

डा० जाटवबीर (भरतपुर-सवाई माधोपुर—रक्षित—अनुसूचित जातियाँ) : अध्यक्ष महोदय, इस शेड्यूल्ड कास्ट्स एंड शेड्यूल्ड ट्राइब्स आर्डर्स (अमेन्डमेंट) बिल, १९५६ पर विचार करने के लिए बहुत कम समय दिया जा रहा है। यह बिल बहुत महत्वपूर्ण है और यह उन पिछड़े वर्गों और दलित भाइयों से सम्बन्ध रखता है जिनको कि बहुत दिक्कतों और कठिनाईयाँ हैं और मैं समझता हूँ कि जो समय इसके विचार के लिए दिया जा रहा है वह अपयुक्ति है और इसके लिए ज्यादा समय दिया जाना चाहिए।

Mr. Speaker: There are six hours for the general discussion 2½ hours will be devoted. There will be sufficient time for the clause-by-clause consideration. In the interval, the hon. Members may sit with the Minister and try to discuss various things and persuade him to accept some amendments and so on.

The Minister of Legal Affairs (Shri Pataskar): What about the rules?

Shri Satya Narayan Sinha: What has been decided about the non-official business?

Mr. Speaker: Is the hon. Minister willing to take up the rules this afternoon? There is a suggestion to that effect from this House.

Shri Pataskar: I am ready.

Mr. Speaker: The House also seems to be ready to discuss the rules under the Representation of People Act in the afternoon. That is, at 3.30, we shall take it up and continue. After the Bills are introduced, we will dispose of the rules in the rest of the day. Immediately after the general discussion is over after 2½ hours, we will take up and dispose of the Representation of the People (Third Amendment) Bill.

Shri Kamath: The Bills should not lapse for the next session if the Parliament is prorogued.

Mr. Speaker: Let us see.

Shri Feroze Gandhi (Pratapgarh Distt.—West cum Rae Bareilly Distt.—East): Sir, this Bill is very important; so is the debate on the Second Plan. I very seriously suggest that the House should sit on Sunday because we do not want to miss the debate on the Second Five Year Plan. Therefore, I would suggest that the House should willingly sit on Sunday.

Mr. Speaker: I am not willing. We sat from 10 A.M. to 8 P.M. at a stretch yesterday. We—all of us—must keep going for the rest of the week to get along with the rest of the business. The only desire is that we ought not to encroach upon the time allotted for the Plan. We shall try to provide—come a little earlier and go a little later on these days as we did yesterday.

Shri Bhagwat Jha Azad (Purnea cum Santal Parganas): We are prepared to sit up to 9 P.M.

Shri Raghavachari (Penukonda): Is it proposed that the time which was allotted for the non-official Bills will be provided next week?

Mr. Speaker: No, no. The Bill should not lapse; that is his suggestion. Otherwise, they will not be taken up in this session.

SCHEDULED CASTES AND SCHEDULED TRIBES ORDERS (AMENDMENT) BILL

The Minister of Home Affairs and Heavy Industries (Pandit G. B. Pant): Sir, I beg to move:

"That the Bill to provide for the inclusion in, and the exclusion from, the lists of Scheduled Castes and of Scheduled Tribes, of certain castes and tribes and matters connected therewith, be taken into consideration."

The President was authorised by the Constitution to issue such lists in the first instance. So, the President issued two orders in 1950 under article 341 of the Constitution one relating to Scheduled Castes and the other to the

[Pandit G. B. Pant]

Scheduled Tribes. Article 341(2) provided that Parliament may, by law, amend the list issued or promulgated by the President. Similarly, sub-clause (2) of article 342 has provided that the list of Scheduled Tribes may also be similarly modified by a law passed by Parliament. Subsequent to that when the Backward Classes Commission was appointed the matter was referred by the President to that Commission. The Commission was asked to suggest any changes that might be necessary in these two lists. The Commission examined the matter and submitted their suggestions in their Report. The proposals of the Commission are contained in Volume II of the Report. The recommendations of the Commission were referred to the State Governments and they were examined by the Central Government in consultation with the States concerned. Ultimately, most of the recommendations were accepted and some more castes were proposed to be included in this Bill at the instance of the State Governments. So, the ultimate result reached after a thorough examination of the subject is embodied in the Bill that was introduced by me some time ago. Therefore, this Bill proposes such changes as have been considered desirable in the light of the recommendations of the Backward Classes Commission and also the views, comments and suggestions made by the States.

