

Mr. Speaker: Suppose, somebody else's half-an-hour discussion is there tomorrow. Then I cannot throw it out and put this one on the agenda. Let me see.

Shri S. M. Banerjee (Kanpur): Sir, you just now said that the Minister will make a statement. What is it about? Is it about the dock workers' strike?

Mr. Speaker: So many things are there, I will let you know what it is about.

Shri S. M. Banerjee: That is going to be All-India strike... (Interruptions).

Mr. Speaker: There are two or three things pending. I thought Mr. Nath Pai was asking about the dock workers strike.

Shri Nath Pai: My adjournment motion is about that.

Shri S. M. Banerjee: It has been rejected.

Mr. Speaker: The Minister concerned has not made the statement. How do you say it is rejected?

Shri S. M. Banerjee: I was told that the Call Attention Notice has been rejected... (Interruption).

Mr. Speaker: As I said, I have requested the Minister to make a statement. Therefore, the Call Attention Notice does not arise now.

Shri S. M. Banerjee: If you admit the adjournment motion, I am more happy.

श्री हुसैन अहमद कदवाय : (उज्जैन) :
केन्द्रीय सरकार के कर्मचारियों के महंगाई भत्ते के सम्बन्ध में एक प्रस्ताव था उस पर चर्चा कब होने वाली है, इस की जानकारी हमें नहीं मिली है क्या उसके लिये कोई डेट तय हुई है ?

12.26 hrs.

MOTION RE FOURTEENTH AND FIFTEENTH REPORTS OF THE COMMISSIONER FOR SCHEDULED CASTES AND SCHEDULED TRIBES FOR 1964-65 and 1965-66.

—contd.

Mr. Speaker: Now we will take up further discussion of the Reports of the Commissioner for Scheduled Castes and Scheduled Tribes. I think, we should finish it at least by 5 P.M. today so that we shall be able to take up the food discussion then. We have got 3 hours and 15 minutes or so and we should be able to finish it within that. The hon. Minister will be called at 4 or 4.15. I think, somebody will inform the Minister.

Mr. Speaker: Shri Ramamurti. Do you want to speak now?

Shri P. Ramamurti (Madurai): Afterwards.

Mr. Speaker: Shri J. H. Patel.

12.27 hrs.

[MR. DEPUTY-SPEAKER in the Chair]

Shri J. H. Patel (Shimoga): *The basic principle involved in the revolutions that took place in Europe, especially the French and the Russian revolutions was equality of opportunity, which in turn was in imitation of the British pattern. The framers of the Constitution have blundered in trying to apply the Western concept of equality of opportunity to a situation which differs fundamentally in India due to the peculiar caste system that prevails here. Any discussion of the Report of the Commissioner must take this basic fact into consideration.

Three thousand five hundred years of Indian history has contributed to the paraly is of the Indian mind with more than eighty per cent of our people kept away from the process of exercising their mind. Yet Indian society has continued to live because of the periodic life giving thought transfusion administered to it by such saints

*Translation of the speech delivered in Kannada.

and sages as Mahatma Gandhi. Where the gun has been used in South Africa to pursue the policy of Apartheid, we have used the Mantras to keep society divided on caste lines.

Coming to the Report let it be said at the outset that it is a defective and disappointing document. The importance attached to it by the Government can be gauged from the fact that the Report for 1964-65 too has come up for discussion for the first time with this Report while the discussion on the 1963-64 Report could not even be concluded in the last year of the Third Lok Sabha. That twenty years after freedom, we have to be told that the Constitutional safeguards provided to the scheduled Castes and Scheduled Tribes have not been honoured both in letter and in spirit only adds to the poignancy of the contents. What can one say when the Report mentions that even in the Ministries of the Government of India the Scheduled castes and tribes are not given adequate job opportunities? Scores of public undertakings run by the Government of India have not cared to make any provision to employ these people while many more are still in the process of considering the proposition.

It is perhaps an irony that a country which thrives on its caste system should itself be a victim of the international caste system in which the developed rich countries of the world look at us as with near contempt for our undevelopedness. We should give up our imitating the western concept of equality of opportunity where the scheduled castes and the backward peoples are concerned. The Constitution must be amended where necessary to provide preferential opportunities to those suffering from caste and tribal handicaps and have been kept away from the mainstream of our society for centuries. Ruthless and radical steps must be taken to break the caste barriers. Inter-caste dining and especially inter-caste mar-

riages must be given encouragement. Especially in the matter of inter-caste marriages, the Government should give special incentives like accommodation promotion in jobs, scholarships for the couples and their children. A word must be said about these backward communities that do not fit into the description of backward scheduled castes. The barbers, the black smiths the carpenters and others like Bedars in Mysore State who have taken the prostitution as their main caste occupation need special attention. It is painful to note that though the Constitution did provide for the appointment of a Commission to inquire into their conditions, very little done in that direction so far.

Dr. Lohia once observed that cast is an immobile class, while class is a mobile caste. Unfortunately in our country both caste and class have become immobile. That is the real tragedy of our country. What is worse our political parties and their leaders are blind to this tragic reality. I am glad that the Samyukta Socialist Party has charted a new course and is giving a new leadership in this matter, and that is why I feel that it is the only party in the country which can sooner or later find solutions to the problems facing the nation. Of the Congress party and its government what more needs to be said when one notes that among the fifty one ministers of the Government only two belong to the Scheduled castes, while even equality of opportunity demands that there be at least ten.

Shri K. Haldar (Mathurapur): The Report of the Commissioner for Scheduled Castes and Scheduled Tribes shows that that the Governments at the Centre, in the States and in the Union Territories have thoroughly neglected the interest of the people for whom reservations and safeguards are provided in the Constitution. Even after three plan periods, we see that not even half of the quote re-

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served for the Scheduled Castes and Scheduled Tribes is filled.

What are the reasons adduced by Government for this state of affairs? So many reasons have been given which are all baseless. They say that there are no suitable candidates who can be fitted into the posts and no person with the requisite efficiency can be found who can be posted to a responsible post. But from the Report of the Commissioner, we find that there are so many suitable candidates among these communities who are quite fit and eligible to hold those posts but they are not taken into service.

I am not going into the details but only say that this attitude of the Government is doing harm to the country as a whole, to the workers and peasants in particular. Who are these Scheduled Castes and Scheduled Tribes in the country? They are not the people who live in palatial buildings and enjoy all the comforts of life. They are the people who cultivate the land, who toil in the fields and factories, who produce the goods and services on which the country's progress and prosperity depends. Most of those people come from the Scheduled Castes and Scheduled Tribes. But what is the treatment given to these people? They are unfed or unclad, they are uncared for and their miseries are increasing day by day.

We have had discussions on the food situation many times in this House. The Government, particularly the Food Minister, has been saying that food is not available in sufficient quantities in the country. I ask why there should be food shortage in your country when there are vast tracts of uncultivated land which can be usefully put under the plough? Why should there be food shortage in our country when there are innumerable people avail-

able who can work in these fields and produce the food we need? Why should we have shortage of our goods in the country when we have thousands and thousands of people who can produce the consumer goods we need, the essential commodities we require? It is only because of the neglect of this Government. The Government do not want to serve the interest of the common people, the workers and peasants, in fields and factories in every walk of life in our society. It is for this reason that we are in the midst of a crisis which is gradually aggravating.

As regards reservations, 12 1/2 per cent is reserved for Scheduled Castes and 5 per cent for Scheduled Tribes in services, educational and other fields. I ask: if the Scheduled Castes and Scheduled Tribes who constitute nearly one fourth of our population are not given their proper share in all activities, how can the country prosper?

Let me cite an example. If a stout man has one of his limbs paralysed, can he put in his best? Can he do his job well? Similarly if one-fourth of the country's population are not given proper facilities in life, how can the country put in its best, how can the country prosper? On the other hand, we will gradually degenerate and decay. This is happening in our country. I will not accuse the Government but only say that they should see what is happening in the countryside, see with their own eyes the trends that are arising, and be prepared for the devastation that will come in this country, be prepared for such an eventuality. The oppressed people who are not getting lands, who are not getting service, will come and demand their proper share in the society. Their demands are genuine, no doubt, but this Government cannot move an inch from their stand. I sometimes tell them

that the Government is also a beggar, that a beggar cannot give alms to another beggar, because if you give him the responsibility for giving alms, he will take a share from it for himself. This is practically what they are doing in the case of the scheduled castes and scheduled tribes. They are said to be eligible for a portion which is less than their claim, even that small portion is not given to them, and they are deprived of even the posts and services which are reserved for them. They are so badly treated, and they are sometimes transferred to interior places where they cannot stay for a long because of the ill-treatment or the bad behaviour of the higher officers towards them, because most of the higher officers are not of their community. This should be looked into.

I only request the Government to see that these oppressed people who are generally neglected and are the downtrodden people of this country, can do immense service to our country if they are given the opportunity. The country is now facing a food crisis a very severe food crisis, and what is the reason? These peasants who are struggling for nearly two decades are not given lands.

I am a victim of the atrocities that Government committed during 1948-49. I organised the kisans, landless kisans, of the Sunderbans, who were not given lands, the sharecroppers who were not given a proper share of the paddy and were evicted from the land. They were not given human treatment, they were tortured and the usurers generally take away the greater portion of the crops they produce. For that reason I organised those kisans, and only for that fault of mine, this Government convicted me for 20 years of imprisonment, and this imprisonment was given by a special court and a special Judge, and by a special Act promulgated by an ordi-

nance. I am only showing how the Government treats these kisans who are producing food in our country, and how those who organise these kisans for their greater protection and greater well being are treated by this Government. At that time also I was a member of this House in the Second Lok Sabha. I was arrested just in front of the gate of this Parliament, and after 2½ years I was released by the Calcutta High Court honourably. Why I am mentioning this thing is this. There is the question of Naxalbari. What is happening there? It is only a land movement. Only the other day, the sarvodaya leader of West Bengal said that it was only a land problem. If the land problem was solved, then the agitation of the kisans would be solved and the food problem of the country would be solved to some extent. But the government is not thinking on those lines. They are abusing some political parties and are not doing things which they should do. There are lakhs of people who are tribals who are neglected and whose interests are not taken into consideration by the government. I will give only one example—Bastar in Madhya Pradesh. It is nearly 15120 sq. miles. 75 per cent of the population in this area is adivasis. They are fighting for the forest land; these tribal people are evicted from their lands. Only recently, two or three days ago, I got information that more than a thousand tribals were arrested. The government is doing all these things and they do not care for the grievances of the peasants nor look after the workers and try to suppress the movement by any unlawful means. After this the discussion on the food problem will take place. I want that discussions would not solve the food problem. If they look after the interests of kisans who cultivate the land, the problem will be solved. The scheduled castes and tribe people are mostly cultivators and workers in the factories and if their interests are not looked after, neither food nor indus-

trial production would improve. In 1941 famine in Bengal lakhs of there people died for want of food. The same thing is going to happen not only in Bengal but in Bihar and U.P. I came back from Calcutta only yesterday and rice is selling Rs. 120 a maund. Most of the people cannot afford to buy at this price and they starve. This is happening in the country after twenty years of Independence. If we do not improve the lot of the downtrodden people this country can not be improved or advanced. In conclusion, I shall quote one sentence from the *Gitanjali* of Rabindranath Tagore:

तुमि यारे नीचे फेल से तोमारे बांधिवे
ये नीचे ।
पश्चाते रे खेड यारे ने तोमारे पश्चाते
दानिछे ॥

Whom you will push downward, he will bind you downward;

whom you keep backward, he will keep you backward.

Shri K. R. Ganesh (Andaman and Nicobar Islands): The present day Andaman and Nicobar Islands is probably the only territory which has no problem of casteism and caste discrimination. Because this territory is not much known in the country, the fact that out of a convict population, a new society has grown there, where the people speaking various languages have merged and integrated, and who during the course of this evolution have fought and have removed all the evils of the society like casteism is not properly known in our country. Even the East Bengal settlers who are by and large, majority of them, are Scheduled Castes, having arrived in the Andaman and Nicobar Islands have shed this mentality and now they are part of the general society and are entitled to all the concessions which the Government is giving because the entire territory has been

declared to be an educationally backward territory.

But I must raise the vice of the aboriginals of the Andamans. The Andaman and Nicobar Islands have been the homeland of the aboriginal Andamanes who have probably been living there from thousands and thousands of years and who according to the anthropologists and historians were the original inhabitants of the submontane regions of India of Asia and the Far East. It is a tragedy—and we are ashamed of it—that this tribe is fast dying in their own homeland which was taken over by the British. They are now living in dense jungles and one of these tribes known as the Andamanese is only 27 in number. It will be a bad day and it will be a very uncharitable comment from history if our Government is not in a position to apply its mind to rehabilitate and do something about the aboriginal tribes of the Andamane.

In our desire to get more and more land which of course is necessary to rehabilitate the vast masses of the Indian people who require rehabilitation, we have neglected this part of the Indian humanity because they are voiceless, because they cannot represent, because they are living in dense jungles and their problem has never been focussed before the Indian people. The Home Minister is sitting here, and I am told that he is thinking of going to Andamans. I appeal to him that he must apply his mind to the preservation and rehabilitation of these sons of the Andaman Islands whose lands we from the mainland have occupied and whose lands have now been almost snatched away from them.

The Nicobar Islands have also the Nicobari tribe. The Nicobar Islands are a strategic islands lying about 75 miles from Sumatra, from their southernmost extremity. The Nico-

Nicobar people are a Malasian stock of people and unlike the tribal Andamanese, the Nicobaris are a flourishing tribe, a highly intelligent, self-respecting proud and freedom-loving tribal people. It is true that the Government of India have given a lot of attention to the development of Nicobar tribal people. But there is some doubt and suspicion about the Nicobaris in the lower administrative level which the Home Minister also knows, because they have become Christians. As you know, along with the other tribal people, of our country, Christianity has made inroads, and it has also made inroads as far as the Nicobar people are concerned. But I can assure the Home Minister and I can assure the House that they are a loyal people, they are a very proud people and they are a very patriotic people, and it will be a bad day for us if, at the lower level of administration, their loyalty and their freedom-loving spirit is doubted and a situation created there in which the Nicobaris feel that they are not being accepted as voluntary, loyal citizens and their *bona fides* are being questioned by those at the lower level of the administration.

Mr. Deputy-Speaker: The hon Member may continue after Lunch.

13 hrs.

The Lok Sabha then adjourned for Lunch till Fourteen of the Clock.

The Lok Sabha re-assembled after lunch at three minutes past Fourteen of the clock.

[MR. DEPUTY-SPEAKER in the Chair]

MOTION RE. FOURTEENTH AND FIFTEENTH REPORTS OF THE COMMISSIONER FOR SCHEDULED CASTES AND SCHEDULED TRIBES FOR 1964-65 AND 1965-66—contd.

Shri K. R. Ganesh: Sir, the Nicobaris are a primitive people living in a state

of what is known as primitive democracy, with plantations collectively as well as individually owned. They have set up a number of cooperative societies at the village level. They use their products—cocoanuts and areca nuts—for bartering and taking consumer goods. They have now taken over the trade in the Car Nicobar islands from the government-appointed trader. They are also endeavouring to take over the trade in other parts of the Nicobar islands. Here are a people who can be straightway taken to higher form of society and it will be advisable not to initiate any administrative steps which bring pressure and strain on the Nicobar tribal society.

Sir, the Nicobar language is still a dialect and it is our responsibility to develop this language to be used as a vehicle of education among the Nicobar people.

There is one more problem. There is need to colonise some of the Nicobar group of islands by sending colonisers from outside to stimulate the economy of this area because some of these islands are ideally suited for the growth and production of rubber. But it is also necessary to see that the Nicobaris are fast expanding and they need also certain areas for expansion. Therefore, whatever colonisation has to take place in that Nicobar group of islands it must be done after taking the requirements of the Nicobar people into consideration, after consulting them and after associating them in all the decisions that might be taken to colonise these islands.

They are a very sensitive people and we have known that to affect the tribal sensitivity is not in the interest of our nation. Therefore, we must post such officers in such areas who know these people, who understand these people, who respect these people and who have got some idea of the evolution of society, evolution of communities and the development of

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society from a primitive form to a higher form.

The Minister of State in the Ministry of Home Affairs (Shri Vidya Charan Shukla): Mr. Deputy-Speaker, Sir, the House knows that article 335 of the Constitution provides that the claims of the members of the Scheduled Castes and Scheduled Tribes shall be taken into consideration consistent with the maintenance of efficiency in administration in making appointments to the posts under the Central Government and the State Government. Similarly, article 16(4) permits reservation in the public services for the Backward Classes. In pursuance of these provisions of the Constitution we have made various arrangements to give reservation to the members of Scheduled Castes and Scheduled Tribes under the Government of India and this pattern is also being followed by various State Governments in our country.

As the hon. Members know, in the direct recruitments the Scheduled Castes have 12½ per cent vacancies reserved for them and the Scheduled Tribes have 5 per cent vacancies reserved for them. In case there is no direct recruitment and it is not an open recruitment, then the reservation for Scheduled Castes is increased from 12½ to 16-2/3 per cent, and any time when recruitment to public services is made in areas where there is a predominant population of Scheduled Castes and Scheduled Tribes the ratio of the population is taken into account and attempts are made to see that according to the ratio of population obtaining there, recruitment to the public services is made.

In the case of promotion also provisions have been made for reservation for the Scheduled Castes and Scheduled Tribes. There has been some dispute about the reservations in promotions.

to Class II and Class I posts under the Government of India. This matter has been considered for many years and, as a matter of fact, although there is no reservation today in promotion to class 2 and class 1 posts in the Government of India, taking an overall view, the situation that obtains today is a little better than what it was before.

Shri C. M. Kedaria (Mandvi): If what the hon. Minister says is true about the position of these people after de-reservation for class 2 and class 1 posts, may we know the number of posts with 12½ per cent and 5 per cent reservation and the number of posts actually held by people belonging to these categories?

Shri Vidya Charan Shukla: If I am given the time, I can give the figures. These are really voluminous figures, which have already been given in various reports. If necessary, I can read the figures again.

I was only saying something about the position that exists today. I was explaining the relative position then and now. Previously, when there was reservation in promotion for all services, it was only for promotion through departmental examination and competition. This reservation was not obtainable for promotion without any examination departmentally. Today we have provided reservation in promotion even departmentally, even when there is no departmental examination. But this is only with regard to vacancies in class 3 and class 4 posts. Previously, prior to 1963, the position was different. At that time, as far as promotions were concerned, there was no reservation whatsoever for members of the Scheduled Castes and Scheduled Tribes without recourse to departmental examination. Today even for ordinary promotions without examination there is reservation for

class 3 and class 4 posts. This was the improvement I was hinting upon.

As a matter of fact, the Commissioner has suggested that we should consider the question of making some reservation for promotions to class 2 and class 1 posts also. As hon. Members might be aware, there are a few writ petitions pending before the Supreme Court on this matter. Since this matter is under consideration by the Supreme Court, I would not go into the merits of it. But I might say that when the position is clarified, we shall be able to take a decision which, I hope, will be satisfactory to all concerned.

Shri C. M. Kedaria: May I point out . . .

Mr. Deputy-Speaker: If the hon. Member is not satisfied with the reply, I will allow him later to ask a question. But he should not interrupt the Minister. Let him finish his reply.

