work more when even now they have so many periods a day and they are laden with so many exercise books to be corrected and when you have such changes in the syllabus, text-books, the language problem and so on. It is indeed a nightmare to the teacher. And on the top of it all, you want to cut down even the few holidays she now has, which she can call her own, when she can live her own life, look about her surroundings and her family. You say the hand that rocks the cradle rules the world. But how can she rock the cradle if you are going to cut down even the few holidays when she can enjoy herself and be at home with her family?

Also, in the schools the teachers and the children are distracted in many ways, by all kinds of extra-curricular activities. From so many angles the teachers are drawn to function in the so-called extra-curricular activities and social services. The children are also approached from many

angles. As a result of all this, the standard of education naturally has gone down and the standard of performance of both the teacher and the taught has gone down. The teacher has no time to apply herself fully to the task, not even for reading in the library to keep her knowledge up-to-date and then come back and impart it and provide proper education to the children. On the other hand the children come back tired after having been to this excursion and that. I am not saying all this as a complaint. But we must have a sense of proportion and see that the teachers and the taught have the necessary time and facilities. In fact, those who are concerned with the education of the young, they ought to get the necessary number of holidays and they should be given proper leisure time to carry out or have their relaxations, to undertake hobbies that are very necessary for the development of their body as well as mind.

I am happy the hon. Minister—and I am thankful to him for that—held out for people who are working in offices. *{Time bell rings.}* You talk about people in offices not using their casual leave even that is legitimately allowed to the workers. I have come across cases in colleges and schools where teachers have not taken all this leave. It has been said to the credit of a professor or chemistry in a college where I worked, that she did not avail herself even a single day of casual leave in all the thirty years of her service. This was said of her at the time of her retirement and she was a very worthy member of the staff and she was very much interested in the college and in the department she worked in. I have come across other such instances also. So, what I say is, that is what happens when you get or become interested in work. You should create that ideal of devotion, of concentrated work, and when that is set before you and when that is to be achieved and when you take the workers into your confidence and when they are made to

12 RSD—5.

realise the need for such work, that it is all for the nation and for national progress, not only now but for all time to come, and when you create all the facilities that would be required for such work, I would ask you why would there not be a greater outturn in the offices, indeed, everywhere *(Time bell rings.)* why would there not be greater agricultural production, greater cultural and educational advance. I would ask hon. Members that question, Sir. And before I sit down, I would appeal to all hon. Members here to consider this matter, and I submit that I am intensely anxious that we must not promote mere economic advance at the expense of our soul force,

SHRI J. S. BISHT: Mr. Deputy Chairman, I am quite sure and confident that my learned friend Dr. Thomas will, in view of what has been said by the hon. Minister, withdraw this Resolution of his, specially in view of the fact that the Central Pay Commission is now considering this matter and the Government will take a decision . . .

SHRI N. M. LINGAM: Will they consider the question of holidays also?

SHRI J. S. BISHT: Yes, conditions of service, pay, prospects, holidays and everything will be considered by them, and the matter will be decided by the Government accordingly.

I may say that I am in entire agreement with my hon. friend Dr. Thomas, that our public holidays must be drastically cut down, because they are too many. As it is, in Uttar Pradesh, for instance, there is no holiday on Saturdays for Government servants either in the offices, in the Secretariat or in the mofussil areas.

AN. HON. MEMBER: No holiday on Saturdays?

SHRI J. S. BISHT: No, the whole of Saturday is a working day. Only

[Shri J. S. Bisht.] Sunday is a holiday. But here we find that Saturday is a half-holiday. Everyday the office starts, at about ten nominally, though I think real work begins only at about 10-30, and at one o'clock they go out and they come back to the office at two. You can go round between one and two and you will find the whole maidan full of people playing volley-ball or doing something else, not at all having any lunch, because they have come after having their meals at home, and that one hour is simply wasted. And at five in the evening when the offices close, you can see a Ganga of bicycles moving along every road in Delhi. Well, this is not a very good example or model for the whole of India. We go about telling the country that we should exert, we exhort the people that we must lift ourselves by our bootstraps, that we have to work very hard, that we have to make sacrifices, that we have to tighten our belts, but here you have this at the heart and centre of this empire . . .

