

15.31 hrs.

COMMITTEE ON PRIVATE MEMBERS'  
BILLS AND RESOLUTIONS.

Thirty-Eighth Report

[Translation]

SHRIMATI USHA RANI TOMAR (Ali-  
garh): Mr. Deputy Speaker, Sir, with your  
permission, I beg to move:

"That this House do agree with the  
Thirty-eighth Report of the Committee  
on Private Members' Bills and Resolu-  
tions presented to the House on 6th  
August, 1987."

[English]

MR. DEPUTY SPEAKER: The ques-  
tions:

"That this House do agree with the  
Thirty-eighth Report of the Committee  
on Private Members' Bills and Resolu-  
tions presented to the House on 6th  
August, 1987."

*The motion was adopted.*

15.32 hrs.

RESOLUTION RE: MEASURES FOR  
UPLIFTMENT OF TRIBAL PEOPLE—  
*Contd.*

[English]

MR. DEPUTY SPEAKER: We will now  
take up further discussion on the following  
Resolution moved by Shri Dileep Singh  
Bhuria on the 16th April, 1987:

"This House expresses its concern  
over the continued backwardness of  
tribal people in the country even after  
thirty-nine years of independence and  
in order to prevent their exploitation  
and uplift them economically, socially

culturally and educationally, recom-  
mends to the Government to—

- (i) take necessary measures for proper  
and effective implementation of  
various tribal welfare schemes in  
tribal regions;
- (ii) open more schools and adult edu-  
cation centres in the tribal regions;
- (iii) give priority in employment to tribal  
people in various Government  
developmental schemes viz. con-  
struction and other works under-  
taken through the Departments of  
Irrigation, Public Works, Forest  
Development, Public Health and  
Rural Engineering, etc. in tribal  
regions; and
- (iv) purchase their forest-produce at  
reasonable prices."

[Translation]

SHRI MANKURAM SODI (Bastar): Mr  
Deputy Speaker, Sir, I support the Resolu-  
tion moved by Shri Bhuria. In the Resolution  
it has been mentioned that a lot of progress  
has been made due to the efforts made and  
plans executed in the country to remove  
backwardness of the Adivasis. We have  
marched a ahead from what we were thou-  
sands of years ago. This has brought aware-  
ness in the adivasi areas. As a result of that  
awareness they have made efforts to march  
on the road to progress. Even then we are  
still quite backward vis-a-vis the rest of the  
world. In order to remove this backwardness  
in the adivasi areas, first of all we have to  
construct roads for them to facilitate easy  
movement. In the absence of roads the  
hamlets of the adivasis remain isolated and  
there is no communication or interaction  
among them. Due to non-availability of  
roads good teachers also are not able to  
come to those areas. If goods teachers do  
not reach their areas, the condition of these  
Adivasis in those backward areas will rest at  
the very place they had been thousands of  
years ago. The non-availability of roads  
poses great difficulties for them in receiving

[Shri Mankuram Sodji]

education, because good teachers do not go there. Even if you are concerned about their progress and you may be spending huge sums on the plans for their uplift, but if good teachers do not go there, all our programmes connected with education will not be fruitful. Even now all your programmes are not fully implemented because due to non-availability of roads good teachers are not going there. When good teachers do not come they attend duty only for two to three days in seven months. When teachers attend duty for two to three days, how the students in the backward areas can receive their education? Due to shortage of roads, We are not able to make use of our development programmes. It is, therefore, very essential that roads may be made available in the backward areas to facilitate communication. The producers in these places are facing difficulties due to this exploitation. The middle-men purchase the produces of small farmers at throw away prices because they are not able to market their produce due to non-availability of roads. They are being exploited in this manner. It is essential to construct roads in order to check exploitation. And now when attention has been paid towards constructing roads under the development schemes, the Forest Act came in the way. Due to the Forest Act, it is not possible to construct roads at any place because the roads pass through the forests. As a result, it has not been possible to construct even a mile long road. Under the provisions of this Act, neither can we dig the earth anywhere nor remove it. If at all the work of removing soil is done and work is done in the block inadvertently and if some of the employees of the block or the engineers say that there is no big forest and this village may be connected with that village they seize all the implements. In this way, the money provided to the various schemes by Government for development of any area is shown on paper only. But in real sense no work is being done. This is the situation at several places. This needs to be changed.

If an epidemic breaks out in any village and there is a hospital at the block headquar-

ters, no help is made available due to non-availability of roads. If at all the message reaches within 10 to 15 days, half of the village is wiped out. Therefore, keeping all these factors in view wherever roads are not available, it is essential to provide means of communication for the development of the villages.

The second problem is that of drinking water. We have not been able to provide as much drinking water as we desire and as envisaged in our programmes. A hand pumps has been provided taking the entire village as a unit whereas its mohallas are situated at a distance of 1 to 2 miles. The Government have directed that one village may be provided with one hand pump. Thereafter, the question of raising its number will be considered. Moreover, one of the conditions of providing a hand pump is that the village population should be 250 to 300. In our area, the number of villages comprising 250 to 300 population is very less. Therefore, hand pump is not installed in that village. In this way, even today the position of drinking water is such that people take water from rivers, rivulets and other such places. As a result, people suffer from dysentery and diarrhoea. The Collector sends his staff asking them to make on the spot visit and check it. Had roads been available, there is no doubt that it could have been checked to some extent. But due to non-availability of roads and villages being surrounded by rivers and rivulets, diarrhoea causes a lot of damage in these areas and a number of people die. Even today we have not been able to provide drinking water at several places. The Government have provided hand pumps in villages. But this provision also has not been extended to all villages. If people continue to drink water from rivers and rivulets, this disease will continue to spread every year after the rainy season resulting in death of children and people. It is, therefore, necessary that provision of drinking water be made available in every village especially in the villages in Adivasi areas and in that case the population of the village may not be taken into account. A hand pump may be provided to every muhalla and in this

case, population of the Muhalla may not be taken into account.

If you cannot provide a hand pump in every hamlet, then the aim of providing potable water cannot be achieved and people will continue to drink polluted water.

**SHRI VIRDHI CHANDER JAIN (Barmer):** I think it will be proper to provide a hand pump to every population of 100.

**SHRI MANKURAM SODI:** If you can do this, many people will be benefited. As I have already said, if this programme continues we will be able to provide potable water.

Now we come to medical help. In all the mini hospitals or block level hospitals opened by us, the doctors do not join their duty because there is no arrangement of board and lodging for the doctors. Therefore, when they do not join their duty there, people cannot avail the facility of medicines provided by the Government and the subsidy given by the administration is misused by the employees. People are deprived of the arrangements made for them. Arrangements should be made to attract more and more doctors so that the people are benefited. They should be given special allowances. If you send them there as a punishment they will not work wholeheartedly. First of all, you will have to improve the system. Many times it has been declared by the administration that good and willing workers will be posted in the tribal areas. But only those persons are posted there who are to be punished and as a result they commit all kinds of irregularities.

In our entire Bastar district workers were posted as a punishment under the IRD programme. Some of them committed many irregularities. They produced a fictitious beneficiary. Another person was asked to bring his bullocks for sale in the bazar on a fixed day. The fake beneficiary was asked to make a deal to purchase the bullocks and sign an agreement. Everything was fake. The seller came back with his bullocks and was given some money for his role. The fake

beneficiary was also given some amount and a fake deal was concluded in this way. When the deal has been concluded the beneficiary is called after four-six months and is asked to bring the head of dead animal. That head of a dead animal is produced as a proof for claiming the Life insurance and like this the procedure of insurance is completed and the money is divided among workers and fake beneficiaries. Those who are sent there as a punishment indulge in these irregularities. Advancement of loans is shown against fictitious names and subsidy is distributed among the employees. A committee consisting of MLA's was formed and after thorough investigation these irregularities came to light. Otherwise these would never have come out. The workers posted there as a punishment commit all kinds of irregularities. After sometime these officers and workers are transferred to some other place. They cannot be caught because no documentary evidence can be found against them. Steps should be taken to check these irregularities and then only development will take place there.

**SHRI KEYUR BHUSHAN (Raipur):** Mr. Deputy Speaker, Sir, the private members resolution moved by Shri Dileep Singh Bhuria is a very important resolution. One third of the population of our country belongs to scheduled castes and scheduled tribes. These communities are the back-bone of the entire development of our country and our future is also in their hands. All the family members of these communities are engaged in labour unlike other communities. There is no comparison of these communities with other communities. They are fully committed to the work of nation building. The feelings expressed in this resolution are true.

The hon. Minister has said that they will evaluate the extent of development made by these communities after independence. But it cannot be proved by means of data. They had made the greatest contribution to the freedom struggle. Without their participation no movement can succeed. It is only after participation in the freedom struggle that it

[Shri Keyur Bhushan]

became the people's struggle and we got independence. Just now Mankuramji was talking about Bastar district. I want to relate a little bit of its history. Even before the 1942 struggle, the Scheduled Tribes of this area had waged a war of independence against feudal lords kings and the Britishers before 1011. They fought against them eleven times. But this region is still the most backward region. If these areas are not fully developed then the development of remaining 25-30 percent population will be meaningless. Will it be possible for the caste Hindus, who have taken upon themselves the responsibility to make progress without the advancement of the working class, 'harijans and adivasis. You will have to look after every aspect. It is these communities which have preserved the culture of India. They are still making great sacrifices to save our culture and heritage. We are not doing anything to protect that culture. As Shri Sodi has said, if a dam is constructed in their region, it is they who suffer because their entire land is taken over and others flourish at their cost. Will you consider their position that they make sacrifices for our development? Their economic condition is not satisfactory. We will have to pay special attention to it.