Shri Vidya Charan Shukla: Apart from that, there are several other concessions that have been given by the government for facilitating representation of people belonging to the Scheduled Castes and Scheduled Tribes in the public services of the country. Though these concessions are well-known, I shall rapidly go through them so that we can apply our minds to them and see how anxious and alert the Government is to see that our Scheduled Caste and Scheduled Tribe brethren get their due share.

As far as reserved vacancies in public services are concerned, we have made a provision that in case in a particular year these reserved vacancies are not filled, because of some reason or the other, they will be carried forward for two years, so that in the next year if there are more candidates available they could be absorbed against these reserved vacancies.

Shri M. R. Krishna (Peddapalli): What is meant by "for some reason or the other"?

Shri Vidya Charan Shukla: I will come to that later. I am only enumerating the facilities that we give at present. The carrying forward of the vacancies is subject to 45 per cent vacancies to be kept under reserved quota, which is in accordance with the Supreme Court decision. The second concession that we have given to the Scheduled Caste and Scheduled Tribe brethren is that if, for any reason, any Ministry wants to de-reserve any post and recruit a general candidate for that, it has to obtain the prior approval of the Ministry of Home Affairs, before it can do a thing like that.

Another safeguard that we have provided is about promotion. If any ministry or department wants to supersede a Government servant belonging to the Scheduled Castes or the Scheduled Tribes, it cannot do so unless the matter has been brought to the notice of the Deputy Minister or the Minister concerned of the department or Ministry. They have to take it to the highest level and satisfy the public representative sitting there before they can pass orders to supersede a person belonging to the Scheduled Castes or the Scheduled Tribes. This is for Class I and Class II services.

For Class III and Class IV posts they have to inform the Minister concerned about this within a month and if the Minister wants, he can reopen the case and have it set right if it is necessary.

Another concession that we have given is about age relaxation which is well known. Age relaxation by five years has been given to members of the Scheduled castes and the Scheduled Tribes.

Regarding the standard of suitability, there too we have relaxed the standards for candidates belonging to the

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Scheduled Castes and Scheduled Tribes. The recruiting authorities have been given full discretion to relax the standards of suitability in keeping with the requirements of efficiency so that the reserved vacancies are filled in as far as possible.

We have also given fee concessions for members of the Scheduled Castes and Scheduled Tribes. Travelling allowance etc. is also given to members of the Scheduled Castes and Scheduled Tribes so that they can come and appear for interview without any difficulty.

We inform the recognised associations of Scheduled Castes and Scheduled Tribes that are there from time to time the number of vacancies that are there and that are likely to arise. These associations in turn circulate this information to various branches of theirs and through other sources. This is apart from the advertisements that we insert in newspapers to publicise these vacancies in a proper manner.

The various ministries are also required to send an annual statement to the Ministry of Home Affairs and to tell us what they have been doing with regard to these concessions and facilities that we have given to the Scheduled Castes and Scheduled Tribes candidates and officers. We keep a close check to see that all our instructions are properly adhered to and followed.

We have also seen to it that liaison officers are appointed in each ministry and department to keep a check on these matters and see that our instructions which are issued from time to time are properly followed and there is no default in the various ministries.

As the House knows, there has been difficulty about recruitment to the reserved vacancies. It was found that unless we took recourse to scholarships, stipends and concessions in the matter of admission to educational

schools of boys and girls belonging to the Scheduled Castes and Scheduled Tribes, this difficulty could not be overcome. Here also we have given a good amount of facility and, as my senior colleague, Shri Asoka Mehta, will relate when he replies to the debate, we have taken very effective action to provide within our resources all the facilities that could be provided to see that the Scheduled Castes and Scheduled Tribes boys and girls do get into a position where they can effectively compete with others and get into these public services not only in their own quota but also over and above their quota if that is possible.

I may mention here briefly about the recruitment to the IAS and the IPS. There was a great deal of shortfall in recruitment to these services. As I was saying, if proper training and other facilities are provided, candidates belonging to the Scheduled Castes and Scheduled Tribes are as good as anybody else, if not better, in this respect. We saw this in the matter of recruitment to the IAS, the IPS and the IFS by the Union Public Service Commission. Until 1962 we could not get enough candidates to fill the reserved vacancies in the IAS. In IPS also, upto 1963, we could not get enough candidates to fill up all the reserved vacancies. The free examination training centres for Scheduled Castes and Scheduled Tribes have been opened in Allahabad and Madras and because of this free examination training given to these boys and girls, I am glad to inform the House that we were able to fill all the vacancies, hundred per cent, in these services in 1963, 1964, 1965. We have been able to fill up hundred per cent vacancies in I.A.S. as far as Scheduled Castes and Scheduled Tribes candidates are concerned. So is the case in I.P.S. that after 1963 we have been able to fill up the vacancies for the Scheduled Castes and Scheduled Tribes.

I have given these figures only to indicate how important it is to have

free examination training centres and to give proper educational facilities and other concessions in education to the persons belonging to Scheduled Castes and Scheduled Tribes. If these concessions and facilities are given and every member of Scheduled Castes and Scheduled Tribes is able to avail of these facilities, I am quite sure, there will be no problem in recruiting them to the full extent of the reservation that we have made for them.

श्री राम सेवक यादव (बाराबंकी) : साक्षात्कार और परीक्षा इन दोनों में जो पास होते हैं क्या उन में कोई अन्तर है और अगर है तो कितने प्रतिशत ?

Shri Vidya Charan Shukla: I was just saying that as far as reserved vacancies are concerned, we are able to get hundred per cent of them. Even if there is a variation in interview and in qualifying examination, that holds good for all cases, whether they belong to Scheduled Castes and Scheduled Tribes or to candidates, in general. There is no particular difference between the two.

I must also give a little information about the employment in public sector. Public sector undertakings and other statutory corporations or companies which have been formed by the Government of India have also been requested by us to follow these reservations that we have made in public services. I am glad to tell the House that out of 169 public sector companies and corporations, 117 of them have accepted our recommendation and they have started reserving various posts for the candidates belonging to Scheduled Castes and Scheduled Tribes. We are accepting the recommendation of the Commissioner for Scheduled Castes and Scheduled Tribes and taking up this matter again with the various public sector undertakings to see that a few of the public sector undertakings which have not yet accepted this recommendation do also accept it so

that all the public sector undertakings follow the same rules and the same procedure that we follow, at the Centre, to give the chances of recruitment and promotion to the candidates belonging to Scheduled Castes and Scheduled Tribes.

We have gone beyond this also and we have taken up this matter with private sector industries. We have moved through the Ministry of Industrial Development and various circulars have been sent not only to the individual industries but also to the various chambers of commerce and industry to see that they also fall in line. But since they are private sector concerns, we cannot force them beyond a certain point. But we will not lose hope and we shall continue our efforts to see that the private concerns also slowly fall in line and give the same facilities that are due to our brothers belonging to Scheduled Castes and Scheduled Tribes.

श्री राम बन (लालगंज) : सुप्रीम कोर्ट और हाई कोर्ट के बारे में श्री बता दें ।

Shri Vidya Charan Shukla: Unfortunately, there are no reservations as far as the posts of judges are concerned. These factors are always taken into account and the hon. Member should rest assured that as far as our *bona fides* are concerned, if we can appoint them we will appoint them without any hesitation in those places. But there is no reservation for these high posts in the land.

Various hon. Members have made a point regarding the submission of Governor's Report which the Governor has to submit about the scheduled area. I agree with the hon. Members that there is a lot of scope for improvement as far as this matter is concerned. I am sorry to say that, when I see these Reports, I do not find them very useful. They are stereotyped Reports. These Reports, to be useful, must be drawn up more imaginatively

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and a lot of more work should go into them than goes into them. I am being a little frank because this is a very important provision of the Constitution and it should not be followed in a very routine manner. We are taking this matter up with the various State Governments and we shall see that the Governors' reports on scheduled areas are not only received by us in time but also made a little more useful than what they are at present.

Under the Constitution, various State Governments have appointed Tribal Advisory Councils. Here also some members have observed that these Tribal Advisory Councils are not functioning as well as they should. There is some justification in this criticism also and we shall take up this matter with the various State Governments where any such improvement seems to be feasible.

I would now come to the various recommendations that the Commissioner has made. A good many of these recommendations concern the Department of Social Welfare, but a few of them relate to my Ministry and I shall throw a little light on them.

In the Report of the Commissioner for 1963-64, the Commissioner recommended that we should accelerate the tempo of appointments in favour of these communities and we should also see that recruitments against the reserved vacancies is done in a manner so that practically all the vacancies are filled. I have already said that we are taking action to see that this is done.

The Commissioner also recommended that instead of each occasion of recruitment, the reservation should be related to each year of recruitment. This recommendation of the Commissioner has been accepted by us and now we have amended these instructions so that there is no confusion regarding recruitment to reserved vacancies.

The Commissioner also recommended that the exact interpretation of Articles 335 and 320(4) of the Constitution as

far as the representation in the posts filled by transfer, deputation, promotion, etc., is concerned, should be made. As far as the exact interpretation is concerned, we have accepted this recommendation also and we are examining this matter in consultation with the Law Ministry and I hope that this examination will be over soon.

The Commissioner also recommended that in public undertakings they do not recruit the members belonging to Scheduled Castes and Scheduled Tribes in non-technical and also in technical and scientific posts. As far as this particular recommendation is concerned, we are taking up this matter with the various public undertakings.

The Commissioner also suggested that the normal administrative inspection should also give specific attention to the performance on the part of the office in filling up the reserved quotas and that the inspection report should make a specific mention of the position in this regard. This recommendation has also been accepted by us and we have issued necessary instructions so that this recommendation is followed properly.

Another recommendation which was made by the Commissioner was that there should be suitable reservations in the matter of departmental promotions and that these should extend to the promotion to Class I and Class II also. I have already mentioned as to what we are doing about it. There is a case in the Supreme Court and after that, we shall decide as to what should be done in this matter.

Another recommendation of the commissioner is that in the training programme of the IAS and other cadres of the Central and State Governments, courses should be introduced to impart information on the existing living and working conditions of the Scheduled Castes and Scheduled Tribes and the constitutional guarantees and safeguards given to these communities should be specifically emphasised. We have accepted this recommendation also and we are bringing this matter

to the attention of the various Academies which train our public servants.

Now, I come to the recommendations made by the commissioner in his report for 1964-65. In recommendation No. 34, the commissioner has recommended that the voluntary organisations working in the districts should be kept posted up to date as regards the benefits which are made available to the Schedule Castes and Scheduled Tribes as through them these can be made known to the persons among these communities. I have already referred to this matter and said that we have recognised already four associations of the Scheduled Castes and one association belonging to the Scheduled Tribes and these associations are properly kept informed as far as these matters are concerned.

Another recommendation which concerns us is recommendation No. 151. Here, the commissioner has pointed out that there has been regrettable negligence by most of the States in submitting their reports on the administration of the Scheduled areas. I have already touched upon this matter.

Recommendation No. 15 relates to the tribal advisory council. I have referred to this already.

Recommendation No. 153 is that the position in regard to the recommendations made in the previous reports for securing adequate representation to the Scheduled Castes and Scheduled Tribes, which have not been accepted by the Ministry of Home Affairs for reasons which are hardly convincing may be reviewed by that Ministry in consultation with the Department of Social Security and this organisation. We have accepted this recommendation and we have set up a Study Group under an Additional Secretary in the Home Ministry who was in charge of services previously but who is now in charge of Union Territories. This study group is going into these matters

and will suggest to us the measures for increasing the representation of Scheduled Castes in the services. We have already forwarded to the study group a statement showing the recommendation made by the commissioner in his report for the last four years, which were not accepted by us, and our reasons for the same, and the study group would go into all that in consultation with the commissioner and other persons and then give us the guide-lines and recommend to us the measures by which we shall be able to improve upon these matters.

We have asked the study group also to go into the question of providing land to the members belonging to Scheduled Castes and Scheduled Tribes. This is a very important thing which does not, strictly speaking come under the Home Ministry but we thought that when they were going into the matter they could also go into this matter which is very important.

Another recommendation which has been made by the commissioner is recommendation No. 154 which is that in the context of the large number of applicants belonging to the Scheduled Castes and Scheduled Tribes who have got themselves registered with the employment exchanges for clerical posts, the fact of the shortfall even in the clerical posts is undoubtedly surprising and calls for a probe. There was some occasion when there were shortfalls like this, which the commissioner has referred to. We have gone into this matter and we have taken up this matter with the various departments and with the Director-General of Employment. Now, we have corrected the position. The latest figure that I have shows that there is no such shortfall. I am quite sure that this matter will also be considered by us in due course.

Recommendation No. 155 is to the effect that another attempt should be made to recruit on *ad hoc* basis adequate number of Scheduled Castes and

[Shri Vidya Charan Shukla]

Scheduled Tribes persons against the vacancies reserved for them on the basis of the qualifications laid down in the recruitment rules. We have taken steps on this, and we have already recruited some candidates on *ad hoc* basis, and if there is any further need to do anything, we can again consider this matter.

Recommendation No. 158 relates to the limitation of the period of the posts which are allowed to be de-reserved. Under the existing instructions, the appointing authorities are free to de-reserve purely temporary posts which are expected to last for three months or more but which have no chance whatever of becoming permanent or continuing indefinitely. He has recommended that it is necessary to limit the period of the posts which are allowed to be de-reserved by the appointing authorities themselves. We are looking into this matter and will see how this recommendation can be properly implemented.

In recommendation No. 159, the Commissioner has said that the Home Ministry should reconsider the decision of not asking the appointing authorities to endorse to this organisation a copy of their reference made to the Home Ministry for de-reservation of posts and should accept the recommendations in this regard which had been made with a view to helping in achieving the object of securing adequate representation of scheduled tribes as contemplated in the Constitution. We have accepted this and shall take action accordingly.

Recommendation No. 160 is regarding reservation in *ex-cadre* posts. They want us to reconsider this matter and take proper action. We shall consider this matter again.

Recommendation No. 161 says that we in the Home Ministry should make the position regarding prescribing minimum qualifying standard for each

examination clear to all appointing authorities. We are taking action accordingly and we shall announce our decision after some time.

Recommendations Nos. 162 and 163 are to the effect that fresh instructions may issue to all public sector undertakings etc. to which I have already referred. We are taking up this matter again with the public sector undertakings.

Shri P. Ramamurti: He is just reading out what action has been taken on various recommendations. This does not serve any purpose. The much better thing would be for him to print the thing and circulate it to us so that we could know. As he is doing it, we are not able to do anything.

Mr. Deputy-Speaker: It is a welcome suggestion which the Minister will take note of and follow in future, because it will save the time of the House. I entirely agree with him.

श्री हुकम चन्द कछवाय (उज्जैन) :

600 पुलिस के जवान निकाल दिए इन्होंने मंत्री महोदय ने ।

Shri Vidya Charan Shukla: In accordance with your suggestion, we shall circulate a paper containing the action we have taken on the recommendations.

श्री मीठा लाल मीना (सवाई माधोपुर):

यह तो अभी बता सकते हैं कि कौन सी मंजूर नहीं की है ? क्या सब मंजूर कर लिया है ? यह तो बता दीजिए कौन सी मंजूर नहीं की है ?

Shri Vidya Charan Shukla: Now I shall briefly touch upon some important points made in the debate. Shri Frank Anthony said that there was some sort of stultification of represen-

tation of the Anglo-Indian community in the legislatures. He quoted an instance from West Bengal. There is a peculiar position. There are some States in which there are some local associations of Anglo-Indians not affiliated to the All India Anglo Indian Association, of which Shri Anthony is the President. These local associations sometimes make their own recommendations which may not be to the liking of Shri Anthony. But this is a matter within the discretion of the State Government; they can appoint representatives of Anglo-Indians in accordance with the recommendation of local Anglo-Indian associations. So, there is no basis in this complaint that the State Government of West Bengal particularly did not appoint the Anglo-Indians properly, and they appointed somebody for their own political reasons.

Some hon. members alleged that the character rolls of the schedule caste employees are deliberately spoiled by superior officers toward their chances of promotion. This is a very unfair allegation. There may have been a few cases of this kind. (Interruptions).

Shri Suraj Bhan (Ambala): You go through the report.

Shri M. R. Krishna: When the reservation in promotions was actually done by the Railway Ministry, the State High Court decided against the decision of the Railway Ministry. After that, the Supreme Court has accepted that there can be reservation in promotion. After that these confidential records have been spoiled. I would only like the Minister to find out whether the confidential rolls earlier than the Supreme Court decision were good, but later on a number of records have been spoiled on account of the Supreme Court decision.

Shri Vidya Charan Shukla: I shall definitely look into that.

श्री सुरज भान : मेरा क्याल है कि मंत्री महोदय रिपोर्ट पढ़े वगैर ही वहाँ का 1848(AI)L.S.D.—7.

गये हैं । कमिश्नर साहब ने अपनी रिपोर्ट में साफ कहा है कि इस किस्म के बहुत केसेज हैं ।

Shri Vidya Charan Shukla: I know about it. This kind of general allegation is not proper. There may have been some cases.

Shri M. R. Krishna: Not some cases. (Interruptions).

श्री य० इ० शर्मा (अमृतसर) : इन्होंने रिपोर्ट नहीं पढ़ी है । बिना उसके पढ़े इस प्रकार की बातें कर रहे हैं ।

Shri Vidya Charan Shukla: I must tell the hon. member that he is very incorrect. I have read the report. I do not know whether the hon. member has read the report himself, but I have definitely read the report, and I know what there is in the report. It is very unfair to say that I have not read the report. (Interruptions).

Shri S. Kandappan (Mettur): Probably he read only those lines which are acceptable to him.

Shri Vidya Charan Shukla: We have gone through the entire report, each page of the report has been properly scrutinised.

श्री हुकम चन्द कछवाय : आपने नहीं आपके सिक्रेटरी ने पढ़ी होगी । आपने इस को नहीं पढ़ा होगा ।

Shri Vidya Charan Shukla: My standard and your standard are different. You may do like that, I do not do like that.

श्री हुकम चन्द कछवाय : इसी लिये कह रहा हूँ कि आपने नहीं पढ़ी है ।

श्री विद्याचरण शुक्ल : यह आपका स्तर है, मेरा स्तर नहीं है ।

Jana Sangh members have no understanding of these problems. So, he should better keep quiet.

श्री हुकम चन्द कडवाय : हमारा स्तर जो बहुत बढ़ा है, लेकिन आप दूसरों पर निर्भर रहते हैं। हम को बहुत जानकारी है, हम से सीखो। हम आपको सिखाने को तैयार हैं।

Shri Vidya Charan Shukla: You should properly understand first, then you will be able to teach others. You do not understand anything yourself, that is the trouble with you.

Some hon. members made some reference to the appointment of a member to UPSC belonging to the scheduled castes. This matter is always kept in view. We have appointed already a person from the scheduled tribes as a member of the UPSC, and whenever we can appoint a scheduled caste member to UPSC, we shall be very glad to do so.

Shri Meetha Lal Meena, Shri Sheo Narain and a few other members made the demand that the work relating to social welfare of the scheduled castes and scheduled tribes should be transferred from the Department of Social Welfare to the Home Ministry. I must say that at present the work is being done extremely well by the Department of Social Welfare, and there is a very close liaison between that department and our ministry, and I do not think there is any justification for making such a demand.

Shri M. R. Krishna made the suggestion that a central authority should be created with power to nominate candidates against reserved vacancies. There is a central authority already in the shape of the Director-General of Employment Exchanges that is doing this job.