SHRI N. M. LINGAM: No, empire.

SHRI J. S. BISHT: Government officials should give up such laxity. My hon. friend here is mistaken, for it is an empire, the Soviet empire, the Chinese empire and so on, a big State.

SHRI N. M. LINGAM: No, no.

SHRI J. S. BISHT: Well, if you don't like that word, just give it up. As I was saying, I am, therefore, in favour of drastically cutting down holidays, more so when I see that in the banks the holidays are much less than in these offices. Also in the case of the executive officers in the districts, the police, the army, the Posts & Telegraphs offices, they have only about half the number of holidays that these other offices have. So, there seems to be no particular reason why a particular class of persons should be pampered while others are working all the time. Those working in the offices whether in the Secretariat here or in the State Secretariats or the district

offices, they have got an easy time, soft job, so to say, compared to the officers who have to work in the field, especially in the army, the police and in the revenue offices where you have to tour and rough it out. Therefore, we must all work together, and put up a good show.

New, Sir, certain of my friends could not resist the temptation of putting up class considerations, specially from the Communist Benches. My friend, Mr. Bhupesh Gupta, was reading out certain figures with regard to what was being paid to the higher officers, what was being paid to the middle officers and what was being paid to the lower officers. Of course, very great care was taken by him to see that the starting salary of the lowest grade men was quoted and that too minus all the dearness allowance and other allowances. Only the basic salary was being quoted in their case as against the top salary of the other person's so that the contrast may be very great. I may tell them that recently an American statesman had a long interview with Mr. Khrushchev, and the interview lasted nearly eight hours at a stretch during which Mr. Khrushchev himself told him that they did not believe in an egalitarian society at all, that it could not work, that they had to give incentives and that they had to make great differences in salaries and rewards.

SHRI N. M. LINGAM: Have they given up their ideal?

SHRI J. S. BISHT: When the American statesman said "it looks like a capitalist sort of doctrine that you are saying", Mr. Khrushchev replied, "well, whatever you say, whether capitalist or communist, that is the system which works **and** no other system". That has always been the experience of mankind, for hundreds of years. No other system works. Merely inciting people at a time when they have not got power is very easy. But when they get power, what do they do? You see that in all those

countries. People are being made to work ten hours, twelve hours or even fourteen hours, almost to the point of exhaustion. Otherwise, their ration cards are taken away. In Soviet Russia itself they started piece work. Every man was paid wages according to the output of his work. In collective farms it was all piece work. Every time attendance was taken and the output was taken. Of course, I do not blame them for that, because that is the only correct method for them. Only you want particular people to draw salaries, pensions, everything, as if they are debenture holders in the big business of State and need not put in any work at all. What sort of society is it? How can it work, and how long can it work? A society like that would collapse one day. We give guarantees to our officers . . .

SHRI V. PRASAD RAO: May I ask my hon. friend . . .

SHRI J. S. BISHT: No, I am not going to yield to my hon. friend. We give security to our Government officers. We have given it in the Constitution. We want to give them security of service, security of pay, security of leave and security, of pension. Quite all right. But in return we expect good, loyal, efficient service from them for the time that they work. It should not be just getting into office and working whenever they like. There are many of them who are shirkers who do not work. They run about to the Members opposite and give them briefs in order to put questions in Parliament that they are superseded, that their claims are being overlooked, and all sorts of things. We should not encourage this sort of indiscipline among the people. There are regular channels, there are regular procedures. If a man is not working properly and if he has been superseded, he can appeal, he can go right up to the highest authority. In fact cases are sent up to the Public Service Commission. But why should we try to incite them or ask them not to put in their proper work or put it into their heads that "your officer is being paid Rs. 4,000 and you are being

paid only this much"? India is a free republic. Everybody is entitled to get into the I.A.S. or I.P.S. or commissioned ranks. Nobody is prevented from getting into it. What is the difference between the hon. Member sitting here and the peon sitting there? There is no difference. He is quite at liberty to go into any job. It is open to him to get himself elected here. Nobody stops him. Similarly, nobody is asking a man to become an assistant in the Secretariat. He can become an I.A.S. officer, he can get into any other higher rank. The competition is free. After all you have to get some brainy people at the top. You cannot put everybody, every Tom, Dick or Harry at the top. Otherwise, the work will not go. Only geniuses can plan the Bhakra Nangal or the Mokemoh Bridge or any other big project, and you have to pay the price for those men. In fact you have to import an engineer from America and you have to pay him Rs. 25,000 free of income-tax.

