

**Members' Bills
and Resolutions**

then the Indian worker—if we take that attitude and understand that then I think we can achieve something. And many of them have been leaders of long standing. I am not begging I am pleading because I believe that everything must be done, which is in the realm of reason and justice, to avert this catastrophe. If that can be done, if they bring this attitude, I think we can succeed. But if we think in terms of big club and small club and sticks, I am afraid—and this is my conclusion—that the over-enthusiastic Indian police, some of whom seem to be better equipped with arms than some of our Indian Armed Forces, may bring about some catastrophe, some tragedy, of which we have seen some very tragic example only the other day

14 57 hrs

[Mr DEPUTY-SPEAKER in the Chair]

They may lead to something which the Ministers and the Government do not mean, in the Government's determination to meet the strike. They may lead more than it is; they may lead us to somewhere where you do not want to go and we do not want to go

That is my plea, Sir, and I hope it will be read in this light and still justice will be done to workers and care will be taken of larger national interests

Shri Raghunath Singh: We should go together

15 hrs.

**COMMITTEE ON PRIVATE MEMBERS' BILLS AND RESOLUTIONS
THIRD REPORT**

Shri Jhulan Sinha (Siwan): I beg to move.

"That this House agrees with the Third Report of the Committee on Private Members' Bills and Resolutions presented to the House on the 31st July, 1957".

Mr. Deputy-Speaker: The question is:

"That this House agrees with the Third Report of the Committee on Private Members' Bills and Resolutions presented to the

House on the 31st July, 1957".
The motion was adopted

RESOLUTION RE: DISCONTINUANCE OF GRANTS OF SCHOLARSHIPS TO STUDENTS ON COMMUNITY BASIS

Mr. Deputy-Speaker: The House will now resume further discussion of the Resolution moved by Shri Bibhuti Mishra on the 19th July, 1957, regarding discontinuance of the grant of scholarships to students on community basis

Out of 2 hours allotted for the discussion of the Resolution, one minute has already been taken up and 1 hour and 59 minutes are left for its further discussion today.

Shri Bibhuti Mishra may continue his speech.

श्री बिभूति मिश्र (बगहा) उपाध्यक्ष महोदय, जो प्रस्ताव मैंने पेश किया है वह एक बहुत ही सरल प्रस्ताव है। इन प्रस्ताव में मैंने यह कहा है कि हिन्दुस्तान में जिनने गरीब आदमी हैं जिनका विधान में समाधान है और जो गरीब व्यक्ति छूट गए हैं उनका भी विधान में समाधान होना चाहिए। कोई भी गरीब आदमी हो, चाहे जिस तबने से वह सम्बन्ध रखता हो, चाहे जिस धर्म को वह मानता हो, चाहे जिस जाति का वह हो, यदि वह गरीब है, यदि वह पढ़-लिख इस बातसे नहीं सकता है कि उसके पास पैसा नहीं, उसको पढ़ाना लिखाना तथा उसको गरीबी से मुक्त करना सरकार का काम होना चाहिए। आज दुनिया में जितनी भी सरकारें हैं और जितनी सरकारों का भी गठन हो रहा है, वे सभी अपना ध्यान इस ओर केन्द्रित कर रही हैं कि उनको यहाँ लोगों में जो गरीब हैं, जो भ्रमिष्ठा है उनको कैसे दूर किया जाए। हर हकूमत की यह इच्छा रहती है कि किसी न किसी तरह से गरीबी को दूर किया जाए। हर गरीब आदमी को इस बात का अहसास होना चाहिए कि उसके भ्रभाव भ्रमिषीयों को दूर करने का सरकार भरतक प्रयत्न कर रही है और उसकी गरीबी का अन्त करने के लिए सरकार सचेष्ट है।

[श्री विभूति मिश्र]

विधान में कुछ जातियों का समावेश है और उन्हें छात्रवृत्तियाँ मिल रही हैं। मैं यह नहीं कहला कि उनको प्राय छात्रवृत्तियाँ न दें या उनको दूसरी सहायताओं जो प्राय इस समय दे रहे हैं, न दें। आपके द्वारा सहायताओं के दिए जाने पर मैं एतराज नहीं करता हूँ। बल्कि मैं तो यही चाहता हूँ कि जितनी रकम सरकार ने निश्चित की है उन पर खर्च करने के लिए, उसको दुगुनी कर दिया जाए, तिगुनी कर दिया जाए या दस गुनी कर दिया जाए। सरकार जहाँ तक हो सके, जितना भी उसमें सामर्थ्य है, उसके अन्दर रहते हुए, वह हाज़रों की अलाई को कार्य करे, उनके अन्दर से प्रशिक्षण को दूर करे, उनको ऊंचा उठावे।

इस साल के बजट में सरकार ने डेढ़ करोड़ खर्चा इस काम के लिए निश्चित किया है और मैं चाहता हूँ कि सरकार इस रकम को और बढ़ावे और हमारे हरिजन भाइयों वीड्यूल्ड कास्ट के भाइयों को, वीड्यूल्ड ट्राइब्स के भाइयों को और बैकवर्ड क्लासिस को जितनी सुविधाएँ प्रदान कर सकती है, उनकी जितनी मदद कर सकती है, जितनी उनके अन्दर से प्रशिक्षण को दूर कर सकती है, करे। परन्तु इसके साथ ही साथ मैं यह भी कहना चाहता हूँ कि हमारे माननीय सदस्य इस बात को स्वीकार करे कि कुछ ऐसे भाई भी छूट गए हैं जिन के अन्दर गरीबी है, जिन के अन्दर निरक्षरता है, जो वैसे के अभाव में पढ़ नहीं पाते, जो भीख माग कर अपना गुज़ारा करते हैं, उनके अन्दर प्रशिक्षण है उनके अन्दर में उन अभावों को दूर किया जाना चाहिए। मैं चाहता हूँ कि सरकार इस बात पर सोचे और सोचने के बाद इस मामले में कुछ करे और मेरा विश्वास है कि सरकार इस पर सोच भी रही है। मौजूदा विधान में प्राय इस चीज को कर सकते हैं और आपको विधान को बदलने की आवश्यकता नहीं है। लेकिन न मालूम हमारी सरकार का ध्यान

उन जातियों की ओर क्यों नहीं जाता है जोकि छूट गई है। यह सब नें कबूल किया है कि ये भी बैकवर्ड क्लासिस है और ये भी निर्धन है और इनके अन्दर भी शिक्षा का अभाव है।

अब मैं आपके सामने विधान का आर्टिकल ३८ पढ़ना चाहता हूँ। इसमें लिखा है

श्री ब्रजन (कूच बिहार—रक्षित—अनुसूचित जातियाँ) जो चीज माननीय सदस्य कह रहे हैं उसके मूनाबिक तो उनको यह रेजोल्यूशन वापिस ले लेना चाहिए और इसकी जगह पर दूसरा रेजोल्यूशन लाना चाहिए।

श्री विभूति मिश्र वह भी देख लिया जाएगा।

मैं आपके सम्मुख आर्टिकल ३८ पढ़ने जा रहा था। इसमें लिखा है :—

“The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life”.

मैं समझता हूँ कि इस आर्टिकल के मुताबिक जो हमारे वीड्यूल्ड कास्ट, वीड्यूल्ड ट्राइब्स तथा बैकवर्ड क्लासिस के भाई हैं और वे भाई जिन के नाम छूट गए हैं और जिन के अन्दर गरीबी है, उनके साथ सरकार इस आर्टिकल के निर्देश के अनुसार न्याय करे और उनके अन्दर से भी गरीबी को दूर करने का तथा निरक्षरता को मिटाने का प्रयत्न करे।

इसी तरह से आर्टिकल ४६ है जिसको मैं पढ़कर आपको सुनाना चाहता हूँ :—

The State shall promote with special care the educational and economic interests of the weaker

sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social, injustice and all forms of exploitation".

इसके अन्दर ज्यादा जोर तो शैड्यूल्ड कास्टम और शैड्यूल्ड ट्राइब्स पर दिया गया है लेकिन इसमें बीकर मैकशम का भी जिक्र किया गया है और कहा गया है कि उनका भी सरकार खयाल रखेगी। जिन जातियों का इस विधान में जिक्र किया गया है उनके अलावा कुछ और भी जातियाँ हैं जो कि छूट गई हैं और उनके अन्दर में बहुत ए.एम. लॉग है जो गरीब हैं जिन 'पाप पैसा नहीं है, खाने का नहीं है, उनके बच्चे पढ़ना तो चाहते हैं लेकिन पैसे के अभाव में पढ़ नहीं पाते हैं और मैं चाहता हूँ कि सरकार उनकी भी सहायता करे।

आपन इस सविधान के प्रिम्बल में कहा है कि हम सब लोगों को सोशल, इकोनॉमिक एंड पोलिटिकल जस्टिस देगे और सब लोगों को हर तरह की अपरबुनिटीस देगे कि वे आगे बढ़ सकें। मैं चाहता हूँ कि जब सरकार कुछ जाति के लोगों को सहायता दे रही है तो दूसरी जाति के लोगों को भी, जिन जातियों के लोग कि इस में से छूट गए हैं, सरकार सहायता दे। मैं यह नहीं चाहता हूँ कि सरकार किसी तरह से भी जो हरिजन भाई हैं और उनको जो सहायता या मदद मिल रही है, उनको उस मदद का देना बन्द कर दे। उनको सरकार पूरी सहायता दे और उनके अन्दर से शिक्षा को दूर करे। लेकिन इसी तरह से मैं यह भी चाहता हूँ कि और जातियों के जो लोग हैं, जो गरीब हैं, पढ़ नहीं सकते हैं, पढ़ना चाहते हैं उनके पास पैसा नहीं है, घर नहीं है, जमीन नहीं है, भीख मागते हैं उनको भी सरकार पढ़ने के लिए वित्तीय सहायता दे, उनको भी सरकार स्कालरशिप दे। इस के लिए सरकार को विधान को बदलने की जरूरत नहीं है। मैंने जो दफा ३८ और

दफा ४६ का जिक्र किया है उसमें ही काफी गुंजाइश है और उनके अनुसार ही सरकार इन गरीबों को पैसा देकर के इनके साथ न्याय कर सकती है।

Shri Manay (Bombay City Central—Reserved—Sch Castes): On a point of order The hon Member, while moving his Resolution, has worded it in such a way that there is necessity for amending the Constitution Now in his speech he has just said that there is no necessity to amend the Constitution.