Some other minor matters were also raised. We shall go through them and write to the hon. members and try to satisfy them on the action that the Government is taking in these matters, and if necessary, we will consult them, we can call a group for a discussion

and see what further action is needed to see that the constitutional guarantee that have been given to the members of the scheduled tribes and scheduled castes are properly fulfilled.

Shri M. R. Krishna: The Minister said that it was true that the social security ministry was not handling the demands. The other day Mr. Asoka Mehta was not able to give information to the House because he was not in possession of all the facts. Now, Mr. Shukla has said that his department was doing everything. The other day the Deputy Minister answering a question about representation of scheduled castes and tribes in the government services said that there was no machinery in the Home Ministry to see that adequate representation was given to them. The Deputy Minister answered here that the Home Ministry would have to be informed by various authorities in case they were not able to fill up the vacancies. Is this the type of machinery in the Home Ministry to see whether there was adequate representation to the scheduled castes and tribes? Is there no other machinery to do active co-ordinating work?

Shri R. D. Bhandare (Bombay Central): Our point was that the department should be managed by the Home Ministry. It is stated in the report that whenever a questionnaire is sent no information is given by any department to the social welfare department. Therefore, we wanted that the powerful Home Ministry should be in charge of this so that they can seek information and get replies and these also could be incorporated in the report.

Shri C. M. Kedaria: In view of the constitutional safeguards granted to the scheduled castes and tribes in services, is the Home Ministry considering promoting them outright, ignoring the C.R.s?

Shri B. Shankaranand: Are you not going to allow me to speak?

Mr. Deputy-Speaker: I cannot say just now.

Shri B. Shankaranand (Chikodi): The other day I asked a question when the Speaker was in the Chair, about untouchability. I put that question. Untouchability has been a challenge to the Hindu society, Indian society. I asked whether the government had taken care to see what were the reasons or causes, why the people are observing untouchability and what remedies they have found out. Unfortunately the Speaker did not allow him to give a reply.

Mr. Deputy-Speaker: I am permitting questions on points that were raised and there was no satisfactory reply. That is all.

श्री ए० ला० बाबूपाल (गंगानगर) :

उपाध्यक्ष महोदय, मैं अपनी सरकार से यह जानना चाहता हूँ कि हम 15 साल से लगातार यह मांग करते रहे हैं कि आदिवासियों और हरिजनों के लिये अलग मंत्रालय होना चाहिये, क्योंकि आज तक इस समस्या का कोई समाधान नहीं निकला है। जब कि लाखों रिफ्यूजी पाकिस्तान से आये, जिस हालत में वे आये थे, आज उनकी स्थिति बहुत अच्छी हो गई है, लेकिन हमारी स्थिति में कोई फर्क नहीं पड़ा है। आज भी आदिवासी और हरिजन बैसे के बैसे हैं, सिवाये हमारे जैसे 10-20 आदिमियों के जो संसद् सदस्य विधान सभा में आ गये? इस लिये सरकार इस सम्बन्ध में क्या करना चाहती है, स्पष्ट करे ?

श्री साधू राम (फिल्लौर) : क्या हम लोगों को यहाँ बोलने का टाइम नहीं मिलेगा ?

उपाध्यक्ष महोदय : इस समय बोलने का सवाल नहीं है, खाली कवेशन हो तो पूछें।

श्री सुरज भान : उपाध्यक्ष महोदय, हमें भी सवाल पूछने का टाइम दीजिये।

Shri Surendranath Dwivedy (Kendrapara): Is the discussion closed now?

Mr. Deputy-Speaker: After Shri Shukla's intervention, I felt that some Members, particularly those who represent the Scheduled Castes and Scheduled Tribes, were not quite satisfied, and so I allowed them to put a few questions. That is all.

श्री सुरज भान : श्री मंत्री महोदय ने यह कहा था कि हरिजनों के कौनफिर्शल रेकार्ड्स इस तरह से खराब किये जाने के बारे में जो एलिंगेशन है वह गलत है तो उसके लिए मेरा कहना है कि ऐसा केवल हमारा ही कहना नहीं है। खुद शड-यूल्ड कास्ट्स कमिशनर की जो सन् 1965-66 की सेकेंड रिपोर्ट है उस के सफे 14-15 की धोर में उनका ध्यान दिलाना चाहता हूँ जिसमें एक, दो फेस नहीं बल्कि बहुत फेस का जिक्र किया गया है और कमिशन ने इस के लिए स्वमं रैकमेंड किया है कि अगर किसी हरिजन को गुड रिमार्क मिला है तो उसे वैरी गुड समझ लिया जाय तो क्या मंत्री महोदय इस बारे में सरकार का विचार बतलायेंगे ?

दूसरा सवाल यह है कि बदकिस्मती से यहाँ पर आंकड़े हकीकत को जाहिर करने के लिए नहीं बल्कि उसे छिपाने के लिये दिये जाते हैं। मंत्री महोदय ने कहा है कि 1963 के बाद 1966 तक आई० ए० एस० और आई० पी० एस० में इन जातियों के पूरे आबमी लिये गये हैं लेकिन यह कि 1950 से 1963 तक कितने लिये गये हैं उन्होंने नहीं बतलाया है। तो क्या उन के लिए हम समझ लें कि यह रिजर्व पोस्ट्स सीट परसेंट जैप्स हुई हैं ?

श्री रामावतार शास्त्री (पटना) : उपाध्यक्ष महोदय, श्री यू० एन० बीयर के

[श्री रामावतार शास्त्री]

नेतृत्व में गठित अनुसूचित जाति तथा अनुसूचित आदिम जाति आयुक्त ने एक बहुत ही महत्वपूर्ण रिपोर्ट तैयार करके सरकार को अपने सुझावों के साथ दी है। तो मैं जानना चाहता हूँ कि क्या सरकार ने उस रिपोर्ट को स्वीकार किया है और अगर नहीं किया है तो क्यों? उस रिपोर्ट में बहुत ही महत्वपूर्ण सुझाव दिए गये हैं और अगर उन को अमल में लाया जाय तो शैड्यूल्ड कास्ट्स और शैड्यूल्ड ट्राइब्स के लोगों की बहुत तरक्की हो सकती है। मैं जानता हूँ कि बिहार की सरकार इस सवाल पर विचार कर रही है। लेकिन आपने उस को अभी तक स्वीकार नहीं किया है। तो उसे स्वीकार करने में सरकार के सामने क्या बाधाएँ हैं? इस का जवाब मंत्री महोदय मेहरबानी करने बतला दें?

श्री रामसेवक यादव : उपाध्यक्ष महोदय, मैं एक बहुत ही महत्वपूर्ण प्रश्न मंत्री महोदय से करना चाहता हूँ कि जो हरिजन और आदिवासियों के लिए स्थान सुरक्षित हैं, नौकरियों में और विशेषतः गजेटड नौकरियों में वह जगहें नहीं भरी जाती हैं और उस के लिए तरह-तरह के बहाने बतलाये जाते हैं तो मैं जानना चाहूँगा कि यह साक्षात्कार के कारण और साथ ही साथ उनकी जगह न पूरी करने की नीति के कारण जगहें नहीं मिल रही हैं तो क्या वह यह साक्षात्कार खत्म करने जा रहे हैं और हरिजन और आदिवासियों को जो परीक्षा में बैठते हैं और बैठने की जो एक योग्यता निर्धारित की गई है उसी को आधार मान कर पूरी जगहें भरी जायेंगी?

श्री भीठा लाल (मीना) : उपाध्यक्ष महोदय मैं मंत्री महोदय से अनुसूचित जाति एवम् अनुसूचित आदिम जाति के कर्जा निवारण

के सम्बन्ध में जानना चाहता हूँ कि इस से छूटकारा दिलाने के लिए क्या किया गया है? साहूकारों ने अनुसूचित जाति एवम् अनुसूचित आदिम जाति से अब तक अपने मूलधन का 4-5 गुना ब्याज में ले लिया है ऐसे गरीब अनुसूचित जाति एवम् अनुसूचित आदिम जाति के लोगों को इस से छूटकारा दिलाया जाय। दूसरे उन्होंने अनुसूचित जाति एवम् अनुसूचित आदिम जाति को जमीन, मकान देने की या बनवाने की व्यवस्था के बारे में कुछ नहीं बतलाया तो उस पर भी वह प्रकाश डालें। तीसरे मैं मंत्री महोदय से जनना चाहूँगा कि क्या शैड्यूल्ड कास्ट्स और शैड्यूल्ड ट्राइब्स के लोगों के लिए विशेष प्रकार के रिआयती रेल टिकट जारी करेंगे जिससे कि वह एक जगह से दूसरी जगह सारे भारत में घूम फिर सकें?

श्री विद्याधर बाजपेयी (अमेठी) : उपाध्यक्ष महोदय, मुझे केवल एक मिनट दिया जाय ताकि मैं एक सवाल कर सकूँ।

उपाध्यक्ष महोदय : मैं श्री राम धन को बुलाया है। मैं शैड्यूल्ड कास्ट्स के लोगों को जिनको कि बोलने का मौका नहीं मिल पाया है सवाल पूछने दे रहा हूँ।

श्री रामसेवक यादव : श्रीमन्, मेरा व्यवस्था का प्रश्न है। आप ने यह कहा है कि यह हरिजनों और आदिवासियों का सवाल है तो मेरा कहना है कि जब तक यह केवल हरिजनों और आदिवासियों का प्रश्न रहेगा और इस देश की दूसरी जातियों के साथ सम्बन्ध नहीं होगा यह समस्या हल नहीं होगी और हमेशा उपेक्षा होती रहेगी इसलिए यह केवल हरिजनों और आदिवासियों का सवाल नहीं है।

Mr. Deputy Speaker: Every member appreciates what you said. But you should remember that those who live in that condition know where the shoe pinches. Therefore, I permitted them.

Shri Randhir Singh (Rohtak): He is a Harijan member and he knows where the shoe pinches.

श्री राम धन : उपाध्यक्ष महोदय, माननीय मंत्री ने यह घोषणा की है कि वह एक अध्ययन दल नियुक्त करने जा रहे हैं जोकि अनुसूचित जातियों के लिए जांच करेगा। मैं माननीय मंत्री से यह निवेदन करना चाहता हूँ कि क्या वे इस अध्ययन दल के कार्यक्षेत्र में यह भी बात शामिल करने जा रहे हैं कि केन्द्रीय सरकार, राज्य सरकार और जिला स्तर पर अनुसूचित जाति तथा अनुसूचित आदिम जातियों को जो अनुदान दिया जाता है उस में कितना भ्रष्टाचार व्याप्त है इस की भी वह इनकवायरी करेंगे ? दूसरे यह है कि राज्य स्तर पर, जिला स्तर पर यह भूमिहीनों को भूमि दी जाये और अनुसूचित जाति तथा अनुसूचित आदिम जातियों में अधिकतर भूमिहीन लोग हैं तो क्या अध्ययन दल इस बात पर विचार करेगा कि ऐसे भूमिहीन लोगों को यह जमीन देने की व्यवस्था के बारे में जो गड़बड़ है उस की भी जांच की जायगी ?

श्री मोल्लू प्रसाद (बांसगांव) : क्या मंत्री महोदय यह बतलाने की कृपा करेंगे कि यह छुआछूत और जातिभेद को खत्म करने के लिए जो असली उपाय अन्तरजातीय विवाह हैं उनको सरकार प्रोत्साहन देगी, साथ ही सरकार को यह भी देखना होगा कि सभी जो अन्तरजातीय विवाह करते हैं उन को न तो समाज जगह देता है और न सरकार जगह देती है तो क्या सरकार इस

बारे में सोचेगी कि अन्तरजातीय विवाह करने वालों को सरकारी नौकरियों में प्राथमिकता मिले या उस के लिए वह योग्यता मानी जायगी ? मैं चाहूंगा कि मंत्री महोदय इस के बारे में जवाब दें कि वह क्या करने वाले हैं ?

Shri Vidya Charan Shukla: Mr. Krishna asked about the machinery that exists to check whether reservations made for scheduled castes and tribes were properly filled. I have already said that there is a provision for submission of annual reports to the Ministry of Home Affairs. There is a liaison officer also. All these are properly checked up by a section that we have in the Ministry of Home Affairs to deal with these matters. As far as submission to Minister, State Minister and Deputy Minister is concerned, that is only in cases of supersession and without the orders of the Minister concerned no person belonging to Scheduled Castes and Scheduled Tribes can be superseded.

15 hrs.

Shri Bhandare asked about annual report and the Governor's report. We do go through the entire report that comes to us and also the Governor's report. I have already said that it leaves a good deal to be desired and we are bringing this matter to the notice of the State Administration. Whenever these reports come we do take action.

One hon. Member mentioned about the confidential reports. There is a definite mention about it in the report. We are seized of the matter. We should like to find out what is the extent of this malpractice, how far it has been done and how it can be corrected. That is what we are considering at present.

Shri Barupal referred to the setting up of a separate Ministry. A separate department has been created in reply to the demands made and that is being

[Shri Vidya Charan Shukla]

very effectively run by my hon. friend. As far as reservation in the services is concerned, we help them as much as we can.

One hon. Member asked about recruitment to IAS and IPS, how much of it was done previously and how much is being done now. What is being done now I have already reported to the House. I have already said that before the setting up of these pre-examination training centres in Allahabad and Madras the position was far from satisfactory. Because there was no other way of improving the position to get the full quota of Scheduled Castes and Scheduled Tribes candidates to fill up the reserved vacancies, we opened these pre-examination training centres. After that the position has improved. I have figures with me here from 1957. In 1957, for IAS, for instance, we had five vacancies reserved for Scheduled Tribes but none was appointed. In 1958 we had, according to the ratio of vacancies, two vacancies reserved for Scheduled Tribes but not one was appointed. There was a shortfall up to 1961. After that, as far as IAS is concerned, we have been able to fill up the entire vacancies reserved for them. (श्री सुरज भान :

इस का मतलब यह हुआ कि रिजर्वेशन के पहले दस साल व्यर्थ गये।)

In 1962 the vacancies reserved for Scheduled Castes and Scheduled Tribes in IAS were 22 and 4, and 22 candidates from Scheduled Castes and 4 from Scheduled Tribes were recruited. The vacancies in 1963 were 11 and 4 respectively and the same number were recruited, in 1964 the vacancies reserved were 14 and 5 and the same number of candidates were recruited, in 1965 the vacancies reserved were 16 and 6 and the same number of officers were recruited. In 1966 the vacancies were 16 and 6

and the same number of candidates were recruited. This is with regard to IAS. The same is the position with regard to IPS where in 1963, the number of vacancies reserved were 15 for Scheduled Castes and 4 for Scheduled Tribes and the same number of people were recruited. Like this I can go on giving the entire figure.

Sir, I think I have almost dealt with all the points raised by hon. Members which concern my Ministry. Some of the other points which concern the Department of Social Welfare, I am sure, will be answered by my hon. colleague when he replies to the debate. (Interruptions).

Some hon. Members rose—

Mr. Deputy-Speaker: Order, order. It is very difficult now. I permitted some questions because some hon. Members felt dissatisfied. I cannot permit any more now. Hon. Members must resume their seats.

श्री एस० एम० जोशी (पूना): उपाध्यक्ष महोदय, कई दिनों से अनुसूचित जातियों और अनुसूचित जातिम जातियों के बारे में यहां बहस हो रही है। आज की बहस को देख कर मुझे ऐसा लगता है कि इस सवाल के बारे में हम लोगों को जिस गम्भीरता से सोचना चाहिये हम नहीं सोच रहे हैं। यह बड़े ही कुछ की बात है। जो भी बात यहां बताई गई है, संख्या के हिसाब से बताई गई है और मैं समझता हूँ कि कानूनों और नियमों को ले कर बाल की खाल निकाली जा रही है। मैं समझता हूँ कि अब वह वक्त आ गया है, अब वह वक्त नजदीक है जब कि हम को संख्यात्मक दृष्टि से सोचना बन्द कर देना चाहिये

श्रीर गुणात्मक यानि कलाटिटेविटि चैंज हम को लानी चाहिये। हम इसको नहीं लायेंगे तो जो विपत्ती आगे चल कर आएगी उनका मुकाबला हम लोग नहीं कर सकेंगे।

यह महाराष्ट्र राज्य की खुश नसीबी है कि उस राज्य में अनुसूचित जातियों के एक महान नेता ने, एक महान विभूति ने, और अगर यह कहा जाए कि उनके एक मसीहा ने, जन्म लिया तो कोई गलत बात नहीं होगी। वहां भी आप देखें कि इन लोगों की क्या स्थिति है। मैं इस चीज को मानता हूँ कि इन की वहां जो स्थिति थी उस में काफी सुधार हुआ है। लेकिन कुछ साल पहले वहां अनुसूचित जातियों के लोगों ने एक बहुत बड़ा आन्दोलन जमीन के लिए किया था। आजादी के लिए जो आन्दोलन हुआ था उस में मैंने भी हिस्सा लिया था। और मैं यह कहूंगा कि जो आन्दोलन इन लोगों ने उस वक्त किया था वह आन्दोलन इतना बड़ा था कि आजादी के बाद जितने आन्दोलन हुए हैं, उन आन्दोलनों में इतना बड़ा आन्दोलन हमने नहीं देखा है। लेकिन होता क्या है। पूरे देश में जो बड़े बड़े समाचार पत्र रहते हैं उन में उस आन्दोलन का जिक्र तक नहीं आया। इसका मतलब यह होता है कि इस सवाल को जितना महत्व दिया जाना चाहिये, जितना महत्वपूर्ण समझा जाना चाहिये नहीं समझा जाता है। उस आन्दोलन में जो मांगें इन लोगों ने पेश की थी उन मांगों को कुछ हद तक कबूल भी कर लिया गया था लेकिन उस पर पूरी तरह से भ्रमल नहीं हो पाया।

महाराष्ट्र में, पूना जैसे शहर में जो डाक्टर भम्बेदकर साहब का पुतला है उसका अनावरण उन दिनों के सुप्रीम कोर्ट के चीफ जस्टिस के कर कमलों से हुआ था। इतना होने पर भी

हमारी डिफेंस मिनिस्ट्री में ऐक ऐसा यूनिट है जिस में भम्बेदकर जयन्ती की छुट्टी नहीं मिली थी जब कि बाकी जो डिफेंस इंस्टालेशंस थीं उन में मिली थी। इसके लिए कई शब्दपूल्ड कास्ट के लोगों ने वर्क्स कमेटो में यह प्रस्ताव रखा कि भम्बेदकर जयन्ती की छुट्टी उन लोगों को मिलनी चाहिये। इस पर झगड़ा हुआ। मैंने उन दिनों के डिफेंस मिनिस्टर श्री यशवन्त राय चव्हाण को इसके बारे में लिखा था। इसका नतीजा यह हुआ कि उस यूनिट में भी उनको छुट्टी देनी पड़ी। लेकिन उसके बाद इसकी वजा उनके जो नेता थे उनको भुगतना पड़ा। जो उनका नेतृत्व कर रहा था उस आदमी को दिल्ली में ट्रान्स्फर कर दिया गया और दूसरे जो लोग भाग ले रहे थे उन में से एक का नाम श्री रणखाम्बे है, जिस क बारे में मैंने और हमारे दादा साहब गायकवाड ने भी डिफेंस मिनिस्टर साहब को लिखा है। मशोन पर काम करते हुए कुछ एक्सीडेंट हो गया। उस एक्सीडेंट की वजह से सरकार का नुकसान कुछ ज्यादा नहीं हुआ। लेकिन उस आदमी को चार्जशीट किया गया और उसके बाद उसको नौकरी से हटा दिया गया। यह क्यों होता है? मैं जानना चाहता हूँ कि ऐसे अपराध दूसरे लोगों की तरफ से होने हैं तो क्या उनको भी इस तरह की सजाएं दी जाती हैं? नहीं दी जाती हैं। अगर उनका नहीं दी जाती हैं तो इनको इस तरह की सजा क्यों दी जाती है? इर्नाए दी जाती है कि जो उच्च जाति के अपसर लोग हैं उनकी जहनियत अभी बदली नहीं है। अगर महाराष्ट्र में जहां डा० बाबा साहब के नेतृत्व में बड़ा आन्दोलन हुआ था। इस तरह का व्यवहार इन लोगों के साथ होता है, इस तरह से इन लोगों को भोगना पड़ता है तो दूसरी जगह क्या होता होगा, इसको सोचा तक नहीं जा सकता है।