SHRI AKBAR ALI KHAN: Even in Russia scientists are paid very heavily.

SHRI J. S. BISHT: Yes, that is so. I come to Russia. Big people there are treated like feudal lords. They get 15,000 roubles a month, free house, everything free; in fact cars are free. The managers of Soviet factories, commercial factories, are paid 10,000 roubles a month. It comes to Rs. 12,500 a month.

SHRI N. M. LINGAM: Have they contributed to the prosperity of the country?

SHRI J. S. BISHT: They have contributed to the prosperity of the country. These things would never come merely from the workers. Therefore, inciting people day in and day out in this country in order to create confusion, inciting people against their own Government, inciting them to be disloyal to their service, not to put in good work, asking them to go slow or to go on strike, etc., is doing the greatest dis-service to the country. I say

[Shri J. S. Bisht.]

that because some of our friends always do it. Recently, I was in Calcutta. Every evening, Sir, you would see along the Chowringhee a long procession, shouting and proclaiming all things. All sorts of refugees from East Pakistan who are cluttering round the Sealdah Station are taken out in processions, communist-led processions, either against the Government of Dr. B. C. Roy or against Mr. Khanna, Central Minister for Rehabilitation, or against the Dandakaranya Scheme or something else. You see the same thing in Delhi. This very morning while coming here I saw a long procession shouting everywhere .

SHRI N. M. LINGAM: Next time it will be against you.

SHRI J. S. BISHT: So, Sir. I submit that all these arguments that are advanced by my hon. friends are only with a view to playing to the gallery, to incite those people. We know what is happening. I want to warn them, those workers for whom they are shedding crocodile tears, that once they come into power in this country— which God forbid, and we will see they never come into power—but if at all they come into power, then they will never hear of all these rights and privileges. They will be put down under their iron heel, under their iron control, from which they will never be able to escape at all. Therefore, Sir, I fully support the proposal of my friend. Dr. Thomas, but would ask him in view of the assurances given by the hon. Minister not to press the Resolution but to withdraw it.

श्रीमती शारदा भार्गव (राजस्थान):
उपसभापति महोदया, आपने मुझे तीन ही मिनट बोलने का समय दिया है, इसलिए मैं एक दो ही प्वाइन्ट जो कह सकूंगी कह देती हूँ ।

SHRI V. PRASAD RAO: You can discuss among yourselves.

SHRIMATI SHARDA BHARGAVA: There is no time to discuss among ourselves.

यह जो प्रस्ताव सदन के सामने आया है मैं इसका विरोध करने के लिये खड़ी हुई हूँ । यहां पर यह कहा गया है कि सरकारी कर्मचारी सुबह से शाम तक समय को बर्बाद करते हैं और रिलैक्स करते रहते हैं । मैं आप से यह कहना चाहती हूँ कि जो आदमी सच-मुच में काम करता है, वह आठ घंटे के बजाय १२ घंटे काम करता है । जो व्यक्ति काम नहीं करना चाहता है वह आठ घंटे भी काम नहीं करेगा । यह व्यक्ति व्यक्ति पर बहुत कुछ निर्भर करता है । आठ घंटे काम करने की बात कही जाती है । आप दिल्ली की हालत देखिये । दिल्ली में ८ घंटे काम करने के मानी यह होते हैं कि १० या १२ घंटे तक घर से बाहर रहे । यहां पर हर एक सरकारी कर्मचारी को न तो मकान मिला है और न उसको यातायात की ही सुविधा प्राप्त है । बहुत से सरकारी कर्मचारी दफ्तर से ८ या १० मील की दूरी पर रहते हैं और उन्हें दफ्तर के लिए सुबह ८ बजे खाना होना पड़ता है और शाम को करीब ७ बजे तक वे लौट कर आते हैं । इसलिये अगर छुट्टियों को भी काट देते हैं तो इसका मतलब यह होगा कि उसका घर से कोई सम्बन्ध न रहेगा । होता यह है कि जब वह शाम को ७ बजे घर लौट कर आता है तो अक्सर बच्चे सो जाते हैं और घर के सब काम हो जाते हैं और वह उसमें कोई मदद नहीं कर पाता । मेरे कहने का मतलब यह है कि जब वह दफ्तर से देर में घर पहुंचता है तो उसका घर और बच्चों से कोई सम्बन्ध नहीं रहता है । आखिर उस आदमी की भी तो कुछ घर की ड्यूटीज होती हैं अगर आप यह सोचते हैं कि जो ड्यूटी छुट्टी उसको दी जाती है उसको भी बन्द कर दिया जाय तो वह घर के लिये किस तरह से अनाज, मसाले और दूसरी चीजें ला सकेगा ? किस प्रकार से वह अपने दैनिक जीवन का कार्य पूरा कर सकेगा ? आपको मालूम होना चाहिये कि