Mr. Deputy-Speaker: He has said in his Resolution that if necessary the Constitution should be amended So he can take up both positions

Shri Manay: He says specifically now that the Constitution need not be amended, because he wants that the facilities for the Scheduled Castes, Scheduled Tribes and backward classes be continued Not only that; he goes further and says that the facilities should be extended.

Mr. Deputy-Speaker: What is the point of order?

Shri Manay: It is that the Resolution that he has moved and the speech he is making contravene each other

Mr. Deputy-Speaker: There is no point of order; nor has the hon. Member contravened the Resolution that he has moved.

श्री विभूति बिभ्र भ्रमां मेरे माननीय भाई ने जो कुछ कहा है उसका मतलब मैं यह लगाता हूँ कि उन्होंने "भ्रगर" के माने नहीं समझे हैं।

उपाध्यक्ष महोदय इस बात को कहने की आवश्यकता नहीं है, आप अपनी तकरीर जारी रखें।

श्री विभूति बिभ्र मैं यह कह रहा था कि प्रॉपर्टिस ३८ और ४६ के अन्तर्गत ही सरकार उन लोगों को, जिन का जिक्र नहीं किया गया है, सहायता कर सकती है। अथवा

[श्री विभूति मिश्र]

सरकार को कोई कठिनाई नजर आती है तो विधान को भी बदला जा सकता है। विधान को बदलने का मतलब यह नहीं है कि उन भाइयों को जिन को सहायता मिल रही है, उनको सहायता न मिले। उनको सहायता तो मिलना ही चाहिये। इसमें मुझे कोई एतराज नहीं है। लेकिन मैं इतना ही चाहता हूँ कि जिन गरीब भाइयों का इसमें जिक्र नहीं है, उनके साथ भी न्याय हो। मैं चाहता हूँ कि शिक्षा मंत्रालय इस बारे में पूरी दिलचस्पी ले और उनकी भी मदद करे।

इंग्लैंड से एक भाई का पेटिशन आया है जिम्मे में जो कुछ उन्होंने लिखा है, वह मैं आपको पढ़कर सुनाना चाहता हूँ —

"In England, a man employed at a far-off place on a poor salary wanted to write a letter to his sister once a month. As he was too poor to purchase card, he used to write a not-paid-letter once a month and the sister used to understand that her brother was all right. When one Member of Parliament came to know of it, he raised the matter in Parliament and helped to bring down the cost of the post card to be within the easy reach of the poor."

एक गरीब स्वस्थ . इंग्लैंड में छुआछूत नहीं है।

श्री विभूति मिश्र : यहाँ भी नहीं है। इंग्लैंड में एक गरीब आदमी जिसके कि पास पोस्टकार्ड तक लिखने के वास्ते पैसा नहीं था, जब उसके बारे में पार्लियामेंट के एक मेम्बर को मालूम हुआ तो उसने यह मामला वहाँ की पार्लियामेंट में रखा और उस पर वहाँ कुछ सहायता दे दी गई। मैं चाहता हूँ कि इंग्लैंड की तरह हमारे देश में भी गरीबों के साथ न्याय होना चाहिए। मैं चाहता हूँ कि हमारे ऐसे गरीब आदमी जिनको कि सरकार की तरफ से सहायता नहीं मिल पाई है,

उनको हमारी सरकार जितनी भी यथासंभव दे सकती हो एक मैसे से ले करके १ लाख और १ करोड़ रुपये तक, जितना भी हमारी सरकार के पास पैसा हो और जितना देना मुनासिब हो, दे। यह बहुत अच्छी बात होगी और मैं चाहता हूँ कि सभी गरीब लोगों के साथ चाहे वह किसी भी धर्म और मजहब के क्यों न हो क्योंकि गरीब का धर्म और मजहब सिवाय गरीबी के और कुछ नहीं होता, न्याय किया जाय। जितने भी गरीब होते हैं उनका एक ही मजहब और धर्म होता है और वह है गरीबी और इसलिए मैं समझता हूँ कि हम लोग जो एनेक्ट्स मेम्बरन हैं और चुनाव लड़ कर प्रायें हैं और जनता न वोट देकर हमें यहाँ भेजा है, तो यह हम सब का फर्ज और कर्तव्य हो जाता है कि जो गरीब हैं और जिनको कि छात्रवृत्ति नहीं मिलती है और जो गरीबों के कारण पढ़ नहीं पाते हैं, उनके कौज को इस सदन के सामने प्लीड करे। मौमान्य से इस समय हमारे प्रधान मंत्री महोदय मौजूद हैं जिन्होंने कि हिन्दुस्तान की स्वाधीनता की लड़ाई लड़ी थी और उनके नेतृत्व में हम ने स्वतंत्रता की लड़ाई में भाग लिया था, हम चाहते हैं कि प्रधान मंत्री महोदय भी इस ओर ध्यान दें और यह देखें कि गरीबों के साथ न्याय हो। मैं यह नहीं चाहता हूँ कि जो हमारे हरिजन या बैकवर्ड क्लासेज के भाई हैं उनकी छात्रवृत्ति की रकम में किसी तरह की कमी हो लेकिन यह जरूर चाहता हूँ कि जो और गरीब आदमी हैं उनके साथ भी न्याय हो।

Mr. Deputy-Speaker: Resolution moved:

"This House is of opinion that Central Government scholarships should not be awarded exclusively to any particular community only but they should be thrown open to the poor and deserving students of all Communities and to this end Government should, if necessary, bring forward suitable legislation to amend the Constitution."

Two hours have been allotted to this Resolution and the House had approved of it. Now, it is 3.15 and one hour and forty-five minutes more. The hon Minister would take about 20 minutes. So, I think, 10 minutes would suffice for each hon Member.

Shri Jaipal Singh (Ranchi West—Reserved—Sch Tribes) May I humbly submit that the House has in the past—recently—more than once departed from its previous decision. This Resolution is of an order where, I think, many would like to participate. May I suggest that the House do extend its sitting by another hour and sit till 6 o'clock to enable more Members to take part in the debate? It looks innocuous the way it is put but it is even more important than the Mover of the Resolution himself thinks.

Mr Deputy-Speaker: There is one difficulty that I have got. Just now this House has approved the Report of the Committee on Private Members' Bills and Resolutions and nobody stood up or took objection to it.

Shri Jaipal Singh: It is an afterthought, Sir.

Mr. Deputy-Speaker: Then, I will also see after some time whether it should be extended.

The Minister of State in the Ministry of Education and Scientific Research (Dr K. L. Shrimall): In that case I may also be allowed half an hour, Sir.

Mr Deputy-Speaker: Yes, Shri B S Murthy.

Shri Bangshi Thakur (Tripura—Reserved—Sch Tribes) rose.

Mr Deputy-Speaker: What does the hon Member want I can't hear him.

Shri Bangshi Thakur: Sir, I am a new Member, I could not follow the procedure. So, I would like to say that we want to say something with regard to this and I want to know when we shall be given an opportunity.

Mr Deputy-Speaker: The hon Member is not probably aware that every Member has to try to catch the eye of the Chairman or the Presiding Officer, whoever he may be. Besides that, he can send in a chit. The hon Speaker announced this morning that there are printed forms available at the Table and any Member who wants to speak may express his desire by sending that chit.

Shri Murthy

Shri B. S. Murthy (Kakinada—Reserved—Sch Castes) Mr Deputy-Speaker, Sir, this is a very significant Resolution and a Resolution which will indicate how the mind of the Caste Hindu is now being agitated because of a certain moiety of a concession being enjoyed by certain communities which have been, for ages, submerged under the sin of untouchability.

This is a question which must be given the deepest consideration because, some time ago, you must be aware that there was satyagraha in Banaras about the entry into Viswanath temple by Harijans, and the so-called orthodoxy opposing that temple entry. Very recently, you must have also read in the papers how mass harassment had gone on unhampered in Orissa where thousands and thousands of Harijans have been kept in concentration camps as it were.

Several Hon. Members: Where?

Shri B S Murthy: Well, I have read in the papers. I will come to it if hon Members are patient.

Then, there are certain Governments which are now trying to remove the concessions that were given to them by the British Government. All this indicates that there is a change of attitude of the Hindu society towards certain other communities which were unfortunately backward and depressed in society.

In this connection, I would like to say I am not opposed to any poor student being given governmental help. I welcome it because every

[Shri B. S. Murthy]

student whether he belongs to this or that community is entitled to have the maximum benefit from our Government and also because he belongs to the State and he is an asset to the nation. In the case of certain communities, it is not mere poverty that stands in the way. There are other sociological conditions that have depressed them for centuries. It is because of this that Mahatma Gandhi, after his epic fast, created one or two organisations for the service of Harijans and later on for the service of the *adim jathi* brethren. If you have time to read his writings, Sir, you will find that he has indicated that these communities should be given special preference by the Independent India so that the security and safety of the nation will be stabilised. Then, there is the question of social justice. A poor student of the Brahmin community to which my hon. friend belongs and a poor student of the Harijan community to which I have the honour to belong, cannot be on a par simply because they happen to be poor. I do not think that it is social justice done to the Harijan community.

