



Ambedkar Times Weekly

Editor-in-Chief: Prem Kumar Chumber Contact: 001-916-947-8920 Fax: 916-238-1393 E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

VOL- 12 ISSUE- 48 February 10, 2021 California (USA) www.ambedkartimes.com www.deshdoaba.com

Ambedkar Times and the so-called Upper Castes

Prem K. Chumber, Editor
Ambedkar Times

Dear Readers,

Ambedkartimes.com received an e-mail seeking its opinion on the question of whether this World's fastest expanding web-site entertains reports, articles and essays written by scholars belonging to Non-Dalit or so called Upper Caste categories?

Let me (the editor of this site), clarify at the outset that <www.ambedkartimes.com> firmly believes in the philosophy and teachings of Bharat Rattan Babasaheb Dr. B. R. Ambedkar and aims at in its modest way to keep the caravan going on. Babasaheb had very clearly said that Brahmanism is a state of mind and an ideology rooted in Hindu Shastras. Brahmanism is not a person. A particular person who belongs to an Upper Caste but does not believe in the muck of the Hindu Shastras and is critical of its Chaturvarna theory can't be tied with Brahmanism simply by virtue of the fact that he is born Upper Caste. Such thinking totally negates the very radical philosophy of Babasaheb Dr Ambedkar who clearly condemned any kind of discrimination based on birth/caste.

After the episode of Jat-Pat Todak Mandal of Lahore in 1936, Babasaheb Dr. Ambedkar decided that henceforth he would not go to any Caste Hindu organization but will welcome any one from the Upper Castes if he or she believes in Annihilation of the Caste system and agree with his philosophy of emancipation and empowerment of the Dalits.

Thus, Ambedkartimes.com is of the firm view that if any one, whosoever she/he may be, tries to distort the path of Babasaheb's struggle and creates a wedge between the Dalits and the Dalit-sympatric scholars (who irrespective of their caste repose faith in the Philosophy and teachings of Dr. B.R. Ambedkar) is an enemy of the Dalits and the cause of the community.

www.ambedkartimes.com encourage and welcome scholars of Dalits as well as non-Dalit background to contribute their valuable writings that will enlighten the cause of the Dalits and further the on-going struggle both in India and elsewhere.

Further www.ambedkartimes.com does not discriminate simply on the basis of birth, rather it is duty bound to make all efforts for the elimination of this disastrous practice of Brahminical ideology that has made the life of Dalits a hell for centuries all together.

It also caution that we too should not fall victim to such nefarious designs of the Brahminical ideology and warns to be at guards so that Brahmanism should not enter the rank and files of the Ambedkarite struggle from the back door!

Odisha Forest Officer Receives UN's Asia Environmental Enforcement Award

In a first for India, a female forest officer from Odisha, Sasmita Lanka has been felicitated with United Nation's Asia Environmental Enforcement Award.

Ms Lanka, who is a divisional forest officer in Athgarh, Cuttack, received the award under the 'Gender Leadership and Impact' category for her work in help in busting pangolin smuggling rackets in the state.

Ms Lanka has helped in busting an international network of pangolin in Athgarh and Khunnpunni.

"We have seized three pangolins, including a dead one, and arrested 28 smugglers. The pangolins were being supplied to China, Vietnam, and Myanmar for black marketing...I'm glad my work was noticed. But it'll only stop once the pangolin is saved from extinction,"



Sasmita, who is now posted as deputy conservator of forest in the Bhubaneswar district headquarters, said. *Source Courtesy: NDTV*

Punjab SC Commission asks ACS home to intervene to ensure relief to Navdeep Kaur



Taking suo moto notice of a news published in a section of media highlighting the matter of labour rights activist Nodeep Kaur, the Punjab State Com-

mission for Scheduled Castes on Monday asked the Additional Chief Secretary (Home) to intervene in the matter to ensure relief of the victim at the earliest, a press release said on Monday

The Commission has also sought a report in this regard by February 23.

Punjab Schedule Castes Commission Chairperson Tejinder Kaur said that commission has taken the suo moto since the victim is a resident of Muktsar Sahib. In a communiqué to the Additional Chief Secretary Home Affairs and Justice,

the commission has written to intervene besides ensuring the relief to the victim as the matter was very serious. *Source Courtesy: Tribune*

URGENT CARE CLINIC

DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

8191 Timberlake Way, Suite # 400, Sacramento, CA 95823
Phone: 916-688-8888 Fax: 916-688-8837

Clinic Hours: Monday to Friday 9:00 AM to 5:30 PM, Saturday 9:00 AM – 4:00 PM & Sunday closed

We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish



Dr. Paramjit S Takhar, MD



Goodie Takhar, PhD

Remembering C. L. Chumber

The PunyaTeethi (Death Anniversary) of my friend Charanji Lal Chumber falls on February 6. I wrote an obituary blog after his Antim Ardass on February 14 at Jalandhar. I remember C.L. Chumber again on his 5th anniversary with a sense of 'Naman' to an untiring community activist who had a sense of purpose and complete dedication to the lofty mission and philosophy of Dalit icons like Guru Ravidass, Mahatma Phule, Babasaheb Ambedkar, Babu Mangu Ram Mughowalia, Manyawar Kanshi Ram, JogendraNath Mandal. In fact, people like C.L. Chumber would remain relevant in the community and the society at large because of their immense contribution to the development and well-being of the society.

When I think of C.L. Chumber one thing which immediately comes to my mind is that perhaps the upbringing or 'Sanskars' have some role to play in such unique trail of happenings. The nondescript poor family of C.L. Chumber rose to prominence; it seems, with sheer grit and involvement. Chumber's father Punjab Rai was a highly educated person in the 1960s with a Master's Degree in Economics.

C.L. Chumber was an officer in Punjab Government as a precursor

to his throwing himself to the field of social service with head and heart. While following the great leader Babasaheb Ambedkar, he fully en-



gaged himself in Ad-Dharam Movement of Babu Mangu RamMugowalia followed by his whole hearted association with Manyawar Kanshi Ram and the offspring of his mission like BAMCEF, DS4 and BSP not as a political beneficiary but as an ardent social activist. His steadfastness, I think, sometimes resulted in people dubbing him as a 'gone case' but he

never stopped and did what he considered right. He was a journalist of sorts with his contribution to various weeklies and dailies on issues of con-

cern and interest to the community. With the blessings of Kanshi Ram, C.L. Chumber initiated and edited a prominent media organ, representing the under-privileged - Kaumi Udarian in mid 1980s. I have had an opportunity to release the Kaumi Udarian from the high pedestal of traditional celebrations of Guru Ravidass Jayanti at Bootan Mandi, Jalandhar. C.L.

Chumber's Souvenir on Babu M a n g u Ram Mughowalia issued in 1985 is considered, till today, an authentic



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940

document on the contribution, legacy and the history of Ad-Dharam Movement and Dalit consciousness. Yet another lasting and alive legacy of C.L. Chumber is his thoughtful launch and nurturing of The Ambedkar Times and the Desh Doaba. These media mouth pieces of the idea of liberal and equitable world order are being edited and published from California (USA) by is worthy Brother Prem Kumar Chumber.

It is a matter of gratification to note that Prem Chumber is carrying forward the legacy of C.L. Chumber with aptness and dedication. It is a great tribute to the memory of C.L. Chumber. I take this opportunity to wish Prem Kumar Chumber all the best in the years to come.

I conclude this with 'Naman' to C. L. Chumber.

We Must Become The Ruler - Father of Self Rule Movement: Shaheed-E-Azam - Sahib Kanshiram



BAHUJAN DRAVIDA SALUTES
To Sahib Kanshiram's great follower
Mr. C.L. Chumber on his 5th Anniversary
who lived whole life uncompromisingly

February 6 2021

5th Anniversary

C.L. CHUMBER

BAHUJAN DRAVIDA PARTY New Delhi
9717366805
9715646452,

நாம் ஆட்சியாளராக வர வேண்டும் - சுய ஆட்சி இயக்கத்தின் துணை தியாகி கன்சிராம்



இறுதி மூச்சு வரை
கன்சிராம் கொள்கையில்
சமரசம் செய்யாது *சொல்லு*
மறைந்து **மாவீரருக்கு**
5 - ஆம் ஆண்டு
வீர வணக்கம்

பி.எல்.சவும்பர்

பகுஜன் திராவிட கட்சி தம்நாடு
9715646452
7867974235

The Uttarakhand Tragedy : A Wake Up Call to Change the Economic Development Model

On February 7, 2021, a large part of the Nanda Devi Glacier in the Chamoli district of Uttarakhand fell into Alaknanda stream near the Joshi Math, causing severe flooding. The rapid flow of water caused the mountain slides and fall into deep ravines and all the houses and structures that came in the way of these sliding mountains were destroyed. With this incident, Rishi Ganga hydropower project was completely destroyed and NTPC the Tapovan Vishnugad hydropower project has also been severely damaged. The collapse of three dams near Raini village has completely cut off communication with several border posts. A high alert has been issued in several districts, including Pauri, Rudrapur, Tehri, Haridwar, and Dehradun, for fear of being affected by the natural calamity due to rising water levels in Alak-

Earthquakes, cloudbursts, landslides, and massive avalanches as well as other natural disasters are part of natural processes, but the increase in their number and depth of intensity is increased by human activities. The natives of Uttarakhand are well aware about the fragility and eco-sensitivity of Uttarakhand's environment. That's why they have been trying to save it since a long time. This fact was discovered from excerpts of Mira Behn's (an environmental activist of Garhwal) article published in The Hindustan Times on 5 June, 1950 titled 'Something is wrong in the Himalaya'. In that article, Mira Behn wrote that the flash floods in Uttarakhand are bound to wreak havoc as the sensitivity of the environment is being overlooked during the economic development process. She later wrote to Prime Mi-

of the Himalayan and Hindu Kush mountain ranges will melt by the end of the 21st century. This study shows that natural disasters are likely to increase with rise in temperature.

Increase in the incidents of natural disasters in India is the result of climate change but increase in the severity of their impact is due to over-exploitation of natural resources. The Magsaysay award winner Chandi Prasad said that he had written a letter to the then Environment Minister in 2010 warning about the adverse effects of the project which was destroyed in the incident. He also said that if my advice had been followed then there would not have been such a huge loss of life and property. The Center and State government have been pursuing pro-corporate development by ignoring environmental norms. The state of Uttarakhand,

from the 250 meter long tunnel in the environmentally sensitive area only 80 meter stretch has been cleared and workers trapped in the remaining 170 meter stretch of the tunnel, are feared to have died of suffocation while earning their livelihood. Is it development or the destruction of environment and people? Even now the government needs to wake up now that development should be for the people and not the corporate-world.