[श्री एस० एम० जोशी]

आपने नौकरियां इनके लिए रिजर्व कर रखी हैं। उसी तरह से मैं जानना चाहता हूँ कि शहरों में जो गृह निर्माण आयोग होते हैं वे जो मकान आदि बनाते हैं और जिन को वे उन मकानों को देते हैं रहने के लिए, क्या उन में कोई हरिजन भी होते हैं जिन को जगह मिलती है। क्या अनुसूचित और अनुसूचित आदिम जातियों के जो लोग हैं उनके लिए भी वहां पर रिजर्वेशन होता है? बम्बई तथा पूना जैसे शहरों में मैं देखता हूँ कि इन लोगों को हमेशा झुगियों में रहना पड़ता है और रह रहे हैं। उनको वहां जगह नहीं मिलेगी। उनके लिए कोई ऐसा निश्चय नहीं हुआ है कि उन के लिए वहां जगह निश्चित है। क्योंकि बड़े बड़े शहरों में लोगों को आज कल तो मकान मिलते नहीं हैं। गृह निर्माण वाले बनाए तो हो सकता है। मैंने अपने मित्र नाना साहब कुटे से पूछा कि जब आप अध्यक्ष थे गृह निर्माण आयोग के तो आप ने उन के लिए मकान रिजर्व किये थे। उन्होंने कहा कि नहीं, कोई ऐसा नियम नहीं है। मैं समझता हूँ यह नियम फोरन होने चाहिये। रहने के लिए उन को जगह मिलनी चाहिए। लेकिन यह नहीं होता। . . (व्यवधान) मुझे दो तीन मिनट और चाहिये। यह बड़े महत्व का विषय है। सिर्फ हरिजन लोग ही इस में हिस्सा लेंगे ऐसा तो नहीं है। . . (व्यवधान).. तो मुझे आप से यह कहना है कि वह जो नौकरियों में जगहें रखी हैं यह इस लिए के कोई भीख मांगने नहीं आये हैं, बल्कि यह जगहें इसलिए चाहते हैं कि यह जो नौकरशाह हैं और उच्च जाति के लोग हैं वह उनके खिलाफ एक षड़यंत्र बनाए हुए हैं और हर जगह यह षड़यंत्र उन के खिलाफ चलता है। कप्तान जय प्रकाश नारायण भी से बात

करने और उन का भाषण सुनने का सौभाग्य प्राप्त हुआ। उन्होंने मुझे बताया कि बिहार की कांग्रेस सरकार ने उन के लिए निवास स्थान रक्षा का कानून होमस्टेड्स एक्ट बनाया था। लेकिन उस के ऊपर द्रुकूमत की तरफ से भ्रमल नहीं हुआ। जो लोग वहां हैं उन को डंडे के बल से दूसरों के द्वारा निकला जाता है। पूर्णिया जिले की बात है। और उन्होंने यह भी बताया कि ग्राम दान, गावों में भी करना मुश्किल हो रहा है। उसी तरह से दूसरा कानून है शेयर क्रॉपर्स के लिए। लेकिन उस से भी क्या फायदा हुआ? कोई गैर-किसान जमीन बोता है तो जब फसल आयेगी तो उस की काट ली जाती है। उसका नाम शेयर क्रॉपर की तरह से रजिस्टर तक नहीं कराया जाता है। यह ऐसा काम है जो सिर्फ कानून बनाने से नहीं होने वाला है। उसे लोकमत और जनांदोलन की आवश्यकता है। मैं अपने मित्र अशोक भाई से कहूँ कि आप इस डिपार्टमेंट के इंचार्ज हैं, आप को देखना चाहिए कि यह जो लोगों की जहनियत में, मनोवृत्ति में क्रान्ति चाहिए उस को लाने के लिए आप क्या सोच रहे हैं? पब्लिक सर्विस कमीशन में इन का एक आदमी तो रहना ही चाहिए क्या आप बताएंगे कि पूरे भारत में एक भी आदमी उन में ऐसा लायक नहीं है जो कि पब्लिक सर्विस कमीशन में बैठ सके? लेकिन आज तक यह क्यों नहीं हो पाया? कहा जाता है, हम गौर कर रहे हैं? कब तक गौर करेंगे? अभी एक दूसरी बात मैंने अशोक भाई से पूछी थी। हमारे मित्र हैं। हमने उस दिन पूछा था कि यह जो बैंक लागू है उस के बारे में क्या करने जा रहे हैं? अभी यहां मंत्री महोदय ने बताया कि 62, 63, 64 और 65 में उसे पूरा कर दिया जब कि यहां आप यह देखेंगे कि नौकरियों

में उनका अनुपात 55 है, यानी अभी तक हुआ नहीं। तो इस बैंक लागू को भरने के लिए क्या योजना आप करने वाले हैं ? मेरा अपना सुझाव है कि इन के लिए आप लोगों को ऐसा करना चाहिए कि कोटा दुगुना कर दें, अगर न्यूनतम योग्यता है, और न्यूनतम योग्यता कोई भी प्रादमी रखता है तो इस को पूरा करने के लिए रिजर्वेशन के कोटे को दुगुना कर देना चाहिए।

एक बात और कह कर मैं समाप्त कर देता हूँ। सदन से और आप से मैं अनुरोध करूंगा हमारे मित्र शिव नारायण ने जो भाषण दिया, उस की तरफ मैं आप का ध्यान खींचना चाहता हूँ। मैं आपको यह कहता हूँ कि यह बात इतनी भासान नहीं है। यह भित्ति लेख जो है, राइटिंग भ्रान्ति वाला जो है इस को नहीं देखेंगे तो इस का नतीजा बहुत बुरा होने वाला है जैसे अमेरिका में हो रहा है। जैसे ब्लैक रेसिस यानि नीग्रो लोगों के साथ हो रहा है वैसे ही यहां शिडयूल्ड कास्टस के साथ हुआ तो इस देश में भी उसी तरह का वर्तव शिडयूल्ड कास्ट के लोग करेंगे जो कि नीग्रो लोग वहां कर रहे हैं। वही हालत यहां भी हो जायगी तो उस के लिए जिम्मेदारी हुकूमत की होगी और हम लोगों की होगी। मैं यह नहीं कहता कि कांग्रेस वालों ने ही नहीं किया, बिहार में गैर-कांग्रेसी हुकूमत है, अगर वह भी इन के लिए कुछ नहीं करेंगे और जो कानून बना हुआ है उस को लागू नहीं करेंगे तो आज कांग्रेस शासन जिस तरह हटा दिया है उसी रास्ते से गैर-कांग्रेसियों को भी भिटा दिया जायगा। अगर इस के लिए कोई कानूनी और अहिंसात्मक शांतिमय तरीका नहीं अपनाएंगे तो नतीजा बहुत खतरनाक होगा। पशोक भाई जिस नेशनल इन्टीग्रेशन की बात

हम लोगों से करते थे, वह वही नेशनल इन्टीग्रेशन की बात है इसलिए आप को इस दृष्टि से सोचना चाहिए, इतना ही कह कर मैं समाप्त करता हूँ।

Mr. Deputy-Speaker: Now, I will have to first call Members from the Opposition because there is some time to their credit. Then, time permitting, I will call Members from this side. Shri Ramamurti. (Interruptions).

Some hon. Members rose—

Mr. Deputy-Speaker: This is the usual practice. If there is some time allotted to the Opposition, that is to be given to them. The time taken by the Minister is also debited to this side. Please resume your seats.

Shri P. Ramamurti (Madurai): Mr. Deputy-Speaker, Sir, when the Minister of State for Home Affairs was speaking, at the end of the speech, I found angry voices from the Congress Benches also, putting questions, belonging to the Harijan community. It is a very good thing that those angry voices were raised.

We have been given lots of figures about the number of vacancies which have been reserved for the Harijan community, this and that manner of things, recommendations accepted, recommendations implemented and all that. I am not going to speak on those things.

15.16 hrs.

[SHRI BAL RAJ MADHOK in the Chair]

The fact remains that after 20 years of Independence, the curse of untouchability continues to be rampant in this country. Even the Report points out that whatever might have happened, to some extent, as far as cities are concerned, as far as villages are concerned, the curse of untouchability continues. Why? Maybe, the untouchability is banned today under the law. But why it is that after 20 years of Independence, after passing the Constitution, this curse on our society

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continuously exists. This is the basic question with which we are concerned.

My hon. friend touched the crux of the point. The question is that this question of untouchability is very closely mixed up with the question of landlordism. In this country, Manu who wrote that wonderful book, *Manu Smriti*, coming from the upper class, who wanted to perpetuate the domination of the upper classes in this country, the land-owning class, also gave a halo to the domination of religious garb and wanted to have perpetual domination of upper classes in the country so that they could get a class of people who will not revolt against landlord domination, that it is something ordained by God, that they have been born in that community because God had ordained them to be born in that community, and it is on that basis a religious halo was sought to be created.

For the last 2000 years or 1500 years this curse has been there. How are we going to tackle that problem? The fundamental question before the House is as to what is the outlook with which we are going to tackle this problem. Many reformers have been there. Gandhiji has been there. But even before Gandhiji there have been many reformers. It is to look at the problem from the point of view of doing some good to the Harijan community. It is not a question of correcting an injustice to them. It is a question of doing some welfare and that patronising attitude towards the whole problem is at the root of the whole question today.

I know, for example, in Tamilnad, there was a great reformer, Shankara, a great reformer, Ramanuju, and he was a Catholic. He said that there could be no question of these communities as far as Vaishnavite religion is concerned. But we know their followers later on started the same kind of a thing. I was a Harijan worker.

in 1934, and I had also fought a number of cases, there was a particular case relating to the Parthasarthy temple in Madras, in Triplicane, where I took a case, asking some Harijan to file nomination for the election of the trusteeship. I went to the High Court. Gandhiji had later on commented upon that case in *Harijan*. That is a different matter. What I want to point out is that that time I read all the scriptures in order to assist the lawyer, Mr. T. R. Venkatarama Shastri, whom I had engaged as a lawyer. When I read that, I found that as wonderfully Catholic. It said that if a Vaishnava asked another Vaishnava, "What is this caste?"—do you know the language in which it is cursed? It is a terrible curse—

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A Vaishnava who asks another Vaishnava, "What is this caste?" is guilty of committing an incest with his own mother. That is the way the *Panchratram* had condemned it. We know the followers of Vaishnava today, the same followers of the great men, also practising this untouchability. Why? The fundamental problem which along with this caste problem is mixed up is the class domination of the upper landlord caste. Are we doing anything towards that? Is just giving a few jobs here and there going to solve the problem? In the countryside where 95 or 99 per cent of our Harijan population are living, they are landless labourers. As was pointed out, they have not been given even homestead during the last 20 years. We have not been able to give them even homestead, security against eviction from their homestead. When this is the way, how are we going to solve the problem of untouchability? Therefore, this is a fundamental problem of economic domination. I do not want to go into the question of land, but I am just pointing it out.

Similarly you take the other question. What is the outlook in which you are looking at the whole question? There is a law that untouchability is banned. But what is the number of prosecutions? I know, for example, when prohibition was sought to be enforced, an evil which has been there in the society as a result of certain habits—after all, this is only a habit—, in order to enforce prohibition, you kept a separate department and separate officers. But here is a curse that is ingrained in the blood of the majority of the Hindu community, a thing that has been inherited from generation to generation and from century to century, and in order to fight this curse, if you take it seriously, do you keep a separate department? And who will take the case? The ordinary Sub-Inspector of Police. Will he ever take a case against a man who practises untouchability? Will he do that? If you were really serious about enforcing this, would you not have created a separate department and seen to it that that department was manned by Harijans who know what the pinch is, who know what that social evil is and who have the courage to bring to book any upper caste Hindu, bring him before the court and arraign. Did you do that? No. Even in the eight Deputy Commissioners that the Government have appointed for Harijan welfare, not even one Harijan is there . . .

Some Hon. Members: Shame, shame!

Shri P. Ramamurti: This is the way in which the whole problem is looked. Not even one Harijan is there. What are the qualifications of these people? Are they people who are wonderfully zealous and hopeful of finishing this untouchability? How are they concerned with it? Are they the social workers? Why should these people, who have passed some examination of the Public Service Commission, be put there? How are they qualified to deal with this parti-

cular problem? This is not an ordinary problem of administration. This is a peculiar problem concerning our society. It is a social problem. Unless one is filled with that zeal, one cannot tackle that problem. Therefore, the whole attitude towards this problem should change. That is the root of the whole question—the class domination and, combined with it the social domination that has been there. Unless this problem is tackled with a new outlook, with the zeal that this thing must be finished, this cannot be solved. For that, you seek the co-operation of those very people, make them the enforcing authority; do not arrogate to yourself the authority of enforcing this law. Unless some such thing is done, this is not going to be eradicated, however much you might talk. I do not want to talk more about it because the time at my disposal is very limited.

Along with this is also the tribal problem which is dealt with in this Report. What is the tribal problem? The tribal problem is also fundamentally the same. Here is the Report of the Commission—I have not got the time to go into the various pages—appointed by the Government of India, presided over by a person no less than Mr. Dhebar, a Congress member, a former President of the All India Congress Committee. He has pointed out at innumerable places that the fundamental problem of the tribals is the problem of land. He has given instance after instance, in State after State, of the depredations on their lands, how their lands are being taken away from them by contractors, by moneylenders and by a host of other people from the plains. Have we sought to prevent that? Are we today passing laws, fool-proof laws, which will prevent the alienation of land from these tribal people to the other people? No. But we say that we are doing welfare, and we have appointed commissioners, tribal commissioners, this commissioner and that

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commissioner to do welfare. We take away from them their very means of existence and then say that we are doing welfare work for them. What is this welfare work? The fundamental question of land has not been tackled yet.

I shall just give you only one instance from Tripura. With regard to Tripura, the Commissioner on the Scheduled Areas and Scheduled Tribes said:

"At present, there is no Scheduled Areas in this territory. The Chief Commissioner has suggested that the areas of Kanchanpur, Chammanu, Amarpur and Teliamura blocks and some of the areas under Sadr, Belonia and Sabroom Sub-divisions, which are contiguous to Amarpur and Teliamura blocks and have a preponderance of tribal population may be declared Scheduled Areas."

Then, the Commisison has gone on to say:

"The influx of displaced persons from Pakistan to Tripura has been enormous and has upset the local economy. It has greatly affected the tribals and has made the land problem acute. The rights of the tribals in land should be safeguarded."

This was written in 1956. Ten years have gone. During these ten years, there has been more influx of refugees and more land of the tribals has been alienated from them. This is the way the wonderful welfare work we are doing, namely that we take away the land from them and then say that we have appointed a commissioner to look after their welfare, and this is the way in which we look after this question.

The fundamental problem is one of the growing domination of the advanced sections of the people from the

plains over these tribal people in these hilly areas, and because of that today a feeling has arisen in their minds that their interests are not safe in the hands of a government in which the plains people dominate. That is why demands have grown up from tribal people that they must have complete autonomy and they must have their ways of life and their economy should not be kept under the domination of the people from the plains. Government also had accepted that position at one time. But are they sticking to that to-day? I have read the declaration made by the Home Ministry on 12th January, 1967 and this is what it says:

"Bearing in mind the geography and the imperative need of security and co-ordinated development of this region as a whole, the Home Minister discussed with the AHPLC leaders the proposal that a federal structure composed of federating units having an equal status, not subordinate to one another should provide the basis for this reorganisation. Under the arrangement a limited number of essential subjects of common interest will be assigned to the regional federation leaving the rest of the State functions to the federating units which will have their own legislative assemblies and councils of Ministers etc. . . .

The details of the scheme including subjects to be allotted to the regional federation will be worked out within six months by a committee in which all concerned interests will be represented."

The authorities had categorically declared that a committee would go into the details within a period of six months. But what has been done? Six months are about to pass or are over already. A conference was held

just about a fortnight ago, and then there was a committee and then a sub-committee presided over by Shri Asoka Mehta. What were the terms of reference of that committee? The terms of references should have been only to work out the details of such scheme. But on the other hand we find that the committee has been asked to consider all possible arrangements including the continuance of the existing arrangement. These are the wonderful terms of reference. Therefore, how can the hill people and the tribal people have confidence in this government, a government which is capable of going back upon its plighted word? Naturally, therefore, we have a revolt among the tribal people. This revolt will not stop there unless Government change their attitude, unless they realise this basic problem and unless they ensure that their plighted word is not allowed to be alighted; they have got to stand by their plighted word, whatever might be the pressure that would be brought to bear upon them by the people from the plains.

We hear talks disintegration today. It is the policy of Government that is leading to greater and greater disintegration of the country. Today, the tribal people are rising in revolt. If Government do not see the writing on the wall, the Harijans also will rise in revolt, as pointed out by my hon. friend, because they cannot tolerate this kind of patronising attitude. Therefore, I would ask Government to see the writing on the wall and change their basic policies in this matter.

Shri Ram Dhan: What about appointment of Scheduled Caste Ministers in West Bengal?