It is a very difficult question and my mind is agitated. Therefore, I am struggling for expression. Thoughts are deeper than words and feelings are deeper than thoughts. You cannot imagine what a Harijan feels like even in this independent India of today. Is he being treated as a human being? Please come with me and I will show not only in Andhra but in other parts of India what the Harijan feels today. Even today he is an untouchable, a social leper. What is being done? How long do you want to dilly-dally with the question concerning sixty million people? Don't you think that they have a heart, a mind or a brain? After Gandhi had given us a conscience and a mind and a vigour, I do not think it is possible for any society or any Government to rule the roost and call a Harijan a Harijan. We do not want to be called Harijans; we do not

want to remain untouchables. We want to merge ourselves into the body politic of Hindu society but you are not allowing us to do so or you do not create opportunities for us to come and merge ourselves into that bigger ocean of Hindu polity. This is nothing but another disruptive attitude which has been the ruin of our country. I shall not be wrong if I say that the day when you outcasted the Harijan and called him an untouchable and sent him out of the village and asked him to live away the dragon seed of Partition of India has been sown and we had to reap the consequences in 1947. Do you want the repetition of it? So, it is high time that this community should be given all the possible help in order that it may take advantage and educate itself and merge itself into the greater community of Indian nationhood. That is the desire of everyone. Therefore, I appeal not only to Mr. Mishra my good friend but other caste Hindu friends also. They should not have this feeling that the Harijan is stealing a march over them and create bitterness in the minds of Harijan young men. Then, it would become a very live volcano and things may be beyond our control.

Shri Supakar (Sambalpur): Sir, on a point of information. The hon. Member just spoke about a thousand in Orissa being put in some sort of a concentration camp. This is a thing on which we should like to know greater details.

Mr. Deputy-Speaker: There are some amendments notice of which had been received from some hon. Members. Are they moving it?

Shri Kamble (Kopergaon): Sir, I beg to move:

(1) That in the resolution,—
for the words, "not be awarded exclusively to any particular community only but they should be thrown open to the poor and deserving students of all communities", the following be substituted namely:—

"be awarded to such poor and deserving students only whose

parents/guardian's income does not exceed rupees three hundred per month from all sources and further the parents/guardians and the student concerned file alongwith the application for scholarship a declaration duly affirmed in the prescribed manner to the effect that the parents/guardian/student belong to a faith not recognising any caste or community"

(ii) That in the resolution,—
after the words "all communities" the words "except the most advanced community in education for whom a certain quota of scholarships be set aside in proportion to its population" be inserted.

Shri B. K. Galkwad (Nasik) Sir, I beg to move:

(i) That in the resolution,—
the words "not be awarded exclusively to any particular community only but they should" be omitted

(ii) That in the resolution,—
the words "and to this end Government should, if necessary, bring forward suitable legislation to amend the Constitution" occurring at the end be omitted

Shri Thimmaiah (Kolar—Reserved—Sch Castes) Sir, I beg to move:

That in the resolution,—

(i) after the word "community" the words "except the Scheduled Castes and the Scheduled Tribes" be inserted, and

(ii) the word "only" be omitted.

Mr. Deputy-Speaker: All these amendments are before the House

Shri Frank Anthony (Nominated—Anglo-Indians): Mr Deputy-Speaker, I rise to support the first part of Resolution which reads:

"except in the case of the Scheduled Castes and the Schedul-

ed Tribes students Central Government scholarships should not be awarded exclusively to any community and these should be thrown open to the poor and deserving students of all communities."

May I say in passing that I feel the hon. the previous speaker has completely misconceived the purport of this Resolution? It specifically excepts the Scheduled Castes and Scheduled Tribes. I do not think that any unnecessary or unjustified attack should be made on the hon. Mover. Like all of us, he appreciates the special position of the Scheduled Tribes and Scheduled Castes. Nobody wants to encroach on that position.

I have attempted to take part in this discussion because I wish to give the House the benefit of my personal experience with regard to what I regard as utterly unsatisfactory working of the present arbitrary way in which the Central and the State Governments classify or force people into these classifications. The whole policy is misconceived and not only wrong but it creates a wrong psychology. I say this without qualification today because of this misconceived policy on the part of the Central and State Governments, there is a literal scramble to be included in the backward classes. People today feel that it is not only an economic advantage; more than that it is a political prize to be classified among the backward classes. Once people are included therein, it takes the character of a vested political interest.

I will give the House this example. Normally, I do not like to refer to matters of sectarian or communal character. But, I want to underline the grievous psychological injury that is being done by this kind of a policy. There is a class of people known as *farangis* in Kerala. These people have been classified as backward in the past. Nobody grudges that. I have no doubt that they are backward and largely without education. But, fairly

[Shri Frank Anthony]

recently, some people perhaps attracted by some of the special safeguards given to the Anglo-Indian community sought also to be classified as Anglo-Indians. When the rest of my community heard of this, they were, I think quite rightly, indignant. They said: "We have, in the Anglo-Indian community poor people, desperately poor people but is that any reason to abandon your self-respect?" Is that any reason to claim to be classified as backward and get some of the concessions that are given to backward people? What has happened now? The spokesmen of these *Farangis* say that the leaders of the Anglo-Indian community are depriving the community of glittering political prizes. This is not only a perverse psychology; to me, it is a revolting psychology. And, what does the Kerala Government do? The Kerala Government immediately encourages this process, which I regard as a process of degradation.

I always thought that the policy implicit in this process of recognising people as backward was to uplift them, to encourage them to shed this feeling of consciousness of backwardness. But, today, instead of shedding this consciousness of backwardness, because of the Government's policy, this consciousness, this word "backward" is now becoming a vested interest. Wealthy people belonging to the so-called backward classes insist on being classified as backward.

As I say, what has the Kerala Government done? In order to get the votes of these *Farangis*, the Kerala Government now insists on branding my community in Kerala as backward. I use the word "branding" deliberately. I regard it as a brand of shame. Why should you brand people, who throughout their history have never been classified as backward? That is why I say that this whole policy is misconceived.

If a community is self-respecting and refuses to be classified as backward then the poorest sections in that

community are penalised. That is why I say that the only test for giving—I don't think you should even use the word "backward"—people some kind of relief—I am excluding Scheduled Castes and Scheduled Tribes—should be a "means test". Why should a person, merely because he is born a Brahmin, Parsi or Anglo-Indian, though he may be desperately poor be deprived of getting assistance from the Government? That is what your present policy allows.

I think this "means test" should be imaginatively conceived; it should not be a sort of flat rate, say, for people getting below Rs 100. If the Government is disposed to change its policy, I think everyone irrespective of caste, creed or community should agree to a "means test"—I do not know whether you should classify them as backward; you may refer to them as "less fortunate"—and they should all be eligible to get this assistance.

Another evil consequence of the Government's present policy is this. Small communities cannot get any admissions into universities and colleges. In Madras a member of my community cannot get a seat. Why? Because, the Madras State has a high percentage of reservations for backward classes.

Now, look at this position. In the Anglo-Indian community in Kerala you may have a person who is a *lakhpatti*. He is branded as backward. He can afford to send his child to any institution in Europe. Because the Kerala Government has chosen to brand that community as backward he can send his child to Madras and get a seat, whereas in Madras itself, where the community is not stigmatised as backward, an able boy from a very poor family cannot get in because there are no seats left. The Madras Government says that there is a high percentage for backward classes and for other communities on the basis of numerical strength with

the result that my community cannot get one seat.

I appeal to them to seriously consider revising this whole policy, because, I say, psychologically it has a corrosive effect and in practice it does operate harshly on the really poor sections of communities which do not happen to get into this backward classes classification.

Shri Thimmalah: Mr. Deputy-Speaker, Sir, Shri Bibhuti Mishra's resolution, though well-intentioned, does not suit the existing circumstances in this country. I do not question the motive of my hon. friend who has just moved the resolution, but in his speech he himself has admitted that the Scheduled Castes and Scheduled Tribes should invariably be given scholarships. So, Shri Bibhuti Mishra has admitted that to some extent caste has to be recognised in the matter of award of scholarships.

Sir, castes exist in this country and it will take some years to completely eradicate casteism in this country. The victims of casteism particularly in this country are the Scheduled Castes and Scheduled Tribes. There are also other castes who are victimised by this casteism, of course in a lesser degree than the Scheduled Castes and Scheduled Tribes.

We have no objection if the students of other poor sections are also included in the award of scholarships. We do not say that they should not be given scholarships. The difficulty arises here because of the limited finance and resources of the country. Therefore, we have to categorise certain sections of people as backward. Certain sections of the people are suppressed and depressed, and are educationally backward.

In this background I think the Constitution-makers have made a provision in the Constitution that the States should take particular care of the Scheduled Castes and Scheduled Tribes, and also weaker sections of the people, in matter of Education.

My learned friend, Shri Frank Anthony, was just referring to the backward classes. Though I represent the Scheduled Castes people, as a layman I can speak about the backward classes. As we all know, the majority of the people in this country are illiterate. Education advancement of the people in this country is very poor. In the Constitution also the framers of the Constitution recognise that certain sections of the people are oppressed and suppressed, and there are certain sections who are educationally and socially backward.

Therefore, there is a provision in the Constitution that the President should appoint a Backward Classes Commission to go into the question and find out which are the sections of the people that are educationally and socially backward. In accordance with that provision recently the Backward Classes Commission was appointed and they also published a report. Therein they have recommended certain sections of the people who are entitled for scholarships and educational encouragement.