The huge loss of life and property as a result of natural disasters gives a warning signal to the



Dr. Gurinder Kaur
Professor, Department of Geography,
Punjabi University, Patiala.
001-408-493-9776



nanda, Dhaul Ganga, and Rishi Ganga rivers as a result of falling glaciers. The incident has wreaked havoc in the upper Himalayas. The death toll from the calamity has risen to more than two dozens, while more than 200 workers are still missing. Due to filling of water in the tunnels constructed in the dam projects, a large number of workers were trapped in these tunnels. The 250 meter long tunnel at Tapovan is blocked by debris, mud and silt, making rescue operations difficult. Only 80 meters of the tunnel has been cleared so far.

The incident in Uttarakhand refreshed the traumatic memories of the June 16, 2013 tragedy. The state of Uttarakhand is naturally very beautiful as it has invaluable resources like dense forests, innumerable rivers, and high mountains. At the same time, it is worth mentioning here that it has a very fragile ecosystem. Hence the state is prone to natural disasters. The district of Uttarkashi was hit by a magnitude 6.8 earthquake in 1991 which killed hundreds of people and destroyed thousands of houses followed by another earthquake in 1999 in Chamoli in which hundreds of people were killed. The entire Malpa village of Pithoragarh was devastated by a landslide in 1999 and about 250 people were killed in the incident. The cloudburst in June 2013 killed thousands of people and left millions stranded in flood water for days.

nister Rajiv Gandhi about it. It is also pertinent to note that where the incident has taken place, is the cradle of the Chipko Movement initiated in the 1970 to save trees. Alas! the governments of the time neither listened to the cries of the locals and the environmental activists nor learnt a lesson from the tragedy of 2013. There are still more than 50 hydroelectric projects underway on the Alaknanda and Bhagirathi rivers, while a committee of experts warned that hydroelectric projects could pose a threat to the state. Regarding the incident, Uma Bharti, a senior BJP leader and former Water Resources Minister, said that when she was the minister, she had also requested that the Himalayas be a very sensitive area for which power projects should not be built on the Ganga river and its major tributaries. Following the catastrophe in Uttarakhand, the government needs to seriously reconsider its performance in building hydroelectric dams in the region. The government should no longer ignore the advice and warnings of experts.

The Himalayan glaciers are also melting rapidly due to rising temperature. According to a report by the International Center for Integrated Mountain Development, the rate of glacier melting doubled between 1980 and 2005. If the Government of India cuts greenhouse gas emissions in accordance with the Paris Climate Agreement, one-third glaciers

once famous for its natural beauty now appears to be at the verge of even more catastrophe than 2013 tragedy by cleverly flouting the Environmental Impact Assessment Laws to build the 900 kilometer long stretch of Char-Dham road, which passes through an environmentally sensitive area. The construction of this stretch of 900 kilometer has been started by dividing it into 53 small sections. This is done because the of the Environmental Impact Assessment Department's permission has to be sought for the construction of more than 100 kilometer of road which is passing through environmentally sensitive areas. The width of this road is being kept at 12 meter for which upto 24 meter width of land would be required. It is important to note that in the European countries the width of the road in the mountains is kept only 8 metres.

In the aftermath of the February 7 catastrophe, Prime Minister Narendra Modi has said that the country stands by Uttarakhand and he has also announced financial assistance to the families of the victims. This announcement will not benefit the environment or the people of Uttarakhand as the government's negligence in the environmental regulations has led to floods in 2013 and now and as a result the residents of Uttarakhand lost their houses and they themselves have died untimely deaths. In the February 7 tragedy,

Central Government to strictly abide by the environmental norms. The Central Government is planning to relax the environmental norms of Mopa Airport (Goa), Iron Ore Mining (Goa), Sand Mining (Uttar Pradesh), Sterlite Copper, Thoothukudi (Tamil Nadu) and Construction Activities in and around Delhi which have been blocked by the Supreme Court and the National Green Tribunal. The NITI AAYOG- the government's apex think tank- has commissioned a study that seeks to examine the "unintended economic consequences" of judicial decisions that have hindered and stalled big projects on environmental pretexts. If mountainous areas of the country including Uttarakhand and their people are to be saved, then it is incumbent on the Central Government not to carry out development work in these areas without seeking the opinion of geologists and locals. The government should immediately ban unsustainable development projects in the hilly areas be it Char-Dham road or hydropower projects. If this does not happen, the people of these areas will be forced to endure disasters by sliding mountains and glaciers in future. The interests of people living in the hilly areas and country at large demand that the Central Government should adopt a pro-people and pro-nature development model instead of a pro-corporate economic development model.

Growing Inequalities in India

The "Inequality V/s Report" released by Oxfam, a non-profit organization, on January 25, 2021 on the growing inequalities in different parts of the world, sheds light on the growing economic, educational, healthcare and gender inequalities in India. The report has revealed that the wealth of billionaires has increased by 35 per cent during the lockdown period in the country. The Indian economy ranks sixth in the world after the United States, China, Germany, Russian Federation and France. With increased wealth of 100 billionaires of the country during the lockdown period, a check of Rs. 94045 could be given to every poor man. The wealth raised by just 11 billionaires in the country during the Coronavirus Pandemic could cover the expenses of MGNREGA or the Ministry of Health in the next 10 years. While billionaires continued to amass wealth by escaping the deadly effects of the Coronavirus pandemic, poor workers continued to suffer from unemployment, starvation, and death.

The report reveals that Mukesh Ambani, Gautam Adani, Shiv Nader, Cyrus Poonawala, Uday Kotak, Azim Premji, Sunil Mittal, Radhakrishnan Damani, Kumar Mangalam Birla, and Lakshmi Mittal were among the richest billionaires who have amassed huge wealth after the March 2020 lockdown. In April 2020, 170, 000 working people lost their jobs every hour.

Mukesh Ambani, who has become the richest man in India and Asia, earned Rs 90 crore per hour during the Coronavirus pandemic, while 24 per cent of the country's population earned less than Rs 3,000 per month. With the increase in his wealth, 40 per cent of the informally employed workers can be lifted out of poverty for 5 months. The report has also revealed that it would take 10,000 years for an ordinary worker to earn as much as Mukesh Ambani earned in an hour during the pandemic.

In terms of health services, 93.4 per cent of the country's top 20 per cent have their own sanitation facilities, while only 6 per cent of the poorest 20 per cent have such facilities. As many as 59.6 per cent of the country's population lives in one room or less, as a result of which they are not even in a position to maintain the required physical distance to survive the Coronavirus pandemic.

As many as 32 crore students were affected by the closure of schools till October 2020 out of which 84 per cent were villagers and 70 per cent were studying in government schools. Forty per cent of government school teachers in the country's five states fear that one-third of their children will not be able to attend school when the schools re-open. Dalits, Adivasis and Muslims will outnumber other school dropouts. The female students would be hit hard the most because of their early forced marriages, abortions and

different types of violence.

The pre-lockdown unemployment rate for women workers, which was 15 per cent, has risen to 18 per cent during this period, which could lead to a decline in India's GDP by about 8 per cent. Women who were employed before the lockdown period may have a 23.5 per cent lower chance of regaining employment after the lockdown period than male workers.

Inequalities in India have not arisen spontaneously, but are the result of policies formulated and implemented by our rulers. The people who fought and sacrificed a lot to liberate the country from the British rule had a dream that an independent India would move forward by overcoming all forms of inequalities and making the lives of the people here comfortable and dignified. To fulfill these



dreams after independence, the Planning Commission was set up in 1950 and Five-Year Plans were introduced from 1951. The implementation of these plans led to the emergence of a mixed economy in which the public sector was created, expanded and developed, and the functioning of the private sector was monitored and regulated. Although there were some shortcomings in the functioning of the public sector, but they were misrepresented by the capitalist world and their courtiers, there was a commendable increase in employment opportunities and standards for the working people during the planning period (1951-80). As a result, free services were provided to the general public which reduced economic inequalities in the country.

Planning was put in the reverse gear by the countries' rulers since 1980, and the NDA government by abolishing the Planning Commission established a pro-capitalist NITTI AYOOG. The 'new economic policies' of liberalization, privatization and globalization introduced in the country since 1991 have hit the public sector enterprises hard and started selling them to the capitalist / corporate world for pennies which has continued unabated. As a result of these policies, numerous concessions/favours are being given to the capitalist/corporate world. The opportunities and quality of employment are being reduced which are resulting in grow-

ing numerous inequalities in the country and the ordinary working people struggle to control their appetite by eating only two bites of bread, what to talk fulfilling their basic needs of food, clothing, housing, education, healthcare, clean environment and social security.

About 50 per cent of the country's population depends on agriculture for their livelihood, which is being given about 16 per cent of the national income. In 1951, 82 per cent of the country's population depended on agriculture for their livelihood, was being given 55 per cent of the national income. The plight of peasants, farm labourers and rural artisans out of the country's agriculturally dependent population has made it extremely unsatisfactory. Landless farm labourers and rural artisans have no other means of production but to sell

not only has the number of formally employed workers been reduced, but the quality of employment has been brought

down to a very low level. The latest example is the lockdown introduced during the Coronavirus pandemic. During this time the informally employed workers were evicted without any compensation or financial assistance due to which these workers had to travel long distances to reach their homes and faced many hardships and many families have lost their bread earners. The way in which the public sector is being axed and public institutions are being sold at very low prices to the capitalist / corporate world. The problems faced by the employed workers will increase.

In the development of the industrial sector in the country, all possible help is being given to the large industrial units, as a result of which their dominance in increasing their wealth and making and implementing government policies in their favor is constantly increasing. The increasing use of machinery and automated machinery in large industrial units is seriously eroding the employment and quality of employment. Small scale industrial units, which mostly boost employment, are being discouraged by the government in various ways. The services sector has made a lot of gains, but the employment opportunities in this sector are also very limited and they are also generally for those who speak and write English and have knowledge of computer work. Most of the workers employed in this sector have such a meager income that they make a living with great difficulty. The services rendered by this sector have become so expensive that the working class cannot even dream of taking advantage of them. An increase in the economic growth rate of the country can be significant only if the economic development caused by it raises the living standards of the working class. In order to overcome the growing inequalities in the country, it is necessary to adopt a people-friendly and nature-friendly economic development model which ensures expansion and development of the public sector and monitoring and control over the private sector. According to the Oxfam report and the suggestions made by Nobel Prize-winning economist Stiglitz and other economists, taxes on the rich should be increased, markets should be monitored and regulated, and quality education and health care services should be provided free of charge to everyone. The government should ensure quality employment to all the working people.



Dr. Gian Singh

Former Professor, Department of Economics,
Punjabi University, Patiala, Punjab.