It is only in the adivasi areas that the mineral deposits have still not been exploited and the Government has every intention to exploit the minerals there. If the Government requires copper, mica or iron ore, it can be taken from here and the requirements of the whole country can be fulfilled. But what will happen to the Adivasis? You do not think about them at all. The hon. Minister should get a survey conducted of the Adivasis at Bastar district. What percentage of the Adivasi population will get employment in the iron factory to be set up here? Not even one per cent of the tribals will be absorbed. Their land will be acquired but they will not be rehabilitated. Several industries are being set up in these areas and as a result their culture is being eroded. It is as if the hermits and the sages will not be there to protect the Sitas. What is happening is that the adivasi women are being abducted.

16.00 hrs.

Their land, property and culture are being attached. They should also be protected. If their songs, their dances are lost, then a significant aspect of the Indian culture will be destroyed. We will no longer enjoy their song and dance and it will be lost for ever.

16.01 hrs.

[SHRI SOMNATH RATH *in the Chair*]

The culture in the big cities is not Indian culture. The cabaret dances in the big hotels are shameful for our country. The happy family life is the most important part of our tradition and when it is destroyed our culture will also be lost. Just as universities are being established for the propagation of classical dances like Kathak and Odissi, schools should also be established for preserving our tribal culture. The Sculptors belonging to the hill areas of Nagaland, Arunachal Pradesh, Himachal Pradesh etc. are living under miserable conditions. Their art is vanishing gradually. Attention should be paid in that direction also. Their sculptures are valued abroad but they are facing starvation here. No one is prepared to protect them and their art. The Government will have to protect them. Only then we will be able to preserve their art.

We should also pay attention to their economic and social conditions. I want to make a few proposals about their economic development. Their economic well-being is dependent on the forest resources. Industries are being established in the forest areas. It is all right to develop these areas but along with it they should also not be deprived of their sources of income. They are more dependent on the forests than on agriculture. It is not only important to develop industries there but also bring about their development. It is essential to develop the forest produce scientifically. Its scientific exploitation yields good results in agriculture as well. For example, the cross-breeding of the fruit cheeku with 'mahua' a produce found in our



forests in abundance, results in enhancing the sweetness of the fruit and it will fetch good price to the cheeku growers, we can make further progress by scientific research in this field. Again there are many kinds of edible roots which can fetch good price outside but they are sold very cheap in the forest area. There is a fruit called Teekhur, grown in Bastar which people eat when they keep fast and these fruits are very expensive in the market. However, in the forests these fruits are sold at very cheap rates. We should help them in the farming of 'Teekhur' on a large scale and assist in making them get a fair price for their produce like Char, Tendu etc. We should not allow the cutting of even one bush of these fruits because the forest dwellers possess one bush each as their own. They will take care of them and if we are able to make them get a fair price for the produce they will become well-off by owning just a single bush each.

Again, we will have to see as to where their agriculture land has gone. In Bastar and in other areas, I have seen that the land in the Terai region has passed off into the hands of the zamindars and the tribals are in possession of barren, rocky land where water also cannot be retained due to their steep slopes. I want to request you to ensure that the fertile land in the Terai region is restored to the adivasis. The people who had gone there as traders have grabbed all the fertile land. The poor inhabitants of the forests have shifted to the hill areas. Even if they eke out a living in the hill areas, still they have to come down thousands of feet to fetch water. Such is the condition of their lives in the hills. It is our duty to supply water in the hill areas and make arrangements for a bund in the Terai region and help in making the lands in the lower regions fertile by ensuring the smooth flow of water from above.

Apart from this, we will have to make special arrangements for their education. They are exploited from all sides and as a result their economic condition is critical. 'Chironji' seeds are grown there in abundance and they are bartered for salt in these areas. 'Chironji' seeds are very expensive

but in the hill areas their value is the same as that of salt here. 'Chironji' seeds sell at Rs. 70 to Rs. 80 per kg. in the market and in this way they are doubly exploited. I want to request you to make arrangements through cooperative societies or some other means to ensure that they get a fair price for their produce and that they are able to get articles of daily use like salt, kerosene oil etc. at the rate at which these are available to us. The Government should set up centres in these areas where they can sell their items and also get other articles in exchange.

Similarly, it is also essential to spread education in these areas. Shri Sodi has stated rightly that imparting education in the Adivasi areas has become a problem because teachers are not prepared to go there due to non-availability of the basic amenities. Therefore, the children in the Adivasi areas are deprived of education. I want to request that only ashram schools should be opened in these areas. If a large number of ashram schools are opened, it will enable a large number of children to get education. In addition, arrangements should be made for the board and lodging of the teachers in the schools. It is important to accelerate the pace of the work done in this regard as the pace of this work is very slow at present. The areas of Bastar is equal to that of the whole of Kerala and Shri Arvind Netam was one of the first advocates from this area. Today, if we count the total number of advocates from Bastar then we will be able to find hardly 40 or 50 of them. Similarly, the number of doctors is also very small. If this is the situation after 40 years of independence then you can imagine that it will take thousands of years to educate the entire population in these areas. However, if this work is taken up on a war footing then we may get the desired result. The pace of the work has to be accelerated, if we want to enter the 21st century, and all the facilities of education must reach there and the teachers should get all the facilities so that they are able to give their best.

Mr. Chairman; Sir, I had submitted earlier that our culture is being destroyed. You will be surprised to know that before independ-

[Shri Keyur Bhushan]

ence when the tribal areas were included in the Princely States, outsiders who went to work there were compelled to learn the various dialects of these areas. These dialects were understood and spoken by everyone in these areas. But unfortunately, after independence, these dialects are vanishing. The Adivasis now have to master the languages of the outsiders because they have to serve in their homes as servants to earn their living. What a misfortune the masters are becoming servants and the servants are becoming masters. The local people are forced to learn the language of the officials who come here to earn their daily bread.

Their languages and dialects have found place in our literature and in our vedas. But today there is no one to protect them. Therefore, we want to submit to the Minister that the tribal dialects like the Haldi, Gaundi, Maria-Maria etc. in which culture spanning Thousands of years is enshrined will have to be preserved, otherwise our ancient culture will be lost for ever. Their songs have to be set to tune in order to preserve them. You will have to protect these ancient and great traditions. Otherwise, the foreign culture which has invaded our country and is destroying our culture will destroy the tribal traditions as well. No trace will be left of it. What is happening today? Attempts are being made to destroy the foundations of India culture and also the culture of the adivasis. If we tried to find out traces of Indian culture it will be found in the adivasi culture. To save such a culture we must make economic, educational, social and cultural progress. The development made in these fields will be a measure of the development made by India. If the culture of the adivasis, the scheduled castes and the scheduled tribes is lost. There will be no one to appreciate and understand this culture and make others appreciate and understand it. You will have to preserve this heritage. As regards the scheduled castes, if we evaluate the way of life of this community, will we find that the ideals of Mahatma Gandhi and Dr. Ambedkar have been implemented? Gandhiji also had chalked out 19 point pro-

gramme in which the development and service of the adivasis, harijans and the lepers was emphasised but we have not made any progress in this matter so far and not much attention is being paid towards them. Even if they have made some progress somewhere, there is no change of attitude towards them. Even after 40 years of independence, the educated persons from these communities have to live a life of humiliation and disgrace and naturally they think only of rebellion.

What was that concept which took shape in 1932 and was known as the Poona Pact? What were the visions of Baba Saheb Ambedkar and Mahatma Gandhi? They believed that disparities will be removed within a period of 10 years but when we see the same even after 40 years, we cannot help feeling concerned about it. If we are not able to fulfil the wishes of Mahatma Gandhi even after 40 years of freedom we are not fit to be called Indians. Today also we have such temples where the harijans are not allowed to enter. They are physically assaulted if they attempt to do so. If it touches your heart, then you should ensure that the practice is stopped. I want to repeat it again and again that the temples, maths or gurudwaras where everybody cannot freely enter and offer prayers have no right to be called a place of worship. Until everyone is allowed to enter the temples our laws and social system are of no value. We must ensure that all are able to enter the temples with dignity. Of course, a harijan can enter a place without disclosing his identity but he cannot do so after revealing that he is a harijan.

Baba Saheb Ambedkar and Gandhiji had said that the country will develop and progress only when the two societies merge in the manner in which sugar mixes with milk and makes the milk sweeter. Only the scheduled castes and the scheduled tribes have the capacity to mix with other communities. Which other section can really make such a claim? However, there are two sections which can make such a claim. We want to request the upper castes to take pledge in

the name of Mahatma Gandhi and Baba Ambedkar to treat everybody as their own and march together towards progress. If we fail to do so we shall never be forgiven for it. The powers of the world intend to destroy our culture and balkanise us. We should make efforts to remove these shortcomings. Today's proposal is based entirely on these points. I want to request that the work done by the Welfare Ministry in regard to the economic, social and cultural development of the Harijans and Adivasis should be evaluated and steps should be taken to accelerate the developmental work.