If we really want to encourage the weaker sections of the people to get education, certainly we will have to say that such and such sections of the people are backward, such and such sections are Scheduled Castes and Scheduled Tribes and so on. This is the practical way of doing things towards bringing about advancement of certain sections of the people in this country. I do not object to other poor boys from advanced sections of the society being given scholarships.

On hearing the speech of Shri Bibhuti Mishra I feel that he is ignorant of certain facts. He said that even poor boys in the backward classes and Scheduled Castes are not getting scholarships. Scholarships are distributed only on the basis of poverty and merit among the backward classes. Only for Scheduled Castes and Scheduled Tribes scholarships are given without considering their merit or poverty because they are generally very poor.

[Shri Thimmaiah]

and the number is also very limited.

Under the Central scholarship scheme this year I found that more than 5,000 students belonging to the backward classes are going without scholarships, because their number is very big and our finances are limited. Shri Bibhuti Mishra wanted to know whether scholarship is given on the basis of poverty. I want to submit that here also it is given purely on the basis of poverty. If my friend looks into the application forms, the Education Ministry has noted down persons getting Rs. 150, persons getting Rs. 300 and those getting above Rs. 400. Those who get above Rs. 400 are not entitled for scholarship. Therefore, these scholarships are entirely given on the basis of poverty. Therefore, Shri Bibhuti Mishra's objection that even in the backward classes and the Scheduled Castes and Scheduled Tribes, the poor boys are not getting scholarships does not, I think, hold any water at all.

Shri Bibhuti Mishra: I do not object to anybody getting scholarship.

Shri Thimmaiah: There is one more point, Sir. There are other scholarships which are given not on a communal basis. There are merit scholarships, public school scholarships, research scholarships in humanities, scholarships for higher studies, etc. All these are not given on communal basis, and they are given only on the basis of merit. I do not think any scheduled Caste boy or a tribal boy is getting these scholarships at any time, because they are not given on the basis of poverty. There are some other scholarships also such as modified overseas scholarships, central scholarships for foreign languages, etc. Like this, there are 40 scholarships now under the Education Ministry. They are given not on a communal basis but they are entirely given on merit basis. Therefore, I submit that the Government's policy regarding the allotment of scholarship is entirely practical and is entirely justified. They are entirely justified

in awarding scholarships on the basis of caste and certain other scholarships on the basis of merit because, one must think in a practical way and one should also think of the background in which these backward classes exist today.

If democracy were to be successful in this country, I think, the majority of the people who are illiterates are to be educated. Of course, I do not object again that the poorer boys of the higher castes, the advanced sections of the people, so to say, should not get scholarships, but I have no objection if the Education Ministry says, if it has got sufficient funds, "I am prepared to give scholarships to all the poor students in this country." Then, I shall be the first man to be very happy.

Shri Bibhuti Mishra also admits that the finances of this country are limited. Therefore, I think that at least for some years to come, and till these backward classes come up to the level of others, educational and social, these scholarships are to be awarded on communal basis. It does not mean that we are communal-minded. I am speaking particularly about the Scheduled Castes and Scheduled Tribes. They are the victims of communalism; they are the victims of casteism. I think it is not at all communalistic on their part if they claim scholarship on communal basis, because, in the interests of the country and in the interests of democracy, I think these scholarships are to be continued for some years at least on the communal basis, so that the whole country can get educated and come up to the level of the educated, advanced sections of the people in the country.

Shri Jaipal Singh: Mr. Deputy-Speaker Sir, as I said on an earlier occasion, on the face of it this resolution appears to be very innocuous, but when we go to examine the financial implications of this resolution, it is not so innocuous as the mover has tried to make

it out. Normally, a resolution like this would *prima facie* get my support because we are pledged to be a welfare State where every section of the Indian community has to be looked upon with respect and where we do not have to think of water-tight compartments. But my hon friend, the Member from Bagaha has to realise why the Constitution-makers provided certain safeguards in the Constitution. It was a mathematical problem. This country is a vast one and there are various instances in the Indian community of utter helplessness, more especially among the Scheduled Castes and Scheduled Tribes in particular.

Sir, you will remember that when the Central Government first appointed the Central Scholarships Committee, the funds were set apart only for the two groups—the Scheduled Castes and the Scheduled Tribes—but the great and noble soul, Thakar Bapa, appeared on the scene and brought in a third very numerical group of the Indian community, namely, the other backward classes. Originally, these were not meant to be included. The amount that was sanctioned by the Government remained the same, but instead of the original amount being shared only between Scheduled Castes and the Scheduled Tribes, these two scheduled classes had to be deprived of a certain amount of it, so that the other backward classes could be given something.

Now, we have to examine this and analyse the position. We have no objection whatever if any rich man gets a scholarship, and we have no objection whatever if the finances of the country can stand it. But the whole question is, first things should come first, I think we had better look at it from that point of view. Take the question of the Scheduled Tribes. I hope the House will forgive me if I speak specifically about the Scheduled Tribes. When the Consti-

tution was made, what was their number? 248 lakhs. Then the President's Order came in, and the 248 lakhs became 169 lakhs. Nearly a crore of them disappeared by some President's Order. What has happened? The people of the Scheduled Castes and the Scheduled Tribes that were scheduled previously got precluded from the schedule and were thrown into this quagmire of the other backward classes, with the result that today they get nothing.

I have to point out this because people think that every applicant from the Scheduled Tribes is getting a scholarship. That is not true. Go to Assam. Now, all the Scheduled Tribes people who migrated to Assam tea gardens from Chattisgarh and Orissa and South Bihar are other backward classes among the general population there. So, if they go and settle there, it means they are deprived of the spirit of the safeguards of the Constitution. That is a very important factor.

Dr K L Shrimall: I would like to correct the hon Member. As far as the Central Government scholarships are concerned, during all these years, there has not been a single student who was eligible to get the scholarship and who has been refused.

Shri Jaipal Singh: I am afraid the hon Minister is grievously wrong in his statement. What I have been trying to point out is the mischief that the re-scheduling has done, and it has put out of reach millions of Scheduled Tribes. I am talking not of the Scheduled Tribes now, but of the tribes who have been put out of the schedule and who, technically and constitutionally, were among the Scheduled Tribes, have now become part of the other backward classes, as in the case of Assam. Why are there not so many reserved seats in Assam? Look at the tribal figures there. They are out of the schedule and there are no reserved seats for tribal people in the tea gardens. It is a mathematical problem. Some of

[Shri Jaipal Singh]
these things have been done deliberately.

In my own State, in the State of Bihar, in 1941, there were 51 lakhs of Scheduled Tribes. What is that figure today? Let the hon. Minister find it out for himself. What is happening or what has happened to the others? Have they died out? What has happened to them? How are they getting these educational facilities? I have no objection whatever if the Scheduled Castes and the Scheduled Tribes in no way get lesser safeguards than they are getting now. If that is the position, I would go all out in support of my hon. friend, the Member from Bagaha. But, if the House accepts the financial implications of this scheme, it means that it is going to cripple the safeguards that the Scheduled Tribes are getting at the present moment, and for the matter of that, the other backward classes who have been brought within this reach. It is on that score I feel that I must oppose this resolution, because it is a question of degree. There are backward people in every community. There are backward Kachmiris. So, should the Scheduled Tribes get less? There are backward pandits. So, the Scheduled Tribes should get less! Is that the argument that my hon. friend, the Member from Bagaha, is trying to propound?

Shri Ranga (Tenali) Bhagat?

Shri Jaipal Singh: I am sorry that my hon. friend Shri Ranga does not know the geography of Bihar. Shri Bibhuti Mishra is an hon. Member duly elected by the electorate of Bagaha in the State of Bihar. I would like to assist my hon. friend from Bagaha in his project, if he will support me in the counsel I wish to give boldly to the Treasury Bench, that are mostly empty at the present moment. I am sorry the hon. Leader of the House is not present. There is one way of solving this very big problem in this country and that is to make

prohibition and temperance a purely central subject, to lift prohibition throughout the country and use that revenue for giving scholarships.

Shri Narashimhan (Krishnagiri): Is the hon. Member in order in moving out of his seat while speaking?

Shri Jaipal Singh: I have not followed the hon. Member's interruption.

Mr. Deputy-Speaker: The interruption that does not reach the Member speaking is not intended for him; he should not mind that.

Shri Jaipal Singh: I thought I would be benefited by his humour. The hon. Leader of the House has himself said again and again that prohibition will not work in the tribal areas in particular. It is not working anywhere....

Shri Achar (Mangalore): On a point of order, Sir, is a discussion on prohibition relevant to the debate?

Mr Deputy speaker: Where is the point of order? The hon. Member was making out a point that if prohibition is removed, that revenue may be made available for scholarships.

Shri Jaipal Singh: I am prepared to lend weight to this resolution by providing the wherewithal with which the idea may be implemented. In case our opposition to the resolution should be misunderstood, let it be clear in the minds of others that we do not want to stand in the way of other people also going ahead. That is not the issue. I agree that the real thing should be to have a means test even in the case of Scheduled Castes and Scheduled Tribes....

An Hon. Member: Among themselves.

Shri Jaipal Singh: That is not being done at the present moment. I know it for a fact that there have been many instances where scholarships need not have been awarded. I say that as one who has set his own example. I had been a member of the scholarship committee for several years. My son would have got a scholarship, but I would not take it.

But what is happening today? Blindly the Education Ministry is awarding scholarships. That money could go much further.

Lastly, I would say that this resolution can be accepted by us only if the hon. Member convinces us, or the Treasury Benches can tell us, that additional funds will be provided for this particular purpose so that others may also be included and so that the present recipients of the benefits will in no way be hampered in the benefits they are getting.