+1 (424) 422-7025

**Vijay GarG**

Ex.PES-1
Retired Principal
Government Girls Senior
secondary school
MHR Malout Punjab

How to avoid sleep while studying

Sleep becomes the biggest hurdle when you have to study for long hours at night to prepare for any important test or exam. It seems like pulling you back from reaching your goal. When

your room bright and well lighted.

2. Sit in a chair, not on the bed

Your sitting position also matters a lot while studying for long hours. Try to seat yourself in a chair with back support and a table in front. It will help you stay active and alert while studying. On the other hand, if you lie on your bed while studying you may get into lazy mode, eventually making you feel sleepy. While sitting on the chair, keep moving your body parts at regular intervals so that you don't go into dormancy.

3. Avoid heavy meals

We've all felt that drowsy feeling that sneaks in after a meal and if you have to study with such a snoozing mood then no one can help it. Actually, after having a heavy meal, you are full and relaxed and you are struggling to keep your eyes open.

The lethargy that comes after consuming a heavy diet diminishes the retention power. Also, when you feel lazy, you are more likely to hit the bed. But don't think that you will have to go on starvation to avoid this sluggishness. Instead, you should take your meals early and opt for small meals.

4. Drink lots of water

Here, water is being recommended not only to keep you hydrated but also to keep you alert. Actually, it's the best trick that most of the students apply while studying. When you drink a considerable quantity of water, you will have to make

frequent trips to bathroom for a pee, keeping you moving and alert. Moreover, drinking an adequate quantity of water helps to keep the brain well hydrated, increasing its memory and retention power.

5. Follow 'Early to bed, early to rise'

This comes from a famous saying, "Early to bed, early to rise makes a man healthy, wealthy and wise". This is absolutely true because if you manage to go to sleep early at night then you will get adequate sleep, waking up to a fresh and energetic day. With a fresh mind, you can concentrate on your studies quite well. A fresh mind has a better concentration power to retain information.

6. Take a nap in the afternoon

If you have been continuously studying since morning, then an afternoon nap is a must to save your brain from getting exhausted. It would also help you avoid sleep during studying late at night. A short nap is enough to keep you alert keeping the drowsiness away.

7. Keep your body parts alert and awake

If you keep on studying with the same stagnant position for long hours, then you are more likely to get surrounded by laziness and drowsiness. So, the moment you start feeling sleepy, get up from your chair and move around in your room and stretch your legs and arms. You may study while walking around your room.

It has been observed that

study while walking, not only helps in avoiding sleep but also enhances concentration.

8. Read out aloud while studying

This trick works really well to keep away the lethargy. It minimizes the chances of falling asleep while studying. It has something to do with listening to your own voice. Try to teach yourself like the teacher explains a topic in the classroom. This will not only help to throw away the drowsiness but also to improve your learning power.

9. Learn by writing

If you keep on reading the text to be learned then it will create a monotonous situation due to which you are more likely to start feeling bored which will ultimately give an invitation to sleepiness. To keep the lethargy away, you are advised not to merely be a spectator, but learn by writing so that your brain remains active doing the pen and paper work and recalling the things you have learned.

10. Avoid studying difficult topics at night

During the night you feel more sluggish if you are solving complex problems or trying to learn difficult topics. Try to tackle only the light and easy portions of the syllabus at night.

Leave the tough portions for day time when your body and brain are fresh and active. For the late night study, pick only those topics which are easy, interesting and are your favourite ones.

Education System: Then and Now

Now education has become 'so-called' for every group because its teachings students and the educators including parents don't want to inculcate in daily goings. The education system is itself on the path of ruining.

Education Perspective-

Education has so many different meanings that vary from people to people but according to me, it is like magic which totally changes human personality and their way of thinking.

But this is working like black magic because students, teachers and the system itself are mistaken the real meaning of this powerful word "Education".

Docent of Education-

Like to build a house, one must need bricks and cement in the same way to build an education system teacher plays a crucial role. They are responsible for the foundation of the system.

Teachers are the ones why we have doctors, engineers, policemen, and they are the ones who tell the Art of Living to society. Like Goldsmith ignite Gold at high temperature to obtain lustre and to add shine to it, the same is the relation between Teacher and his disciple.

Today's Situation of Teachers-Students-

But today's "Guru" became Teacher and "Disciple" became Student. The relation between both has changed now. The teachers took it as professional work and students took it as an offensive matter.

Lightening the Past-

Moving backwards to ancient time it was seen that the relation between the two was full of discipline,

truth, and morality.

Like we need to do more work in stirring the milk to get butter likewise Guru works on his disciple to give him his best so that the younger generation could understand the tradition and perform to that high extent.

That time the Guru took care of their disciples from giving food to giving the place to live.

What's happening in Present-

Today's situation is totally opposite as the medium of giving education became selfish. They don't treat their students as their own son. They took it as a medium to earn money.

Strategies of Teachers-

Nowadays what strategies teachers have adopted for the sake of publicity is they started leaking exam papers to their students, giving them only selected questions which lead to deteriorating the mind of students and the main outcome is that they are unable to pass the competitive exam where everyone to everything is unknown.

Students Then and Now-

It's not worth to blame only one group; students also have an equal partnership.

They forget how to behave with their teachers. Going back and observing the conditions disciple treat their Guru as their father and respect them like anything.

Education System in Ancient time-

The recent education system changed a lot from the education which is given during ancient times.

Students before many years were taught to learn Vedas, Science, and Mathematics. Teachers were not allowed

to take any fees from their students if doing so was considered as a sin.

The medium of giving lessons was oral. Students were totally depending on their teachers for study.

Rules of Ancient Time Study-

The age of a student at that time to start the education was 5 years by performing several rituals and leaving their home. Students gave respect to their teachers and not grab higher seats than teachers.

After the end of the course, to honour the educator student pay thanks to them as GURU DAKSHINA. Ending the course didn't mean that they have no right to come to their educator for queries; they are free to come, ask and meet with their teachers.

At that period this was a long-lasting relation. That time people took education mandatory for the well-being of the society.

Major Issue of Modern Education-

But today's scenario has completely changed. Nowadays teachers in the school are not educated enough to provide quality education to students.

What they are doing is that after completing their school life they go to become a teacher and the interesting fact is that schools itself are interested in appointing these teachers so that they would expense less.

Cons of Technology-

It is said that teachers are like potters who give shape to clay but if potter himself leaves clay to take its shape, is it possible!

A big NO to this. But that is what teachers and professors are doing right now with their students.

They don't want to take classes seriously and guide their students properly. Teachers ask their students to get depend on technology like Google and so on.

Without giving a proper lecture on a topic students were told to read books. This is an advantage of the growing technology which they are taking.

A hot problem to be discussed-

How do you feel in your home if your favourite place gets reserved by your brother, sister or anyone else?

This is exactly what is going on in our education system i.e. Reservation. In some aspects, it is right as some communities were exploited everywhere but it has a major drawback as due to this system many deserving candidates don't get the real fruit of their hard work and somehow this leads to casteism also.

A Good Sight-

The education system of today has some good points which need to be highlighted.

Everyone has the right to get an education. More stuff to read and understand the things than before. More facilities are there if compared to the ancient one.

Follow Yourself, Your Dreams, Your Passion-

Dreams, what a beautiful word it is and everyone wants to fulfil their dreams but there is an immediate need to understand the strategy behind fulfilling dreams.

Students need to work smartly to get what they want otherwise others can take advantage of them to fulfil their dreams. So continue that path which leads to your dreams.



Jeevan Kumar Malla
91-94426-08416

Dear Readers...

When I see the sincere struggle of the Sikhs going on in the borders of Delhi, I feel that their faith, mental strength and do or die spirit in the wake of safeguarding truth has the potential to shake up every sleeping Indian.

If we ponder deeply into the psyche of the Sikhs, wondering from how these Sikhs, who actually make for only 2% of the Indian population, came to possess such enviable power, it becomes very clear that their power springs from the spirit of truth spoken by their spiritual Gurus. The Sikhs are heavily inspired by the powerful doctrine of "Khalsa" given to them by Guru Gobind Singh.

"Khalsa" means to be self-respecting. The movement led by Guru Gobind Singh was similar to Thanthai Periyar's Self-Respect Movement in Tamil Nadu. The philosophy of the "Khalsa" doctrine is that one should never submit to the sovereignty of anyone other than the sovereignty and autonomy of God.

The father of a political science in India - Manyawar Kanshiram was educated in this school of thought.

Guru Gobind Singh called on many castes who had suffered from atrocities, humiliation and violation in the name of caste in Hinduism. In the name of his invitation, various states of people came and participated.

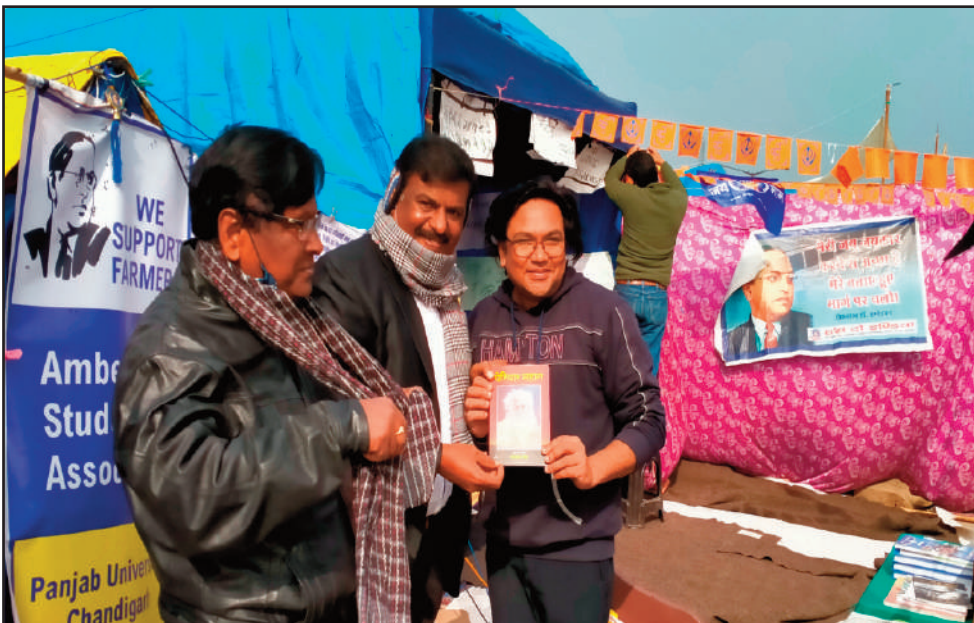
He had asked for five heads to defend the words of truth of the Gurus. Conceding to his demand, five persons had come forward to donate their heads. It is noteworthy to learn that a majority among the five who had come forward were people who belonged to lower castes of other states. There was only one person from Punjab among these volunteers.