**SHRI VIRDHI CHANDER JAIN** (Barmer): Mr. Chairman, Sir, I rise to support the proposal of hon. Shri Dileep Singh Bhuria. The economic condition of our Scheduled castes and Tribes is very poor and they form the weaker sections of our society. We have made efforts to improve their economic conditions and we have achieved some measure of success. But the condition of the adivasis and the Bhils is the worst today. The adivasis as well as the Bhils live in the forests. However, the Bhils are found in the desert areas as well

It has often been seen that the adivasis are allotted the worst type land and that they have been serving the feudal lords traditionally. I do not know about other states but in the state of Rajasthan they have been serving the feudal lords for ages. These feudal lords have given them the worst pieces of land and it is the main reason of their backwardness.

I am one of the members of the Parliamentary consultative committee. Today a number of programmes for alleviating poverty are being implemented. Our Hon. Prime Minister wants to eliminate poverty and that is why he has initiated many programmes for alleviating poverty. On finding that the benefit of these programmes is not reaching the poor he toured Madhya Pradesh to see the situation for himself. Subsequently, he went to Rajasthan to see the condition of the poor people. Under one of the programmes, wheat was supplied at the rate of Rs. 150 per

quintal and rice was supplied at the rate of Rs. 185 per quintal. It has benefited the poor people considerably.

Today the Adivasis are finding it difficult to get loans. If they get the loans easily and on time then fair economic condition can improve substantially....They do not take loans from the banks. They approach the zimandars who exploit them after lending them money. You can see such situations in my constituency and in other constituencies as well. They do not get the loans for the purpose for which they require them. That is why they borrow money from the money-lenders and are caught in their net.

It has been seen that the adivasis consume excessive liquor and marry several times. In our Udaipur area, most of them have 3 or 4 wives. Therefore, it is essential to bring about reform in their society. The person who spoke before me also said a lot about making social reforms, which I fully support. If you want to uplift the poor adivasis, they must be weaned away from their drinking habits. If they do not stop drinking, then their economic condition will not improve. As regards other social reforms, bigamy should be prohibited. And if we are able to bring about their social reforms, they will not resort to bigamy.

They will have to be engaged in other works. People belonging to scheduled castes in our area have taken to cottage industries and have improved their economic conditions in this way. But the adivasis do not take to cottage industry or learn any skill either. If they wish they can undertake the job of weaving. When people belonging to scheduled castes can do this work why the people belonging to scheduled tribes cannot do this work? But do they not take up this work. In Rajasthan these people are not engaged in avocations such as spinning or weaving of handloom cloth. If at all they undertake farming, they do it on a very small scale. They are also not adept in agriculture. They will have to be trained in agriculture. There is need to train them about the forest produce i.e. above the fruits grown

[Virdhi Chander Jain]

in those forests so that they may improved their economic condition.

So far as schooling is concerned, Ashram schools have been opened. But the fact is that teachers are available at 75 per cent places. There are no teachers in 25 per cent places. There are no compounders in 25 per cent places and no doctors in 50 per cent. places. I am of the view that until and unless you give some special allowance for the desert and hill areas, no teacher, compounder or doctor will be prepared to go to those areas. Now the prevailing situation if that is anybody is to be transferred, he is being sent to sesert or hill areas. In this way, it is we who are punished. As a result there has been no uplift of the Scheduled Castes.

There is one more peculiar situation in Rajasthan. There is no I.A.S. or I.P.S. Officer from among the Bhils, who are in fact adivasis. If at all anybody has become such an Officer, he belongs to the Meena Community. I do not understand how the Meena Community, who are Zamindars, have been included in the list of Scheduled Castes. Their conditions is far better than that of Jats and Gujars. In the district of Alwar and Sawai-Madhopur district they have been included in the list of Scheduled Castes. They corner most of the benefits, but the Bhils, who are poor and who ought to have got these benefits are denied these benefits. Some Meenas live in Mount Abu. They are chowkidars. Previously, theft and robbery used to be their occupation. In fact, they are adivasis, but they are not getting any benefit. They remain deprived of this benefit. On the other hand, those Meenas, who are Zamindars, whose economic condition is far better and live in the districts of Alwar and Sawai-Madhopur corner these benefits. I had raised this issue in the committee on the Welfare of Scheduled Castes and Scheduled Tribes, I had expected these people to raise their voice? The benefits which ought to have been received by these poor tribals, do not reach there and other people who actually do not belong to Scheduled Castes but have been deemed to be so avail of these benefits. In this connection, I would request

the hon. Minister to order an enquiry to find out their economic condition. If it is found that they are not entitled to the benefits being availed by them, they should be made ineligible for the same. If you do not do so, it is an injustice to those people who belong to scheduled castes and who are very poor. We have prepared integrated Development Programmes for the removal of poverty. We say that within a period of 5 years, we have been able to raise 11 per cent of the people above the poverty line. I do not agree with it. There has been no improvement in their condition, on the contrary the poor have become poorer. What are the reasons therefor? One of the reasons for this is that the people belonging to Scheduled Castes and Scheduled Tribes do not observe the Family Planning norms so much so that even the high officers belonging to these communities do not observe these norms. If they do not follow the Family Planning norms it will not be possible to eliminate their poverty: If poverty is to be eliminated, we shall have to adopt Family Planning. For this, the congress workers and social workers will have to implement these Family Planning Programmes with vigour. Then only can poverty be eliminated. Otherwise, it cannot be eliminated. Whatever programmes we may prepare, whatever development programmes we may chalk out, no programme will be successful unless the Family Planning Programmes is implemented properly. We will have to achieve success in it. Then only can we eliminate poverty.

With these words, I would like to submit that the people belonging to scheduled tribes.....(*Interruptions*) family planning is for all. But these people do not follow it. Therefore, I say this as a special case. It has been found that the poor produce more children and the rich are generally not blessed with children. They long very much for a child. This is the situation. The people belonging to Scheduled Tribes are very poor. Therefore, I made a mention of it. I want that poverty and unemployment should be eliminated from our country. And efforts should be made to solve the problems of the people belonging to Scheduled Tribes. They may also get the benefits of reservation.



With these words, I support this Resolution.

[English]

SHRI SYED SHAHABUDDIN (Kishanganj): Mr. Chairman Sir: When we look at our tribal population we have the experience of a variety of emotions. We are thinking of perhaps a primitive people, a people who add to the picturesque quality of Indian life. We are speaking of a brutal existence; but the tribal India has a beauty of its own. We are speaking of a people who are poor by material standards; but they live on a land which is perhaps the richest part of our common heritage.

Sir, after the dawn of independence, out of mixed emotions—perhaps out of a sense of gratitude to our ancestors—we felt indebted to the people who were the original inhabitants of India. Perhaps, as a matter of compassion, we, who call ourselves civilised, felt drawn towards those whom we consider to be under-civilised or primitive. Perhaps stirred by the great emotions of equality that was nurtured by our independence movement which conceived of India as a family of equal members we decided that the backward among us; that the tribes among us; the poor among us; and the weaker sections of our society shall enjoy protection. We have provided for this in the Constitution and the Directive Principles of State Policy and with your permission I would like to read out just to remind ourselves what we promised to our brethren in the tribal part of India. I quote:

"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 scheduled tribes and shall protect them from social injustice and all forms of exploitation."

Sir, we promised them protection from social injustice and from exploitation but they are still subject to social injustice. They are still subject to all forms of exploitation. We promised them that we shall promote their education and economic interests. If you analyse

Indian society today the tribal India is still among the poorest of the poor and among the most exploited sections of our society. If you look at it from the educational point of view you will find—despite the tall talk about the Special Component Programme in our latest Five Year Plan—they still remain among the most backward educationally and perhaps with the lowest level of educational and material facilities for their advancement. If we just take a measure of what has been done on the ground, the number of roads constructed per square kilometer or take a measure of the number of educational classes made available to them on per thousand population you will find by any parameter they remain among the most backward sections of our society. My humble point, therefore, is that we have not fulfilled the promise we made by our tribal people. That is a fact that we must admit today before we can make any advancement towards the fulfilment of those promises and towards the realisation of the vision come through.