श्री लक्ष्मण लाल कपूर (किशनगंज) : सभापति महोदय, इस विषय पर पिछले कई दिनों से बहस हो रही है। आज डिबेट में इंटरवीन करते हुए गृह-कार्य मंत्रालय में राज्य मंत्री श्री विद्याचरण शुक्ल ने माननीय

सदस्यों द्वारा प्रकट किये गये विचारों व सुझावों का कुछ जवाब देने की कोशिश की है। मैं समझता हूँ कि जैसे और कामों को और विषयों को सरकार हलके फुलके ढंग से लेती है वैसे ही इस विषय पर भी उस का जवाब हलका फुलका रहा है। मैं नहीं समझता हूँ कि इस विषय पर बहुत गम्भीरता-पूर्वक सोचा गया है या गम्भीरतापूर्वक कोई कदम उठाने की योजना बनाई गई है। इतने बड़े विशाल देश में जो हमारी जनसंख्या है जिसके कि विषय में हम चर्चा कर रहे हैं कि वह निरन्तर बढ़ती जा रही है और जनजीवन में उन के साथ जो कठिनाइयाँ हैं जो उन के कष्ट हैं उन के साथ व्यवहार है उन सारी बातों को आप व हम जानते हैं। पिछले 20 वर्षों से अरबों रुपया खर्च किया गया है। सैकड़ों करोड़ रुपया इन विकास खण्डों पर खर्च किया गया है। मैं समझता हूँ कि वह रुपया बेकार खर्च हुआ है। अगर वह रुपया दरअसल प्रादिम जातियों व हरिजन जातियों के उत्थान पर खर्च किया जाता और मन से किया जाता तो आज उनकी ऐसी दयनीय व सोचनीय दशा न होती और उस में परिवर्तन अवश्य हुआ होता लेकिन वह नहीं हो पाया है। मैं समझता हूँ कि सामाजिक आर्थिक व राजनीतिक शोषण इस पददलित जाति व समाज का हो रहा है और आगे भी चलता रहेगा जैसा कि इस वक्त चल रहा है अगर इस में कोई मौलिक परिवर्तन करने की कोशिश नहीं की गई कोई मौलिक व ठोस कदम नहीं उठाया गया तो यह हालत कायम रहेगी। जिस तरीके से कि आज देश में डिस्ट्रिक्टप्रेशन की भावना पैदा हो रही है, अलगवाव की प्रवृत्ति देश में पनप रही है, आज भारत के विभिन्न प्रान्तों में और विभिन्न जातियों के लोगों के भन्दर जो प्रतिक्रिया हो रही है उन चीजों को देखते हुए हमें इस बात का भय है कि जिस तरीके से आज हम ने 20 वर्षों से इन को दबा कर रक्खा है इन को

[श्री लषण लाल कपूर]

सरकार के समान स्तर पर विकास का मौक़ा नहीं दिया है तो फिर मैं समझता हूँ कि जिस तरीके से आज नागा प्रदेश में, मीज़ो प्रदेश में लाख कोशिश करने के बावजूद भी हम उन पर निर्भर नहीं हो पा रहे हैं और वह विद्रोह का झंडा खड़ा किये हुए हैं। इस चीज़ का हमें देश में और जगहों पर भी सामना करना पड़ सकता है। उन के इस तरह से विद्रोह का झंडा खड़ा करने के पीछे क्या भावना काम कर रही है? यह वही भावना है जिस तरीके से कि हिन्दुस्तान के जो सर्वण जाति के लोग हैं, सर्वण जातियों की तरफ से जो इन गरीब हरिजनों व दलित वर्गों का शोषण किया गया है जो उन का दमन किया गया है उसी के प्रतिक्रियास्वरूप यह विद्रोह की भावना है। सीमांचल में रहने वाली जातियों के प्रति सरकार को जो एक अपनत्व व प्यार का भाव दिखलाना चाहिए था, उन के साथ जो एक समानता व प्यार का व्यवहार होना चाहिए था वह नहीं हो पाया है जिसके कि खिलाफ वह आज विद्रोह का झंडा खड़े किये हुए हैं। भारत सरकार को समय रहते इस खतरनाक चीज़ की गम्भीरता को समझ कर तत्काल निदान करना चाहिए। जाहिर है कि ऐसी बात हम कभी बर्दाश्त नहीं करेंगे कि भारतवर्ष की कोई जाति भारत की अखण्डता के विरुद्ध कोई इस तरह से बगावत का झंडा बुलन्द करे। लेकिन सोचने की बात यह है कि भारतीय होते हुए, एक देश होते हुए भी हम ने उन को अपना वह प्रेम व आदर नहीं दिया है और फलस्वरूप अपने प्रति उन की निष्ठा प्राप्त नहीं की है। बाहर के देशों से आकर ईसाई पादरी लोग उन्हें अपनाकर उन का प्रेम प्राप्त कर लेते हैं और हमारे वह भाई उन पादरियों के साथ हो जाते हैं, उन के इशारे पर वह चलते हैं। उन की बातों को व मानते हैं और इस तरह से एक भ्रमगाव व डिस्टिंटिग्रेशन की भावना

उन में पैदा होती है। मैं मानता हूँ कि आज इस बगावत के झंडे को बुलन्द करने में उन का हाथ है लेकिन तथ्य में जाय तो मैं समझता हूँ कि यह कहना कोई गलत नहीं होगा कि आज भारत के प्रति घृणा उन के हृदय में उत्पन्न की गई है और जो रिपोर्ट हमारे सामने पेश है उस रिपोर्ट में भी जगह जगह पर इन बातों की तरफ इशारा किया गया है। उनकी आर्थिक, राजनीतिक व सारी समस्याओं की तरफ उस रिपोर्ट में ध्यान दिलाया गया है। इस तरीके से आप से कहना चाहता हूँ कि रिपोर्ट में यह सारी बातें आई हैं किन शैड्यूल्ड कास्ट कमिश्नर की सन 64-66 की जो रिपोर्ट है उस पर कोई बहस नहीं हुई। उस पर कोई एक्शन नहीं लिया गया है फिर सन 65-66 में उस के द्वारा एक और रिपोर्ट पेश की गई और आज उन दोनों रिपोर्टों पर हम सदन में बहस कर रहे हैं। मुझे पता नहीं मुझे जानकारी नहीं है लेकिन मुझे ऐसा मालूम होता है कि इन दोनों रिपोर्टों पर यह पहली बार है। जबकि आदिम अनसूचित व हरिजनों के जीवन पर यह बहस हो रही है। इस के लिए और कोई मौक़ा नहीं है। ऐसे तमाम रिपोर्ट्स पेश कर दी जाती हैं, सरकार की तरफ से कोई जवाब आता है उस पर हम सो जाते हैं। रिपोर्ट में की गई सिफारिशें कार्यान्वित हो पाती हैं या नहीं कौन देखता है उस को? कोई देखने वाला उस को नहीं है। मैं समझता हूँ कि इस चीज़ की वजह से यह नैगलीजेंस है उदासीनता है। अगर सचमुच आप देश के अन्दर उस की एकता को बनाये रखना चाहते हैं, देश के अन्दर बस रही अनसूचित आदिम जातियों व हरिजनों की उन्नति करना चाहते हैं, उन की आजादी की रक्षा आप करना चाहते हैं, सही मायनों में देश में आप जनतन्त्र को स्थापित करना चाहते हैं तो फिर आप को समाजवादी नुकतेनिगाह से

भाषण व व्यवहार करना पड़ेगा। समाजवाद का आप नारा देते हैं? आखिर समाजवाद है क्या? जहाँ पर आर्थिक विषमता इतने जोरों से हो, जहाँ पर आर्थिक व सामाजिक विषमता आज भी मौजूद हो वहाँ आप समाजवाद कैसे कायम कर सकते हैं? उनकी आर्थिक, सामाजिक व राजनीतिक स्थिति सुधार कर ही देश में समाजवाद कायम कर सकते हैं।

मुझ को तो ऐसा भय लगता है कि जिस तरीके से मुल्क के अन्दर आज वहाँ पर जाति संघर्ष चल रहा है और भारत के अन्दर अभाग्य-वश आज कहीं जो यह अलगाव, जातिवाद के अंकुर मौजूद हैं वह अंकुर पनप कर वृक्ष न बन जायँ और हमारे भारत देश की अखंडता को वह आघात पहुंचाये और वैसी अवस्था में जो हमारे दुश्मन हैं वह उस से लाभ उठा सकते हैं। इसलिए सभापति महोदय, मैं कहना चाहता हूँ कि हमारी जो संसद है उस के दोनों सदनों की तरफ से सदस्यों की एक समिति सरकार को बनानी चाहिए जो इस विभाग के कामों की देखरेख कर सके, कुछ लेखाजोखा कर सके, उन के कार्यों पर विचार कर सके। हरिजनों के विकास कार्यों पर बातचीत कर सके। विशेष कर जैसा यह सुझाव आया है कि इस के लिए एक अलग मंत्रालय एक अलग विभाग होना चाहिए, मैं भी इस सुझाव का समर्थन करता हूँ। कुछ लम्पसम रुपया प्रावाइडेंड होना चाहिए। ऊपर से नीचे तक ग्राम पंचायत के स्तर पर एक कमेटी बनानी चाहिए। इस काम को हमें सर्वोपरि स्थान देना चाहिए। यह नक्सलबाड़ी मेरे इलाके से सटा हुआ है, पूर्णिया जिले के अन्दर किशनगंज सब डिवीजन है जो कि ईस्ट पाकिस्तान और नेपाल के बीच पड़ता है, मैं उस बौरडर के इलाके से आता हूँ जहाँ आदिवासी भी हैं, हरिजन भी हैं और राजवंशी भी हैं जोकि हरिजनों की तरह से रहते हैं। दूसरी जातियों के लोग भी हैं

जोकि करीब करीब उसी तरीके से अपना जीवन व्यतीत करते हैं। उन के संबंध में क्या परिवर्तन हुआ है? उन के आर्थिक जीवन में कोई परिवर्तन नहीं हो पाया है। आज जमीन की समस्या वैसी ही है और भी सारी समस्याएं वैसी ही हैं। उन का शोषण भी वैसा ही चल रहा है। उन का उत्पीड़न भी उसी तरीके से हो रहा है तो आप ही बतलाइए कि किस तरीके से भारत की अखंडता कायम रहेगी, किस तरीके से भारत की एकता को हम बनाये रख सकते हैं? हम नहीं चाहते कि भारत की अखंडता व एकता पर कोई आंच आये। इसलिए हमें गम्भीरतापूर्वक इस ओर ध्यान देना चाहिए। छुआछूत व जातिपात की इन समस्याओं पर हमें ध्यान देना पड़ेगा। जैसा कि बहुत सारे सदस्यों ने कहा है यह हरिजनों की समस्या, आदिवासियों की समस्या, यह पिछड़ी जातियों की समस्या बहुत विकट है और तत्काल हमें इनका उत्पीड़न व शोषण बन्द करना होगा व इनका हर प्रकार से उत्थान करना होगा। पददलित जातियाँ जो आज भी शोषित व पीड़ित हैं उन के लिए हमें कुछ करना चाहिए। लेकिन मैं सदन को बतलाना चाहता हूँ कि जहाँ प्रश्न उठता है कि अन्तरजातीय विवाह करो वहाँ पर सब मुंह मोड़ लेते हैं। कोई भी राजनीतिक बल के लोग आज इस तरह की हममत करके नहीं बोल सकते, ऐलान नहीं कर सकते कि हाँ हम अपने दल की तरफ से जितने सदस्य हैं जो अपने को समाजवादी कहते हैं, जो अपने को प्रगतिशील कहते हैं जो अपने को जनतन्त्रवादी कहते हैं, जो अपने को भारतीय कहते हैं, वह आगे बढ़ कर यह नहीं कहते कि हम जातिपात का समूल अन्त करेंगे और हम अन्तरजातीय विवाह करते हैं। जो मंत्री लोग हैं या सदस्य लोग हैं, राज्यों की असेम्बलियों में सदस्य हों या जो राजनीतिक पार्टियों के कार्यकर्ता हों वह आगे बढ़ कर यह कहें कि हम जातिपात का अन्त करने के लिए, शासनविहीन समाज की स्थापना के लिए,

[श्री लक्ष्मण साहू कर्पूर]

वर्गबिहीन व जातिविहीन समाज की स्थापना के लिए सब से पहले प्रागे बढ़ कर प्रादिवासियों व हरिजनों से शादी ब्याह रचायें ? क्या ऐसी हिम्मत उन में है ? सिर्फ बात करने से ही कुछ नहीं होता है, महत्व उसे प्रमल में लाने का होता है। जब तक दोनों में एकपना व सामंजस्य नहीं होगा मैं नहीं समझता कि इस दलित जाति का उद्धार होगा और भारत अखण्डता को उस हालत में खतरा कायम रहेगा। इसलिए मेरी प्रार्थना है कि हमें इस और सक्रिय कदम उठाना चाहिए।

श्री रामजी राम : (प्रकबरपुर) : अनुसूचित जातियों और अनुसूचित प्रादिम जातियों के कमिश्नर की रिपोर्ट पर जो बहस चल रही है उस में भाग लेने के लिए मुझे जो प्राप ने समय दिया है उस के लिए मैं प्राप को धन्यवाद देता हूँ।

इस बहस में जो बातें कही गई हैं उन को सुन कर मुझे बड़ा दुख हुआ है। सरकारी पक्ष की ओर से और विरोधी पक्ष की ओर से भी जो बातें कही गई हैं, सब ऊपरी दिल से दोनों की बातें सुन कर मुझे दुख हुआ है। मुझे इस सम्बन्ध में यही कहना पड़ता है।

उन के प्रांकड़ों में उलझाया गया हूँ, और अपकियां दे कर सुलाया गया हूँ।

भटक रहे हैं जो खुद बादियों में, वे क्या करेंगे रहबरी हमारी।

हरिजनों का नाम प्राते ही मुझे महारमा गांधी की याद प्राती है। जब मुझे महारमा गांधी की याद प्राती है तो मुझे बाबा साहेब डा० श्रीमराव अम्बेडकर का नाम याद प्राता है। जब बाबा साहेब अम्बेडकर का नाम याद प्राता है तो मुझे मशहूर और ऐतिहासिक पूना पैक्ट की याद प्राती बिना नहीं रहती

है। यह वह पूना पैक्ट था जिस के तहत महात्मा गांधी और डा० अम्बेडकर के बीच यह तय पाया था कि हरिजनों को आजादी के दस साल के भीतर समाज में समान कर दिया जाएगा, उन की जिन्दगी को बेहतर बनाने का वादा किया गया था। लेकिन तब से और हिन्दुस्तान की आजादी के बीस साल बाद भी अफसोस के साथ मुझे कहना पड़ता है कि उन की स्थिति और समस्या वैसी की वैसी ही बनी हुई है। उस को सुलझाया नहीं जा सका है, उन की जिन्दगी को बेहतर नहीं बनाया जा सका है।

एक समस्या तो इन को सरकारी और गैर-सरकारी नौकरियों में लिये जाने की है जिस से आरक्षण अविलम्ब पूरा हो जाय। हरिजन शब्द याद प्राते ही उस के साथ मुझे दुर्जन शब्द भी याद आ जाता है। इन दुर्जनों द्वारा ही हरिजन पीड़ित किए गए हैं। जब तक ये दुर्जन ठीक नहीं किये जायेंगे तब तक इन हरिजनों की समस्या का समाधान नहीं हो सकता है। विनोबा जी के एक साथी लैक्चर दे रहे थे। मैं उस लैक्चर को सुन रहा था। वह कह रहे थे हरिजन सुधार होना चाहिये, हरिजन सुधार होना चाहिये। मैं ने उन को टोका। मैं ने कहा कि हरिजन सुधार नहीं होना चाहिये, बल्कि दुर्जन सुधार होना चाहिये। शेर का सुधार होना चाहिये, बकरी का सुधार नहीं। बकरी तो सुधरी हुई है लेकिन शेर सुधरा हुआ नहीं है। जब तक शेर का सुधार नहीं होगा, जब तक इस के खूनी पंजे, इस के खूनी दांत नहीं निकाले जायेंगे तब तक समाज को खिलाने वाला जो प्राणी है, जो प्रादिवासी है, जो हरिजन हैं जो अनुसूचित जातियों के लोग हैं, उन का सही तौर पर उद्धार नहीं हो सकता है।

मैं नौकरियों की बात कहने वाला था। जो प्रांकड़े दिये गये हैं उन को देकर प्राप सहज ही इस निष्कर्ष पर पहुँच सकते हैं कि

सरकार की निवत दुस्त नहीं है, बीस साल के अन्दर 2.2 प्रतिगत ही सरकारी नौकरियां इन को मिल सकी हैं। ऐसा क्यों है? मुझे अफसोस के साथ कहना पड़ता है कि ग्राम संचालकों से लेकर सुप्रीम कोर्ट के कार्यालय तक और प्राइमरी स्कूलों से कालेजों तक हर जगह छुआछूत है, और छुआछूत की बीमारी को फैलाने में, इस बीमारी को चालू रखने में संसद और सदनों में जो हमारे माननीय विरोधी पार्टी के सदस्य हैं और जो सरकारी पक्ष के सदस्य हैं, जिम्मेदार हैं। वे अछूत जिस जाति से और धर्म से सम्बन्धित हैं, उस जाति और धर्म में इन्होंने विश्वास किया है, उनके भगवान में इन्होंने विश्वास किया है, उस धर्म में इन्होंने विश्वास किया है, उन की सेवा करने में इन्होंने विश्वास किया है, लेकिन उस विश्वास के बदले इन सत्रण जातियों ने, इन धर्म वालों ने, इन धर्म के ठेठे ठेठों ने उन के साथ विश्वास-घात किया है। इन को इन्होंने जानवरों से भी बदतर समझा है, जानवरों से भी बुरा व्यवहार इन के साथ किया है। जानवरों की सी जिन्दगी व्यतीत करने के लिए यातनाएँ दी और उनका मजदूर लिया है, जानवरों के पेट में जो अन्न, गोबर होता है, उस अन्न को खाने के लिये मजदूर किया है, मरे हुए ढोर का मांस खाने के लिये मजदूर किया है। और वही काम आज इन की तरक्की करने का झूठा दम्भ और दावा करती है। क्या वह कभी इन की तरक्की कर सकती है? मैं कहूँगा कि हरिजनों की समस्या को राष्ट्रीय समस्या माना जाए और राष्ट्रीय समस्या मान कर इस को हल किया जाए। बहस मुवाहिसे से यह समस्या हल नहीं हो सकती है। हम ने भुखमरी की समस्या को राष्ट्रीय समस्या माना है, अन्न की समस्या को राष्ट्रीय समस्या माना है, सीमा की सुरक्षा की समस्या को हम राष्ट्रीय समस्या मानते हैं, उसी तरह से हम को अनुसूचित जातियों और अनुसूचित आदिम जातियों की समस्या को एक राष्ट्रीय समस्या मान कर चलना चाहिये और राष्ट्रीय स्तर पर इस का समाधान

खोजना चाहिये, राष्ट्रीय स्तर पर इस को हल करने की कोशिश करनी चाहिये।

याँ पंचायत से ले कर, ब्लाक स्तर, जिला परिषद के स्तर तक और न्याय पंचायत से लेकर सुप्रीम कोर्ट के कार्यालय तक जो पढ़े लिखे लोग कहे जाते हैं, और न्यायविद हैं उन के अन्दर भी छुआछूत का कोढ़ है, छुआछूत का कीड़ा समाया हुआ है। यह कीड़ा उन के दिमाग में से निकलता ही नहीं है। यही कारण है कि इस छुआछूत की समस्या का आज तक कोई समाधान नहीं हो सका है। मैं चाहता हूँ कि प्रभावशाली वर्ग से इस अछूत की समस्या को हल करने के उपाय ढूँडे जायें। सभी स्कूलों, प्रशिक्षण केन्द्रों और कालेजों में, साथ साथ ब्लाक स्तर पर, ग्राम पंचायत स्तर पर, जिला परिषद स्तर पर और इसी तरह से बढ़ते-बढ़ते सुप्रीम कोर्ट के स्तर तक जितनी नौकरियाँ हैं, प्रतिनिधित्व हों वे उन के अनुपात से इन को दिलाने का प्रबन्ध आपकी ओर से होना चाहिये। साथ ही साथ अनिवार्य रूप से पानी पिलाने का काम आप का इन के मुपुद करना चाहिये। मैं चाहता हूँ कि इस पर कमेटी में आप गौर करें।