*As long as there is Hin-

duism, Shudras will be forced to carry their caste identity socially. That's why by baptizing the Shudras, Guru Gobind Singh removed the caste names that hung like worms and gave them the symbolic name of Singh to all the Native people of Indians. Singh means lion.*

Guru Gobind Singh Ji told Sikh women choose to use *Kaur* as their surname.

Kaur reflects Sikh values of equality, strength, social justice, and empathy. These qualities have been their guiding principles too.



He declared that worms should be replaced by the lion in order to eliminate the differences and divisions caused by their old Hindu Sastras written by the Brahmins. It was on that basis that the Punjabis removed their caste names. The strength of the single identity of "Singh" shows their cultural unity. This cultural unity amazes the world today. This culture promotes the Sikhs on sharing and togetherness.

Guru Gobind Singh had introduced the "Nash Doctrine". The "Nash Doctrine" is the doctrine developed in order to liberate people from artificial slavery based on Hindu culture.

1) "Krit Nash" insists on leaving the

birth profession and becoming a creative person.

2) "Kula Nash" says that caste arrogance and inferiority complex in the name of caste should be uprooted.

3) "Dharma Nash" says that we must destroy the scriptures against mankind and adopt a noble truth given by our Gurus.

4) "Karma Nash" says that the feeling of suffering in this birth should be eradicated due to the Karma caused by the lost birth. He says that through our higher thought and action you can give a new life, a happy

life to yourself.

5) "Bharam Nasha" says that superstitions must be eradicated.

It is this Nash doctrine given by Guru Gobind Singh that has made the Punjabis so strong in their sacrificing spirit.

Guru Gobind Singh receives the Punch Kakkar i.e. the five oaths from the people who were oppressed by Hinduism.

1. To have uncut hair
2. To own a wooden comb individually
3. To wear an iron bracelet on the wrist
4. To wear 100% cotton loincloth,
5. To Keep an iron dagger to the extent of protecting themselves.

It is this oath of allegiance that keeps Punjabis living with strength and cultural unity.

The doctrine of truth given by Guru Gobind Singh is the most important factor acting as fuel to carry forward the ongoing peasant struggle.

In the same area and the same school of Sikh thought, where Guru Gobind Singh gave the people five person's sacrificing spirit, five pledges and five doctrines, Sahib Kanshiram was educated

It was on that basis that Father Kanshiram decided that he would himself abide by the five oaths he took in his life :

1. I will never get married.
2. I will never get any property.
3. I will never go to my house.
4. From now on the Bahujan community is my family.
5. In line with the commitment I have made, I will work towards the goals of the Phule-Periyar-Ambedkar Movement throughout my life.

Today, millions of Kanshiram's volunteers around the world are rising in political power, because Kanshiram had devoted himself to the transformation of the Bahujan community until the last breath of his life.

Dr Ambedkar Said ... " You must take the stand that Buddha took . You must take the stand which Guru Nanak took . You must not only discard the Shastras , you must deny their authority , as did Buddha and Nanak . You must have courage to tell the Hindus that what is wrong with them is their religion which has produced in them this notion of the sacredness of caste ."

As rightly pointed out by the revolutionary Ambedkar, if the Bahujan people had embraced the decision of Guru Nanak, the natives of this country would have undergone not only the greatest cultural change today, but also a socio-political change.

If the egalitarian society in the country flourishes because of Sikh culture, no one can stop or oppose the magnetic pull towards it.

Raise income ceiling for welfare schemes to Rs 5 lakh– Kainth

Majority of SC families unable to enjoy benefit due to low income ceiling – NSCA

Letter sent to Punjab MPs to raise issue in the Parliament

Parents forced to work at low paying jobs to ensure remaining under Rs. 2.5 lakh ceiling - Kainth

Chandigarh– National Scheduled Castes Alliance, today submitted a letter to the Members of Parliament of both Rajya Sabha and Lok Sabha from Punjab regarding the raising of income ceiling for the welfare schemes meant for the Scheduled Castes community from Rs. 2.5 Lakh at present to Rs. 5 Lakh. An appeal was given to the MPs to raise the issue in the Parliament.

Paramjit Singh Kainth, President of the NSCA wrote the letter on behalf of the Alliance said, "we demanded that the income ceiling should be increased to Rs. 5 lakh for these welfare schemes so that a majority share of population from the community which lives under hand-to-mouth circumstance is also able to take benefit. This change will be a reflection of true circumstances in

today's day and age where sustaining a family even with Rs. 5 lakh is tough as it is and due to the income ceiling of Rs. 2.5 Lakh, the family is not able to take benefits under the welfare schemes meant for them."

In schemes such as SC Pre-Matric Scholarship Scheme, SC Post-Matric Scholarship



Scheme etc SC students are eligible to get scholarship under the schemes if parents/guardians' income from all sources does not exceed Rs. 2,50,000/- (Rupees two lakh fifty thousand only) per annum.

Kainth further said, "This demand is a reasonable one as considering the expensive costs of living nowadays puts extra

pressure on the already meager resources of the majority of SC families and with extra relaxation on the income ceiling, these poor families will be able to enjoy the benefits of the welfare schemes. Many of the families are forced to work low paying jobs to make sure they do not cross the Rs. 2.50 lakh ceiling and hence, in a way this hinders the development and welfare of their wards in the long run."

In this regard, the NSCA submitted letters to all the 13 MPs of Lok Sabha and 7 MPs of Rajya Sabha from Punjab and also wrote a similar letter to Shri. Som Parkash, Union Minister of State for Commerce and Industry, Government of India regarding the issue of raising the income ceiling to Rs. 5 Lakh for various welfare schemes.

AIMS AND OBJECTS OF THE CONSTITUTION

13 DECEMBER 1946

CONSTITUENT ASSEMBLY OF
INDIA DEBATES (PROCEEDINGS)
VOLUME I

Friday, the 13th December, 1946

The Constituent Assembly of India met in the Constitution Hall, New Delhi, at Eleven of the Clock, Mr. Chairman (The Hon'ble Dr. Rajendra Prasad) in the Chair.

RESOLUTION RE: AIMS AND OBJECTS

Mr. Chairman : Pandit Jawahar Lal Nehru will now move the Resolution which stands in his name.

The Hon'ble Pandit Jawahar Lal Nehru (United Provinces: General):

*[Mr. Chairman, this Constituent Assembly has not been in session for some days. It has done much formal business, but more is yet to be done. We have been cutting our way and clearing the ground on which we intend to erect the edifice of a constitution. It, however, seems proper that before we proceed further we should clearly understand where we are going and what we intend building. It is apparent that on such occasions details are unnecessary. In building, you will, no doubt, use each brick after mature consideration. Usually, when one desires to construct a building, one must have a plan for the structure that one wishes to erect and then collect the material required. For a long time we have been, having various plans for a free India in our minds, but now, when we are beginning the actual work, I hope, you will be at one with me when I say, that we should present a clear picture of this plan to ourselves, to the people of India and to the world at large. The Resolution that I am placing before you defines our aims, describes an outline of the plan and points the way which we are going to tread.

You all know that this Constituent Assembly is not what many of us wished it to be. It has come into being under particular conditions and the British Government has a hand in its birth. They have attached to it certain conditions. We accepted the State Paper, which may be called the foundation of this Assembly, after serious deliberations and we shall endeavour to work within its limits. But you must not ignore the source from which this Assembly derives its strength. Governments do not come into being by State Papers. Governments are, in fact the expression of the will of the people. We have met here today because of the strength of the people behind us and we shall go as far as the people not of any party or group but the people as a whole--shall wish us to go. We should, therefore, always keep in mind the passions that lie in the hearts of the masses of the Indian people and try to fulfil them.

I am sorry there are so many absentees. Many members who have a right to come and attend the meeting are not here today. This, in one

sense, increases our responsibility. We shall have to be careful that we do nothing which may cause uneasiness in others or goes against any principle. We do hope that those who have abstained, will soon join us in our deliberations, since this Constitution can only go as far as the strength behind it can push it. It has ever been and shall always be our ardent desire to see the people of India united together so that we may frame a constitution which will be acceptable to the masses of the Indian people. It is, at the same time, manifest that when a great country starts to advance, no party or group can stop it. This House, although it has met in the absence of some of its members, will continue functioning and try to carry out its work at all costs.

The Resolution that I am placing before you is in the nature of a pledge. It has been drafted after mature deliberation and efforts have been made to avoid controversy. A great country is sure to have a lot of controversial issues; but we have tried to avoid controversy as much as possible. The Resolution deals with fundamentals which are commonly held and have been accepted by the people. I do not think this Resolution contains anything which was outside the limitations laid down by the British Cabinet or anything which may be disagreeable to any Indian, no matter to what party or group he belongs. Unfortunately, our country is full of differences, but no one, except perhaps a few, would dispute the fundamentals which this Resolution lays down. The Resolution states that it is our firm and solemn resolve to have a sovereign Indian republic. We have not mentioned the word 'republic' till this time; but you will well understand that a free India can be nothing but a republic.

On this occasion, when the representatives of the Indian States are not present, I desire to make it clear how this Resolution will affect the Indian States. It has also been suggested, and the suggestion may take the form of an amendment laying down that since certain sections of the House are not present, the consideration of the Resolution may be postponed. In my opinion, such an amendment is not in keeping with the spirit of the times, because if we do not approve the first objective that we are placing before ourselves, before our country and before the world at large, our deliberations will become meaningless and lifeless, and the people will have no interest in our work. Our intention regarding the States must be early understood. We do desire that all sections of India should willingly participate in the future Indian Union but in what way and with what sort of government rests with them. The Resolution does not go into these details. It contains only the fundamentals. It imposes nothing on the States against their will. The point to be considered is how they

will join us and what sort of administration they will have. I do not wish to express my personal opinion on the matter. Nevertheless I must say that no State can have an administration which goes against our fundamental principles or gives less freedom than obtaining in other parts of India. The Resolution does not concern itself with what form of government they will have or whether the present Rajas and Nawabs will continue or not. These things concern the people of the States. It is quite possible that the people may like to have their Rajas. The decision will rest with them. Our republic shall include the whole of India. If a part within it desires to have its own type of administration, it will be at liberty to have it. I do not wish that anything should be added to or subtracted from the Resolution. It is my hope that this House will do nothing that may appear in Papers, so that, at no time, should people, who are concerned with these problems but who are not present here, be able to say that this House indulged in irregular talk.

I desire to make it clear that this Resolution does not go into details. It only seeks to show how we shall lead India to gain the objectives laid down in it. You will take into consideration its words and I hope you will accept them; but the main thing is the spirit behind it. Laws are made of words but this Resolution is something higher than the law. If you examine its words like lawyers you will produce only a lifeless thing. We are at present standing midway between two ears; the old order is fast changing, yielding place to the new. At such a juncture we have to give a live message to India and to the world at large. Later on we can frame our Constitution in whatever words we please. At present, we have to send out a message to show what we have resolved to attempt to do. As to what form or shape this Resolution, this declaration will ultimately take, we shall see later. But one thing is, however, certain: it is not a law; but is something that breathes life in human minds.