I find also in the Constitution there is Part X and Part XVI. In Part X we talk about the scheduled and tribal areas. Under Article 244 come Schedule V and Schedule VI. I will come to the distinction later but the primary fact is that here again we have to district approaches. Schedule VI gives a far greater measure of autonomy thus and a far greater possibility of self-development than Schedule V. But neither Schedule V nor the Scheduled and tribal areas have come into existence, for example, in my State of Bihar in which Jharkhand is largely a tribal area I do not think that we have yet constituted in a real practical sense any scheduled area especially for tribal development except in Assam. There, as you know, the experiment really failed. It is a measure of the failure of that experiment that finally dis-integrated and seven sisters have come into Assam their own and more are struggling to come into their own because we have not been able to work out a *modus operandi* under which these ethnic units could make progress within the framework of these same States. This is failure of the Constitutional idea. Therefore, we must go into it as to why we have tried to skip from the delimitation

[Shri Syed Shahabuddin],

which we ought to have done of the tribal areas in the real sense and given them greater authority over the course of their development. Why have we denied them that? It is this denial which is the crux of the problem and not whether we have allocated a crore more or a crore less towards these so-called development programmes. So what is the issue, therefore, in my mind it is that these tribal communities need, desire and demand an autonomous development. We must admit, every such sub society in a social system has its own rules of development, has its own social dynamics. You cannot put them on a forced march against their will. You must provide them with the necessary conditions in which they can develop organically and evolve, as a whole, at their own pace, with their own momentum because they know what momentum would do. No sort of whipping would do. No sort of coercion would do. You will have to provide them with conditions and facilities which are important and, at the same time, give them this power to decide the course and quantum of development by themselves. This is what I call autonomous development.

Here we come across one problem that I am conscious of. We have certain tribal communities which are dispersed over a wide area and inter-mixed with a variety of other people. On the other hand, you have concentrations of a particular identity over a piece of land. There is a more organic relationship between man and land. Therefore, an essential principle of human living the territorial imperative comes into operation. These people, whom we have sometimes regarded as an object of pity or an object of reform, also feel this imperative sense of attachment to their land. Because they are backward, therefore, in any bargain they are likely to be at the receiving end. In any social transaction, they are likely to be exploited. Therefore, they need to have a far greater measure of control over their land and resources than we have allowed them so far. This is their precise complaint. This is what breeds bitterness. The distinction arises between the locals and the outsiders. The outsiders are looked upon as predators

and as people who have not come to benefit the local people. They have come there primarily to benefit themselves at the cost of the local people. This leads to a higher level of social tension than what was already implicitly present in the situation. In a way, I think, we have tended to disregard these sensitivities.

Sometimes we have taken the plea that these areas and these people have to be integrated. Nobody is against integration. But many societies, many sub-societies, which are at a different level of development, are afraid of assimilation. They are afraid of losing their identity. They are afraid of being de-tribalised. They, therefore, become antagonistic to the forces of change. They resist the onslaught of outside cultures. Here, to my mind again the nation, as a whole, has to reorient its vision. What vision do we have? What our vision of the future India do we have? Do we have monochrome or polychrome vision? Do we want a garden full of colourful flowers or do we want flowers of the same colour and one specie only? Do we want diversity or do we want uniformity? If we are really committed to the Nehruvian concept of unity in diversity, which is the essence of Indian culture, then in that case, we have to grant that right of diversity to our tribal people also without any hesitation at all. Let them develop their own culture. Once secure, in their own self-interest when they shall come together as the citizens of a larger country, a patriotic sense will grow in them. The need shall not have any compartments or any water-tight partitions between them and the others. There shall be social security. There shall be cultural inter penetration. But again in its own ways, not in the name of the shibboleths of national intergation which is being forced upon them really in terms of total assimilation.

Sir, I must mention that in these Schedules V and VI, we have talked even of their personal laws; we have talked about inheritance laws; we have talked about village institutions. But in practice they have been shattered particularly in the States where the tribal identity has not been recognised just as in Bihar. That is why you have got a rising

level of tension.

Again, Sir, in the field of economics, as I mentioned to you a while ago, any analysis, any economic census will prove that the tribal population is still among the poorest of the country.

They are among the most deprived and the most exploited. They, in my view, should have the first claim on the resources with which the nature has endowed them in their areas, for example the forest wealth, the mineral wealth, the water wealth and the power wealth. These are the four essentials that are there and because of the low concentration of population, perhaps much more can be derived in an economically useful sense, but all these resources are being exploited. Their grievance is whether it is in Rajasthan, whether it is in Madhya Pradesh, or whether it is in Gujarat or Bihar, you go and talk to them and they will tell you: "Yes, our areas are being developed, but not in our interest. Our areas are being developed, but not for us. We are not the beneficiaries of development." We have a very peculiar situation in which we find tribal population putting themselves physically against the process of development. They will not allow a factory to come up. Why? Let us go into these reasons. Why is this refusal on their part? Why is this reluctance and resistance on their part? This would continue unless we understand that psychology.

To my mind, the essence of their psychological perception would be that unless we develop that particular land, that particular region, that particular area primarily in the interest of the people primarily who live on it, there shall be no real democracy. I do not wish to give you the example of a part of our country which is today under fire, the hills of Darjeeling, which has been so much in the news. There are so many personal ambitions, personal aspirations and personal interest and the power factors are also involved. But the two basic factors remain. Whatever is being done for development of that region is not being done through the people of that region. When they go into any Government office, from top to bottom, they

find aliens. They think that they are not the masters of their destiny. They do not have the levers of powers in their hand. The officers and staff whom they consider to be outsiders.

Secondly, they have a cultural complex. Their language is not being given due recognition. Therefore, from the economic, I came to the educational factor. In our Constitution, we made yet another categorical promise.

We did recognize fourteen or fifteen national languages of India, and at the same time, we said that every child would have the possibility of learning his mother-tongue and learning through his mother-tongue. Any child psychologist or educationist will tell you that the process of learning is expedited, is made faster, when a child learns through his mother-tongue and when the child commands one language, then the process of acquisition of second language is also faster. With the linguistic base, which can only be the mother-tongue, any child can really take advantage of the educational process. This is the verdict of psychology and the verdict of educational method, and yet we have in our mind the creation of a sort of unilingual culture and we have tried to impose that upon them to the detriment of their languages. Under the imperialist Raj, languages which were dialects were developed into languages and the languages which did not have a script were given a script. We have the example of the Soviet Union, where the language of a few hundred thousand people got equal status and got an opportunity to develop it self and it gets recognition in education, in administration and as vehicle of development. And here we try in a sense to detribalise the tribals through the process of education, which is forced upon them. My plea would be that in order to give them a sense of confidence, our entire approach in the field of education must also change. Not only that, it should be more basically changed. We have said that in this resolution that there should be more schools. We should also see to it that the education meets with their approval, desire, self-perception, accords with their cultural

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personality and is not antagonistic to their existence as community. My plea would be that the educational process must also be looked into.

Education leads me to the problem of employment. This is not only a problem, if I may say so, of tribal areas, we have a large number of people unemployed throughout the country. Everywhere we have these pressures of the local people, of the resident people. The question of domicile comes in and I have sympathy with it because what is the point in having, at the clerical level or at the menial level, people who are transferable throughout the country. There is no point in it. If a factory is being established somewhere and if local workers are available, they should have the first claim. If there is a Central Government establishment and there are clerical or menial posts are created, why should not the local people, who through the process of education are enabled to claim these positions, be given first preference. Of course, I do recognise there is a certain level of policy planning. There is a certain level of higher management, for national management there has to be a some sort of pool, a pool in which every section of the community, every part of the country, every region of our nation contributes. But that can be limited only towards the policy planning level. At the working level, at the grass-root level, perhaps the Administration will be more efficient, more effective, there shall be less gap between the people and the administration if to a large extent this principle is followed that as far as possible the local people should have preference. It is coming in its own way; you cannot refuse it. Whether it is Maharashtra, Karnataka or Jharkhand, it is coming. It is better to work out a national policy instead of this to come through a process of agitation. Let this be recognised that at the first level the jobs will be filled by local people, at the second level the jobs will be filled within district; at the third level perhaps within the region and only at the fourth level they will be filled at the State or at the national level:

I would not like to take more of your time.

I feel that the way we have gone about in the last 40 years, the new tribal elite that has come up, it has not been able to provide a catalyst for the development of the tribal society. The few who come up, of course they get their place in the national system, they get stuck up and disperse throughout the country. The youngmen are up-rooted, the educated elite is displaced from their area and instead of devoting themselves to the development of their own people whom they understand best they who can be our real instrument for a transformation, are dispersed and on the other hand, as I mentioned a little while ago, non-tribals are concentrated in the tribal areas which as I said, breeds the bitterness and a certain reactions. So, the employment policy must be changed.

Sir, my suggestion is that we should think in terms of developing new political institutions and carry out slogan of decentralisation to its logical limits. I am not only for the application of the principles that are already there in our Constitution, the creation of scheduled areas and tribal areas and clothing them with real responsibility and a large measure of autonomy, I am in act pleading for the whole country. No outside force can transform a society and this applies to a nation as much to the village or a region. You must allow a local will to develop for change, for reform, for transformation and, therefore, you must give them power. You must give them resources. This is where decentralisation must be made into a reality. Our whole political structure must be decentralised. Power must go down to the level at which people should decide whether they want a road or a school or where resources are on their command. They can hire and fire the people whom they have to engage for their services. As it is, a citizen feels, whether it is a tribal village or an ordinary village, helpless against the local doctor, banker, policeman, local authorities, revenue collector, local teacher, who are all employees of a very distant far of State on whom he has no control; whether they work or don't work, whether they deliver the goods or not, whether they treat the people with equality or whether they treat them, as I said, as an



object of pity or as an object of ridicule, whether they have any commitment to development or they don't have any such commitment, whether they are only financially motivated or whether they have a social purpose behind their service. There is absolutely no love lost, at the grass root level between the people and the Administration. This is true of India as a whole, but this is much more true of Tribal India. And this dichotomy must cease. Unless it ceases, no amount of planning will transform the tribal society or the backward regions of our nation.