✓ "As a result of the proposals contained in this Bill, the Scheduled Castes among the Sikhs will be treated as Scheduled Castes everywhere. They will be entitled to all the privileges and concessions which have been provided by our Constitution. In the past, according to the orders and the Constitution, only certain classes of Scheduled Castes among the Sikhs in the Punjab, in Himachal Pradesh, in Delhi and in PEPSU were given the status, rather the privilege, to which the Scheduled Castes among Hindus were entitled. It was argued and I think not without force that there is hardly any difference between Hindus

and Sikhs. The same marriage laws apply to both. There are inter-marriages among Hindus and Sikhs. We have always regarded the two as really belonging to one family. In the circumstances, there is no reason why any discriminations should be made. We have accepted that recommendation and made necessary changes accordingly.

There were other proposals, but I need not refer to them in detail as the lists are pretty elaborate, and if I were to take up individual cases I think the House may find my statement a bit dull, and I would not like to impose any unnecessary strain on the House.

The proposals regarding Scheduled Tribes were also examined and certain changes have been made. Firstly, there were certain restrictive provisions as to the percentage of proportion the Scheduled Castes must have in order to enjoy the privilege of reservation for representation. We have relaxed those provisions to a large extent. So far as Rajasthan is concerned this restriction has been completely withdrawn, and with regard to Madhya Bharat, which will now be merged in Madhya Pradesh, it has been further modified. The result of all these changes will be that 24 lakhs will be added roughly to the population of Scheduled Castes. The increase will mostly take place in U.P. and Rajasthan. So the Scheduled Castes will have four more seats than they have at present in the House of the People and 21 more in the State Legislative Assemblies. That is our rough estimate. Similarly, the population of Scheduled Tribes will increase by about 32 lakhs with the result that they will have five more seats in the House of the People and 32 more in the State Assemblies. I think I gave a wrong figure when I said that the population of Scheduled Castes will increase by 24 lakhs. It will be a little more than that: 14 lakhs in Rajasthan, 10 lakhs in Madhya Pradesh and a little more in Madhya Bharat—a lakh

or so. So the Scheduled Tribes will have five more seats in this House and, as we estimate, 32 more in the State Assemblies. I am glad that the number of representatives of Scheduled Castes and Scheduled Tribes will be greater than it is today. They will be able to contribute towards the determination of many important issues that will come before the House and, particularly, with regard to matters concerning them especially.

In the case of several castes there is no entry in 1951 or 1941 *Census Report*. In the case of some there is no entry even in 1931 *Census Report*. So it is proposed that wherever the name of that caste has last appeared in any *Census Report* along with the numbers then allotted to that caste, that will be taken as the basic figure and then the number will be increased by the average increase that has taken place in the general population census. In this manner we will be able to provide adequate representation for Scheduled Castes and, if necessary anywhere, also adopt the same principle for Scheduled Tribes.

I think we have on the whole been guided by a desire to do all that we can to give greater representation to the Scheduled Castes and Scheduled Tribes, and to do what we can so far as this law is concerned to make further additional provision for them.

Shri Raghavachari (Penukonda): What happens if there is no mention of some of these castes in any of those records?

Pandit G. B. Pant: Then we hold that they do not belong to those castes I do not know what else can be done.

Shri Raghavachari: That may be a loss.

Pandit G. B. Pant: I do not know if there is any such case. I am not aware of it. But I do not see if we can find any remedy for that. If we could help it, well and good. I would not like to keep out anyone. That is not my attitude. I have gone to the longest length in order to find out some sort of formula to meet the

exigencies of the situation. What we are doing is not something abnormal, but it is desirable in the interests of these castes and classes.

I have given notice of amendments which have to be made in order to bring the Bill into conformity with the changes that will be introduced as a result of the laws that Parliament has passed with regard to the reorganisation of States. I hope this Bill will be accepted by the House. What is more, we will do what we can for the uplift of the classes for whose benefit this Bill has been framed.

Mr. Speaker: Motion moved:

"That the Bill to provide for the inclusion in, and the exclusion from, the lists of Scheduled Castes and of Scheduled Tribes, of certain castes and tribes and matters connected therewith, be taken into consideration."

We started this Bill at quarter past 12. So, at 2-30 P.M. we will take up the Representation of the People (Third Amendment) Bill. Till then, this Bill will be discussed.