I hope the House will pass the Resolution which is of a special nature. It is an undertaking with ourselves and with the millions of our brothers and sisters who live in this great country. If it is passed, it will be a sort of pledge that we shall have to carry out. With this expectation and in this form, I place it before you. You have copies of it in Hindustani with you. I will therefore not take more of your time to read it one way, or, I will, however, read it in English and speak further on it in that language.]*

I beg to move:

"(1) This Constituent Assembly declares its firm and solemn resolve to proclaim India as an Independent Sovereign Republic and to draw up for her future governance a Constitution;

(2) WHEREIN the territories that now

comprise British India, the territories that now form the Indian States, and such other parts of India as are

outside British India and the States as well as such other territories as are willing to be constituted into the Independent Sovereign India, shall be a Union of them all; and

(3) WHEREIN the said territories, whether with their present boundaries or with such others as may be determined by the Constituent Assembly and thereafter according to the Law of the Constitution, shall possess and retain the status of autonomous Units, together with residuary powers, and exercise all powers and functions of government and administration, save and except such powers and functions as are vested in or assigned to the Union, or as are inherent or implied in the Union or resulting therefrom; and

(4) WHEREIN all power and authority of the Sovereign Independent India, its constituent parts and organs of government, are derived from the people; and

(5) WHEREIN shall be guaranteed and secured to all the people of India justice, social, economic and political; equality of status, of opportunity, and before the law; freedom of thought, expression, belief, faith worship, vocation, association and action, subject to law and public morality; and

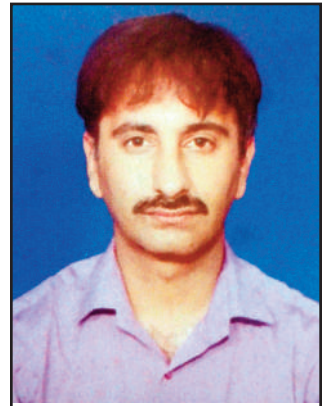
(6) WHEREIN adequate safeguards shall be provided for minorities, backward and tribal areas, and depressed and other backward classes; and

(7) WHEREBY shall be maintained the integrity of the territory of the Republic and its sovereign rights on land, sea, and air according to Justice and the law of civilised nations, and

(8) this ancient land attains its rightful and honoured place in the world and make its full and willing contribution to the promotion of world peace and the welfare of mankind."

"Sir, this is the fifth day of this first session of the Constituent Assembly. Thus far we have laboured on certain provisional and procedural matters which are essential. We have a clear field to work upon; we have to prepare the ground and we have been doing that these few days. We have still much to do. We have to pass our Rules of Procedure and to appoint Committees and the like, before we can proceed to the real step, to the real work of this Constituent Assembly, that is, the high adventure of giving shape, in the printed and written word, to a Nation's dream and aspiration. But even now, at this stage, it is surely desirable that we should give some indication to ourselves, to those who look to this Assembly, to those

(Contd. on next page)



NEERAJ PAUL
+ 91-99683-69972
Email: neerajpaul@hotmail.com

AIMS AND OBJECTS OF THE CONSTITUTION- 13 DECEMBER 1946

(Continue from page 7)

millions in this country who are looking up to us and to the world at large, as to what we may do, what we seek to achieve, whither we are going. It is with this purpose that I have placed this Resolution before this House. It is a Resolution and yet, it is something much more than a resolution. It is a Declaration. It is a firm resolve. It is a pledge and an undertaking and it is for all of us I hope a dedication. And I wish this House, if I may say so respectfully, should consider this Resolution not in a spirit of narrow legal wording, but rather to look at the spirit behind that Resolution. Words are magic things often enough, but even the magic of words sometimes cannot convey the magic of the human spirit and of a Nation's passion. And so, I cannot say that this Resolution at all conveys the passion that lies in the hearts and the minds of the Indian people today. It seeks very feebly to tell the world of what we have thought or dreamt of so long, and what we now hope to achieve in the near future. It is in that spirit that I venture to place this Resolution before the House and it is in that spirit that I trust the House will receive it and ultimately pass it. And may I, Sir, also, with all respect, suggest to you and to the House that when the time comes for the passing of this Resolution let it be not done in the formal way by the raising of hands, but much more solemnly, by all of us standing up and thus taking this pledge anew.

The House knows that there are many absentees here and many members who have a right to come here, have not come. We regret that fact because we should have liked to associate with ourselves as many people, as many representatives from the different parts of India and different groups as possible. We have undertaken a tremendous task and we seek the co-operation of all people in that task; because the future of India that we have envisaged is not confined to any group or section or province or other, but it comprises all the four hundred million people of India, and it is with deep regret that we find some benches empty and some colleagues, who might have been here, absent. I do feel, I do hope that they will come and that this House, in its future stages, will have the benefit of the co-operation of all. Meanwhile, there is a duty cast upon us and that is to bear the absentees in mind, to remember always that we are here not to function for one party or one group, but always to think of India as a whole and always to think of the welfare of the four hundred millions that comprise India. We are all now, in our respective spheres, partymen, belonging to this or that group and presumably we shall continue to act in our respective parties. Nevertheless, the time comes when we have to rise above party and think of the Nation, think sometimes of even the world at large of which our Nation is a great part. And when I think of the work of this Constituent Assembly, it seems to me, the time

has come when we should, so far as we are capable of it, rise above our ordinary selves and party disputes and think of the great problem before us in the widest and most tolerant and most effective manner so that, whatever we may produce, should be worthy of India as a whole and should be such that the world should recognise that we have functioned, as we should have functioned, in this high adventure.

There is another person who is absent here and who must be in the minds of many of us today--the great leader of our people, the father of our Nation (applause)--who has been the architect of this Assembly and all, that has gone before it and possibly of much that will follow. He is not here because, in pursuit of his ideals, he is ceaselessly working in a far corner of India. But I have no doubt that his spirit hovers over this place and blesses our undertaking.

As I stand here, Sir, I feel the weight of all manner of things crowding around me. We are at the end of an era and possibly very soon we shall embark upon a new age; and my mind goes back to the great past of India to the 5,000 years of India's history, from the very dawn of that history which might be considered almost the dawn of human history, till today. All that past crowds around me and exhilarates me and, at the same time, somewhat oppresses me. Am I worthy of that past? When I think also of the future, the greater future I hope, standing on this sword's edge of the present between this mighty past and the mightier future, I tremble a little and feel overwhelmed by this mighty task. We have come here at a strange moment in India's history. I do not know but I do feel that there is some magic in this moment of transition from the old to the new, something of that magic which one sees when the night turns into day and even though the day may be a cloudy one, it is day after an, for when the clouds move away. we can see the sun later on. Because of all this I find a little difficulty in addressing this House and putting all my ideas before it and I feel also that in this long succession of thousands of years, I see the mighty figures that have come and gone and I see also the long succession of our comrades who have laboured for the freedom of India. And now we stand on the verge of this passing age, trying, labouring, to usher in the new. I am sure the House will feel the solemnity of this moment and will endeavour to treat this Resolution which it is my proud privilege to place before it in that solemn manner. I believe there are a large number of amendments coming before the House. I have not seen. most of them. It is open to the House, to any member of this House, to move any amendment and it is for the House to accept it or reject it, but I would, with all respect, suggest that this is not moment for us to be technical and legal about small matters when we have big things to face big things to say and big things to do, and therefore I would hope that the House

would consider this Resolution in this big manner and not lose itself in wordy quarrels and squabbles.

I think also of the various Constituent Assemblies that have gone before and of what took place at the making of the great American nation when the fathers of that nation met and fashioned out a constitution which has stood the test of so many years, more than a century and a half, and of the great nation which has resulted, which has been built up on the basis of that Constitution. My mind goes back to that mighty revolution which took place also over 150 years ago and to that Constituent Assembly that met in that gracious and lovely city of Paris which has fought so many battles for freedom, to the difficulties that Constituent Assembly had and to how the King and other authorities came in its way, and still it continued. The House will remember that when these difficulties came and even the room for a meeting was denied to the then Constituent Assembly, they be took themselves to an open tennis court and met there and took the oath, which is called the Oath of the Tennis Court, that they continued meeting in spite of Kings, in spite of the others, and did not disperse till they had finished the task they had undertaken. Well, I trust that it is in that solemn spirit that we too are meeting here and that we, too, whether we meet in this chamber or other Chambers, or in the fields or in the market-place, will go on meeting and continue our work till we have finished it.

Then my mind goes back to a more recent revolution which gave rise to a new type of State, the revolution that took place in Russia and out of which has arisen the Union of the Soviet Socialist Republics, another mighty country which is playing a tremendous part in the world, not only a mighty country but for us in India, a neighbouring country.

So our mind goes back to these great examples and we seek to, learn from their success and to avoid their failures. Perhaps we may not be able to avoid failures because some measure of failure is inherent in human effort. Nevertheless, we shall advance, I am certain in spite of obstructions and difficulties, and achieve and realise the dream that we have dreamt so long. In this Resolution which the House knows, has been drafted with exceeding care, we have tried to avoid saying too much or too little. It is difficult to frame a resolution of this kind. If you say too little, it becomes just a pious resolution and nothing more. If you say too much, it encroaches on the functions of those who are going to draw up a constitution, that is, on the functions of this House. This Resolution is not a part of the constitution we are going to draw up and it must not be looked at as such. This House has perfect freedom to draw up that Constitution and when others come into this House, they will have perfect freedom too to fashion that constitution. This Resolution therefore steers between these two extremes and lays

down only certain fundamentals which I do believe, no group or party and hardly any individual in India can dispute. We say that it is our firm and solemn resolve to have an Independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic. I will not go into the arguments about monarchy and the rest, but obviously we cannot produce monarchy in India out of nothing. It is not there. If it is to be an independent and sovereign State, we are not going to have an external monarchy and we cannot have a research for some local monarchies. It must inevitably be a republic. Now, some friends have raised the question: "Why have you not put in the word "democratic" here. Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter? The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event whatever system of Government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy, It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The House will notice that in this Resolution, although we have not used the word 'democratic' because we thought it is obvious that the word 'republic' contains that word and we did not want to use unnecessary words and redundant words, but we have done something must more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution. Others might take objection to this Resolution on the ground that we have not said that it should be a Socialist State. Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the constitution of a Socialist State and I do believe that the whole world will have to go that way. What form of Socialism again is another matter for your considerations. But the main thing is that in such a Resolution, if, in accordance with my own desire, I had put in, that we want a Socialist State, we would have put in something which may be agreeable to many and may not be agreeable to some and we wanted this Resolution not to be controversial in regard to such matters. Therefore we have laid