MR. CHAIRMAN: Since the time allotted is over, is it the pleasure of the House to extend it?

SEVERAL HON. MEMBERS: Yes, Sir. Please extend it by three hours.

MR. CHAIRMAN: The time for debate on this is extended for three hours. You may please continue.

SHRI SYED SHAHABUDDIN: My second suggestion is that the big difference between the Scheduled Castes and Scheduled Tribes should be reviewed. A uniform pattern for the administration of tribal areas should be brought about. We should apply it equally in all parts of the country. In fact, if we had done so, this disintegration of the Eastern Region of India would not have taken place other many disintegrations could be avoided. What I am thinking about, Mr. Chairman-and I am thinking aloud-is that we should have a system in which you do not have a two-level federation, but a three-level federation, where you have a micro state within the ambit of a larger state. And each of the micro states has a life of its own and cultural and social personality of its own with certain built-in safeguards for the economic, cultural and social interest of the people of that particular region, whether it be in terms of regulation of entry and settlement of outsiders, whether it be in terms of transfer and ownership of land and its resources or whether it be in the management of forest wealth and mineral wealth. Sir, even a constituent unit of the Union of India like Jammu

& Kashmir, or even a big State like Assam wants such safeguards, Jammu & Kashmir is not prepared to part with Article 370 and no force can make the people of the State part with it, until they develop a sense of security. Therefore, in this interregnum, you will have to think in terms of giving sufficient protection even to the ethnic groups that are found in various parts of our country.

In the field of social and cultural evolution. I would plead in one word that we must universalise all our schemes of welfare. Let there be no limitation based on numbers. Anything that the State has resources to do for the people, it must do for all without any distinction. We have adopted, for example, the National Education Policy, and we made a promise to our children to provide free and compulsory primary education upto the age of fourteen. It should be fulfilled. We have promised that there will be a primary school for every 500 people. Let that be so in Tribal India also. But I am afraid Sir that Tribal India shall not get the attention and the priority that it deserves. Again the people who matter, the people who shout, the people who demonstrate, the people who hold the keys of the kingdom in their hands, the people who control the legislature and the governments only they get their share and our backward sections of areas remain backward. Our deprived people remain deprived. Unless we make an institutional reform, I do not think that we can do much for the tribal people.

With these words, I support the Resolution as it stands. But I feel that much more intensive thinking should go into the question of development of Tribal India and the betterment of the tribal people and in evolving measures for the integration of our backward people into our national society this must be taken up as a matter of national priority.

SHRI K. P. SINGH DEO (Dhenkanal): Mr. Chairman Sir, I am extremely thankful to you for extending the time for this debate and also for giving me an opportunity to participate in this debate on the Resolution brought forward by my hon. friend Shri Dileep Singh

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Bhuria. This resolution is regarding the simple, straight forward, honest and brave people who have been facing the adversities of life all on their own. The resolution is very thought provoking and it focuses attention on four very important aspects of development with regard to the tribals of our country.

Since our Constitution came into being, not only has it enshrined in the Directive Principles of State Policy of our Constitution, but the Government has also been making allocations through various five year plans for newer and more concerted efforts to improve the lot of our tribal people.

### 17.00 HRS

If one goes through the plan documents, one sees that higher allocation, higher emphasis and also administrative machinery geared to that has been set into motion. But the fact still remains that the resolution brought by my friends, Mr. Bhuria also has a lot of validity because notwithstanding all the legislations, all the steps taken by the Planning Commission, by the various action groups, by the various study groups, working groups, the lot of the tribal still remains unchanged in lot of spheres of activities. It is therefore very laudable on his part to focus the attention of the House. I do hope, the Government and the hon. Minister will co-operate with the hon. Members and accept the spirit with which this Resolution has been brought. Because in spite of our administrative and economic measures we have taken, the fact still remains that the tribals are an impoverished lot. As my friend said and also the distinguished speakers before me also enumerated that the tribals do form the poorest of the poor of our segment of the society and people living below the poverty line.

In this context, I would just like to quote from a study made by a very eminent journalist, who has been with *The Times of India* and other well-known newspapers and whose special field of specialisation is on the study of tribals. He had been to Madhya Pradesh, Andhra Pradesh, Orissa, Bihar,

Rajasthan, Gujarat and other predominantly tribal areas. The name of the book is "Tribals-The Island of Deprivation." It is a very recent study. It begins with a forward, which has also been written by a Advisor to the Planning Commission, who is an eminent person in the study of the subject of tribals. He got a Doctorate also. He is an serving officer of the Government of India so I would not like to take his name. But suffice to say that he was an Advisor to Planning Commission and he still remains as Secretary to the Government. This book says:

"Geographically, island is an isolated place of land from the main land. But in the context of society, it indicates alienation of people from people. It unfolds another world of miseries sufferings, wretchedness, drudgery and poverty, surrounded by oceans of oppression, deprivation, exploitation and prosperity."

This book took more than three years for its compilation. A study was also conducted in various parts of India, has very lucidly, very logically, and very clearly brought out some of the oppressions and the sufferings of section of our population known as tribals. First is the indebtedness which brings in an atmosphere of constant fear, where power drunk money lenders, who interests are upheld and promoted by arrogant bureaucrats leads to other forms of exploitation culminating in the loss of land in 90 out of 100 persons. Land is the only asset which these poor tribals have. Landlessness signifies distitution. In the tribal world, it means de basement of a humanbeing.

The second is landlessness and land alienation

Land alienation, whether by legal or illegal means-although legislation has been passed, although land ceiling laws have been brought in, and land reforms have been brought in-which earlier on was due to greed and mischief by immigrants, has now taken on serious proportions, where even laws are being bent, and illegally the tribal is forced out of his land and his possessions.

The third is industrialization. This also intensifies and adds to the alienation of land, and transforms the tribals into landless labour, or as industrial proletariats. The tribal land, grabbed through legal and illegal means, thus adds to the sufferings and destitution of this impoverished section of our society.

Industrialization also leads to a certain influx of migrants, who also introduce non-traditional, urban habits and cultures, including crimes: murders, dacoities, gambling, loot and boot-legging. In an areas refreshingly free from molestation of women who hold their heads high in dignity, today the order of the day is sexual exploitation, rape and flesh trade. These are the gifts of modern society and the influx or ingress of immigrants and modernity.

A proud culture is now being devalued and debased through an assault on the sterling qualities of the tribal, viz. innocence, honesty, frankness, laughter, fun and happy human relations. These are now being replaced by vice and vulgarity.

Then the fourth, ironically, is the survey of lands and settlement operations, including consolidation. This, apart from helping the tribals, has led to dispossession, landlessness and resourcelessness.

This is the question we have to ask: Is it in our national interest? Today, our industrial policy both at the Centre and in some of the States which follow the policies of the Centre, offers rapid industrialization in backward areas, where huge nucleus plants are put up, mother plants which give rise to ancillary industries, medium industries and small scale industries, with the hope of taking prosperity to the rural and backward areas.

My State is also one of the victims, and the hon. Deputy Minister also comes from an area where Asia's largest aluminium plant is coming up, viz. NALCO. The alumina plant is located in Mr Gomango's constituency, and the smelter is located in my constituency. This is a Rs. 2400 crores plant.

The same is the case with the Rourkela Steel Plant. I am sorry the hon. Minister of Steel and Mines is not here. I would have had the benefit of his presence here. When these two plants came up, they not only uprooted the tribal population from there; they are not only exploited, they were not only made into destitutes, their livelihood, their vocations were taken away. They were illiterate; they were simple folk. They did not have the requisite qualification—education or experience-wise, and the aim of taking these big industries there was to help in prosperity, so that it would arrest the influx of the rural people into urban areas. None of these things has happened. On the contrary, we have impoverished and made into destitutes and drones people who were at least standing on their own legs.

Not even one percent of the cost of the project is being spent on rehabilitation. Should we not now ponder and see that wherever such type of gigantic projects with the aim of bringing in socio-economic progress are coming up, should also take place in cognizance of the fact that rehabilitation is an important integral factor, because this gives rise not only to economic problems but also to sociological, administrative and political problems; and as one of the hon. members said, it leads to social tension. I can not understand, with such gigantic projects and with such high capital costs, they are not even willing to help in peripheral development; they damage roads, bridges and culverts by bringing in heavy machineries. Those roads, bridges and culverts are not meant for that type of heavy traffic. But, simply, they point black refuse to help.

Not only that, I know, last year I had raised an issue here in Parliament itself. In NELCO, eight tribals fell down from a scaffolding. A vehicle was not made available to carry these eight tribals to the hospital in ANGUL, which is less than 5 kms. But if an officer suffers from influenza, toothache a vehicle will be ready to take him to all the way to Cuttack Medical College, which is 75 miles away. This I had said last year and I say it again without any fear of contradiction.