I have received chits from as many as 12 hon. Members who have expressed their desire to take part in the debate.

Several Hon. Members: We have not sent chits but we wish to take part in the debate.

Mr. Speaker: All those who did not send chits but who wish to take part in the debate will kindly stand in their seats,—there are 26 hon. Members. So on the whole, we have got 38 hon. Members who wish to speak.

Shri Velayudhan (Quilon cum Mavelikkara—Reserved—Sch. Castes): At least one Member belonging to the Scheduled Castes or Scheduled Tribes from each State may be given the opportunity to speak.

Shri Raghavachari: I want only five minutes.

Mr. Speaker: A fair proportion may be maintained. I will try to give representation to as many States as

[Mr. Speaker]

possible, and also to those hon. Members who will be interested in this Bill. First of all, I shall give a chance to Members belonging to the Scheduled Castes and Scheduled Tribes.

Shri Velayudhan: A lot of amendments are there.

Mr. Speaker: All the 500 Members can give amendments.

Shri Velayudhan: Amendment No. 1 is mine. It is for the circulation of the Bill for eliciting public opinion.

Mr. Speaker: Yes. There are certain amendments tabled, to the motion for consideration of the Bill, apart from the amendments to clauses. The first amendment is in the name of Shri Velayudhan. Does he want to move it?

Shri Velayudhan: Yes, Sir.

Mr. Speaker: He may move it.

Shri Velayudhan: I beg to move:

"That the Bill be circulated for the purpose of eliciting opinion thereon by the first week of November, 1956."

Mr. Speaker: Then there is the amendment of Shri Biren Dutt. It is amendment No. 26—"That the Bill be referred to a Select Committee," etc. I find that the hon. Member is not here.

Then, Shri Anandchand has given notice of an amendment. Does he want to move it?

Shri Anandchand (Bilaspur): In view of the announcement made just now by the hon. Minister, I do not propose to move it.

Mr. Speaker: All right. Then there is another amendment for referring the Bill to the Select Committee. Are those Members pressing that it should be moved?

Shri Deogam (Chaibassa—Reserved—Sch. Tribes): No, Sir.

Mr. Speaker: Therefore, only the motion made by the hon. Minister and the amendment of Shri Velayudhan remain. The amendment of Shri Velayudhan is this:

"That the Bill be circulated for the purpose of eliciting opinion thereon by the first week of November, 1956."

I do not want to rule it out as a dilatory motion.

Shri Velayudhan: No, Sir.

Mr. Speaker: Anyway, I have my own doubts. Well, the hon. Member, Shri Velayudhan, may start his speech. He should be very brief. I will give him five minutes.

Shri Velayudhan: I want a little more time.

Mr. Speaker: He will have five minutes. He might start now, without wasting much time.

Shri Velayudhan: It is a very important Bill having about 300 amendments, and so, we must have enough time to speak on the Bill.

Mr. Speaker: Assuming that there are 50 Members who wish to speak and supposing each of them is given five minutes then, more than four hours have to be spent on this Bill. How is it possible? Each hon. Member who wants to speak on the Bill must only state his points. Much depends upon the schedule rather than on the clauses. Shri Velayudhan may start speaking.

Shri Velayudhan: We are in a great handicap as far as this important legislation is concerned. It is not merely the lack of time with which I am particularly concerned, but also about the other aspects of this Bill. The Constitution Orders relating to the Scheduled Castes and Scheduled Tribes which had been brought here earlier had not also been discussed fairly well by the public and even by the Members of Parliament too.

Of course, the Backward Classes Commission which was appointed sometime ago, has submitted a report, but, at the same time, in the findings of the Commission itself, it was stated that another research or survey will also be essential in order to decide this vital problem of backward classes of India. From this, it would be very easily ascertained that the Backward Classes Commission which was appointed by the Government has not produced anything much useful for the Government even as a guide.

As far as the representation for the Scheduled Castes and Scheduled Tribes in this House and also in the State Assemblies is concerned, the Government have not followed a clear criterion based on their disabilities or their difficulties or even their backwardness. I would like to mention one aspect in this connection. According to the Census Report of 1941, the population of Scheduled Castes was about seven crores. According to the Census Report of 1951, when the new list of Scheduled Castes was published and was approved by this House, the population came down to about five and a quarter crores.