(Contd. on next page)

AIMS AND OBJECTS OF THE CONSTITUTION- 13 DECEMBER 1946

(Continue from page 8)

down, not theoretical words and formulae, but rather the content of the thing we desire. This is important and I take it there can be no dispute about it. Some people have pointed out to me that our mentioning a republic may somewhat displease the Rulers of Indian States. It is possible that this may displease them. But I want to make it clear personally and the House knows, that I do not believe in the monarchical system anywhere, and that in the world today monarchy is a fast disappearing institution. Nevertheless it is not a question of my personal belief in this matter. Our view in regard to these Indian States has been, for many years, first of all that the people of those States must share completely in the freedom to come. It is quite inconceivable to me that there should be different standard and degrees of freedom as between the people in the States and the people outside the States. In what manner the States will be Parts of that Union that is a matter for this House to consider with the representatives of the States. And I hope in all matters relating to the States, this House will deal with the real representatives of the States. We are perfectly willing, I take it, to deal in such matters as appertain to them, with the Rulers or their representatives also, but finally when we make a constitution for India, it must be through the representatives of the people of the States as with the rest of India. Who are present here. (Applause). In any event, we may lay down or agree that the measure of freedom must be the same in the States elsewhere. It is a possibility and personally I should like a measure of uniformity too in regard to the apparatus and machinery of Government. Nevertheless, this is a point to be considered in co-operation and in consultation with the States. I do not wish, and I imagine this Constituent Assembly will not like, to impose anything on the States against their will. If the people of a particular State desire to have a certain form of administration, even though it might be monarchical, it is open to them to have it. The House will remember that even in the British Commonwealth of Nations today, Eire is a Republic and yet in many ways it is a member of the British Commonwealth. So, it is a conceivable thing. What will happen, I do not know because that is partly for this House and partly for others to decide. There is no incongruity or impossibility about a certain definite form of administration in the States, provided there is complete freedom and responsible Government there and the people really are in charge. If monarchical figure-heads are approved by the people of the State, of a particular State, whether I like it or not, I certainly will not like to interfere. So I wish to make it clear that so far as this Resolution or Declaration is concerned, it does not interfere in any way with any future work that this Constituent Assembly may do, with any future negotiations that it may undertake. Only in one sense,

if you like, it limits our work, if you call that a limitation, i.e., we adhere to certain fundamental propositions which are laid down in the Declaration. Those fundamental propositions, I submit, are not controversial in any real sense of the word. Nobody challenges them in India and nobody ought to challenge them and if anybody does challenge, well, we accept that challenge and we hold our position. (Applause).

Well, Sir, we are going to make a constitution for India and it is obvious that what we are going to do in India, is going to have a powerful effect on the rest of the world, not only because a new free independent nation comes out into the arena of the world, but because of the very fact that India is such a country that by virtue, not only of her large size and population, but of her enormous resources and her ability to exploit those resources, she can immediately play an important and a vital part in world affairs. Even today, on the verge of freedom as we are today, India has begun to play an important part in world affairs. Therefore, it is right that the framers of our Constitution should always bear this larger international aspect in mind.

We approach the world in a friendly way. We want to make friends with all countries. We want to make friends in spite of the long history of conflict in the past, with England also. The House knows that recently I paid a visit to England. I was reluctant to go for reasons which the House knows well. But I went because of a personal request from the Prime Minister of Great Britain. I went and I met with courtesy everywhere. And yet at this psychological moment in India's history when we wanted, when we hungered for messages of cheer, friendship and co-operation from all over the world and more especially from England, because of the past contact and conflict between us, unfortunately, I came back without any message of cheer, but with a large measure of disappointment. I hope that the new difficulties that have arisen, as every one knows, because of the recent statements made by the British Cabinet and by others in authority there, will not come in our way and that we shall yet succeed in going ahead with the co-operation of all of us here and those who have not come. It has been a blow to me, and it has hurt me that just at the moment when we are going to stride ahead, obstructions were placed in our way, new limitations were mentioned which had not been mentioned previously and new methods of procedure were suggested. I do not wish to challenge the bona fides of any person, but I wish to say that whatever the legal aspect of the thing might be, there are moments when law is a very feeble reed to rely upon, when we have to deal with a nation which is full of the passion for freedom. Most of us here during the Past many years, for a generation or more have often taken part in the struggle for India's freedom. We have gone through the valley of

the shadow. We are used to it and if necessity arises we shall go through it again. (Hear, hear). Nevertheless, through all this long period we have thought of the time when we shall have an opportunity not merely to struggle, not merely to destroy, but to construct and create. And now when it appeared that the time was coming for constructive effort in a free India to which we looked forward with joy, fresh difficulties are placed in our way at such a moment. It shows that, whatever force might be behind all this, people who are able and clever and very intelligent, somehow lack the imaginative daring which should accompany great offices. For, if you have to deal with any people, you have to understand them imaginatively; you should understand them emotionally; and 'of course, you have also to understand them intellectually. One of the unfortunate legacies of the past has been that there has been no imagination in the understanding of the Indian problem. People have often indulged in, or have presumed to give us advice, not realising that India, as she is constituted today, wants no one's advice and no one's imposition upon her. The only way to influence India is through friendship and co-operation and goodwill. Any attempt at imposition, the slightest trace of patronage, is resented and will be resented. (Applause). We have tried, I think honestly, in the last few months in spite of the difficulties that have faced us, to create an atmosphere of co-operation. We shall continue that endeavour. But I do very much fear that that atmosphere will be impaired if there is not sufficient and adequate response from others. Nevertheless, because we are bent on great tasks, I hope and trust, that we shall continue that endeavour and I do hope that if we continue, that we shall succeed. Where we have to deal with our own countrymen, we must continue that endeavour even though in our opinion some countrymen of ours take a wrong path. For, after all, we have to work together in this country and we have inevitably to co-operate, if not today, tomorrow or the day after. Therefore, we have to avoid in the present anything which might create a new difficulty in the creation of that future which we are working for. Therefore, so far as our own countrymen are concerned, we must try our utmost to gain their co-operation in the largest measure. But, co-operation cannot mean the giving up of the fundamental deals on which we have stood and on which we should stand. It is not co-operation to surrender everything that has given meaning to our lives. Apart from that, as I said, we seek the co-operation of England even at this stage which is full of suspicion of each other. We feel that if that co-operative is denied, that will be injurious to India, certainly to some extent probably more so to England, and to some extent, to the world at large. We have just come out of the World War and People talk vaguely and rather wildly of new wars to come. At such a moment this New India is taking birth-renascent,

vital, fearless. Perhaps it is a suitable moment for this new birth to take place out of this turmoil in the world. But we have to be cleared at this moment, we, who have this heavy task of constitution building. We have to think of this tremendous prospect of the present and the greater prospect of the future and not get lost in seeking small gains for this group or that. In this Constituent Assembly we are functioning on a world stage and the eyes of the world are upon us and the eyes of our entire past are upon us. Our past is witness to what we are doing here and though the future is still unborn, the future too somehow looks at us, I think, and so, I would beg of this House to consider this Resolution in this mighty prospect of our past, of the turmoil of the present and of the great and unborn future that is going to take place soon. Sir, I beg to move. (Prolonged Cheers).

Mr. Chairman: Shri Purushottam Das Tandon will second the Resolution.

The Hon'ble Shri Purushottam Das Tandon (United Provinces: General): * [Mr. Chairman, I fully support the Resolution moved by my brother Pandit Jawahar Lal Nehru. Today's session of the Constituent Assembly is an historical occasion. After centuries such a meeting has once more been convened in our country. It recalls to our mind our glorious past when we were free and when assemblies were held at which the Pandits met to discuss important affairs of the country. It reminds us of the Assemblies of age of Asoka. We have dim impressions of those days before our eyes. We are also reminded of Assemblies of other countries such as, America, France and Russia. Our Constituent Assembly will be remembered with those others which met to frame the constitutions of other free nations. We have met here to frame a constitution which will show to the world that India is determined to live honourably not in isolation but as a part, of the world. It will co-operate with other countries and help them in their difficulties and assist them in all those affairs which make for the general progress of the world. We hope that what we are doing today will be a historic event which will be counted those great events which have helped in the progress of the world.

India has been under the sway of the British for the last 150 years. We do not wish to go into things against which we have continuously raised our voice ever since the advent of the British Raj. We will not at present speak of the injuries done to India during this one and a half century. They not only deprived us of our freedom but also created disunity among us. We are not to go into these things today. We, however, cannot ignore the struggle and sacrifices of our leaders. In the beginning our leaders demanded freedom by passing resolutions with explanations and submitting them to the Government. We were subjected openly to high-handedness and the Government

(Contd. on next page)

AIMS AND OBJECTS OF THE CONSTITUTION- 13 DECEMBER 1946

(Continue from page 9)

were everywhere openly favouring the British. We earnestly appealed to our rulers to treat us with justice. Our leaders referred them to their high ideals, to the ideals of Burke and Mill. They were steeped in British ideals and they hoped that the British would do them justice and give them freedom. That time is now gone. Our experience has shown us that freedom cannot be had by requests and appeals and that drastic steps are unavoidable. The pages, of our history show that new movements were started and open opposition began to be offered to the British. The movement of 1905-6 helped our country to ascend a few rungs higher on the ladder of progress. At that time our brave Bengali leaders and youths did act which will be written in golden letters in our history. We forged ahead. Our national leader, Mahatma Gandhi appeared in the field of politics and changed the methods of our struggle. He taught us new ways and we started afresh. British laws were not only openly defied but were also openly contravened without minding the dire consequences which were likely to follow such action. Thousands of our people broke the laws and went to jails. The pictures of those, who gave their lives of lingered for years in prisons, stand before our eyes. The more recent movement--the movement of 1942 is, in fact, the creator of this Assembly. This movement played a most important role in making the British Government call this Constituent Assembly. It opened a new field for our further advance. The eyes of the British Government were opened and the world was confronted with the fact that the British Government could no longer stay in India. Other countries did not help us openly. We have, however, to admit that in addition to the expression of our strength, which is the Main thing which will carry us towards our goal, we were helped by powers which are today engaged in uniting the world. The world has seen, that oppression perpetrated in its remotest corner, has far-reaching repercussions involving the oppressor's country and its neighbours. This has been proved by the last two world wars. Now the great leaders of the world are thinking of the means to save the world from the ravages of a third world war. They desire to make it a paradise, to turn it into a place where no more wars will be fought, no more human blood will be shed, where no great distinction will exist between the rich and the poor, where everybody will get food and amenities, where people will be allowed to live according to their ideas, where every child has a right to be educated, where ideals will become noble and nobler and where spiritual ties will grow between the sons of man. Wise people are trying to bring out laws which will extricate the world from the slough in which it is at present wallowing and which will give equal rights to all countries. The time is swiftly changing and world forces are contributing towards these new ideas. We, too, living in

this world cannot escape them. We ardently welcome the new forces which have always been the basis of our high hopes. It can be particularly said about India that its people have always considered the whole of mankind as one family and the whole world as one country. The best people among us never made any distinction between the people of the world. Many foreigners came to our country. We received them with open arms. We never practiced the policy, which some countries have adopted against the people of our country. Our history shows that we welcomed all those who came from other countries and gave them whatever help they needed, assisting them to stay in our country. How did the people of England first come to this country? They found here protection and refuge. There have been quarrels and strifes; but on the whole our history shows that we have always protected human rights. We do not consider it right to divide brother from brother nor do we make any distinction in their political rights. We have no doubt, had and still have shortcomings; and we cannot ignore them.