[Shri K.P. Singh Deo]

The fifth point he has mentioned is about the question of bonded labour. About 80 per cent of the bonded labour come from the segment of our society known as SC & ST; and the Scheduled Tribes or the tribals being simple and illiterate, being disciplined and being committed to an etho of having given a word, sticking to the word, are the exploited. Sir, this study has cited three examples. One is Bhawani-Patna in the District of Kalahandi in the State of Orissa where the author says, "Coarse sarees has to be distributed before these bonded labourers could come out their dilapidated huts." It is a crying shame seeing the amount of expenditure we are spending on various developmental projects in the country. This is a state of affairs where people cannot come out of their dilapidated huts because they do not have the means, and this is their sorry plight. He also cited another example of the UP Himalaya, the hilly areas where *serfs* for several generations now have to go through the shameful state of selling their flesh in the *bazars* of Agra, Merrut and Delhi. The women are the worst sufferers, who are vulnerable to, what I may say, MCP (Male Cahuvinistic Pigs).

The third one was in Medak, Andhra Pradesh. He has also given the examples of other States. I would not like to take too much of the time of the House, but the fact still remains—nowwithstanding the laws, the land ceiling laws, the land-reforms laws, the programmes for the weaker sections. It is only a couple of years back when there was an acture femine. The Ministry of Food and civit Supplies and the Ministry of Finance under the instruction of our Prime Miniser, had a package programme for supplying cheaper food materials for the weaker sections of the society to the ITDP blocks and the MADA area. It was then found that most of the ITDP blocks did not have the officer in charge of the ITDP blocks. That means they were headless organisations, where there was no coordination, there was no responsibility and there was no accountability and it was all *Ram Bharose*. So, immediately in December 1985 the State Governments had to be told that they must post officers in the ITDP

blocks so that the cheaper food for the weaker sections of the society, the package plan for which was endorsed by Parliament here could be worked our so that the impoverished population can be saved from starvation and distress.

Having given you the salient features of this study, I would like to give a few points for thought, or food for thought for the hon. Minister and the Ministry. Is it not high time that these programmes which we have been following, which we have been strengthening both financially and administratively, at least in documents need a thorough review as to their implementation?

Since we have a new Ministry of Human Resource Development, which encompasses education, training, the cultural aspects as well as the physical, welfare and the physical health aspects, family welfare aspects, is it not high time that we had an in-depth look into these aspects implementation. That is one.

How are our Ashram schools and Kanyashrams working? Are they adequately equipped? Because, over the years we have seen Districts Collectors, SDOs, BDOs when it was envisaged in 1957, the National Extension Service blocks, they were provided some staff but that staff still remains unchanged whereas there are multi-farious activities and responsibilities which have been given to those officers. So, are these Kanyashrams and Ashram schools for tribals properly equipped? Do they have proper class-rooms? Or are they still having the Scandinavian style of temporary living sheds? Because in my own constituency, but for the timely help I got from our Dy. Minister Mr. Giridhar Gomango the Ashram School in my constituency would be having those tribal people comprising five districts of Orissa living in huts and bamboo sheds, temporary houses. It is only due to the timely help I got from him that they have got at least a *pucca* house over their head. But do they have water facilities? Do they have blackboards? Do they have the wherewithal for their education? Do they have security there?



Second is the training. Do they have any vocational training? We are trying to take away their livelihood by spreading industrialisation and development? We are uprooting them. Are we equipping them? Are we preparing them to face the world? They were following certain traditional practices. We are taking away those traditional practices, their means of livelihood. Are we giving them any alternative source of livelihood or not?

The Human Resource Development Ministry is in charge of having cultural centres in various parts of the country because it wants to keep the regional culture, it wants to give a forum for the culture to flower and develop. It wants to give a forum and an opportunity for the survival of culture and art, which is fast decaying and dying out. Would the Ministry now think whether the traditional art and craft centres be put predominantly in the tribal areas, where they could not only have production centres, but also training centres to upgrade and improve their skills, because some of the skills which are dying out will have a chance for survival. Just like the Project Tiger for safeguarding our ecology and environment and the entire Flora and Fauna, a time bound programme for this Scheme is necessary.

*In the case of culture, it is quite different.* We have Bharathanatyam, we have Kathakali, we have Odissi, where the artists who actually participate are one or two and the whole audience acts as spectator. Whereas in the tribal culture, the entire community takes part. That only keeps the culture going, because it is participated by the entire community. Have we given them a forum? Have we taken any steps to see that this culture is not polluted or adulterated by the so-called modern culture? I am not, for a moment, suggesting that we should encourage such type of culture such as shifting cultivation, which destroys the very habitat and the environment, in which the tribal people live. But, we can certainly help the traditional culture, which keeps them bound together as a community and as a society. We should also give them better types of education. Instead of Jhum cultivation, they

can get a better yield from the land.

Another question which has been haunting me is Sir, why is it that even after 39 years this is the fortieth year—we have not produced people like Sri Jaipal Singh, who was a very distinguished former member, who led the Indian Hockey Team to its first success in the year 1928. Late Jaipal Singh is revered Member of this House—an able Parliamentarian and a distinguished Barrister, who had held the flag of India high. Is it something wrong with IQ of our tribals? Have we not had people like Late Mr. Karthik Oraon, who never stood second in his life in any technical examination, whom even the British thought that he should be good for the British Railways, Mr. Karthik Oraon had a distinguished career in the British Railways and was a distinguished Member of the Council of Ministers here and a very able Parliamentarian.

Today we have distinguished people from the tribals—Shri P. A. Sangma, one of the ablest Ministers and a very successful Advocate. We have our Union Deputy Minister Shri Giridhar Gomango, who has been representing his constituency from the year 1971, and who is an authority on the aspect of the tribal people, and who has enlightened the Houses of Parliament on the problems of tribals. We have Shri Arvind Netam another former Deputy Minister of Sports and a Member of Parliament who has represented the State of Madhya Pradesh. Why is it that when we have had so many, still the tribal education literacy is remaining where it was? We must ponder over, we must see, we must investigate and we must come up with corrective steps, if we have gone wrong somewhere.

Sir, another problem which has also been haunting me—I read in a book while I was in the Public Accounts Committee Tour that the tribal population has come down over the last decade by one per cent. One per cent means seventy seven lakhs.

This 77 lakh is at a time when the population of India is growing by nearly 2 per cent.

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what is the reason? Is it because our health and family programme is a tremendous success among the tribals? Or is it because of the fact that tribals have been de-scheduled? I do not think that is so. Then what is the reason that the tribal population is not growing comparative to the rest of the population? Has there been some study to find it out? Is it due to mal-nutrition? Is it due to environmental problems or ecological problems? Is it due to biological reasons? Is it due to bio-technology? We must look into this aspect also.

Talking about de-scheduling, some hon. colleagues have also mentioned names of certain tribes which are described in certain States by various nomenclature. I would like to mention only four tribes because I know of two myself. One is the tribe of Kora. In some States it is known with the spelling Kora. In my area it is known as Koda. In Orissa they are not considered as tribes, whereas in Madhya Pradesh and certain other States they are considered as tribes. Same is the case of Kalanga. In Madhya Pradesh they are considered as tribals whereas in Orissa they are not considered as tribals. Same is the case of Kuruwas. In Karnataka they are not considered as tribals whereas they are considered as tribals in Tamil Nadu and Maharashtra. Same is the case of Banjaras. They are considered tribals in some States, criminal tribals in some other States and not considered as tribals in yet some other States. For the last seven years from 1980 till date I have been having correspondance with the Home Ministry. I have seen at least six Home Ministers. My correspondence still goes on. Only last week I spoke to one of the hon. Ministers from the Home Ministry. Committee after committee has been set up. I have got a file which is about two inches thick. They say that they are asking the State Government; they are consulting the State Government about it. A committee of Secretaries has been set up. Then a committee of Ministers has been set up. As the saying goes 'when the Rome was burning, Nero was fiddling', it has taken me seven years. I am my distinguished predecessor who rep-

resented my constituency, must also have taken up the same problem. 40 years in a nation's life are not much but in a tribal's life it is a generation. when the same tribes are getting facilities, when they are getting other governmental aid in other States, they are being denied the same in Orissa, because the committee cannot decide whether they should be treated as tribals. It is not the fault of the Government of Orissa. Government of Orissa is pressing for it. The definition of a committee as described by a wise crack is 'a group of persons who decide you cannot do what you had already decided not to do'. I do not know how long this Committee will goes on. But these tribal people have been deprived of their facilities which are enshrined in the Constitution of India. The Government of India wants to help them; the Government of Orissa wants to help them but the Committee is not taking any decision.