Of course, anybody can know that the population of Scheduled Castes was in this way reduced artificially, and the object of it was to minimise or shorten the number of seats that we could get in Parliament as well as in the State legislatures. Otherwise, it will not be a good thing for the classes which are privileged classes and which have enjoyed the privileges and concessions and who have exploited the poor classes for centuries and stood in the way of the untouchables or backward classes getting more and more political power in the country. Even when I read the report of the Backward Classes Commission, I was very much surprised that even that report has not supported the cause of the untouchables as well as the Scheduled Tribes. Take the example of the Madras State or the T. C. State.

Mr. Speaker: The hon. Member must remember that the scope of the Bill is very limited. We are not generally discussing the amenities and the grievances of the Scheduled Castes and Scheduled Tribes. This is merely to decide what additional tribes have to be included in the Schedule and what tribes have to be removed which have been wrongly included. All the other observations of the hon. Member do not seem to be relevant to this Bill.

Shri Velayudhan: I am very sorry to submit that even the hon. Minister has said in his speech that the legislation with regard to the representation of the Scheduled Castes and Scheduled Tribes in Parliament and the consequential concessions they get are both connected together. The number of seats in the Parliament or in the State Legislatures has got a little bearing on their general condition. Why should there be this curtailing of the debate?

Mr. Speaker: Order, order. The hon. Member is unnecessarily driving off at a tangent. I am entitled to say what is within the scope of the Bill and what is not. It is only for that purpose that I am sitting here. What the hon. Member has been saying is not within the scope of the Bill. The hon. Member can point out which other castes and tribes have to be included in the Schedule and which have to be removed, because they have been wrongly included.

Shri Velayudhan: So many are dropped.

Mr. Speaker: The hon. Member can say, these are the Scheduled Castes and Scheduled Tribes which must be included. What more is there? I do not see any purpose in having a general discussion. That is why I said I will give five minutes to every hon. Member. In a particular State Balmiki may be a Scheduled Caste and in another State it may not be. Hon. Members can say that merely because it is not a Scheduled Caste in a particular place, it should be taken as a non-Scheduled Caste in other places

[Mr. Speaker]

also. These are relevant matters. When we come to the discussion of the report of the Backward Classes Commission, we will certainly take up the other matters.

Shri Velayudhan: It is specifically stated there that it is not about the Scheduled Castes lists.

Mr. Speaker: Let him confine himself to the list; let him not go into a general discussion of the Scheduled Castes and untouchables. If the hon. Member has nothing more to say about the list, he will resume his seat.

Shri Velayudhan: Should I put your views before the House?

Mr. Speaker: Order, order. I am entitled to say that a general discussion is not relevant for this Bill. If he wants to say that any particular caste or tribe has not been included let him say so.

Shri Velayudhan: With protest, I accept it.

Mr. Speaker: He cannot protest; if he protests, he will have to go out. Some hon. Members have been saying that they want to protest. Nobody ought to protest against a ruling of the Chair. It will be contempt of the Chair and contempt of the House

Shri Velayudhan: It is not your ruling.

Mr. Speaker: I said what the hon. Member wanted to say was irrelevant. Anything other than those lists will not be relevant for the purposes of this Bill, and if he says he protests, he must withdraw the protest.

Shri Velayudhan: I do not want to say anything more.

Shri Raghavachari: I only wish to point out one aspect of the matter which is most relevant to the discussion. It is true that the scope of the Bill is confined only to legalise by an Act of Parliament inclusion into or exclusion from out of the lists already published by the President under the

orders. My submission is this. The purpose of the legislation that we are contemplating is to give a few more seats for both these classes of people. The general elections are to come very early and, therefore, something must be done expeditiously to give them the additional advantage of a few more representatives here.

My point is this. In our anxiety, we are unconsciously depriving them of the proper representation to which they might be entitled if a thorough and complete investigation of the population consisting of the people who are now proposed to be included in the lists approved by the Government takes place. A little while ago I put a question to the Home Minister. He said that if at some time in the previous census lists somewhere a particular caste or sub-caste is mentioned, that population will be taken as the basis and from that year till now the usual proportionate increase in population will be added to it. So, if there should be no mention of any such Castes there is the possibility of some exclusion of large sections of people.

Pandit G. B. Pant: Not at all; I do not think so.