Our past history urges us to go forward. We have to reach the point where we may place the ideal of equality not only before our own country but before the world at large. On this historical occasion it is quite natural that our thoughts dwell on our past history and to the events which occurred in our country. On our struggles, our sacrifices and help that we have received from other nations which have brought us here together and we must take strength from them. We have come here to frame a constitution which will give our country peace and tranquillity. We aim at giving equality to each and every inhabitant of our motherland.

The Resolution placed before you today has equality as its underlying theme. The different sections of the country have been given autonomy and India as a whole remains one with full sovereignty. We shall stand united in affairs which demand our unity. The one important thing in the Resolution is the recognition of India as a free country. Our country is one and yet we shall give full freedom to its various sections to have for themselves whatever administration they liked. The present division of our country into provinces may change. We shall do justice to all communities and give them full freedom in their social and religious affairs.

There is an amendment to the Resolution asking for a postponement of its consideration until such time as the Muslim League joins the Assembly. We should not ignore the fact that for every action there is a proper time. If we postpone the Resolution today, when will it again come before us? We are not certain as to when the League would come in. We have gathered together today; should we disperse without doing anything? Should we not have at least an objective for our future proceedings? Should we go away after merely appointing a Procedure Committee? Our brethren

advise us to postpone the consideration of the Resolution to some other time. If they wanted not to do anything in the absence of the Muslim League, why have they met here at all?

We do want the Muslim League to co-operate with us; but can we contribute to the present aims and aspirations of that body? We shall try our utmost not to hurt the cause of the Muslim League; and, I point out to you, that the Resolution takes note of this fact. There are many of us who are against giving residuary powers to the provinces. Personally, I would oppose the grant of residuary powers to the provinces in the best interests of my country, especially in view of the conditions prevalent in the provinces owing to this Hindu-Muslim problem. We all know what has happened in Bengal and in other provinces. Residuary powers and political rights, which may conduce to unity and progress in the country, should lie with the Central or Federal Government. The Resolution, however gives residuary powers to the provinces so that the Muslim League may not say that we have done in their absence what as we pleased. Moreover, the State Paper issued by the Cabinet Mission, which is the foundation of the Constituent Assembly, also said that the residuary powers should go to the provinces. We accepted it in the hope that this will enable the Muslim League to work with us. We went as far as we could to make the Muslim League co-operate with us; nay, I would rather say, we went farther than was needed, because the Muslim League aims at certain objectives which are absolutely against our objectives and this will cause a lot of trouble in the future. For the sake of securing Muslim League's co-operation we have been accepting many things against our ideals. We should now put a stop to that and should not ignore our fundamental principles for the sake of coming to an agreement with the Muslim League. I am opposed to the postponement of the Resolution, and I am sure, the House realises the importance of this Resolution. Constituent Assemblies in other countries began with their objectives before them. If you postpone this Resolution, what will the world think? When they hear of this Resolution they would think that India was going to be free; that the fight of 'Quit India' against the British started by Indians in 1942, was being won. This Resolution will lend a great importance to your cause of freedom, and its postponement I think, is not expedient.

There are other amendments to the Resolution. It has been clearly pointed out in the Resolution that power shall entirely vest in the people. Some members suggest to substitute 'working people' for 'people.' I am opposed to this. The word 'people' means all the people. I am myself a servant of the farmers. To work with them is my highest glory. The term 'people' is comprehensive and contains all the people. It is, therefore,

my opinion that no adjective should be attached to it. There are amendments asking for universal compulsory education and so on. These are petty matters. Times have changed. Provincial Governments have enacted laws to enforce these things. For the nonce we should concentrate on larger issues. All these amendments are non-essential and should not be moved.

As I have already said we have got this of making a constitution after passing through many ordeals. We obtained some privileges in 1935. We continued the fight until we came to 1942. Now, as a result of these struggles, we have gathered here to frame a constitution and we do not yet know what will be the result of our efforts. Our path is still full of obstructions. Our friends in London send us their advice. Sir Stafford Cripps, while speaking of certain principles, advises us to accept the formula that the majority should frame its own constitution, while the minority should also have the right to have its safeguards against any obstructions from the majority. I am sorry to say though Sir Stafford professes to help us, his real aim is to erect obstacles in our way. The history of our relations with the British show that Hindu-Muslim differences are purely a British creation.

The differences on which the British harp upon have been created by them. They were not in existence before their advent. Hindus and Muslims had a common civilization and lived amicably. Can the British say that the situation now obtained in India is not of their creation and is not backed by them? Those who are opposing us under the instigation of the British are our brethren and we certainly desire their co-operation; but in order to have them on our side, we cannot sacrifice these basic principles to which we have been wedded till now and which go to make a nation. Sir Stafford warns us of civil war and advises us to co-operate with each other to avoid it. No patriot would like civil war and shedding the blood of his own countrymen. Congress has always tried to unite all the sections of the population to fight for the freedom of their country. Our leaders have never indulged in communal bickerings. Congress is the only body in which Hindus, Muslims, Parsees, Jains and Buddhists can unite. In politics it refuses to recognize any difference on account of religion. To say that such and such sections be separated from the country on religious basis, is no religion but pure politics-politics which destroy the unity of a country. We ask Sir Stafford and other British leaders: "If a hundred years or, for that matter, twenty years ago, the right of separate elections were given to different sects of your country what sort of Government you would have had today?" Again, we ask America: "if the right of separate elections was given to different communities and Christian sects of your country, would you have had the same form of government as you now

(Contd. on next page\)

25-Year-Old From Kashmir Becomes India's Youngest Female Pilot

Ayesha Aziz became the youngest student pilot to get a license at the age of 15 and underwent training to fly a MIG-29 jet at Russia's Sokol air-base the following year.

Srinagar (Jammu and Kashmir): Ayesha Aziz, a 25-year-old from Kashmir is the youngest female pilot in the country. In the year 2011, Ayesha Aziz became the youngest student pilot to get a license at the age of 15 and underwent training to fly a MIG-29 jet at Russia's Sokol air-base the following year.

She graduated in aviation from the Bombay Flying Club (BFC) and obtained a commercial license in 2017.

While speaking to ANI, Ayesha Aziz said that she believed that Kashmiri women had progressed immensely in the last few years and have done exceptionally well in the

field of education.

"I think Kashmiri women are doing very well, especially in education. Every other woman in Kashmir is doing her Masters or her doctorate. People of the Valley are doing great," she said.

Despite the odd timings required by the job and a dynamic work environment, the 25-year-old said that she was happy to take on the challenge.

"I chose this field because I have loved traveling since a very young age and was very fascinated by flying. One gets to meet so many people. This is why I wanted to be a pilot. It is quite challenging because this is not like a normal 9-5 desk job.



people. This is why I wanted to be a pilot. It is quite challenging because this is not like a normal 9-5 desk job.

There is no fixed pattern and I have to constantly be ready to face new places, different types of weather, and meet new people," she told ANI.

"In this profession, one's mental state should be very strong because you'll be carrying 200 passengers and it is a great responsibility," she added.

She also expressed gratitude towards her parents, who have supported her and enabled her to achieve her dreams.

"I am very lucky that I have parents who have supported me in everything. Without them, I would not have been able to get to where I am today. I am constantly looking for growth, on a professional and personal level. My father is my greatest role model," she said.

Source Courtesy: NDTV

AIMS AND OBJECTS OF THE CONSTITUTION- 13 DECEMBER 1946

(Continue from page 10)

have? Would you not have had continuous civil wars in your countries?" The possibility of civil war in our country has been created by the British Government. The British Government is playing the old game. The Cabinet's Statement shows the same mentality. The interpretation given by them stresses the point that the different groups of the Indian Federation shall have full power to frame whatever constitution they liked for them. They say, as they said before, that a province will have full option to remain in a group or not; but at the same time they qualify this statement with conditions which preclude the possibility of a province using that right. You tell a province that it was free to remain in a group or not but at the same time you say that all the people of a group should join together to frame its constitution. The North-West Frontier Province will have to attach itself to the Punjab, Sind and Baluchistan, and Assam to Bengal. Their constitutions will be framed by 'B' and 'C' groups. The group consisting of Punjab, Sind and Baluchistan will frame constitutions for N.W. F. Province and Bengal for Assam. Is it honest? You say that a province has the right to go out of a group but you frame a constitution that precludes its going out of it. In the Cabinet Mission's Statement, it was clearly said that a province will have option to join a group. The option to go out is given at the end of the Statement. The meaning of the first part is that at the time of the formation of groups a province will have free option to be in the group or not. We understood it as such and so the Congress accepted it; but now it is said that a province has no option, even at the time of formation of groups to remain out of its group not does it have the right to frame its constitution. It will be framed by the delegates of the whole group. This means that we should accept the division of India and deliver the N.W. F. Province and Assam into the hands of persons who openly assert that they are out to divide India into two parts. If civil war

is unavoidable, let it come. We cannot be coerced to do a wrong thing by threats of civil war. It is quite possible that civil war may occur in a corner of India and we may have to fight the British, too. They threaten us with civil war; but the fact is that they are sowing the seeds of civil war among us. They wish that we should fight so that they may rule over us. I feel pained when I say these things. I have a great regard for the British people. They are far advanced in the field of politics and they are wise and freedom-loving. We have learnt many things from them. I have not a trace of hatred in my mind for them. I was happy that a new era had dawned in England, that the Government had passed to the Labour Party who would reverse the old policy. For the last hundred years the policy of the British Government had been one of selfishness and cunning towards countries, while in their own country they are very liberal and have a great regard for each other. For the benefit of their own people they consider it expedient to coerce and exploit other people. It was expected that with the advent of this new government and the defeat of the old Tories their policy would be entirely reversed and the foreign policy of England would be based on honesty but I am disappointed to see that some of the recent statements aimed only at creating a breach among the people of India.