अब आप देखें कि कौन सी स्वीच्छक संस्थाएँ हैं जिन को सरकारी अनुदान मिलते हैं। एक उन में हरिजन सेवक संघ है। उस को 1964-65 में 4 लाख 51 हजार 780 रुपया मिला है। यह जो संस्था है यह सरकार को कांग्रेस पार्टी को बोट दिलाने का काम करती है। इसी तरह से दलित वर्ग संघ है। ये संस्थाएँ कांग्रेस पार्टी की ऐजेंट मात्र हैं और कांग्रेस पार्टी को बोट दिलाने का काम करता है। ये संस्थाएँ सही तौर पर आदिम जातियों और अनुसूचित आदिम जातियों के सुधार के लिए काम नहीं करता है। मेरा मुझाव है कि इस तरह की संस्थाओं का खत्म किया जाए, इन को अनुदान देना बन्द किया जाए और जो संस्था सही मानों में हरिजनों के लिए कार्य करने वाली हों उनको ही अनुदान दिये जायें। मैं यह भी चाहता हूँ कि इस के लिए

[श्री रामजी राम]

एक भ्रमल मंत्रालय स्थापित किया जाए और उस मंत्रालय को निगरानो में हरिजनों से सम्बन्धित सब कार्य हों। ये जो संस्थायें हैं, इन को भी मैं चाहता हूँ कि बदल दिया जाए।

जो सरकारी, अर्ध सरकारी नौकरी के लिए आवेदन पत्र दिये जाते हैं उस में एक कालम होना चाहिए जिस में प्रार्थी को यह भरने को कहा जाना चाहिये कि वह अन्तर्जातीय विवाह करेगा और वह अन्तर्जातीय विवाह का हामो है। इसी तरह से गांव पंचायत से पार्लियामेंट तक इन्क्वेशन लड़ने के लिये जो नामांकन पत्र भरे जाते हैं उस में माननीय सदस्यों के लिए भी एक कालम होना चाहिये कि वे अन्तर्जातीय विवाह करेंगे और वे इस के हामो हैं। जब तक अन्तर्जातीय विवाह नहीं होंगे तब तक यह छुआछूत की समस्या हल नहीं होगी और इन को प्रोत्साहन देने के लिये जा कुछ भी किया जा सकता है किया जाना चाहिये। यह जो कालम बढ़ाया जाय वह हर फार्म में होना चाहिये।

इस के साथ साथ और भी इन लोगों की समस्यायें हैं जो कि आर्थिक हैं। गांवों में इन के पास रहने के लिए जगह नहीं है, शहरों में एक जगह से निकाल कर इन को दूसरी जगह भेज दिया जाता है। खानाब दोषा की तरह से ये अपनी जिन्दगी बिताते हैं। तान करोड़ हैक्टियर भूमि आप के पास पड़ी है जिस में खेती की जा सकती है। जमींदारी प्रथा को समाप्त कर देने के बावजूद भी आप इन को जमीन नहीं दे सके हैं। मैं चाहता हूँ कि यह जो जमीन गड़ी हुई है इस को आप को इन को दे देना चाहिये। और साथ ही साथ खेती करने के साधन भी इन के लिये दिये जाने चाहियें। जो खाद्य समस्या है ऐसा करके उस को भी सही तौर पर आप समाधान कर लेंगे। जब तक इन को वह भूमि नहीं दे दी जाती है, खाद्य समस्या का समाधान नहीं हो सकता है।

यह कहा जाता है कि सरकारी नौकरियों में इन के लिये जगह रिजर्व कर रखी है। रिटन में तो ये लोग पास कर जाते हैं लेकिन वाइवा बोस में चूँकि ये तगड़े नहीं होते हैं, दुबले पतले होते हैं, इनकी परसनालिटो बढ़िया नहीं होती है, इन को फेल कर दिया जाता है। चूँकि इनकी आर्थिक समस्या खराब चली आ रही है, इसलिये ये तगड़े नहीं हो पाए हैं और इसमें इन का कोई दोष नहीं है। इस वास्ते मैं कहना चाहता हूँ कि वाइवा बोस में इन को जो दो सौ नम्बर होते हैं, वे ठांस रूप से मिल जाने चाहियें। इस को ये लोग पास नहीं कर पाते हैं। इंटरव्यू में ये फेल हो जाते हैं। यदि आप सही तौर पर चाहते हैं कि इन को तरक्की हो, इन को जगहें मिलें, तो मैं मांग करता हूँ कि ये जो दो सौ नम्बर हैं ये इन को ठांस रूप से मिल जाने चाहियें। और इस को व्यवस्था आप को और से हानो चाहिये।

Shri S. Xavier (Tirunelveli): Mr. Chairman, the Commissioner for Scheduled Castes and Scheduled Tribes has failed to take into consideration the pitiable plight of large sections of Scheduled Castes and Scheduled Tribes who belong to the Christian and other religions, probably on the erroneous impression that this question involves a constitutional amendment. I would presently show and convince the concerned Minister and the House how this question does not at all involve any constitutional amendment. This affects a large section of the Christian population and of the Harijan community. It is a sort of divide-and-rule policy just to take away the Christian community and to add strength to the Hindu community of the same caste. In fact, in my own constituency itself, I have got 75,000 voters of this community belonging to the Christian religion itself. So, this section of the population cannot be ignored at all. Out of about 6

lakhs of voters, the question of 75,000 voters is not an easy joke or a small matter. It is a serious matter, which should be taken into consideration by Government finally and for all times.

Article 15(1) of the Constitution says:

"The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them."

Article 25(1) gives right to freedom of faith and religion.

In the light of these solemn principles and guarantees enshrined in the Constitution of India which we respect and regard, we should approach the question or problem of the scheduled castes who profess the Christian religion and who form a good portion of the community.

The Scheduled Castes who are in Christian religion also are called or designated by their castes and in society their caste is maintained. They are socially, economically, politically as backward as their own kith and kin who are Hindus. They have nothing to do with other caste people who are Christians. They have everything to do only with their own caste people, who are Hindus. They live with their Hindu relations in the same secluded or isolated locality, do the same profession—usually agriculture—dine with them, mingle with them, marry with them and feel with them and identify themselves with them in all matters. Religion is no barrier between the Christian and Hindu Scheduled Castes.

The Scheduled Caste Christians have nothing to do with the other caste people who belong to the Christian religion. It is generally and erroneously thought that there is no caste in Christianity. It is true that the Christian religion does not recognise caste system, but it stops with reli-

gionus matters. Regarding the social side, or matters concerning anything outside the religious faith, the Church has nothing to do and the society has its own traditional Indian ways. Even in Church affairs the social customs are observed and it is a fact that in the registers for baptism or marriage, there are columns to indicate the caste of the child or spouses. Even our constitution aims at the classless and casteless society, but yet our Government does things according to the existing facts and conditions of the society. The Scheduled Castes who belong to the Christian religion have no inter-marriage with any other caste people in the Christian religion. There is caste system practised in the Christian religion and the religion does not interfere with this practice of caste system among Christians. Religion relates purely to the spiritual side, while the social or material side of the Christians is in the same manner as in the case of the other people in the Indian society. "Christian" is not a caste just as "Hindu" is not a caste. It refers to the religious side of the individual. In fact, the Backward Classes Commission also have found these facts to be true: "we have discovered to our pain or sorrow that untouchability did obtain in the extreme South among the Indian Christians and the Indian Christians were prepared to assert in many places that they were still guided by caste".

Christian Scheduled Castes have not become advanced. The Scheduled Castes people who have embraced Christian religion are as backward as their Hindu brethren. So it can never be said that the discrimination against the Scheduled Castes people who are Christian can be justified on the ground that they have become advanced. Another fact is this: If a member of the Scheduled Caste belonging to the Christian religion declares himself that he has reconverted

[Shri S. Xavier]

himself to Hinduism, he is entitled to get back all the privileges that he was getting before he became a Christian. Does it mean, that, when he became a Christian he became advanced and that on his declaration that he has reconverted himself as a Hindu, he lost his advancement overnight? Is this not sufficient proof to show that this discrimination against Christian Scheduled Castes is purely on the ground of religion? Concessions have been granted to the Christian Scheduled Castes and Backward Classes in the matter of educational scholarships, but this is not sufficient at all. The injustice still persists and there is a discrimination perpetrated in the field of politics, public services, professional college admissions and grant of financial subsidies for the purchase of bulls, digging wells, building houses, etc.

To cite an instance, a person has two sons: one is Ramaswamy, the other is Joseph. Both these sons live together in the same hut, eat together the same food, sleep together on the same mat and work together in the same field and there is no difference between the two. But see the injustice. Ramaswamy can contest a reserved seat for the legislature or the Parliament, whereas Joseph his own brother cannot, because he has embraced Christian religion. He is not entitled to equal privileges in any government service, professional colleges or getting subsidies etc.

The only disqualification is that he is a Christian. In this discriminatory treatment the government ceases to be a secular State. Joseph should not be deprived of his privilege merely on the ground of religion.

Scheduled Castes have been defined in Article 366, item (24) of our Constitution. "Scheduled Castes" means such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under Article

341 of the Constitution to be Scheduled Castes for the purpose of this Constitution.

No mention has been made that persons belonging to a particular religion alone should be deemed Scheduled Castes. Article 341(1) reads:

"The President may with respect to any State or Union Territory and where it is a State, after consultation with the Governor thereof, by public notification, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall for the purposes of this Constitution be deemed to be Scheduled Castes in relation to that State or Union Territory as the case may be."

The Constitution (Scheduled Castes) Order 1950 was issued in accordance with Article 341(1) of the Constitution, and there was no reference to any religion with regard to the Scheduled Castes. Para 2 of this Order 1950 reads thus:

"Subject to provisions of this order the caste, races, or tribes or parts or groups within caste or tribes specified in Part I, II, III shall in relation to the States to which those parts respectively relate be deemed to be Scheduled Castes so far as regards members thereof resident in the localities specified in relation to them in those parts of the Schedule."

But, unfortunately, by an Act, 63 of 1956, another para (3) was added to this Order of 1950 which restricts or abridges the rights of the Scheduled Castes mentioned in the Order of 1950 notified in accordance with Article 341 of the Constitution. Para (3) inserted by this Act reads as follows:

"Notwithstanding anything contained in para(2) no person who professes a religion different from the Hindu or the Sikh religion

shall be deemed to be a member of the Scheduled Castes."

The Scheduled Castes were given special protection and privileges only on account of their social, economic and political backwardness in society. These privileges were not conferred on them because they belonged to Hindu or Sikh religion. Religion was not the consideration or criterion for the conferment of privileges on the Scheduled Castes.

For the modification of Scheduled Castes Order 1950 by Act 63 of 1956 by adding para (3), there has been no justification or necessity. In fact, no reason has been laid down for bringing about the modification to the 1950 Order. This addition of the para 3 to this Order of 1950 has been done arbitrarily and with a spirit of prejudice.

By this para (3) the discrimination against members of the Scheduled Castes who are in Christian religion is perpetrated. How this discrimination is unjust has already been elaborately stated by me.

If the Scheduled Caste people in the Christian religion are left out from the pale of the enjoyment of the privileges—political, economic and social—they will ever remain backward as they were twenty years ago. And, the whole spirit or the principle of the Constitution and the aim of uplifting the down-trodden and backward sections of the Indian society will be lost, as, on account of this discrimination, a portion of the Scheduled Castes belonging to the Christian religion will be left out of the circle of Scheduled Castes for whom the Government are giving much encouragement. This is against the national interest; and our late revered Prime Minister, Jawaharlal Nehru once remarked:

"I would not consider that the people of India have become improved or advanced even if one single individual of the country

is, or complaining that he is backward in society."

It is a stigma to the reputation of the Indian nation in the outside world also. It is not an impossible thing to cancel or remove this discrimination. In the interest of the nation and the national prestige for the whole world, this discrimination has to be removed. Only the Government should realise this discrimination as disgraceful, unfair and it can be removed quite easily.

During the Question Hour on 8th June 1967, the hon. Minister for Social Welfare answered that no discrimination is shown against the Tribes belonging to the Christian religion. The same policy may be followed in respect of the Scheduled Castes also.

16 hrs.

It is erroneously thought that the removal of this discrimination involves amendment of the Constitution. Under article 341(2), the Parliament may, by law, include or exclude in such castes specified in a notification under clause (1) any caste or race or tribe or part or group within any caste, race or tribe, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification. Para 3 of the 1950 Order can be cancelled by another Act of Parliament and the discrimination removed. This does not involve any constitutional amendment at all. Only para 3 of the Order of 1950, introduced by an Act of Parliament has to be removed, and that can be done by another Act of Parliament. So, there is no question of any amendment of the Constitution at all. It is an erroneous impression that the removal of this discrimination should involve a constitutional amendment.

It is, therefore, most humbly prayed that this unjust, baseless, unfair discrimination shown against that portion of the Scheduled Castes who have embraced Christian religion may be

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ordered to be removed and justice social, political and economic as laid down in the Constitution may be rendered and we look up to the Government to safeguard the interests of this minority group also in society and we are sure that justice with mercy will be meted out to these down-trodden and forsaken people.

Mr. Chairman: Shri Subravelu.

श्री साधू राम : मैं ने 6-7 रोज पहले स्लिप दे रखी है ! जिन लोगों को आप टाइम दे रहे हैं, उन की कोई स्लिप आप के पास नहीं होगी । एक-एक साल में बोलने की बारी आती है, पहले से स्लिप दे रखी है, चार रोज से इन्तजार कर रहा हूँ, फिर भी आप ने मौका नहीं दिया है ।

सभापति महोदय : विरोधी दल के लिये अलग टाइम एलोटेट है और कांग्रेस पार्टी के लिए अलग टाइम एलोटेट है । विरोधी दलों के सदस्य बोल रहे हैं । कांग्रेस पार्टी के कई सदस्य बोल चुके हैं, जो बाकी हैं वे भी बोलेंगे ।

Shri Subravelu (Mayuram): Mr. Chairman, I strongly share the feelings of condemnation expressed by hon. Members for the Government's ineptitude and apathy in dealing with the problems of Scheduled Castes and Scheduled Tribes. Even the constitutional obligations were thrown to the winds and the reports that should have been discussed annually were put in cold storage. I charge this government of deliberate *mala fide* intentions to keep the community down in order to placate the caste-minded Hindus. It is high time that the government stops masquerading as the bulwark of the interests of the backward community and see that real solid work is being done to uplift the downtrodden millions of this country.

Sir, it is not a caste problem in a limited sense. It is a national problem with wide and far-reaching implications. If it is not settled in the nearest possible time, the Government will have to face revolt and conflagration throughout India.

Let us look at the problem of landless labour of this country. Most of the villages do not have adequate facilities even for minimum decent living like drinking water, latrines, road, housing etc. on top of this, many habitations of Harijans are located in lands owned by private individuals.

The poor people who live there are at the mercy of the land-owners, and practically they do not have any freedom which is enjoyed by other sections in India. This is the humiliating condition which the Government, if it were true to its professions, should have solved long ago. But we find that this caste-ridden backward looking reactionary Government have not done anything in this regard. I would like to say that allocation of a few crores of rupees for the acquisition of lands for building houses for the Harijans is not an impossible task to do.

The allocation made so far is very meagre. In this regard, I would like to submit that the Government of Madras had appointed a committee headed by the late Shri Parameswaran. The report of that committee was submitted long ago. The request made by the State Government for financial assistance to the Centre has not been complied with so far. I wish that the Central Government in the interest of the welfare of the backward people there, will provide the necessary finance so that the State may go ahead with the implementation of that scheme.

Sir, unless the sub-human social and economic backwardness is removed to some extent, we cannot

advance their conditions in other directions. I would like to say that this Government, if it is sincere and honest, should implement at least those recommendations that are to be found in the Report of the Commissioner for Scheduled Castes and Scheduled Tribes.

Also, the interim report submitted by the Elayaperumal Committee has made certain recommendations and suggestions for the removal of untouchability. They may also be given effect to without further delay.

The House may be interested to know that the Chairman of the Committee has got a house in Chidambaram town. The social taboo there is so much that he was not able to occupy that house for quite some time. But our leader, Shri Karunanithy, when we were in the Opposition, took up the matter, and the things were discussed in the Assembly and were set right. If such is the case and predicament of a Member of Parliament you could well imagine the disability suffered by other people due to this social evil.

Coming to the question of employment, I am sorry to say that there is no serious attempt made to keep even the limited solemn promises and assurances given to them by the Government from time to time. I am afraid, they are using it as a sop to placate the people from rebelling against these injustices.

I hope, earnest efforts would be made at least from now onwards to eradicate the evil of untouchability and to raise the standard of Harijans from the inhuman social backwardness.

In this connection, I would like the Centre to emulate the lead given by our State in encouraging intercaste marriages. If that could be given some weight for the selection of candidates for various posts, that will be an encouragement for inter-caste

marriages. Ways and means like this can be found if only the will power to really uplift the backward classes, the real backbone of this country, is there.

With these words I conclude my speech.

Shri P. C. Adichan (Adoor): Sir, 108, that is, 75 Scheduled Castes and 33 Scheduled Tribes, is the total number of Scheduled Castes and Scheduled Tribes Members of this Lok Sabha, that is, more than one-fifth of the total number of Members of the Lok Sabha. In the report the Government says that reservation was made according to population. In strength also we are one-fifth of the total population of India. In the Ministry there are 19 Cabinet Ministers, 17 Ministers of State and 15 Deputy Ministers, but what is the share of Harijans in the Ministry?

By your five plans you have created millions of jobs in the Government services. What is our share in the Government services, I ask. You are filling up post after post from the President to the peon but you decide to whom they should go, even when they are in the pregnant stage. We have got men of talent, character and capacity, but they are in the backyard dust; so, nobody recognises them.

The charms of Governorship, Presidency and Vice-Presidency are prerogatives of the caste Hindus. I will not go into them because I have got only five minutes.

The political safeguards provided in the Constitution for providing representation of Scheduled Castes and Scheduled Tribes in Parliament and State Legislatures will expire in 1970. Since the Scheduled Castes and Scheduled Tribes continue to be backward in all respects and are not in a position to stand on their legs, it is necessary that these special safeguards provided in the Constitution should be

[Shri P. C. Adichan]

extended for a further period of at least 20 years. These special safeguards were provided in the Constitution with a view to helping the Scheduled Castes and Scheduled Tribes to progress to the level of the advanced communities. Therefore these special safeguards should continue till such time as they reach the level of the advanced communities.

Further, I would request the Government to appoint a commission consisting of Members of Parliament to evaluate the progress of the welfare schemes so far undertaken. The commission should study the impact of the various welfare programmes on the social and economic life of the Scheduled Castes and Scheduled Tribes and should make recommendations for further improvements in the working of the welfare schemes. In this we are getting step-motherly treatment. These people are constituting committees and in the committees also, they are not giving due representation to Scheduled Castes and Scheduled Tribes people even though they are more than 1/5th of the population of this country. In the matter of giving irrigation facilities, land, etc., this Government is discriminating them. I would request the hon. Minister to see that special attention is given to Harijans, specially Scheduled Castes and Scheduled Tribes and Adivasis, so that they will be able to reach to the level of other communities.

16.11 hrs.

[MR. DEPUTY-SPEAKER in the Chair]

Shri Swell (Autonomous Districts): Mr. Deputy-Speaker, Sir, Mr. Ramamurti has drawn the attention of the House to one of the most important aspects of the tribal problem in this country. I think, it has been a very fortunate coincidence that Mr. Asoka

Mehta who heads the Department of Social Welfare, dealing with the problem of tribals, the problem of Scheduled Castes and Scheduled Tribes, also happens to be the Chairman of a Committee that is currently engaged with this problem. Mr. Ramamurti has charged the Government of Mr. Asoka Mehta as having gone back on its plighted word to the tribals of the north-east frontier area. I will say, with a certain amount of pain, that Mr. Ramamurti had not been completely wrong in that. On two issues of this problem, I can say clearly, that the Government has gone back on its word. It has not kept up to the time schedule of six months within which it has promised to find a solution and to come to the settlement of the problem. It has not appointed the Committee to go into the details of the federal structure which has been proposed and which has been accepted by the representative organisation of the tribal people of that area.