Shri Raghavachari: Therefore I submit that if for a month or two thought was given and some facts and figures were collected about these people as they exist today, I am sure their present proportion of population will further increase and they will be entitled to more number of seats. That is the only point which I wish to stress before the House, namely, in a hurry to give them some immediate advantages, we are running the risk of depriving them of a real advantage which they might otherwise get. Under the Constitution, they are entitled to these special privileges and special representations only for a period of ten years. That means they will have the special privileges only in the coming elections and not the elections after that. Therefore,

deprivation of certain privileges might possibly occur now.

Shri Velayudhan: I want a clarification. Does my amendment stand as it is?

Mr. Speaker: Yes; he has moved it.

Shri Velayudhan: I did not move it; I only spoke something.....

Mr. Speaker: I treated it as moved and allowed him an opportunity to speak. I called all the amendments tabled to the consideration motion. I allowed the hon. Member an opportunity to speak. He had nothing more to say and so I called Mr. Raghavachari.

Shri Velayudhan: I want to seek a clarification.

Mr. Speaker: There is no clarification. The hon. Member wanted to protest; let him protest.

Shri Velayudhan: I will not take part in this debate. I am leaving the House.

Shri B. S. Murthy (Eluru): All the Scheduled Castes and Scheduled Tribes all over India are very happy that the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill, 1956 has been brought before this House for consideration. This Bill should have been brought sometime back, but perhaps due to non-availability of material before the Government, it has been delayed.

As has been already stated, one more election is there before which all the Scheduled Castes and Scheduled Tribes will have the privilege of being represented as Scheduled Castes and Scheduled Tribes. Therefore, utmost care must be taken that all the Scheduled Castes and all the Scheduled Tribes, as per the tests applied both by Gandhiji as well as by subsequent committees and commissions that had gone into this question, should be given the opportunity of exercising their privilege to have special representation. Special representation has been given because of so many reasons, all of which I need

not narrate here. In this connection there is one fundamental difficulty and I am not sure how the Government is going to overcome that. As has been stated by the Home Minister, the census report of 1951 does not contain the names of castes and sub-castes. Therefore, a suggestion has been thrown out that the census of 1941 or 1931 or 1921 or even 1911 may be taken into consideration and on the basis of those figures proportionate increased number may be added to the communities that are to be listed now. But this may not do justice to those communities. Though the scheduled castes and scheduled tribes are poverty-stricken there is one benefit which they can enjoy from nature and God and that is procreation. Whatever may be the difficulties they undergo, whatever may be the sufferings that they are led to encounter, usually these communities, by some mysterious help and aid of God and nature, multiply themselves rather in a very surprising manner.

Shri V. G. Deshpande (Guna): Human agency.

Shri B. S. Murthy: My friend, Mr. Deshpande, says: human agency. He and his party and the community from which he comes was responsible for all these years of suffering for these communities. I shall be very happy if these people will try to understand the agony with which we speak in the House. Instead of provoking, I think it is better if they try to maintain silence. Therefore, my appeal to the hon. Home Minister is that proper care should be taken to see that the real increase in the population of these communities should be enumerated on broad lines so that these communities may not suffer from indifference of officers or otherwise.

There is one instance which I want to bring to the notice of the Home Minister. In Andhra, according to the census, the scheduled castes are somewhere over 30 lakhs. But the Delineation Commission, which has gone into the matter, has reserved only three seats for scheduled castes

[Shri B. S. Murthy]

of Andhra in the Lok Sabha, I am not able to understand on what basis these three seats have been given. The Andhra Government have given the figures—they are printed and published in the Andhra Gazette—and there it is stated that they number more than 30 lakhs. But here the Delimitation Commission says only three seats will be given because there are not enough scheduled castes population to guarantee one more seat. In the 1952 elections there were four seats and, as you are aware, there were five representatives of scheduled castes from Andhra because I had the unique opportunity, as has been stated by the Shrikant Report, to be elected for the general seat though I contested for the reserved seat. But now the Delimitation Commission has suggested that the seat for which I have been elected, rather the district from which I have come, should be denied representation for scheduled castes; I do not know on what basis. Perhaps, they have committed the fault of snatching away the general seat. But I don't think that is the reason. Anyhow I would request the hon. Home Minister kindly to see how the Delimitation Commission has allotted only three seats for the scheduled castes when the figures supplied by the Andhra State indicate that the total population of scheduled castes in Andhra is over 30 lakhs. I am happy that the Home Minister has been pleased to meet some of us so that certain arrangements can be made regarding the inclusion and exclusion of certain communities as far as scheduled castes and scheduled tribes are concerned. With these few words I commend the Bill for the consideration of the House.