I admit that the Congress had come into the Assembly by accepting the Cabinet Mission's Proposals but I want to point out that Constituent Assembly after meeting may adopt an altogether a different course. In France people met on the invitation of King Louis. When they saw they could not do what they wanted to do, they began their own procedure. The King who had called them for granting him money, seeing their intentions, wanted to disperse them but they refused to disperse. Our Constituent Assembly has met on the invitation of the British Government but we are free to carry on the work as we please. Some of us were against

the Congress participation in this Assembly. They were afraid of British tactics. The Congress, however, had full confidence in itself. My humble voice was also for coming into the Assembly I believed in the power and determination of my colleagues. The occasion was not to be lost. If we could not succeed on account of obstructions from the British Government we shall at least show the world the sort of constitution we want. Our Chairman in his speech made many good points. I was elated to hear him say that we would not subject ourselves to limitations laid down by the British Government.

In this House we cannot accept the British Government's proposals to divide India into sections and to give that right of framing constitution for provinces into the hands of persons who are bent upon dividing India. I do not like to say these things but I feel it my duty to say that the British Government shows a lack of honesty in assertions which it makes on behalf of the Muslim League.

Somebody has rightly said that the League was the British Government's Front (morcha). Pandit Nehru said the other day in the Congress that the League members who had come in the Interim Government were acting as the King's Party. The fact is that the League is being duped by the British Government. They are our countrymen and our brethren and we are always prepared to come to an agreement with them. Today the British are using them as their morcha from behind which they are throwing arrows upon us. We know the British arrows and We have to protect ourselves. In the Constitution that we would frame, we would try to save ourselves from these arrows. In doing so, if we have to fight the British and their proteges, we are prepared to do so. We are sure we will, surmount all obstacles.

It is the time of our trial. When success comes nearer a host of difficulties crop up. When yogis begin to ascend higher in their yogas they are beset by apparitions, spec-

tres and evil spirits. They threaten them and try to dupe them. We are nearer the success and many evil spirit have arisen to make us deviate from our purpose. It is our duty that we should neither fall to their machinations or should we feel afraid of them.

In framing the Constitution we should remember that whatever plans, of progress we make, we should never yield to the proposal of dividing India. India should remain one. Thus protecting our past civilization, we may proceed forward and take the greatest part in bringing peace to the world.

Mr. Chairman : The Resolution has been moved and seconded. I have received notice of a large number of amendments. I think I have got more than 40 amendments already before me and therefore I do not think it necessary to give any more time for giving notice of more amendments. I think all who wanted to put in amendments have already done so taking into consideration the number of amendments.

It is now 1 o'clock and I think we may rise. But before we rise, I desire to point out to the House that from the next day, I may have to do the unpleasant duty of imposing some sort of time-limit on the speakers. This being the first day, I did not like to interfere and I allowed the speakers to have full time.

Tomorrow being, Saturday, I would not like that the House should meet. It is not as if I am laying down a rule that we shall not meet on Saturdays. We are not meeting this Saturday for the reason that we are meeting in the Rules Committee and I want the Committee's work to be finished as soon as possible. So to allow the Members of the Committee full time tomorrow, we are not meeting here. We meet on Monday, and on Monday we shall meet in the afternoon from 3 o'clock, not in the morning. The House stands adjourned to 3 o'clock on Monday.

The Assembly then adjourned till 3 P.M. on Monday, the 16th December, 1946.

"It is as the architect of the Indian Constitution that B. N. will be ever remembered by the country. Gifted with an incisive mind, sharpened by experience as a Judge of the High Court, and enriched with a deep knowledge of national and international practices and procedures, he was able to provide a framework of the Constitution for legal luminaries like Dr Ambedkar, Sir Alladi Krishnaswami Iyer and K.M. Munshi to embellish and fashion it."

R. VENKATARAMAN

I deem it an honour and privilege to be asked to release the stamp in commemoration of one of India's finest men.

If ever nature produced a perfect man it was Benegal Narasinga Rau. Physically attractive, mentally brilliant and morally a giant, B.N. Rau has left a deep and indelible impression on every one he came across. His suave manners, withdrawn nature, philosophic looks and sweet voice marked him out as a class apart in any national and international forum. He was elegant, persuasive and unassuming wherever he was, and whatever position he occupied. His career has been not only a success story but a model for many to follow. I was one of those deeply impressed and greatly attracted by this eminent son of India.

Born in the South Kanara district of the then Madras Presidency in 1887, B.N. had his education in the Presidency College, Madras and in Cambridge. Narasinga Rau joined the Indian Civil Service and by sheer brilliance rose to heights undreamt of in those days by Indians.

B.N. was a mental phenomenon. Few have matched his academic distinction. Not only did he get a first class in each subject offered but topped the list of successful candidates on every occasion. A master of English prose, his statements in the United Nations sparkled. It is said that the style represents the man. In B.N.'s case it was one hundred per cent true. Clear, crisp and elegant and clothed in a language of utmost decorum, one could hardly distinguish the person from his speeches. A Brazilian colleague of B.N. in the International Law Commission wrote in a journal of his country as follows:

"After a long discussion during which all the members had talked with the exception of one member of the Commission, the second Vice-President, Sir Benegal Rau, who had been taking notes, started to speak; and with a very clear voice and melodious accent he read what he had written from the notes he had taken. His language was almost precious

due to its perfection. The way of talking was elegant and somewhat remote—as if the speaker were not there... But he was there... And the solution he proposed was practical and under the circumstances the only one capable of satisfying everybody."

B.N. Rau's contribution to the Kashmir debate and the Hyderabad

short, public interest and welfare should override individual rights. He had suggested the adoption of practice akin to the American Constitution in the matter of appointment of judges.

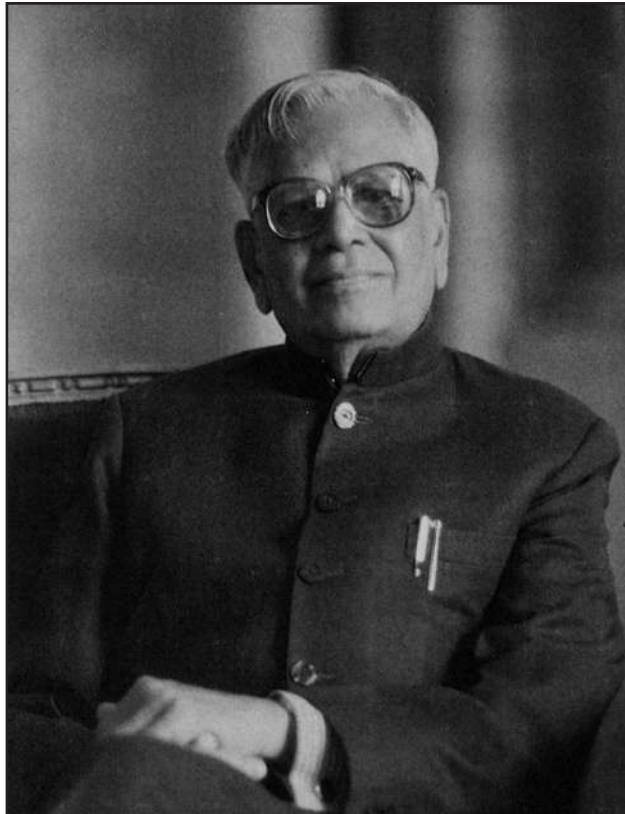
If Dr Ambedkar was the skillful pilot who steered the Constitution through all its stages, B.N. Rau pro-

Jawaharlal Nehru's speech in the Lok Sabha condoling the demise of B.N. Rau. He said:

"It is customary in this House for reference to be made when a past Member dies. It is not customary for such reference to be made in the case of a non-Member. I venture to make this mention here in regard to a person who was not a Member of this House, but who was nonetheless connected very intimately, if I may say so, with this House, and more especially the Constitution under which this House is functioning. I refer to Shri Benegal Narasinga Rau who died at about half past two this morning at Zurich. Shri B.N. Rau was, as the House knows, eminent in many fields and he served the country in various ways. I remember... it is a memory of long ago, seeing him as a contemporary at Cambridge in my own college, an exceedingly shy person who almost refused to talk to one because he was so shy. Since then he accumulated a great deal of learning and experience and scholarship. But he bore that great weight of scholarship



B.N. RAU



R. VENKATARAMAN

debate in the Security Council are remembered even today. In particular, the strategy adopted by India of presenting forcefully that India could not afford to have independent islands in the heart of her territory paid dividends and secured the Council's acceptance of the plea.

It is as the architect of the Indian Constitution that B.N. will be ever remembered by the country. Gifted with an incisive mind, sharpened by experience as a Judge of the High Court, and enriched with a deep knowledge of national and international practices and procedures, he was able to provide a framework of the Constitution for legal luminaries like Dr Ambedkar, Sir Alladi Krishnaswami Iyer and K.M. Munshi to embellish and fashion it. He visited several countries like the United States, UK, Canada and Ireland and held extensive discussions with ministers, judges, politicians and statesmen. It is interesting to recall that he had suggested that where principles of State policy were in conflict with the fundamental rights of the individual, the former should prevail. In

vided him the boat, a solid, sturdy one, that could stand any weather fair or foul. With the skill of a master craftsman, he chiselled the Articles of the Constitution in clear precise terms. We are all proud that the Indian Constitution has stood the test of time, a fitting tribute to the architect on his centenary year.

From the position of the Vice-President of the International Law Commission, B.N. moved easily to a seat in the International Court of Justice. It was in a sense home-coming because he was by training and temperament a Judge. Justice Frankfurter of the United States once said: "If the President of the United States were to ask me to recommend a judge for our Supreme Court on the strength of his knowledge of the history and working of the American Constitution, B.N. Rau would be the first on my list." Justice Manfred Lachs of Poland, a veteran of the UN General Assembly and a Judge of the International Court of Justice once told our delegation that B.N. Rau was the finest jurist he had come across.

I cannot do better than quote

always in an unassuming, unobtrusive way. I doubt if anybody saw him ruffled at all. Always he had that gentle way of approaching questions which surprised very greatly many people during the discussions in the United Nations where he represented India—because often in the United Nations discussions very hard words are said. But whatever was said, B.N. Rau remained his quiet, gentle self without being ruffled or moved in the slightest."

The United Nations paid glowing tributes to B.N. Rau and speaking on the occasion in Third Committee, I described him as a man of 'rare charm and erudition'.

We are commemorating the memory of such a great man by releasing this stamp today. May the users recall his qualities and follow his example.

Speech while releasing the stamp in commemoration of B.N. Rau New Delhi, 26 February 1988 Shri R. Venkataraman was the President of India from 1987 to 1992