The Committee which Mr. Asoka Mehta is heading now is not charged with the task of implementing his proposal and the vague task of finding an agreed solution gives any discernible observer in the country the impression that this Government is finding a way of going back on its plighted word. Mr. Asoka Mehta, Mr. Y. B. Chavan, the Home Minister and the Prime Minister, all these three, are a party to this commitment, to this plighted word, to the tribal people of the north east frontier area. The Government of India as a whole is committed to this because when Mr. Y. B. Chavan made the announcement on the 13th January, he made the announcement, not in his personal capacity as the Home Minister, but on behalf of the Government of India. Yet, I would still give them the benefit of a doubt and I would still not withdraw my confi-

dence in them completely because they tell us, and we would believe them, that they are asking for a little time till the 31st August.

I think Mr. Asoka Mehta, as the Chairman of the Committee, will come with some kind of a report or a recommendation on this problem. If his report or his recommendation measures upto what the Government is committed to the tribal people, he will have done a very great service not only to the tribal people but to his Government and also to the cause of the nation as a whole.

Now before this House, again and again, almost every time, we are seized with some kind of development or another that takes place either in the Naga Hills or in the Mizo Hills. The Naga Hills and the Mizo Hills....

Shri C. M. Kedaria: On a point of order. The hon. Member is referring to a matter which is not related to the Report of the Commissioner for Scheduled Castes and Scheduled Tribes. This is a matter which is outside the scope of this Report.

Mr. Deputy-Speaker: I see that. But the particular area from where he comes is equally important. He has his own time. Let him finish it. Only five minutes are left. He may develop his point.

Shri Swell: I say that almost every day this House is exercised over one development or another in the Naga Hills or the Mizo Hills which form a part of this tribal belt in this strategic and sensitive part of our country. Now we are all anxious that the unhappy trends, the dangerous trends, that are taking place in Nagaland and the Mizo Hills today should be reversed in the interest of this country. As far as I am concerned and the organisation that I represent, I have stated this once and let me take this opportunity to repeat it. I request

Mr. Asoka Mehta to duly convey this to his Government. If they take the right step, if they keep the confidence of the tribal people, if they stand by the plighted word, we shall go with them to the last mile in order to see that the tribal people are an important and integral part of this nation and that this nation grows from strength to strength. There are so many things which can be done in that part of the country, but what is important now is that the trend should be reversed, and the trend can be reversed only when the Government knows how to win and keep the confidence of these people. If you go to the root cause of the problem in Nagaland or in the Mizo Hills you would find that it originated from the crisis of confidence; first, the loss of confidence in the State Government of Assam and then the loss of confidence in the Government of India itself. I say this for the information of this House that if the Government of India had been quick, if the Government of India had read the writings on the wall in 1952-53 and if they had gone the way, the distance, they have gone now to meet the political aspirations of the Naga people, you would not have the Naga problem today. I say this that if the Government of India had heeded the voice of the Mizo people in 1962 when 78 per cent of them voted in favour of a separate State for the hill people in that part of the country, you would not have the Mizo situation that you have today. Therefore, both for the Naga situation and for the Mizo situation, I put the blame squarely at the doors of the Government of India. But I do not wish to belabour this mistake that you made in the past. It is now for you to try to rectify the mistake, and the only way by which this Government can do that is by keeping its word. We are not asking you to perform miracles. We know the problems of this country; we know your limitations, as individuals and as members of this

[Shri Swell]

Government. Every day we see the spectacle of this country, a disconcerting spectacle of deterioration in different spheres in this country. But there is one thing which this Government can do and that is, to create confidence in the minds of the people. Today you have given a word to the tribal people of North-East area. It has not measured upto the aspirations of the people. But your word is being watched keenly not only by the people who will be directly affected, the people in the hill districts of Assam, today, but the word is also being watched by the people in NEFA, the word is being watched by the Naga hostiles, the word is being watched by the members of the Mizo National Front. If they keep their word, the people will think that here is a Government which can be trusted, and those who are with them, loyal to them, and ready to co-operate with them will have their hands strengthened, and those who have gone the wrong way, the way of the rebellion will have second thoughts about it. But if they go back on their word today, they will never win back those who have gone the way of the rebellion, and even those who today believe in them will start disbelieving in them and nothing else that they will say hereafter will ever be believed by those people.

If there is anything which will tear this country to pieces, it is the loss of confidence, it is the crisis of confidence. I appeal to Shri Asoka Mehta not only in his capacity as Minister in charge of the welfare of the tribal people, but in his capacity as chairman of the special committee. There are many things which can be said about Tribal welfare, but I take this opportunity to highlight this problem and take the cue from my hon. friend Shri P. Ramamurti; I am grateful to him; he has done a great service to this House and to this

nation by raising this question. Shri Asoka Mehta as chairman of this committee, also has a special duty in this regard.

श्री रा० स्व० बिद्यार्थी (करोलबाग):
उपाध्यक्ष महोदय, तीन दिनों से इस रिपोर्ट पर बहस चल रही है और मैं बड़ी गंभीरता से उसे सुन रहा हूँ। मुझे दुःख है कि कांग्रेस वेंचेंज के जितने सदस्य इस रिपोर्ट पर बोले उन्होंने गवर्नमेंट की भरसक निन्दा की लेकिन वह निन्दा तक ही महदूद रहे। अगर वास्तव में वह वैसा अनुभव करते हैं कि गवर्नमेंट इस मसले में फेल हुई है। जो वादे किए हैं उनको पूरा नहीं कर सकी तो उनका कर्तव्य है कि उस जगह को छोड़ कर इधर आ जाये ताकि वह गवर्नमेंट जिसने 20 साल तक इस मसले की परवाह नहीं की वह खत्म हो जाये और फिर इस समस्या का अच्छी तरह से हल निकाला जा सके।

उपाध्यक्ष महोदय, आपने 5 मिनट दिया है, मैं एक दो प्वाइंट आपके सामने रखना चाहता हूँ। इस हाउस के अन्दर जब भी इस किस्म की रिपोर्ट आती है तो बहस होती है, वजीर साहब जवाब देते हैं, उसके बाद कुछ नहीं होता। उपाध्यक्ष महोदय, मुझे दुःख के साथ कहना पड़ता है कि इस मसले को बहुत छोटा मसला समझा जा रहा है। सरकार के जितने अधिकारी हैं वह समझते हैं कि वह कुछ दान पुण्य कर रहे हैं और उससे उनकी आत्मा को कुछ शांति मिलेगी। आज तक सरकार का दृष्टिकोण और जो लोग इस कार्य को करने के लिए सरकार की ओर से नियुक्त किए गए हैं उनका यही है, वह इसी ढंगसे सोचते रहते हैं। मुझे माफ करेंगे मंत्री महोदय यदि मैं यह कहूँ कि मंत्री महोदय भी इससे बरी नहीं हैं

26 तारीख को जब कि कंसल्टेटिव कमेटी की मीटिंग हुई तो माननीय मंत्री महोदय के पास समय न था, 105 सदस्यों को निमन्त्रीत करके वह कमेटी के सामने नहीं आये। कांग्रेस बकिंग कमेटी का काम उनके लिए ज्यादा जरूरी था और आज मैं कहना चाहता हूँ कि उस दिन जो बहाना लिया गया था कि स्टेट मिनिस्टर इसके रेस्पॉन्सिबल हैं तो आज स्टेट मिनिस्टर साहब यहां मौजूद भी नहीं है। यह जो भ्रवहेलना इस मसले की हो रही है उसको देखते हुए मेरी समझ में नहीं आता कि गवर्नमेंट किस तरह से इसको हल कर पायेगी?

उपाध्यक्ष महोदय, मैं एक विशेष सिफारिश की तरफ आपका ध्यान आकर्षित करना चाहता हूँ। कमीशन ने अपनी रिपोर्ट में कहा है, पृष्ठ 151, पैरा 27 (सी) में कि हमेशा से ऐसा होता आया है कि जो रेकमेंडेशन सरकार को भेजी जाती है उस पर भ्रमल नहीं होता। तो ऐसी भ्रवस्था में उसको देखने के लिए एक पार्लियामेंट की समिति बनायी जाये जो वाच बोर्ड का काम कर सके। मैं मंत्री महोदय से प्रार्थना करूंगा कि क्योंकि 20 साल का अनुभव यह बताता है जब से यह बोर्ड बना उसकी रिपोर्ट आई हिन्दुस्तान की आजादी के पश्चात् सन् 50 से, तब से हमेशा ऐसा होता रहा है कि रिपोर्ट आती है और उसकी भ्रवहेलना होती है। यदि मंत्री महोदय चाहें तो मैं एक दो केसेज उदाहरण के लिए रख सकता हूँ। 1957 को रिपोर्ट के अन्दर कमीशन ने एक रेकमेंडेशन दी थी और स्टेट गवर्नमेंट्स को लिखा गया था कि जितने भी शिड्यूल्ड कास्ट के और शिड्यूल्ड ट्राइब्ज के विद्यार्थी हैं जो तालीम पाते हैं उनकी लिस्ट बना कर कमीशन को भेजी जाये लेकिन आज तक उसके

ऊपर भ्रमल नहीं हुआ। यही नहीं सेंट्रल कोऑर्डिनेशन कमेटी बनी 1963 में, आज तक उसकी कोई मीटिंग नहीं हुई। क्या अब्बाब है मिनिस्टर साहब के पास इस चीज का? तो मैं कहूंगा कि इन सब चीजों की जांच करने के लिए एफ्फालियामेंट की कमेटी दोनों हाउसेज की बनायी जाये ताकि वह देख सके कि जो रेकमेंडेशन कमीशन की है उस पर भ्रमल होता है या नहीं। अगर मंत्री महोदय कहें कि उसके लिए गवर्नमेंट की बाडी है, सेंट्रल ऐडवाइजरी कमेटी फार शिड्यूल्ड कास्ट्स ऐंड शिड्यूल्ड ट्राइब्ज गवर्नमेंट के लेवल के ऊपर है तो मैं यह कहना चाहता हूँ कि हम चाहते हैं कि सदन के लेबल पर हो ताकि वह निरीक्षण कर सके और आपने जो ऐडवाइजरी कमेटी शिड्यूल्ड कास्ट्स ऐंड शिड्यूल्ड ट्राइब्ज के लिए बना रखी है, वह इस कमीशन की रेकमेंडेशन के ऊपर डिस्कस नहीं करती, वह उसके ऊपर फैसला नहीं कर सकती। इसलिए मेरा मन्त्र निवेदन है कि आप इस ओर विशेष ध्यान दें।

सविसेज का जहां तक मामला है, जैसी हालत है माननीय सदस्यों ने उसे सदन के सामने रखा है। मैं एक विशेष बात आपके ध्यान में लाना चाहता हूँ। कहा गया कि स्टेट गवर्नमेंट्स भ्रमल नहीं करती। लेकिन हम देखते हैं कि सेंट्रल गवर्नमेंट की मिनिस्ट्रीज के अन्दर भी हालत बहुत खराब है। दिल्ली स्टेट ऐडमिनिस्ट्रेशन में भी क्या होता है? दिल्ली राजधानी है लेकिन आपके साये के नीचे भी यह हालत है, 1966 के आंकड़े में देता हूँ, यह 1965-66 की रिपोर्ट है, इसमें वह कहते हैं कि क्लास वन सविसेज के अन्दर 3.49 परसेंट बैकेंसीज पूरी नहीं हुई और क्लास टू के अन्दर 0.38 परसेंट

[श्री रा० स्व० विद्यार्थी]

पूरी नहीं हुई। क्लास घड़ी के अन्दर जिसके लिए कि दिल्ली के एम्प्लायमेंट एक्सचेंज में हजारों की तादाद में शिड्यूल्ड कास्ट के कैंडीडेट हर समय मौजूद रहते हैं, उसके अन्दर भी 5.93 परसेंट आप पूरा नहीं कर पाये हैं। इसलिए मैं आपसे प्रार्थना करूंगा कि यह देखने के लिए कि जो कमीशन की रिकमेंडेशन है उस पर सरकार कुछ भ्रमल कर पायी या नहीं, आप पार्लियामेंट की एक कमेटी बना दें और सविसेज में जो कमी है उसको दूर करने के लिए भी मैं आपसे यह निवेदन करना चाहता हूँ अभी स्टेट मिनिस्टर फार होम अफेयर्स ने कहा था कि कुछ स्कूल हैं कि जहाँ प्री एग्जामिनेशन की तैयारियाँ होती हैं तो इस प्रकार के स्कूल स्थापित किए जायें और जो एक यह क्लाज है कि नो डिड्यूल्ड कास्ट कैंडीडेट वाज अत्रेलेबल इसको खत्म किया जाय। कोई मिनिमम क्वालिफिकेशन का भी शिड्यूल्ड कास्ट का कैंडीडेट हो तो उसको लेना ही चाहिए और इसलिए नहीं कि उसके ऊपर आप कुछ रियायत कर रहे हैं बल्कि यह आपका धर्म है, यह एक समाज का प्रश्न है, राष्ट्र का प्रश्न है, इसको राष्ट्र का प्रश्न समझ कर यदि हल करने की कोशिश करेंगे तभी कुछ कर पायेंगे। वरना जैसे राम मूर्ति जी कह रहे थे वह दिन दूर नहीं है।

Shri Bhaljibhai Parmar (Dohad): Mr. Deputy-Speker, I rise before the House for the first time. This is my maiden speech. I am the Member for the Dohad Scheduled Tribes parliamentary constituency, Gujarat State.

I have to submit the following suggestions through you to the Minister of Social Welfare for consideration and immediate implementation. After going through the Report of

the Commissioner for Scheduled Castes and Scheduled Tribes for 1961, 1962 and 1963, it is found that the number of cases registered under the Untouchability (Offences) Act, 1955 is more in the State of Gujarat than in other States. They are respectively 87, 69 and 72 during these years while the number of persons convicted is 16, 17 and 26 respectively during the same period. This shows that there is more criminal element in the minds of the caste-Hindus. It is good that the Untouchability (Offences) Act is made cognisable. It is thus obvious that a large number of persons prosecuted is acquitted due to some reason or the other. It may be mostly due to lack of moral courage on the part of the Harijans as they are socially timid and backward, as they have been suffering from social disabilities for the last thousands of years. They are also much frightened due to the high-handedness of the caste Hindus as they are economically dependent on them for their day to day livelihood in the country in general and in rural areas in particular. I suggest that they should be given sufficient lands for agriculture and more jobs also.

In order to enable them to lead a dignified life, inter-caste marriages amongst caste Hindus and Harijans should be encouraged by performing such ceremonies in public and arranging receptions for them and granting special privileges to the children of such couples. The officers of the backward classes and social welfare department must do some intensive work in the removal of untouchability at least in five selected villages of each taluka of each district to set an example for the rest of the villages of the district. The officers must pay frequent visits to these villages and keep a Vigilant eye on the progress of the work.

Constant contact of the caste-Hindu village leaders by officers and persuasive methods are necessary to eradicate this evil of untouchability. Co-operation of officers of all departments must be taken from top to bottom to help solve this problem.

The voluntary agencies working for the removal of untouchability must see and evaluate the progress made in this sphere quarterly, six-monthly and yearly, and should suggest to Government proper ways and means where necessary.

The officers of the backward classes and social welfare departments must possess missionary zeal and vigour, so that they can be really helpful in solving the problem of untouchability. They must put heart and soul together to eradicate evil of untouchability.

The officers and the propaganda workers should first take the initiative in solving the problems of fetching of water from village public wells and private wells, tanks and taps. The Harijans should be encouraged to do so in their presence wherever necessary.

The Harijan weeks celebrated yearly must be observed in their true spirit. It must not be a shadow but a substance. Common tea parties and dinners should be arranged particularly in *bhangis* localities as *bhangis* are the lowest strata of the Hindu *samaj*. In Gujarat the *bhangis* are called

ढेडना डेडणी

i.e. untouchables among untouchables. This internal untouchability amongst the Harijans must also go, as I have found in many places of Gujarat that the *bhangis* cannot exercise their rights of even fetching water from the wells situated in *Vankar* and *Chamar* localities. This is quite pitiable and intolerable also.

In Gujarat, in the Mehsana and Kaira districts untouchability exists

in its wild and brutal form where Harijans are harassed and troubled like anything. This means that still much requires to be done in the removal of untouchability. I appeal to the Minister of Social Welfare to stimulate and activate the officers of the various departments and particularly the backward classes and social welfare departments to deal with the problems very seriously and he should ask them to eradicate this evil totally within a period of at least ten years to come. I thus propose that the time limit for reservation of seats for them in the State and Central legislatures be increased for a term of the next ten years.

The M.Ps. and MLAs and officers of various states may be appealed to rear up Harijan children particularly *bhangis* in their families as far as possible to set an example that untouchability is totally eradicated and thus this curse must go.

It should be made a condition precedent before granting a licence to any hotel-keeper or restaurant-owner that they are bound to employ one or two Harijans, particularly *bhangis* wherever possible to cook and serve food to the customers, so that we may be able to fulfil the dream of Mahatma Gandhi and Thakkar Bapa in eradication of untouchability.

Now I come to the Adivasi problem. The following are some of my suggestions regarding the amelioration of the condition of the scheduled tribes people.

At least one agricultural-bias Ashram school should be opened for imparting primary education to scheduled tribe children in every tribal block.

There should be at least one agricultural-bias school in each tribal block for secondary stage of educa-

[Shri Baljibhai Parmar.]

tion for scheduled tribe children as the hunger for education amongst the Adivasis pupils is now increasing day by day.

The recurring and non-recurring grants paid to voluntary agencies sponsoring these ashram schools must be cent per cent for the next 10 to 20 years.

In thickly populated districts of Adivasis there should be at least one or two technical and industrial-bias schools at the district level, so that the problem of the educated unemployed can be solved to some extent.

There should be at least one Government backward classes hostel for boys and one for girls at the district level for college education as the progress made so far in this sphere is below the mark.

Oil pumps should be provided at half the cost price to each Adivasi cultivator who possesses an irrigation well and who has at least 8 to 10 acres of land.

Lastly I want to say that the benefits conferred on the Harijans and Adivasis should be continued till they come up to the proper standard.

I am thankful to you for giving me this opportunity to speak on this subject.

Mr. Deputy-Speaker: Shri Kartik Oraon—two minutes. You promised you would take only that much. I have to call the Minister afterwards.

Shri Kartik Oraon (Lohardaga): Because there is no time, I can hardly start speaking. I would like to appeal to the government.... (Interruptions.)

Mr. Deputy-Speaker: You do not want to listen? I expect the Minister to give a comprehensive reply to the debates which went on for a long time.... (Interruptions.)