Shri Rishang Keishing (Outer Manipur—Reserved—Sch. Tribes): Mr. Speaker, the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill has confused all the lists of tribes and scheduled castes in Manipur and Assam. According to the Report of the Commission, one of

the criteria whether one community is coming under the scheduled castes or not is untouchability. In page 44 of the report it has been mentioned that untouchability being the peculiarity of the Hindu social system, it is easy to recognise the scheduled castes. The same thing is mentioned on page 49 also. There it is stated: "Scheduled Castes would be identified by the criterion of untouchability". In this connection I wish to draw the attention of the Home Minister to one aspect. In Manipur we have never had untouchability. There is one small section of people called Yaithibi which is included in Scheduled Castes not because these people are untouchables, not because they are low in status, or they have no religion, but because they have done something which the Manipuri society did not approve of. So, they ex-communicated them and they are given a separate place where they can live without freely mixing with the other people. Because of that they are included in the list of Scheduled Castes. But, the inclusion of Lois in the list of Scheduled Castes is entirely wrong. Their population, subject to correction, is about 50,000. These people have represented to the Backward Classes Commission that they should be either classified as belonging to backward class or as one of the Scheduled Tribe. In this connection I would bring to the notice of the Home Minister the fact that the leader of this community came to me and told me one day that the Commission was asking him whether if they are classified as scheduled tribes they would embrace Christianity or not. I think the Commission might have included them in the list of Scheduled Castes because of that reason only. These people are by religion Hindus. They are not untouchables, they are aboriginals. Like the hill people, they eat all kinds of meat and also manufacture wine and liquor. So, I think it is wrong on the part of the Commission to include them in the list of Scheduled Castes and this will be

going against the history and social tradition of the Manipuri people. I would, therefore, request the hon. Home Minister to remove that from the list of Scheduled Castes and include it in the list of Scheduled Tribes, as the Commission have treated the Kacharis in Assam as Scheduled Tribes. I would request him to kindly consider this suggestion. In this connection I have moved an amendment also.

I will draw the attention of the Home Minister to another aspect. The whole list, as given, will disintegrate the entire tribal community. For example, in Assam, Thadons, Guites and Sithous and so many others have been classified as Kukis. But in Manipur every tribe is independent of the other. Even in the Naga community, to which I belong, the Tangkhul has become an independent Tribe of the Naga. In Assam, all the sub-tribes like Tangkhul, Mao, Augami, Lotha, Ao, Kabui, Sema etc. etc. come under the main tribe, namely "Naga". But in Manipur it is different. So, I wish to request the hon. Home Minister to group these sub-tribes and put them under the main head 'Naga' as has been done in the case of Assam. The same should be done for other tribes.

1 P.M.

Again, I wish to point out here, in Assam you have treated Hmar as a distinct tribe, a main tribe, whereas in Tripura it has been made a sub-tribe of Kuki tribe. Again in Manipur it has been made an independent tribe, as distinct from Kuki tribe. I do not know why in one area it has been made a sub-tribe and in two States, like Assam and Manipur it has been made a distinct tribe. So, this is also one to which I wish the hon. Minister would agree to. Either they should be classified as a distinct tribe or a sub-tribe everywhere. A uniform policy has to be followed everywhere.

So, these are the discrepancies which I have observed in this list.

Now, there is a strong suspicion in the minds of the tribals. I understand it is there even in N.E.F.A. It is this that the Government of India is deliberately avoiding the use of a common name of the tribe, i.e., Naga. They are calling every sub-tribe namely, Angami, Sema, Lotha, Tangkhul, Mao, Kabui etc. by its name and consider them no more as Nagas. That common name has been removed. Rumour has been going on that the Government is trying to disintegrate the entire community. After seeing the list, I also begin to feel that the Government is disintegrating the community into pieces and is trying to bring disunity among the tribes. So, that fear should be removed at once.

I have tabled three amendments. I hope the hon. the Home Minister will consider also these few points and do the needful.

Sardar Hukam Singh (Kapurthala-Bhatinda): Mr. Speaker, Sir, I am glad at this moment our Prime Minister is also here. First, I have to congratulate the Members of the Commission who have removed that distinction between Hindus and Sikhs by their recommendation on which this Bill is based, and I convey my heartfelt gratitude and that of my whole community for the way in which our Government has accepted that recommendation and removed that discrimination which certainly was a cause of some dissatisfaction in the Sikh Community. They will feel very happy when it goes around in the country that their distinction is removed for ever.