These are the people who, during natural calamities like drought, floods and cyclone, are the worst victims. these days, press is galore with such new items. Everyday when you open a newspaper you find the news item captioned 'spectre of drought', 'shadow of drought', 'worst floods', 'worst drought' and 'tribals dying of starvation', which is quickly denied by the State Government no matter of what colour or hue the State Government is. Right from Kashmir to Kanyakumari or to Andaman & Nicobar Islands, every State Government will deny that there is any starvation death. Some State Governments will say that it is because of over-eating. But the fact remains that these tribals out of impoverishment have been eating roots and tubers which are sometimes poisonous and are due to prolonged malnutrition-either dying of meningitis or gastroenteritis leading to death. In our own State, Press reports say that in Kalahandi, Koraput and Phulbani, which are predominately tribal areas, there are starvation deaths, some numbering them in thousands, some are saying 500, some are saying 600. I shudder to give any credibility to these reports because the State Governments are denying it. But the truth is somewhere in between. Whether it is starvation deaths, whether it is

meningitis or whether it is gastroenteritis, the fact is that the tribals are dying, and specially in an age group between 18 and 35, which is not an age group to die. We can understand infantile deaths where mortality is from zero to five, but these are fully grown people, in the pink of health, pink of manlihood or pink of womanlihood. What is the reason? Have we tried to find out? Have we taken any preventive action because prevention is always better than cure? Our young and dynamic Prime Minister has been sparing no efforts in going to these tribals areas. He has visited Madhya Pradesh, he has visited Rajasthan, he has visited Orissa, he has visited Kerala, he has visited Tamil Nadu, in 1985. After that, crash programmes were put in. After the Prime Minister's visit, there were certain Government instructions that officers and staff who will be posted in tribal areas should be the best, the cream of the bureaucracy, the cream of the administration. Have we found out whether the Prime Minister's instructions are being followed by the various States? Are we posting the best officers? Have these officers taken their families with them because a tribe basically is a unit? He likes to have his entire family as one unit. Have their children gone there? Have they tried to learn their language? Have they tried to learn their culture? Do they assimilate in their culture? Or are they behaving like Moghul emperors? These are things which we must find out because the Prime Minister has taken his precious time from his other duties and has taken the trouble to go to these places, sometimes at the risk of his life. If you have seen the TV serial, when he went to Orissa, his jeep nearly capsized. But what is the follow up action after that? Why are people still dying in these areas which the Prime Minister has visited in September-October 1985? Is there any monitoring? Is there any effective reviewing of what is happening there? Have we tried to look into the ITDP and the MADA areas, the socio-economic problems of the tribals, because every month or every quarter, MLAs and MPs are supposed to attend these MADA and ITDP meetings? They give various suggestions there. Are they being implemented? The views reflected by the

MPs are a reflection of the problems of the tribals. Are they being looked into?

While talking on socio-economic factor of the entire thing, it is rather paradoxical. Most of the tribal areas are richly endowed naturally. Most of the forest wealth, most of the mineral wealth of India is located in the tribal areas. How is it that there is poverty amongst the richly endowed areas? Have we found out whether development has reached them? Have we found out that the money which we are giving for their development is actually reaching them?

Before I conclude, I would only like to say that it is not enough to have legislation, it is not enough to just make certain financial allocations....what is necessary is an integrated and systems approach with effective monitoring and reviewing which should be able to take corrective actions immediately on identifying a problem. The administrative machinery which is there in the ITDP Blocks and the MADA areas there is no co-ordination at the moment. There is no co-operation. There is no accountability. Some heads must roll if tribals suffer. Thank you very much.

THE DEPUTY MINISTER IN THE MINISTRY OF WELFARE (SHRI GIRIDHAR GOMANGO): Sir, I would like to intervene at this stage to give some points concerning tribal development as well as the Resolution moved by Shri Bhuria wherein he wanted that Government must take some concrete measures in regard to tribals economic development, education, employment opportunities. Above all, he laid stress that expert advice should be made available to the tribals.

The hon. members to-day as well as the previous day suggested very good points on different aspects of the tribal development. All those points have been discussed and debated. Government has also taken decision on those points. Such things have been seen in the policies, programmes, adopted by the State Governments as well as the Government of India since First Five Year

[Shri Girdhar Gomango]

Plan upto the Seventh Five Year Plan. I am not challenging the views of the Members what they have shared. But honestly you can say since the First Five Year Plan upto the Seventh Five Year Plan, the measures taken in this regard by the Government, have been to uplift the weaker sections of the population.

Sometimes we differ in regard to implementation and allocations made for the tribal development. In democratic set up be difference in certain respects is not unusual. But we have to take decision to give proper direction towards development. Therefore in the Fifth Five Year Plan for the first time the Government of India took decision to have a new type of developmental approach for the tribal development which we call tribal sub plan approach.

Shri Shahabuddin said Tribal India. I differ with that word. He may be thinking, presuming, that Muslim India type magazine Tribal India. He referred to scheduled area. Yes, we have scheduled area. That area are demarcated where certain rules and regulations framed by the Government of India will be executed in those areas to protect the tribals from money lending evils, alienation of land and other exploitations which are generally found in the scheduled areas. Sir, there is a system followed according to which the Annual Report is submitted to the Government of India. Though the reports are not submitted to the Government within the stipulated time, the reports do come to the Ministry and they are in turn submitted to the President. Recently, we issued a set of guidelines for the Administration to deal with the tribal area. It is a part of the administration work to reflect and follow the guidelines for the tribal areas and their development. I think that this set of guidelines will go a long way in the new line of approach in the implementation of various tribal developmental schemes. The main thrust and emphasis will be made on the State Governments. A number of policies such as Personnel Policy, Excise Policy, Forest Policy, Education Policy, Allocation Policy, Industrial Policy and the new Education Policy for tribals will

be incorporated in the Five Year Plan and the guidelines will be framed for their implementation. My friend Shri Singh Deo was referring to the National Education Policy I may point out here that we have discussed all the policies and they will be covered in the Five Year Plan.

SHRI HARI KRISHNA SHASTRI (Fatehpuri): May I know from the hon. Minister what the percentage of implementation is?

SHRI GIRIDHAR GOMANGO: I will come to that point afterwards. Now, all these policies are there for tribal development. Then we initiated the Tribal Sub-Plan approach. The tribal sub-plan scheme is basically an area-development approach as also tribal development approach. If you go through the Plan Outlay of the previous Five Year Plans, you will find that for tribal development, in the First Five Year Plan the allocation was Rs. 19 crores only, for the Second Five Year Plan, it was Rs. 42 crores, for the Third Five Year Plan, it was Rs. 50 crores, for the Fourth Five Year Plan, it was Rs. 75 crores, for the Fifth Five Year Plan, it was Rs. 1182 crores and for the Sixth Five Year Plan, it was Rs. 5123 crores. The estimated plan outlay for the tribal development in the Seventh Plan is Rs. 10,500 crores. Here, there are two types of allocation One is the allocation made by the States for the tribal development schemes and those schemes are implemented by the States and the welfare of the tribal people is looked after by the States. The second part of the allocation is made by the Centre for the various tribal developmental schemes in the country. The fund allocated by the Ministry of Welfare for the development of tribal areas is to be spent for that purpose. So, the contribution of funds towards the development of tribal areas in the country coming from all Sources including Central Ministries works out to Rs. 10,500 crores during the Seventh Plan. So, the fund allocation is made for this purpose. But so far as the implementation part of the schemes is concerned, I would like to deal with that. Now, there is a need for creation of a new Ministry for the Tribal Welfare and their development.



I will just elaborate on this point later. We are now planning to have a new type of policy in order to remove the discontentment prevailing among the tribal people. They feel that proper development is not taking place in tribal areas. Keeping all these factors in view, the BPE has issued new guidelines, to be followed by the Central Government in regard to the public sector undertakings. But what will happen to those projects and undertakings which come under the State Governments? We are therefore examining some of the laws passed by the different States as also their guidelines and the guidelines issued by the DPE so that a National Policy could be framed for the rehabilitation of the tribal people. At the moment the Ministry is examining this important subject.

**SHRI HARI KRISHNA SHASTRI:** I only want to ask the Minister one thing. He is talking of planning and thinking. We would like to ask him to be more specific about achievement, which they have made.

**SHRI GIRIDHAR GOMANGO:** About the achievements, I am coming.

**SHRI HARI KRISHNA SHASTRI:** After all, the discussion is only for the welfare of the tribal people. The Minister himself is a tribal man. We would like to know, in his own State, what development he has made.

**SHRI GIRIDHAR GOMANGO:** I am coming to that.

The Welfare Minister has stated in the House regarding SC & ST Commissioner. This is another achievement. The Commissioner Office has been strengthened.

The hon. Member who has moved the resolution has focussed the attention of the Government on TRIFED, national apex body and ensuring minimum price for the forest produce as well as identifying the produce in which the tribals are interested. This is the apex body. Apart from that, project-wise quantification is being done. That is a very important component of the tribal sub-plan because the money which is being allotted has been increased. So, we review

all those development plans. Unless the money is earmarked project-wise, the money cannot be spent properly. What we have done is, we have got a number of approaches. One is ITDP. Second approach is MADA. Third approach is cluster one. Fourth one is micro project. Fifth relates to dispersed tribals, for the benefit of those who are living outside the tribal area. They should be covered under Special Central Assistance and State plan. Therefore, project-wise contribution is needed. Unless the allocation is made for the project, for a particular period, its implementation will be very difficult. Therefore, there are two lines of approaches which we have initiated in the Plan period. First is, single line demand which is relevant for tribal development. Some States have already adopted it and some States are yet to adopt it. The second one which is most important in implementation is, unless there is single-line administrative structure under one ITDP authority, the officers who are working under ITDP will not be accountable or answerable. Therefore, what we are thinking is of one umbrella approach where officers who are working under ITDP should be responsible to a particular authority. There will also be decentralisation of authority in respect of allocation and there will be administration at the project level, so that the deficiency could be identified and removed. If there is no implementation, how the money will be spent? The question arises, whether the money reaches the people or not. When we review, we find that unless the project is indicated and the money is allocated for that particular project, the project will not be implemented properly. This is a new approach we have adopted. The most important thing is project-wise account which the hon. Welfare Minister has already indicated. We are presuming that the State would indicate the State Plan outlay which is earmarked for the Tribal Sub-plan for the various projects.