यहां पर आसानी से अनाज भी नहीं मिलता है। राशन की दुकान और पब्लिक शाप्स में क्यू लगानी पड़ती है। क्या आप यह चाहते हैं कि उसकी स्त्री क्यू में खड़ी हो? हर एक के पास नौकर नहीं होता है। इसलिये छुट्टी का दिन वे लोग घर के नियत कामों के लिये रख छोड़ते हैं। अगर हम इन छुट्टियों को भी हटाने की सोचने लगे तो मैं समझती हूं कि सिवाय दफ्तर के उसका घर से कोई सम्बन्ध नहीं रहेगा।

मुझ से पहले बोलने वाले बन्धु कह रहे थे कि वे लोग दोपहर में करीब एक बजे सब के सब चले जाते हैं। मेरा कहना यह है कि वे इसलिये चले जाते हैं कि वे सुबह ८ बजे अपने घर से खाना हो जाते हैं और शाम को १० घंटे के बाद घर पहुंचते हैं। क्या हम उनसे यह उम्मीद करें कि वे दिन में थोड़ा बहुत नाश्ता भी न करें, रिलैक्स भी न करें? मैं समझती हूं कि शाम तक बगैर रिलैक्स और नाश्ता किये कोई भी आदमी काम नहीं कर सकता है। मैं यहां तक कहूंगी कि अगर पे कमीशन १० घंटे तक काम करने के बाद बीच में नाश्त का भी प्रबन्ध कर दे तो बहुत अच्छी बात होगी। हमारे बहुत से लोग ऐसे हैं जो बहुत गरीब हैं और जो नाश्ते पर बहुत कम खर्च कर पाते हैं। एक रुपया नाश्ते में बही खर्च कर पाता है जिसको अच्छी तन-खाह मिलती है। इस तरह की सब बातें हैं। मैं समझती हूं कि ये छुट्टियां काटने वाली

बात गलत है। जो काम करने वाले हैं वे हमेशा काम करते ही रहेंगे और जो काम करने वाले नहीं हैं वे कभी भी नहीं करेंगे। समय हो गया है, मैं समाप्त करती हूं।

MESSAGE FROM THE LOK SARHA

THE BENGAL FINANCE (SALES TAX) (DELHI AMENDMENT) BILL, 1959

SECRETARY: Sir, I have to report to the House the following message received from the Lok Sabha, signed by the Secretary of the Lok Sabha:—

"In accordance with the provisions of Rule 96 of the Rules of Procedure and Conduct of Business in Lok Sabha, I am directed to enclose herewith a copy of the Bengal Finance (Sales Tax) (Delhi Amendment) Bill, 1959, as passed by Lok Sabha at its sitting held on the 1st May, 1959.

The Speaker has certified that this Bill is a Money Bill within the meaning of article 110 of the Constitution of India."

Sir, I lay the Bill on the Table.

MR. DEPUTY CHAIRMAN: The House stands adjourned till 11 A.M. on Monday, the 4th May.

The House then adjourned at five of the clock till eleven of the clock on Monday, the 4th May 1959.