श्री साधू राम : उपाध्यक्ष महोदय, हमें टाइम नहीं मिला ।

श्री विद्याधर बाजपेयी : हम को भी मौका मिलना चाहिये ।

श्री हुकम चन्द कछवाय : उपाध्यक्ष महोदय, मैं प्रस्ताव करता हूँ कि इस के लिये दो घन्टे और बढ़ाये जाये । यह बड़ी महत्वपूर्ण रिपोर्ट है इस पर काफी लोगों को बोलने का मौका दीजिये ।

श्री विद्याधर बाजपेयी : मैं इस प्रस्ताव का समर्थन करता हूँ ।

श्री साधू राम : अगर आप हम को टाइम नहीं देंगे तो हम इस सदन से वाक-घाउट करते हैं ।

श्री हुकम चन्द कछवाय : यह इतनी महत्वपूर्ण बहस है कि इस पर समय अवश्य बढ़ाया जाये । मैंने दो घन्टे और बढ़ाने के लिए प्रस्ताव पेश किया है, मेरे प्रस्ताव का क्या हुआ ?

Mr. Deputy-Speaker: Already the Speaker has announced that we must close this discussion at 5 o'clock because tomorrow some important debate is to take place and at 5 o'clock we have to take up the food debate.

श्री विद्याधर बाजपेयी : मैं कछवाय जी के प्रस्ताव का समर्थन करता हूँ कि दो घन्टे बढ़ाये जाये। उस दो घन्टों में से मैं सिर्फ दो मिनट बोलने के लिये चाहता हूँ ।

श्री साधू राम : आप पार्लामेन्ट्री मिनिस्टर साहब से फंसला कर लीजिये । आप चार घन्टे बढ़ायेंगे तो हम बैठेंगे नहीं तो हम जाते हैं ।

श्री हुकुम चन्द कछवाय : मैंने दो घण्टे बढ़ाने का प्रस्ताव रखा है और उस पर मत ले लीजिये । इतने महत्व का विषय है इस पर दो घण्टे अवश्य बढ़ाना चाहिये ।

Mr. Deputy-Speaker: I will put it to the House. As there is general feeling that more time should be provided, we may extend the time and the Minister can reply tomorrow.

The Minister of Parliamentary Affairs and Communications (Dr. Ram Subhag Singh): The time may be extended by one hour and the Minister can reply after that; he may take half an hour.... (*Interruptions.*)

Mr. Deputy-Speaker: It is the last week of the session.

Shri Vidya Dhar Bajpai: If you extended the time by two hours, I want only two minutes; if it is extended by one hour, I will take only one minute.

Shri N. reekantan Nair (Quilon): Do we take up the food debate at 5 o'clock today. That position was not made clear.

Mr. Deputy-speaker: That will be taken up as scheduled at 5 o'clock. The Minister would reply tomorrow, as I have stated already. Shri Oraon is not here. Shri Shankaranand may speak... (*Interruptions.*)

Shri B. Shankaranand: (Chikodi): Sir....

An Hon. Member: Mr. Oraon has come.

Mr. Deputy-Speaker: All people shouted when he began. Then, when I looked for him, he was not in his seat. I have called another hon. Member now. How can I change the order now. I will call him afterwards.

Shri B. Shankaranand: I am very, sorry at the way the Scheduled Castes and tribes are treated even after twenty years of Independence. When I came to this House, and when I listened to the President's Address, I could not see a word from his mouth about the untouchables. The Scheduled Castes and Scheduled Tribes form the bulk of the population of this country, amounting to 100 million. It is one-fifth of the total population of India. And yet, what do we find in this House here? (*Interruption*) The Members opposite are not even so charitable to listen to the debate on the Scheduled Castes and Scheduled Tribes. This is the way the things are going on here in this House.

Mr. Deputy-Speaker, Sir, I am sorry to find here that none of the speakers who have lent thought to this problem has tried to approach this problem in a right way, because the very approach to this problem is not only the economic uplift of the Scheduled Castes. It is not so. The problem is that it is a problem of Castes. Unless Caste is eradicated, untouchability will not go. Under article 17 of the Constitution, untouchability is abolished. Its practice should be abandoned.

The fundamental right has been given. Still, I am pained to notice that the leaders of the Opposition parties are never found present during this debate, who are the champions of fundamental rights and everything. If they go through this report, they will notice that untouchability is still practised in the most serious way. Apart from other practice, I shall mention from Chapter III of this report some of the wonderful ways in which untouchability is being practised in several parts of the country.

In Andhra Pradesh, the Scheduled Caste students are made to sit separately in schools. The Scheduled Castes are not allowed to wear dhoties below their knees. Shame to those people.

Shri Tenneti Viswanatham (Visakhapatnam): Who is the Commissioner who has written this sentence about Andhra Pradesh?

Shri B. Shankaranand: I am reading from the Commissioners report.

Mr. Deputy-Speaker: He is reading from a published document. The hon. Member can find out.

Shri Tenneti Viswanatham: I do not object to what he is reading. I just wanted to know the name of the Commissioner who has written that report. (*Interruption*).

Shri B. Shankaranand: In Andhra Pradesh, the Scheduled Castes are not allowed to go through the village wearing their shoes or chappals. In Gujarat, the untouchability is practised in schools in the use of drinking water. Then, in Jammu and Kashmir, in some hostels attached to schools and colleges, the Scheduled Caste students are discriminated against the use of common rooms and kitchens. The Scheduled Castes are asked to sit on separate benches in tea shops. In Madras....

(*Interruption*) In Madras, in certain cases, the Scheduled Castes are not allowed to carry dead bodies though caste Hindu streets; to wear shoes while walking through village streets. The Scheduled Castes are not allowed to use bands in marriage ceremonies. In Mysore, in certain parts, the Scheduled Castes wearing chappals are not allowed to walk in the streets. The Scheduled Castes are not allowed to take out marriage processions or go on horse-back through the streets which are inhabited by the caste Hindus. In Madhya Pradesh, the Scheduled Caste bridegroom is not allowed to use the turban or turra; Band music is not allowed to be played at the time of marriage among the Scheduled Castes. Their womenfolk are denied wearing bangles and other ornaments made of silver. The Scheduled Castes are not allowed to ride a horse or use the bullock-cart as a means of trans-

port. There the Scheduled Caste members of the village panchayats are not allowed to sit on chairs or cots used by others. The Scheduled Caste teacher is not allowed to teach students in a public school.

All this has been there while making the Constitution. Now, the Constitution also sets a time-limit there is the law up to 26-1-1970. That is the time limit fixed for the uplift of the Scheduled Castes. Can we expect this thing to be done, can we uplift these people, by this time? If not, what are the reasons? Is untouchability responsible, because the Scheduled Castes are practising it. It is because the non-Scheduled Castes are practising it. What are the reasons? What are the reasons for this untouchability taking place?

It is no use blaming the Government. I ask the members of the other political parties, what have they done? The champions of fundamental rights are absent today; they have been absent throughout the debate on scheduled castes. They are very happy to criticise the Government, but what are they doing? What is the policy of their parties? What measures and plans have they? I was happy to hear Mr. Ramamurti, but he wonderfully twisted the facts and spoke of the war between class and class. He did not talk a word about caste. If law is not going to help improve the scheduled castes, if religion is not going to help them, the question before the scheduled castes will be whether "to be or not to be." This is a very serious question to be considered.

Mr. Deputy-Speaker: He should conclude now.

Shri B. Shankaranand: I am concluding. Today the Scheduled Castes people remember the words of Dr. Ambedkar and Mahatma Gandhi. Babasaheb said "Only you have to try for your progress and emancipation" and Gandhiji said "Others can do the uplift of

the Harijans." There was a time when Gandhiji and Babasaheb were making every Indian think about these unfortunate people. After that, everything is calm and quiet. They are left to their own.

Sir, this is not a question to be solved by the Government alone or by certain persons alone. This has to be solved by all. There are certain persons who think that Hindu society is going to be disintegrated.

Mr. Deputy-Speaker: He should conclude now.

Shri B. Shankaranand: Yes, Sir. I warn those who are concerned about the disintegration of Hindu society. They do not want to go to the root cause. I appeal to the hon. members opposite: Please do not criticise the Government. Of course, Government have their failures. All these 20 years, how many Scheduled caste Governors have been appointed? How many scheduled caste ambassadors or diplomats do we have?

Mr. Deputy-Speaker: He should conclude now.

Shri Oraon.

Shri Kartik Oraon (Lohardaga):
Sir... (Interruptions)

श्रीमती लक्ष्मी बाई (मोड): उपाध्यक्ष महोदय, क्या मुझे भी इस पर बोलने का चांस मिलेगा ?

उपाध्यक्ष महोदय: माननीय सदस्या को कम समय मिलेगा ।

श्री साधू राम: उपाध्यक्ष महोदय, मैं बस इतना पूछना चाहता हूँ कि क्या मेरा नाम लिस्ट में है ?

Mr. Deputy-Speaker: The time has been extended. Everybody will be accommodated tomorrow, not now.

1848 (A) LSD—9.

Shri Kartik Oraon: The problem of scheduled castes has been in my mind for the last 20 years. If we really want to know the problem of the tribes, which we have never done so far, we must first accept the tribes as a religion of their own—the tribal religion which is called animism. This has been clearly defined in the 1911 census report by the British authors, untempered by any political forces. At that time the Tribes were called Backward Tribes and those who were converted were called Christians. According to the Government of India Act of 1935 the Tribes were called Backward Tribes and converts were called Indian Christians. According to the definition given, an Indian Christian is a person who professes any form of Christian religion but is not a European or an Anglo-Indian. These Indian Christians had separate representation in the Council of States, in the Federal Assembly and all the Assemblies of the States. But the poor adivasis had no place at any time anywhere. The Tribal converts have always been dissociated from the Tribes. They have always been identified before independence as Indian Christians.

It would be not only against the provisions of the Constitution but it would also be repugnant to the letter and spirit of the Constitution, articles 341 and 342, for the following reasons. The Constitution came into being in 1950. But the Indian Christians still continue to hold the reserved seats meant for Indian Christians up to 1952 thereby accepting that they are separate from the Backward Tribes. Still they maintain that they are Indian Christians, and there is nothing in the Constitution to suggest that after the cessation of the privileges meant for Indian Christians and Muslims they will merge in the provisions of the Constitution for Scheduled Castes and Scheduled Tribes. Then again,

[Shri Kartik Oraon].

there is no subsequent notification issued by the Government to the effect that after the cessation of the privileges the Scheduled Castes and Scheduled Tribes will have a better status. On the contrary, there is evidence to prove that the Constitution did not embrace the Indian Christians in its articles 341 and 342. The Government of Orissa have issued a notification in which they have said—this notification was issued in 1950—

"A person belonging to a Scheduled Tribe' but not professing tribal religion will not be treated as a member of the tribe but treated as a member of 'other backward classes'. He will not however be treated as a member of 'other backward classes, if he has socially, educationally or economically attained a degree of advancement which, in the opinion of the Government, does not entitle him to any protection to which backward classes are eligible under the Constitution"

The Government of Bihar has a certain policy. In response to a letter from one leader from Kanpur to the Prime Minister, Shri Jawaharlal Nehru, a reply was sent by the Education Department in which it was said that from the name cited in the letter it appeared that he was a Christian. The Government of Bihar does not recognise Christians as educationally backward and therefore it was said: "It is, therefore, regretted that they will not be given any scholarship." In the case of distribution of scholarship the Kerala Government says: "Scheduled Tribes and converts therefrom" thereby saying that Scheduled Tribes are different and converts are different.

According to a memorandum, from Catholic Association of South Canara addressed to the Chairman, Backward Classes Commission headed by Acharya Kaka Kalelkar:

"Catholic Association of South Canara in Mangalore opines that converts from Scheduled Tribes may be recognised as belonging to Backward Classes".

It means they were not recognised as Backward Class and they wanted at least to be recognised as Backward Classes. According to *Religion and Society* written by Dr. A. C. Bouquet:

"Close relation of religion to social heritage of the persons professing it, is well described by Dr. A. C. Bouquet in these words, 'to pass from one religion to another has come to mean to sever one's connections with the entire adjustment of life and the entire way of living into which one has been born and into which therefore, one fits by tradition.' Religion in such circumstances is much more than a belief or a theory superimposed upon a neutral system of social life. It is actually a social system and to abandon it, is to ostracise oneself from all other members of one's cultural group."

So, it is clear that it has made a clear distinction. The moment one is converted from the Scheduled Tribes to Christianity he suffers no disadvantages, but if he is a member of the Scheduled Caste, if he is converted to Christianity, he ceases to get any of the concessions for the Scheduled Castes. Similarly, there are certain other contradictions. Suppose a scheduled Tribe Hindu is converted to Islam. What will he be called? Not Muslim tribe nor Muslim Hindu. Or, suppose a Hindu is converted to Christianity; he will be called Christian and not Christian Hindu. Similarly, therefore, if a Scheduled Tribe is converted into Christianity, he should be called Christian and not Tribal Christian.

These are some of the difficulties we are facing. It is well-known that the Scheduled Tribes who are converted to Christianity are educationally very much advance today. The ratio of educated people among them is 1 per 150 whereas in the case of other tribes it is 1 for every 30,000. Yet, those who have converted to Christianity is clubbed with other tribes for the purpose of reservation. Here I want to point out that there are double standards for solving similar problems. In the case of Scheduled Castes, the moment one is converted to Christianity or, for that purpose, any other religion, he is no longer entitled to the privileges meant for the Scheduled Castes. But, in the case of Scheduled Tribes, there is no such restriction or condition, with the result that today even though the Tribal Christians constitute only 10 per cent and the others 90 per cent., what is the fate of these 90 per cent people? What about their welfare? 90 per cent of the money given by the government is being taken by these converted Christians and only 10 per cent is given to the 90 per cent of the tribes for whom the government is supposed to extend these privileges.

Here I would like to point out that according to one authority out of the entire amount that is distributed in the form of scholarships to the Scheduled Tribes, the distribution is not in proportion to the population of tribes. A lion's share of the money is taken by the Christian Tribes. In Assam there are 20,000 other tribals and 7, lakhs Christian tribals. Rs. 17 lakhs worth of scholarship. are taken by them. In Madhya Pradesh for 66 lakhs what is the scholarship? Rs. 5 lakhs. Again, in Bihar for 42 lakhs the scholarship is Rs. 13 lakhs. This is what I want to point out. Wherever there is more representation of Christians, the scholarship amount is being doubled or trebled. They are

the master of everything. They can get everything Now, supposing all the Scheduled Tribes are converted to Christianity, would there be any provision for giving concessions to the Scheduled Tribes in the country?

Mr. Deputy-Speaker: He should conclude now.

Shri Kartik Oraon: Because the Christian Tribes are permitted to enjoy the privileges meant for the Scheduled Tribes, the tribes are being exploited and they are suffering. A major portion of the money allotted for scholarships and other purposes exclusively for the Scheduled Tribes are taken away by the Christian Tribes who constitute a small minority of the Scheduled Tribes.

16.59 hrs.

[MR. SPEAKER *in the Chair*].

This is not at all fair. The members of the Scheduled Tribes should be entitled to get all the concessions and privileges meant for them; they should not be allowed to be taken away by people who are converted to Christianity. That is what they are going to say.

17 hrs.

My point is that they have already violated the provisions of article 46 where it says:—

“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.”

I want to know in what way the Government has done this.

Mr. Speaker: Now it is 5 o'clock. We have to take up the food debate now.

Shri Kartik Oraon: Only one suggestion.

Let there be a standing Parliamentary Commission or Committee set up on a statutory footing with the following functions:—

To examine every year thoroughly the action taken or proposed to be taken as well as the various replies or explanations given by the Government on the recommendations and suggestions contained for Scheduled Castes and Scheduled Tribes and to prepare a report thereon to be presented to Parliament for approval and action.

To examine thoroughly the action taken or still to be taken as well as the explanations given by the Government on the recommendations/suggestions of the following Committees/Commissions:—

The Report of the Backward Classes Commission.

Recommendations or proposals made in the Fourth Five Year Plan so far in regard to the welfare of Backward Classes.

Report of the Study Team on Social Welfare and Welfare of Backward classes (1959).

48th Report of the Estimates Committee (2nd Lok Sabha) on Scheduled Castes and Scheduled Tribes (1958-59).

Report of the Study Group on the Welfare of the Weaker Sections of the village community (1961) J. P. Report.

The Dhebar Commission's Report on Scheduled Areas and Scheduled Tribes (1960-61).

Bhargava Committee Report on Co-operative Development for Backward classes (1962).

Elwin Committee's Report on Tribal Development.

The Untouchability Committee's Report (To be published).

The Report of the Seminar on Employment and Training for Scheduled Castes and Scheduled Tribes 1964 (V.K.R.V. Rao Report).

Any other similar relevant reports.

To investigate into matters of serious complaints of discrimination in various fields and organisations on a regular basis with regard to recruitment, promotion and reservations in all Government offices and undertakings.

To recommend to Parliament necessary legislative and other measures for implementing constitutional provisions for Scheduled Castes and Scheduled Tribes.

To advise and assist the Attorney General in judicial matters concerning Scheduled Castes and Scheduled Tribes.

The Commissioner for Scheduled Castes and Scheduled Tribes should be made fully independent and must have his own organisation and his own representatives in all States and he should report direct to the President. There should be one Policy and Enforcement Officer posted in each of the Government departments and under the direct control and guidance of the Commissioner.

There should be a separate ministry for the welfare of Scheduled Castes and Scheduled Tribes and other backward classes having three separate wings under it. This ministry will deal with all matters including education, service and other policy matters concerning Scheduled Castes and Scheduled Tribes and other backward classes.

The present departmental organisation of the Director General of Backward Classes Welfare should be reorganised as necessary after effecting the above changes in the whole organisational pattern.

As the progress with regard to the Scheduled Castes and Scheduled Tribes has been far from satisfactory, the Government should consider and take serious action to extend the period of reservations for another 20 years and should zealously watch the progress in respect of these two classes.

The said Parliamentary Committee Commission should be immediately urged to study the exact position of progress of Scheduled Castes and Scheduled Tribes and other backward classes and should submit the report by July, 1968 so that the Government know where they stand with regard to the Scheduled Castes and Scheduled Tribes.

Shri Sadhu Ram rose—

Mr Speaker: We are starting the food debate now. It is past 5.0' clock.

17.04. hrs.

**MOTION RE: FOOD SITUATION
IN THE COUNTRY**

The Minister of State in the Ministry of Food, Agriculture, Community Development and Cooperation (Shri Annasaheb Shinde): Sir, I beg to move:

"That the Food Situation in

the country be taken into consideration."

श्री सरजू पाण्डेय (गार्जापुर) : मैं जाना चाहता हूँ कि फूड डिबेट के लिये कितना टाइम एलाट किया गया है ?

Mr. Speaker: Maximum time is two hours. Let us see. Each party will get one chance.

Shri Annasaheb Shinde: The 'Review of the Food and Scarcity Situation' placed on the Table of the House last month set out at some length the circumstances resulting in the difficult food situation which has confronted us during the current year. The absence of any carry-over in 1967, the limited extent to which import of foodgrains could be arranged either by way of commercial imports or food aid and the restricted scope for internal procurement in a second year of drought have reduced the size of the Central pool of food resources. To meet the minimal demands of the States, we need to distribute nearly a million tonnes whereas the actual availability with the Centre has varied between 700,000 to 800,000 tonnes a month. In these circumstances, some degree of hardship and distress to the consumer has been inevitable. It can at the same time be confidently asserted that as a result of the judicious management of scarce food resources and of the co-operation of the States and the restraint of the people, the more serious consequences of drought and a major breakdown in the distribution system have so far been averted. It is in this context that I would appeal to the House to assess the performance of Governments, both Central and State, in tackling an unprecedented situation.

Even ordinarily the period from June onwards is one of diminishing market availability and higher prices.