Shri Ayyakannu (Nagapattinam—Reserved—Sch. Castes): Mr. Deputy-Speaker, if scholarships are to be awarded to the Scheduled Castes only through open competition, I am afraid that they will never be able to get any scholarships at all, because since time immemorial they have been suppressed. Their dwelling places are so bad and the environments and circumstances in which they live are preventing them from learning anything.

Apart from that, I believe in the matter of intelligence inheritance is one of the main factors. If inheritance is accepted as one of the main factors, I am afraid the Scheduled Castes students cannot inherit anything from their poor parents. They are born in a poor family, brought up in a *cheri* and say so. In these circumstances, naturally these students cannot compete with other students from advanced communities.

I want to bring to the notice of the House that the Scheduled Castes people as a whole are very poor people. Even in the backward communities in India, we can find samindars, big business magnates and landlords, but unfortunately, in the Scheduled Castes community, except late Dr. B. R. Ambedkar, who left Rs. 5 lakhs behind him, nobody is having so much fortune. So, the community as a whole can be considered a poor community and they may be given scholarships. If it is left to open competition, I am afraid they cannot at all come forward.

In every field of activity, the Scheduled Castes are not at all coming forward. Only in the educational field and in Government services, just now they are coming up, because of the special protection and special concession given to them. In these at least, they just on the onward march. In the field of business, industries and other fields, I believe they have not made any progress; I can boldly say that the progress is zero. When that is the case, I believe that this concession should be continued. As a special case, the Scheduled Castes people should be given special protection. All the students belonging to this community should be given this concession for some more time. This concession should be continued until they come on a par with the other advanced communities.

Shri Sanganna (Koraput—Reserved—Sch. Tribes): When the whole country is anxious to uplift the Harijans and adivasis, I think this resolution cannot withstand the force of such public opinion. Education is a redeeming factor in the socio-economic conditions of the adivasis and Harijans. Unless the Government at the Centre and the States give further amounts for the education of these people, they cannot be lifted up. In the absence of education, no amount of efforts will be fruitful. Unless the adivasis and Harijans are economically sound, they cannot uplift themselves to the higher plane of society.

In the tribal areas, the people are so backward that in certain regions they move about naked. People looking at them will form an impression that those people are the true specimens of the primitive and prehistoric age. When such is the position, I think education must be given to them. Education means nowadays money. Unless money is available, no amount of efforts will enable the adivasi students received education in the proper way.

Besides scholarships and other things, mid-day meals are also given. Because the adivasis are so backward,

[Shri Sanganna]

in order to bring them forward into the civilised way of life, even sweetmeats and other attractive things are served at the schools. When such is the position, I am under the impression that this resolution has no place. I think this resolution is the outcome of a sense of frustration, envy and what not. This resolution must be rejected with all the force that the House can command.

In the absence of education, some other social evils are also prevalent in the Adivasi community. On account of their uncivilised and primitive life there was human sacrifice also. The practice of human sacrifice was so much prevalent that the British Government had to take drastic measures to control it. Even now in some tribal areas there are animal sacrifices. The animals are sacrificed even when they are moving and running about. When that is the position, I think this resolution will be hitting a hard blow at the very root of the schemes of civilisation.

When the Government of India is giving so much money for the uplift of the Adivasis and Harijans, it is only education that would help the implementation of the schemes. In the absence of education, no amount of money will be able to make the people enlightened.

16 hours

In the present system of Government, education plays an important part. What, after all, is democracy? Democracy will thrive on persuasion, discussion and conviction. Unless a man has got sufficient education and enlightenment he will not be in a position to sit across the table, discuss problems and come to any settlement. If Shri Bibhuti Mishra's Resolution were accepted, all these schemes which the Government of India and the State Governments are formulating for the uplift of the Adivasis and Harijans will have to be kept in cold storage. In these circumstances this Resolution cannot be accepted by the House.

Moreover, unless educational facilities are forthcoming, I am afraid, the Adivasis and Harijans who are in a tight corner, will have to adopt some other means to make themselves enlightened. It is a matter of personal experience that wherever these people are living by themselves in their natural way, they are most backward. The moment they become Buddhists or Christians, they become enlightened. The people in the NEFA area, as a matter of fact, must be living in an uncivilised way. Most of them are Christians and so they are better. If this Resolution is accepted, I fear, the Adivasis and Harijans will be driven to the necessity of adopting some other religion which is not quite germane to the well being of the Union of India.

Education makes the people more enlightened so that they could not be exploited in any way economically. In the absence of education in the Tribal areas people are so much exploited by the people of the plains. Unless these Adivasis are educated, they will not be in a position to move with the other plains people and work hand in hand and shoulder to shoulder with them.

Government should give not only scholarships at the present level, but increasing amounts of scholarships. The condition of the people is so backward that not only have they to be enlightened educationally, they have also to be educated socially. Owing to the absence of education, in the social field also their position is bad. In every way, the Resolution cannot be accepted. The level of scholarship which is now being given to the Adivasis and Harijans for education must be raised to a very great extent so that they can come up to the level of the other sections of the community.

श्री जीवज (दिलामपुर) में बहुत देर
ने माननीय सदस्यों के अंतर्गत मुझे रहा है।
माननीय मिश्र साहब ने जो यह मकल्प यह
किया है उसका उद्देश्य मैं समझ सकता

हैं। पर कहीं कहीं उद्देश्य कुछ होता है पर बाहर उसका अर्थ कुछ दूसरा ही लगा लिया जाता है। उनका उद्देश्य सच्चा होगा और तथ्यपूर्ण होगा पर देश की जनता उसे किस दृष्टिकोण से देखेगी इसको भी हमें विचार करना चाहिए।

माननीय सदस्य का मुख्य आधार गरीबी है। पर मैं बताना चाहता हूँ कि शिक्षा और गरीबी का कितना परस्पर सम्बन्ध होता है। हम सैकड़ों वर्षों से देख रहे हैं कि अनेकों जातियाँ बहुत गरीब हैं, इतनी गरीब कि उनको खाना तक नहीं मिलता फिर भी उनके पूर्वजों के समय से कुछ ऐसे संस्कार उनमें जमत आ रहे हैं कि विद्या के मामले में वे किसी में भी पीछे नहीं रहते चाहे वे किसी विद्यालय में पढ़े या न पढ़े। वे किसी भी समाज से शिक्षा के मामले में ऊंचे ही रहते हैं। तो मैं इस बात को सर्वथा मानने को तैयार नहीं हूँ कि गरीबी विद्या के लिए बाध होती है। किमी अंश में यह ठीक हो सकता है। पर सर्वथा यह ठीक नहीं है।

आपने देखा होगा कि सन् १९४७-४८ में जब केन्द्रीय सरकार ने छात्रवृत्तियाँ देना चानू किया, डा० अम्बडकर के जमाने में उसके बाद में हरिजनों और आदिवासियों में बड़ी मत्स्या की पिछड़ी जातियों में रख दिया गया। मुझे इस विषय में मध्य प्रदेश की सरकार से बहुत लड़ना पड़ा। मैंने इस बात का आकड़ा तैयार किया कि केन्द्रीय सरकार द्वारा कितने लोगों को छात्रवृत्ति दी गयी। मैंने देखा कि एक दो जातियों को ज्यादातर स्कालरशिप (छात्रवृत्ति) मिलते हैं। जिन हरिजनों और आदिवासियों को पहले शिड्यूल्ड कास्ट्स (अनुसूचित जातियाँ) और शिड्यूल्ड ट्राइब्स (अनुसूचित आदिम जातियाँ) में शामिल किया गया था आज उनमें से जिनको अन्य पिछड़ी जातियों में रख दिया गया है उनमें से किसी को स्कालरशिप नहीं मिला।

सरकार ने लाखों रुपये खर्च कर के बैकवर्ड क्लासेज कमीशन नियुक्त किया। निकट भविष्य में उसकी रिपोर्ट सदन के सामने पेश होगी और उस पर विचार किया जाएगा। इस कमीशन पर बड़े बड़े आदमी हैं। हमको देखना है कि हम उनकी रिपोर्ट (मति-वेदन) को क्या महत्व देने वाले हैं। यदि हर जाति और हर धर्म के लोगों का ही छात्रवृत्तियाँ देना था तो इस बैकवर्ड क्लासेज कमीशन (पिछड़ी जाति आयोग) को नियुक्त करने का मतलब ही क्या था। इस प्रस्ताव का उद्देश्य है वह निरावार है और मुझे कहीं भी इसकी जड़ नहीं मान्य होती।

हमारे मित्र जी का उद्देश्य सफ़ होना पर इस देश में ऐसे ही उद्देश्य वाले मज नहीं हैं। कुछ ऐसे खनरनाक लोग हैं कि जिनके उद्देश्य में बहुत लवु बाज छिग होता है पर उसके आगे चल कर बड़े भारी मकूट देना ही मकते हैं। इस तरह का चाबी को हने कभी भी प्रीत्याहन नहीं देना चाहिए।

यहाँ पर गरीबी का मुख्य मन्त्र उठाया जाता है। मैं किसी जाति या धर्म या वर्ग का नाम नहीं लेना चाहता। परन्तु कुछ जातियाँ हैं जिनको कहीं न कहीं में सहायता मिलती है, चाहे स्वदेश से हो या विदेश में हो। गनरनेट की ओर से भी उनको सहायता मिल रही है और बाहर से भी मिलती है। और जब कि पीछे पड़ाई के लिए जाने का प्रश्न आता है तो यहाँ लोग ऊँची पड़ाई के लिए भेजे जाते हैं और दूसरे लोग जिनको हम आदिवासी और हरिजन कहते हैं पिछड़े रह जाते हैं। मैंने इस प्रश्न को कई बार इस सदन में और स्कालरशिप बोर्ड के सामने भी उठाया और स्कालरशिप बोर्ड ने माना कि सब से पहले हरिजनों और आदिवासियों को प्रशानता दी जानी चाहिए। और आदिवासियों और हरिजनों में भी जो आगे बढ़े हुए हैं उनको पीछे सहायता दी जानी चाहिए।