The last part of my point in which everybody seems to be interested is, that money is there, but implementation is not proper. Who will implement it? Therefore, the new 20-point programme is very relevant here. The new 20-point programme is a guideline

[Shri Giridhar Gomango

to the nation. That guide line is not only a guide but also the line of approach. There are sub-points which indicate how to reach the destination, how to achieve the goal. There is Point No. 11 which is for the welfare of Scheduled Castes and Scheduled Tribes, which is very relevant because that talks about protection to the Scheduled Caste and Scheduled Tribe people.

[Translation]

SHRI BALKAVI BAIRAGI (Mandsaur): The hon. Minister is drinking water. In the meanwhile may I put one question? They are supplying water into the river Ganga. But how many have been despatched to heaven?

SHRI GIRIDHAR GOMANGO: Water flows in the river Ganga. The water does not reach the heavens. Ganga is not in the heavens. It is in the Puranas.

(Interruptions)

[English]

MR. CHAIRMAN: No cross talk please. The hon. Minister may continue.....

(Interruptions)

SHRI GIRIDHAR GOMANGO: Point No. 11 of the 20 Point Programme is relevant for the S. Cs and S. Ts because it gives the right to protect the SCs and STs.

(Interruptions)

AN HON. MEMBER: Sir, he needs your protection.

(Interruptions)

SHRI GIRIDHAR GOMANGO: I don't need any protection. I will manage. Point No. 20 of the new 20 Point Programme-on which we lay emphasise-is very relevant not only for the S.Cs and S.Ts. but also for others.

(Interruptions)

SHRI A. CHARLES (Trivandrum): Sir, when we are discussing about the tribal development, none from the Opposition is present,... (Interruptions) We are concerned with this. Our concern must be recorded.

(Interruptions)

MR. CHAIRMAN: Order please. Mr. Minister, please continue.

(Interruptions)

SHRI GIRIDHAR GOMANGO: Sir, not only Point No. 20 of the 20 Point Programme is relevant for the SCs and STs but the other 19 Points of the new 20 Point Programme is also relevant. What that Point No. 20 says? It says: a responsive administration. What does it mean? It means simplification of procedure and that procedure is financial procedure as well as administrative procedure. Then, there should be decentralisation of authority which should be at different levels viz. at the national level, State level and it should, in turn, extended up to the block level, which is the unit of development. The next component is: enforcing accountability. Government will not enforce accountability. That accountability has to come from the implementing agency. The next component is that of monitoring from the block level to the national level. Here, I would like to say that money is important for everything. But money will become less important, if there is no monitoring. So, monitoring should be done right from the field level. We have to do it from the field level so as to ensure proper implementation of our policies and programmes. Unless that is done, I think the development as well as achievement of any policy or programme in our democratic set up-which we want to have-will not be achieved to the desired level. The other important component is that of redressal of public grievances. This should be entrusted to a particular department. This redressal of public grievances has been indicated in the 20 Point Programme, which is very relevant. It is relevant not only for SCs and STs but also

for others. In this connection, I would like to suggest that it is relevant for all the Ministries, Departments in the Government of India as well as in the States. At the end, I would like to come to tribal development...*(Interruptions)* Regarding tribal development, hon. Members elaborated it and they have made indepth study of it. I have to answer all the points raised by them. I will try to answer them. They know well that whether that answer is correct or not. They also know in which way the answer will come because truth is truth. I know it.... *(Interruptions)*. Here, I would like to say one thing. We have done something and what we have not done yet, that we may do it in future. But it is not correct to say that it will not be done. It is not the case.

The next important component for the tribal development is: approach, allocation, attitude, admignistration, appraisal and achievement. Approach means-the psychological approach as well as right approach for the tribal development which we are ensuring now. Then allocation means adequate allocation and it is not piecemeal allocation. The thing is attitude. Attitude means it must be a positive attitude. Administration-single line administration. Appraisal-timely appraisal. Achievement-not only monetary but also physical.

The last one is implementation. We all say that the plan is very good, the policy is very good, but the implementation is wrong. Who are responsible for it? In a democratic set-up, implementation has to be reviewed at different levels, and we, elected representatives, should be involved in the implementation part of it. The bureaucratic set-up, starting from the national level....

SHRI HARI KRISHNA SHASTRI: You were talking about elected representatives. Do you involve them?

SHRI GIRIDHAR GOMANGO: We have involved them in the Committees, at the Block level, at the project level....and district level.

SHRI HARI KRISHNA SHASTRI: It is only on paper.

SHRI GIRIDHAR GOMANGO: They are members in the project level Committee. But whether implementation should be given to them or not, that is left to the Planning Commission and the Government of India to decide. 'Involving' means, the Members are there in the Committees which are there at the project level. But who is implementing? The officers are implementing. We are not the implementing agencies. *(Interruptions)* If we want implementation, then we have to develop the infrastructure for implementation. What is the infrastructure for implementation? With these, I will conclude. One is interpreation; the second is intention; the third is implication; the fourth is impact; the fifth is interest. These are components which are not money-components but which are components of the mind. These five points are very important for the development and upliftment of the tribal population. When we talk about infrastructure, these things are to be taken into account. The money-part is important, but the mind-part is also needed. I cnclude my submissions by making this request to my friends. Tribal development is not a simple matter that we decide then and there; the implications and the impact are also important.

With these words, I conclude.

[*Translation*]

KUMARI MAMATA BANERJEE (Jadavpur): Sir, I wholeheartedly support the Resolution moved by hon. Member Shri Dileep Singh Bhuria in the House. So far as the spirit of the resolution is concerned, it is justified and is intended for the development of the tribals. The objectives for which the resolution has been brought in the House are very laudable.

At the same time, there are no two opinions that the Government have done a lot of work for the development of the tribals and spent huge sums of money so that they may come at par with the rest of the society,

[Kumari Mamata Banerjee]

Pandit Nehru, Shrimati Indira Gandhi had taken active interest in this regard. Our present national leaders are also taking active interest in the development of the tribals. It is also a fact that different kinds of Plans were formulated in our country for their uplift, but as has been told by Shri K. P. Singh Deo, our achievement either in practice or in theory has not been as per our expectation.

There is no doubt that our Government is allocating huge sums of money for the development of the tribals. A 20 point programme has been chalked out for their development. A number of other schemes like the I.R.D.P., R.L.E.G.P., D.R.D.A., N.R.E.P., have been launched and necessary provisions made in the constitution of India, such as (1) Maintenance of Ethnic Identity, and (2) Preservation of the Areas are two important provisions. Despite all these, we will have to pay a little more attention towards the people in the tribal areas, because the problems of the tribals is not of general nature. Their tradition, culture, customs and dress are all different.

[English]

MR. CHAIRMAN: The hon. Member will continue on the next occasion.

Shri H.K..L. Bhagat.

17.58 hrs.

#### BUSINESS ADVISORY COMMITTEE

[English]

#### Thirty-ninth Report

THE MINISTER OF PARLIAMENTARY AFFAIRS AND MINISTER OF FOOD AND CIVIL SUPPLIES (SHRI H.K. BHAGAT): Sir, I beg to present Thirty-ninth Report of the Business Advisory Committee.

SHRI BHAGWAT JHA AZAD (Bhagalpur): This shows how much interest the opposition has in the development of tribal and others.

MR. CHAIRMAN: Mr. Poojary to lay the Paper on the Table.

18.00 hrs.

#### PAPERS LAID ON THE TABLE CONTD.

[English]

#### Notification under Customers Act, 1962

THE MINISTER OF STATE IN THE MINISTRY OF FINANCE (SHRI JANARDHANA POOJARY): Sir, I beg to lay on the Table a copy each of Notification Nos. 285/87-Customs and 286/87-Customs (Hindi and English versions) published in Gazette of India dated the 7th August, 1987 together with an explanatory memorandum regarding exemption to synthetic tracks and artificial surfaces imported under the "Scheme for Laying Synthetic Tracks and Artificial Surfaces" of the Department of Youth Affairs and Sports, Government of India, from the whole of the basic, additional and auxiliary duties of customs leviable thereon, under section 159 of the Customs Act, 1962. [Placed in Library see No. LT 4577/87]

MR. CHAIRMAN: The House stands adjourned to meet again on Monday at 11 A.M.

18.01 hrs.

The Lok Sabha then adjourned till Eleven of the Clock on Monday, August 10, 1987/ Sravana 19, 1909 (Saka)