In 1949, when Dr. Ambedkar moved the Hindu Code Bill for the first time here, in the Constituent Assembly (Legislative), I put an amendment that Sikhs might be excluded from that operation and at once the reply came that it was too late in the day because Hindus and Sikhs have been covered by same social laws and the High Courts had given their judgments in the last hundred years that there was no distinction at all between the Hindus and the Sikhs so far as

[Sardar Hukam Singh]
 their social laws were concerned. Naturally, I put to him then, why there should be discrimination so far as the President's order went, and then there was no answer. Some agitation also has been going on during the last six years. We felt aggrieved and we were putting our complaints to the Government. Several times we were misrepresented also on that account. But, I am happy here, Sir, to find in this Schedule, 1st paragraph, clause 3, that their distinction has been completely removed and I repeat that the whole community shall feel grateful. I convey to our hon. leaders who are here that they will be satisfied now with the measure because that has been a rancour in their minds so far. That is eliminated and perhaps, I hope, that it would be a step towards greater harmony between the two communities who have lived together for so long a time. So far as we are concerned, I want to make it clear, though I have said so many times, that the Sikhs do not want anything extra, superior or additional to whatever is being enjoyed by other citizens of this country. We wanted only equality and for that we have been raising our voice. Now, in this Bill that equality is being granted, that discrimination is being removed. We are happy and we convey our thanks and gratefulness to our leaders. That is all that I wanted to say.

Shri I. Eacharan (Ponnani—Reserved—Sch. Castes): Mr. Speaker, Sir, this is a very important Bill which affects the representative capacity of the Scheduled Castes and Scheduled Tribes in this country. This Bill could have been brought before this House after discussing the report of the Backward Classes Commission. In the Objects and Reasons of this Bill, it is stated that this Bill is based on the recommendations of the Commission in consultation with the State Governments and the Commission of the Scheduled Castes. Sir, certain communities of the Scheduled Castes have been classified as Scheduled

Tribes in certain districts only and not even in the neighbouring districts of the same State. So they will not be entitled to the concessions allowed to the Scheduled Castes in the same State and their numbers will not be counted for representation in the Assemblies and Parliament. Especially in Malabar and T.C. State, for want of any means of livelihood and living place so many people used to go to the neighbouring districts and settle down there. For this reason their privileges and representative capacity will be lowered. That is a very difficult proposition. So, I would request that the communities which are common in Malabar and T.C. State, may be considered as communities in the whole State of Kerala. Then this hardship would not be felt.

Another difficulty that we notice in the Bill is that certain communities which have been mentioned in the 1951 list have been left out. I do not know on what ground they have been left out. There are three communities which are prominent in the Malabar district, i.e., Kanakkan, Pulayan and Veattuvan. Their numbers according to the 1951 census are estimated at 26,600, 28,207 and 34,175 respectively. They have been left out of the list but some other communities have been classified as Scheduled Castes. If they are taken out of the list of the Scheduled Castes, that makes the representation of the Scheduled Castes in that district much less and they are losing representation due to this change. Therefore, I request the Home Minister that these facts may be examined and the Scheduled Castes here in the list of Amending Bill 1956 should include Kanakkan, Pulayan and Veattuvan. This point may be examined.

Shri Anandchand: Mr. Speaker, I wish to take this opportunity to say a few words on this question. I do not propose to go here into the history of the backward classes and depressed classes although I might mention that they first came into the picture in

1931 and the Census report of India of that year puts certain castes as depressed classes. The criteria in that year were three. The first criterion was, persons who would pollute caste Hindus by proximity or touch; secondly, persons who are forbidden entry into the interior of temples and thirdly, persons who were not allowed to draw water from wells. With these criteria, certain classification of Scheduled Castes and Scheduled Tribes was made in that year. In 1941, due to the war, no classification of Scheduled Castes and Tribes was made. In 1951, after the passing of the Constitution, under the Orders which the President issued under Article 341, the Scheduled Castes and Scheduled Tribes in all the Part A, Part B and Part C States were put into the picture, and it is those Orders of 1950 and 1951 which are before the House for amendment.