[बी आर्थर]

16.09 hrs

(SRI FRANK ANTHONY in the Chair)

इस देश का ६०० करोड़ का बजट है उसमें से केवल यह बजट खेड़ कोड़ का है। पर इसकी इतनी नुकताबीनी क्यों होती है यह मेरी समझ में नहीं आता। मुझे ऐसा लगता है कि इसके भीतर कोई दूसरा मतलब होगा। मुझे तो लगता है कि यह सबाल केवल स्कालरशिप का ही सबाल नहीं है बल्कि इसके भीतर कोई बुनियादी चीज है और इस चीज को हमें निकालना होगा। हम इस चीज को धागे नहीं बढ़ने दे सकते।

हमारे भाई ने अभी कहा कि इंग्लैंड में गरीबी के कारण एक आदमी के पास पोस्टकार्ड खरीदने की पैसा नहीं था। इस बात को लेकर वहाँ के सदस्यों ने ब्रिटिश पार्लियामेंट को धिक्का दिया था। हमारा देश तो गरीब है। ३६ करोड़ों में से ३५ करोड़ के करीब गरीब हैं। भाषे तो ऐसे हैं जिनको एक बार खाना तक नहीं मिलता। यहाँ पर एक से एक ज्यादा गरीब हैं। अगर स्मिथ यह है कि एक आदमी के लिए भरपेट रोटी नहीं है तो अगर उसको हजारों आदमियों में आप बाँटें तो किसी को कुछ भी नहीं मिलेगा। जो रुपया हरिजनो और आदिवासियों के लिए रखा गया है यदि इस को सब लोगों में बाँट दिया जायेगा तो किसी की शिक्षा का स्तर नहीं बढ़ सकेगा।

आजकल कुछ लोग यह कहते सुने जाते हैं कि हरिजन और आदिवासी तो सरकार के दामाद हैं। पर यह चीज नहीं है। इस समाज की हजारों लाखों साल से उपेक्षा की गयी है। लेकिन जहाँ कहीं भी हरिजनो और आदिवासियों को सहायित्व देने का सबाल होता है उसमें हम ब्राह्मणों को भी शामिल करते हैं। राज्य सरकारों में हमने ऐसा करना शुरू किया। राज्य सरकारों ने जो हमारे लिए छात्रावास बनाये हैं उनमें हम ब्राह्मणों को रहने की अनुमति देते हैं परन्तु छात्र ट्रावल्सकोष

या एक दो राज्यों में ब्राह्मणों ने इस सुविधा का लाभ उठाया हो तो उठाया हो पर बाकी राज्यों में ब्राह्मण इन में नहीं भाते चाहे इन उनको हरिजनों से बूना स्कालरशिप भी क्यों न दें।

यह एक छोटा सा अनुदान है। इसके अलावा राज्य सरकारें भी लोगों को सहायित्व दे रही हैं। हमारे यहाँ बहुत से विशिष्ट वर्ग हैं जो सरकार से सहायता पा जाते हैं। रिपयूजी (शरणार्थी) भाई भी विशिष्ट वर्ग हैं, हरिजन और आदिवासी इसी वर्ग में गिने गये हैं। जो आदमी किसी कंभी नौकरी पर होता है वह अपने जातिवास्तो को खींचने का प्रयत्न करता है, वह भी एक विशिष्ट वर्ग हो जाता है। तो हमें यह भी देखना है कि हमारे देश में कितने विशिष्ट वर्ग हैं। किस किस को आप हमारे इस अनुदान में शामिल करता चाहते हैं। मैं तो चाहता था कि इस विषय पर एक विस्तृत ध्योरा आपके सामने पेश करता पर समय बहुत कम है। मैं कटुता पैदा नहीं करना चाहता। मैं तो सामञ्जस्य स्थापित करना चाहता हूँ। जो लोग समझते हैं कि केवल हरिजनो और आदिवासियों को सहायता दी जा रही है इससे दूसरों का नुकसान होता है, ऐसा नहीं है। हरिजन और आदिवासी हजारों साल से पिछड़े हुए हैं। अगर कुछ समय इनको विशेष सहायता मिल जायेगी तो इससे देश का लाभ ही होगा। यदि पाँच वर्ष के बाद हरिजन और आदिवासी समता की दौड़ में अन्य जातियों के समान न आ सके तो फिर हमारे देश में इस समाज कल्याणकारी सरकार का होना न होना बराबर समझा जायेगा। अतः हम इन पिछड़े हुए लोगों को अवश्य मदद दें और जहाँ तक हो सके उनको आगे बढ़ायें।

आपको माजूम होना कि पिछली पर्सनलमेंट ने उन सब वर्गों को स्कालरशिप इस

योग्यता में शामिल नहीं किया था जिनकी सिफारिश बैकवर्ड क्लासेज कमीशन ने की थी। इसका कारण यह दिया गया था कि इसमें तो देश की भाषी जनसंख्या का जायेगी और भाषी जनसंख्या को सरकार स्कालरशिप नहीं दे सकेगी। मैं तो चाहता हूँ कि मिश्र साहब बैकवर्ड क्लासेज कमीशन की इस रिपोर्ट को ही मंजूर करवा दें तो देश का बहुत कल्याण हो जायेगा। जब वे भाषी जनता का भी कल्याण नहीं करवा सकते तो समूची जनता का कल्याण कैसे करवा सकते हैं। मुझे ऐसा मालूम होता है कि किसी सेंटीमेंट मूड (भावुकता) में आकर उन्होंने यह सकल्प पेश कर दिया और अब उसके लिए पछता रहे होंगे। मुझे आशा है कि इस पछतावे के कारण वे इस प्रस्ताव को वापस ले लेंगे।

Mr Chairman: Shri Barman

Shri B K Gaikwad: On a point of information Generally speaking, the procedure which is observed in every House is that the Mover is allowed to speak first and then those who propose amendments are allowed to move the amendments and speak and explain why they have proposed the amendments. Other speakers can support or oppose the amendments. But here I see that those have tabled the amendments are not allowed to speak and others are allowed to speak without having heard what the movers of the amendment have to say. It would have been better if this procedure had been adopted which is followed everywhere.

Mr Chairman: Whatever the procedure may have been in other Houses, we more or less subscribe to the convention here that the amendments are taken as moved, and merely because somebody has submitted an amendment, it does not give him any priority in the matter of catching the Speaker's eye.

Shri Barman: The resolution moved by Shri Bibhuti Mishra gave us the indication that he was for discontinuing the grant of scholarships to stu-

dents community-wise, but while moving his resolution and speaking on it he has clearly stated that so far as the Constitution is concerned, he has no objection to give the scholarships or the advantages of stipends to the Scheduled Castes, Scheduled Tribes or the backward classes. Therefore, he contradicts himself again when he says that if for that purpose an amendment of the Constitution is necessary, that also should be done. Since he says that all the scholarships or advantages that are now being given to the Scheduled Tribes, Scheduled Castes and backward classes should be given and he has no objection to that, where is the necessity of amending the Constitution. From all this, the contradiction between his resolution and his statement before the House I presume that Shri Mishra's idea was to give scholarships to all poor boys who are not entitled or eligible to scholarships under the present scheme. If that be so, certainly every Member of this House will give him full sympathy, provided the Minister in charge of Finance has got sympathy for his resolution.

After hearing some of the Members I thought I should say a few words. Shri B S Murthy in his speech has cast a reflection on the Hindu community. I think in his exasperation arising out of many circumstances and all this past history he has said something which he did not really mean. We realise we are enjoying these advantages not because the Members of the present Parliament have provided them, but because it has been provided in the Constitution itself, and that Constitution has been framed by the people of this country, the intelligentsia of this country and those who devoted their lives for the freedom fight. So, unless the country, unless the intelligentsia, unless the leaders of the country were sympathetic towards the Scheduled Castes, Scheduled tribes and the backward classes, those who are below, such a Constitution could not have been framed. And till now we have seen that so far as the finances of the country permit, the last

[Shri Barman]

Parliament and also this Parliament has granted more and more money for these people. Therefore, to make such an accusation or impute such a motive is not fair.

As regards the Mover, as I have just now said, he has some other idea, but he did not frame his resolution accordingly.

There is only one other thing I want to mention. Perhaps Members may think that in the course of these few years after independence, the Scheduled Castes, the Scheduled Tribes and the backward classes have made so much progress that perhaps there is no necessity to give this sort of scholarships to them in this liberal manner. In order to dissabuse the mind of any hon. Member who might have such a misconception, I simply read out one or two figures from the Government brochure that I hold in my hand. Prior to 1955, it was found that though the scholarships were given liberally to the Scheduled Castes and to the Scheduled Tribes, it was not possible for many of the students to get admission in the colleges, after they had matriculated, because of their poverty. A boy may be meritorious, but he cannot seek admission in a college and pay the admission fees and other things, because of this apprehension that if he does not get the scholarship, he may have to discontinue his studies. After getting the facts, the then Secretary to the Ministry, Shri Humayun Kabir writes in the preface to the third edition of '1955—Brochure on scholarships':

"I am glad to report that as early as in the middle of July, 1955, Government was in a position to announce that they undertook to award scholarships to all eligible Scheduled Caste and Scheduled Tribe candidates."

So, Government themselves had found that owing to the poverty of these two classes, even meritorious students did not seek admission in the

colleges, unless they getting the scholarships was very sure. In the last line of the preface, Shri Humayun Kabir adds:

"This, I am sure, has helped a large number of students belonging to these classes in securing admission to institutions."

So, we find that a liberal treatment to the Scheduled Castes and Scheduled Tribes was found necessary even as late as 1955.

Today, in the year 1957, it is quite unintelligible to us how one can think of withdrawing any of the concessions that had been conceded just a year back. And what are the figures? According to the 1951 census, out of 36 crores of people, the Scheduled Castes formed more than 5 crores, and the Scheduled Tribes formed about 2 crores. I am not counting those who have been left out now, as has just now been stated by my hon. friend. From the number of students that got scholarship in 1955, you can realise how far they have advanced in education. I am referring to post-graduate studies, and post-matriculation studies that is, college education. In 1954-55, the total number of scholarships, that was granted to the Scheduled Castes was 25,000; out of that, 16,000 were fresh ones, and about 8,800 renewals. As regards the Scheduled Tribes, the total number was about 6,000; about 4,000 were fresh, and about 2,000 renewals. So, in the whole of India, out of a population of more than 7 crores, only about 30,000 students were there, who could get post-matriculation education. Is that any indication at all that these communities have, in the course of these few years, advanced to such a stage that there should be a change in this liberal method of granting scholarships to them? I am sure any hon. Member can say that nothing has happened or nothing has been done which can induce us to make any change in the process of giving liberal scholarships to these two classes.

As regards the backward classes, it is only the students who secure a first division, who are getting scholarships now, not all the students who are poor are given scholarships. If this can be liberalised to a greater extent, that would be better, but that depends upon the financial position.

I submit that my hon. friend, the mover of the resolution, has contradicted himself while making his speech; he has contradicted what he has stated in his resolution. I hope he will withdraw his resolution, because he has not substantiated what he has written in his resolution, in his speech.

Shri B. K. Gaikwad: I have moved two amendments to the resolution, moved by Shri Bibhuti Mishra. I have listened to the speech of my hon. friend very carefully. When I heard his speech, I was of the opinion that he could not be the mover of this resolution, that Shri Bibhuti Mishra and the drafter of the Resolution must be two different persons. For, in his speech, he has clearly stated that he is in favour of scholarships being given to Scheduled Castes and Scheduled Tribes and to other backward classes too. He now wants the concessions to be given to other poor people in order that they might be enabled to proceed with their education. But if you read his resolution, you will find that it has the effect of taking away the concessions which are already being given to the Scheduled Castes, Scheduled Tribes and other backward classes.

That is the reason why I have moved these two amendments. After hearing the speech of my hon. friend, the mover, I feel that he can conveniently accept the amendments moved by me; if the amendments are accepted, then there will be nothing more to be said about it.

In this connection, I want to point out a few things. Every speaker has said that whatever concessions and facilities are given to the Scheduled Castes and Scheduled Tribes should be continued. I would like to draw

your attention to the provisions made in the Constitution in this regard by Baba Saheb Dr. Ambedkar, namely that the Scheduled Castes and Scheduled Tribes should be given certain concessions and facilities so far as education and other things are concerned.

16. 29 hrs.

... [SHRI BARMAN in the Chair]

Now, why were these provisions made in the Constitution?

There is some history behind it.

It is not only because that they were treated as untouchables and hence these concessions were given, nor because they come from the Hindu fold. The history behind it is this. According to our *puranas* and *shastras*, those who are treated as Scheduled Castes today were treated as *Atishudras* or *chandalas* in the past. If you refer to the *Manusmriti* and some of the *puranas* of the Hindu religion, you will find that there are certain provisions made to the effect that no *chandala* or *atishudra* should be given any education; there was no equality of any sort. Besides, they were debarred also from getting education. Owing to the short time at my disposal, I am not in a position to quote the *slokas* of the *Manusmriti*, but it is stated there that if any *atishudra* or *chandala* learns anything, his tongue should be cut. In this way, there are several other punishments given there. I do not want to mention them here.

I do not want to find fault with anybody or with any religion now. But the thing is this, that for centuries together these communities were put down. You will find that the drafter of the Constitution, Dr. Babasaheb Ambedkar, when he was receiving his secondary education, he was not allowed to learn, sanskrit, at Satara. The Shastri, the class teacher did not teach him Sanskrit only because Babasaheb had come from a Scheduled Caste family.

Even in these days you will find the same thing. If Scheduled Caste

[Shri B. K. Gaikwad]

man goes in any village, the Bhataji or Brahmin priest of the village, if he has been reading some religious *puranas*, and if he sees him, will cease reading *Why?* Only due to the fact that the *Manu Smriti* has said that these people should not be given any kind of education. What is there in these *puranas*, we know very well. This is the mentality of the people in villages.

Of course, there is no complaint as regards people residing in cities. But you will find that in the villages, where 80 per cent of the people are residing, their mentality is such. For centuries together these communities—Scheduled Castes, Scheduled Tribes and backward classes and people living in hilly tracts—have not been cared for anybody for their uplift. That is why, in order to compensate for this, these concessions were given to them, and it was said that these concessions would continue till they come to the level of the other communities.

Now, the question before us is as to whether these communities have now come up to the level of the other communities. Many people say that the Scheduled Castes and Scheduled Tribes people have received concessions and many of them are educated. But you will find from the Report of the Commissioner for Scheduled Castes and Scheduled Tribes that whenever there is a question of appointing candidates belonging to these communities to Government posts, it is said that no suitable candidates from these communities are coming forth. So no posts were filled in by these candidates. *Why is this so?* Because these communities are still backward. *Why are they backward?* Because they have not come up to the level of the other communities.

So it is the bounden duty of the Government to see that these people come up to the level of the other communities. For that, the educational facilities should be continued.

If you go through this Resolution, you will find that it says that the concessions which are given to the Scheduled Castes, Scheduled Tribes and backward classes should be taken away and everybody should be treated on an equal footing, and hence those who come from poor communities should be awarded free studentships etc. I have nothing to say if Government are in a position to provide scholarships to all those who come from poor families. Of course, Government should provide it. We have got a soft corner for them. We will support it. But if you just read my amendment, you will find that I seek to take out that portion of the Resolution which asks Government to amend the Constitution. If Government are prepared to accept the Resolution in the amended form and give scholarships to all those who come from poor communities, I have nothing to say, but the constitutional provisions in favour of the Scheduled Castes and Scheduled Tribes should not be touched. That is the intention of my amendment.

Since there is not much time, I will just conclude. But before concluding, I will again say that this is the position and this House should reject the Resolution as it is worded. But if Shri Verma accepts my amendment.

An Hon. Member: Shri Mishra

Shri B. K. Gaikwad: Shri Mishra from UP (An Hon. Member: From Bihar)—I come from Maharashtra; that is why it is difficult to pronounce his name—if Shri Mishra from Bihar accepts my amendment, I will have nothing to say against it.

Before I sit down, I will make one request to many friends of ours who are sitting opposite. They call the Scheduled Castes people as Harijans. They were considered untouchables. If you call them Harijans, it means 'sons of God'. They are sons of God, but they were treated as untouchables. So you have polluted the word 'Harijan'.

Shri Thimmajah: Suggest a better name

Shri B. K. Gatkwad: If you want to remove untouchability, the better course is not by giving sweet names. If you want to solve this problem, do not call these people by sweet names only. They are treated as slaves. If it is so then tell a slave he is slave and he will revolt.

Mr Chairman: The discussion began at 15-00 hours. There are just about 25 minutes left.

Shri Jaipal Singh: I had the impression that the Deputy-Speaker was having after thoughts about time allocation.

Shri B. C. Kamble: We support what Shri Jaipal Singh says. There should be extension of time.

Mr Chairman: So I ask the House. This is the position. Unless the House agrees to extension of time. We cannot sit beyond 17 30 hours.

Shri Jaipal Singh: I move for extension of the sitting till 18 00 hours.

Mr Chairman: Is that the desire of the House?

Some Hon. Members: Yes

Mr Chairman: Then it is extended upto 18 00 hours.

Shri Mahanty (Dhenkanal): When will the next Resolution on the Order Paper taken up, Sir? Does it mean that that Resolution will not be taken up today?

Mr Chairman: How can it be taken up today?

Shri Mahanty: I want to know what is the position.

Mr Chairman: If we continue till 18 00 hours with this Resolution, then we exhaust the whole time. But if the House desires, the next Resolution can just be moved. That will depend.

The Prime Minister and Minister of External Affairs (Shri Jawaharlal Nehru): This Resolution is really in

charge of my colleague who, no doubt, will speak on it at the end of the debate. As apparently you are extending the time, if the House so desires, naturally we have no objection to that. But I thought that perhaps it might be worthwhile for me to state right at the outset what the Government's view is in regard to this Resolution.

I have no doubt that the hon. Member who has brought forward this Resolution meant well. But I have also no doubt that this Resolution, as it is framed, is wholly unacceptable to Government, unacceptable for a variety of reasons, because, firstly, it indirectly does touch on certain provisions of the Constitution—and it is not right to do so directly or indirectly. Secondly, it does, directly or indirectly, tend to limit perhaps the special amenities or privileges—call them what you like—which have been provided in the Constitution and by other legislation for the Scheduled Castes.

Now, on no account are we prepared to tamper with those provisions as they are. Whatever legislation we may bring forward for others, that is another matter. We recognise fully and completely that there are many people in this country who deserve help for education or other purposes. But however that may be and however that may be dealt with in other ways, we do not wish to deal with it by limiting in the slightest the degree of the special amenities provided in the Constitution to the Scheduled Castes.

Therefore, we are unable to accept this Resolution. Indeed, I would ask the hon. Member who has moved it not to press it.

Shri Shree Narayan Das (Dabhanga): May I submit that it has not so far been supported in the speeches that have been made and I think there is no necessity for spending time.

Mr Chairman: Hon. Members have to express their views. There are so many names with me. The House has already decided to extend the time.

Shri Manay: In view of what the Prime Minister has said, please ascertain from the hon Member whether he intends to press his Resolution

Shri Supakar: If the mover withdraws, then, there will be no necessity to prolong the discussion

सभापति महोदय म ननीय मदस्य को
क्या मन्ता है

श्री विभूति मिश्र मैं प्रवान मन्त्री की
बात को म न लेना हूँ।

Mr Chairman. First of all, I have to put the amendments to the House

Shri Supakar If the original Resolution itself is withdrawn?

श्री विभूति मिश्र चयर्गमन साह्य
मुझ जवाब दन क लिए पाच मिनट मिलन
चाहूँ ।

Mr Chairman: According to our Rules, when amendments have been moved they have to be put to the House before the main resolution is put

An Hon Member Has leave of the House been given to withdraw the resolution?

Mr Chairman. We are ascertaining the wishes of the House

Shri B C. Kamble So far as the amendments are concerned, those who have tabled them had not the opportunity to say anything Therefore if their amendments are put to the vote, they will be put before their points of view are placed before the House

Mr. Chairman. It is not possible that every hon Member who has tabled an amendment could be given time to speak on it That is not possible.

Shri B C Kamble. Can there be putting of an amendment to the vote which has not been discussed?

Mr. Chairman: If the hon. Member does not want to press his amendment

he can ask the permission of the House to withdraw it Now, I will put all the amendments to the Resolution

Shri Naushir Bharucha (East Khandesh) My submission is that the procedure should be as laid down in Rule 180(2)

"A member who has moved a resolution of amendment to a resolution shall not withdraw the same except by leave of the House"

I take it, Sir, that the intention of the Mover is, to withdraw the resolution That has to be put to the House

Mr Chairman It is for the mover of the amendment to say

Shri Naushir Bharucha: As the Mover of the Resolution he has to say

Shri B K. Gaikwad: Unless and until we know what is in the mind of the Mover of the resolution, how can we withdraw our amendments?

Shri Jawaharlal Nehru The position is this The mover has said that he wishes to withdraw his resolution The wishes of the House may be ascertained If the resolution goes, the amendments also go

Shrimati Rena Chakravartty (Basrhat) According to our Rules, there is a peculiar position Our Rule clearly says that with the consent of the House any motion can be withdrawn but there is a proviso.

'Provided that if an amendment has been proposed to a motion, the original motion shall not be withdrawn until the amendment has been disposed of'

Shri Naushir Bharucha: That relates to motions only and not to resolutions

Mr. Chairman: Order, order.

Shri K. U. Parmar: (Ahmedabad—Reserved—Sch Castes) Why should we bar the people who have moved amendments to withdraw them if it is their intention?

Mr. Chairman: Anyhow I will put all the amendments that have been moved

Shri Thimmalah: Sir, some of us are withdrawing our amendments

Shri B. K. Gaikwad: If the mover is going to withdraw his resolution we may withdraw our amendments

Mr. Chairman: Order, order, I propose this course

Shri Jaipal Singh: Let the mover of the resolution just have 5 minutes for his say He has asked for it After all this criticism let him have his say After that those who have moved the amendments may withdraw them

Mr. Chairman: Order, order I am not going to allow further discussion I will ask Shri Mishra to make his reply

Shri Jaipal Singh. Before he rises to have his say, I want to say something which is very relevant to the position which has been created The mover of the amendment has just now tried to convey that if he gets an assurance from the hon Member from Bagaha that he would withdraw his resolution, he would withdraw his amendment That is material That changes the situation altogether

Mr. Chairman. Is that the view of the hon Member Shri Gaikwad?

Shri B. K. Gaikwad: Yes, that is what I have said just now

Shri B. C. Kamble. In one single sentence my submission is that the mover of the resolution may make a formal motion to withdraw it

Mr. Chairman. That he is doing

श्री विभूति मिश्र : चेयरमैन साहब, बहुत से भाइयों ने कहा है कि बड़ी जाति के लोगों ने

हमें कोई सुविधा नहीं दी है। बैकवर्ड क्लासिस की रिपोर्ट के बाल्यूम १ में लिखा है —

"It would be well if the Backward Classes remember that whatever good they find in the Constitution and the liberal policy of our Government is the result of the awakening we find in the upper classes themselves Whatever the Government is doing is readily accepted by them and by the nation as a whole Let it not be forgotten that the upper classes have contributed their share in formulating the policy of the Government in removing untouchability, equality and social justice Whatever concessions the Backward Classes and others demand find a place in the Constitution without a single dissentient voice from the upper classes"

जहां तक इन आक्षेप का ताल्लुक है, 'बुद बैकवर्ड क्लासिस की रिपोर्ट में इस बात को साबित किया गया है कि अगपर क्लासिस के लोगो ने सब सुविधायें प्रदान की हैं।

इसके अलावा मैं एक बात और कहना चाहता हूँ। जब कोई आदमी किसी सुविधा का भोग करने लग जाता है तो उसके लिए उस सुविधा का त्याग करना जरा मुश्किल हो जाता है और इसमें उसे कुछ दिक्कत होती है। मैंने यह कभी नहीं कहा कि शैड्यूल्ड कास्ट्स को या शैड्यूल्ड ट्राइब्स को छात्रवृत्तियां न मिलें। लेकिन मैं चाहता हूँ कि उन लोगों को भी मिलनी चाहियें जिन का कि जिक्र नहीं किया गया है और जो निर्धन हैं, जो पढ़ना चाहते हैं लेकिन पैसे के अभाव में पढ़ नहीं सकते हैं। अगर एक शैड्यूल्ड कास्ट का भाई सौ रुपया पाता है और उंची जाति वाला भी सौ रुपया पाता है तो क्या बजह है कि शैड्यूल्ड कास्ट के भाई को छात्रवृत्ति मिल जाए और दूसरे को न मिले। शैड्यूल्ड कास्ट वाले को तो इस वास्ते छात्रवृत्ति मिल जाती है कि वह बैकवर्ड क्लास को बिसांग करता है जबकि दूसरी जाति वाले को इसलिए नहीं

6701 Resolution re: Discontinuation of grants of Scholarships to Students on Community Basis

2 AUGUST 1967

Resolution re: Appointment of a Committee to examine the Regional Disparity in average per capita income

[श्री विमूति मिश्र]

मिलती है कि वह उस जाति को बिलाय नहीं करता है। मैं चाहता था कि दोनों को स्कावरशिप की बराबर सुविधा होनी चाहिए क्योंकि स्कावरशिप इकोनोमिक ग्राउंड पर मिलता है। उस प्रावनी को जोकि पढ़ना चाहता लेकिन पैसे के अभाव में, गरीबी के कारण पढ़ नहीं पाता है पीछे रह जाना पड़ता जबकि दूसरे भागे निकल जाते हैं।

Shri Manay: On a point of order, Sir. The hon. Member is trying to justify his resolution. He was given an opportunity to withdraw the resolution whereas he is replying to the debate.

श्री विमूति मिश्र : बहुत से भाइयों ने कहा है कि प्रस्तावकर्ता का कुछ धीर ही मकसद दिखाई देता है। मैं आपको बतलाना चाहता हूँ कि जाकि रही भावना जैसी प्रभु मूर्ति देखी तिन तैसी। जिसकी जैसी भावना होगी, वैसी ही बात उसको दिखाई पड़ेगी। मैं कभी यह नहीं चाहता कि शैड्यूल्ड कास्ट के भाइयों को या दूसरों को जो सङ्गलियतें दी जा रही हैं उनको बापिस ले लिया जाए।

एक भाई ने जिनका मैं नाम नहीं जानता हूँ उन्होंने ५०० रुपये का चिक्क किया है। मैं इसके बारे में कुछ न कह कर इतना ही कहना चाहूँगा कि सभी भाई यह चाहते हैं कि हरिजन भाइयों का कल्याण होना चाहिए और कोई भी इस प्वाइंट को डिस्प्यूट नहीं करता है।

मैं प्रधान मंत्री जी की बात को मानते हुए अपने प्रस्ताव को वापिस लेता हूँ।

Shri B. K. Galkwad: Sir, I withdraw my amendments.

Shri Thimmaiah: I also withdraw my amendment.

Shri B. C. Kamble: I also withdraw my amendments.

Mr. Chairman: Have the hon. Members leave of the House to withdraw their amendments?

The amendments were, by leave, withdrawn.

Mr. Chairman: Now, has the hon. Member leave of the House to withdraw his Resolution?

The Resolution was, by leave, withdrawn.

An Hon. Member: Will the House sit till 6 P.M. today?

Mr. Chairman: There is no necessity now; we will conclude at 5-30. Now, we will take up the next item.

RESOLUTION RE: APPOINTMENT OF A COMMITTEE TO EXAMINE THE REGIONAL DISPARITY IN AVERAGE PER CAPITA INCOME

Shri Mahanty (Dhenkanal): Sir, I beg to move:

"This House is of opinion that a Committee of experts be appointed to study and investigate into the regional disparity in the Indian Union in the average per capita income and in the stages of development, and to recommend ways and means for bringing up the regions that lag behind to the standard of other advanced regions."

This Resolution is so urgent in its application and so innocuous in its intentions that the House will need very little persuasion on my part to accept it. It suggests the appointment of a committee of experts to study the existing pattern of regional disparity in the Indian Union and suggest ways and means for bringing up the States that lag far behind, to the level of other advanced States.

I can well anticipate the critics to point out that the Planning Commission and the Government are no less concerned about this problem, and that the Planning Commission in their Second Plan had considered the matter at some length and also the matter was considered in the National Development Council from time to