I wish to submit one point and that is this. The total population of Scheduled Castes and Scheduled Tribes in 1951, according to the Orders as they exist today, was 6.75 crores. The Backward Classes Commission in its report however has estimated that even in 1951, the Scheduled Castes ought to have been 7.30 crores. Its estimate is that if all the backward classes in India as they visualise them, be included, in 1951, instead of 6.7 crores, they would have been 11.35 crores. About my own territory, if I may so call it, Himachal Pradesh, according to the 1951 census, this population is 2.37 lakhs. According to the Backward Classes Commission it ought to have been 3.15 lakhs. The Bill which is before us today, so far as it relates to Himachal Pradesh, makes an addition in the Scheduled Castes and Scheduled Tribes to the extent of 78,000. I welcome that provision because our backward brethren living in these hills, in isolated areas are being put in a certain category where they can be helped and they can be better looked after, and they can rise to their full stature along with other communities.

There are, however, in my mind, certain doubts about two or three names that I find in the Schedule of Scheduled Castes as it is given. The first is the name Jogi, the other is Lohar and the third Koli. There are two other sub-castes Hali and Sipi, which, as I shall try to show later, seem to be part of the Gaddi tribe. I shall take up Koli first. In the Himalayan hills, Koli is a menial caste and there is no doubt about that. They have been properly entered in the list. But, if I may strike a personal note, in Bilaspur, the Kolis have never been classed as untouchables. They were not put in as untouchables even when it was a Part C State, and the President issued the Order in 1951. I will try to prove this point from an extract from Kangra District Gazetteer—the adjoining district—of 1924-25. On page 183 there is the following passage:

“The Koli class is pretty numerous in Rajgiri on the north-east side of Parganah Hamirpur—exactly to the north-west of Bilaspur—,.....I believe this class is treated as outcast by other Hindus in Rajgiri though not so in Bilaspur and other countries to the east.”

Their number is small, only 3,000. They say, since we are being wrongly classified as Scheduled Castes something should be done about us. I am raising this point for the consideration of the hon. Home Minister.

The other point relates to Jogi and Lohar. According to the Glossary of Tribes and Castes of the Punjab and North-West Frontier Province by Rose,—I am quoting from page 389—

“The term Jogi may be said to include two very distinct classes of persons. First are the Jogis proper, a regular religious order of Hindus which includes both the Aughar Jogis and Kanphatta Jogi ascetics who are followers of Gorakhnath and priests and worshippers of Shiva. These men are fully as respectable as the Baira-

[Shri Anandchand]

gis, Gosains and other religious orders.....

The second class is that miscellaneous of low caste faqirs and fortune tellers, both Hindu and Mussalman, but chiefly Mussalman who are commonly known as Jogis."

My hon. friend Shri Gopi Ram has tabled an amendment in which he says that Jogi may be left from the Schedule in its relation to Himachal Pradesh. When we come to that, I daresay that the matter will be looked into.

About Lohar, the position is a little better. According to the Census report of 1911, Volume XIV, Punjab, para. 594, page 465, there is the following entry about Lohars.

"Lohars are followers of the Hindu, Sikh, Muhammadan and Buddhist religions. They are scattered all over the Province. It is a functional caste with the traditional occupation of blacksmith. The Lohars work largely as village artisans and take up cultivation and field labour. They are allied to Tarkhan and Raj."

I have no doubt that it is a functional caste. They are not untouchables. These Lohars are blacksmiths. Blacksmiths and carpenters are Tarkhans. What I am trying to point out is that by including Lohars, we are putting in the same category as Scheduled Castes people who happen to be even Brahmins. There may be Brahmin Lohars. That is a point which needs some consideration. I am sure this will be looked into.

I have now a few submissions to make about the Tribes in Himachal Pradesh. I welcome the addition of Gaddi and Gujjar among the tribals. They are really tribals. The Gaddis are a pastoral people. The Gaddis have their own language, Gaddi and they have certain sects among themselves. As a matter of fact, they are a religious set of people and they contain all the four castes like Brahmin

Gaddis, Rajput Gaddis, Khatri Gaddis and low caste Gaddis. So far as Gujjars are concerned, they have also their language, Gujjari which is widely spoken in many parts of the country. Really it has come from Rajasthan. I welcome their inclusion also. The doubt that I have in my mind is about the terms Hali and Sipi which occur as items 26 and 49 in the list that is before us, as Scheduled Castes. In the Glossary of Rose, it is said:

"Hali is the skinner and dresser of hides among the Gaddi tribes. He also makes shoes and weaves baskets of hill bamboo and makes green leaf platters.....

The Halis are, or claim to be endogamous—they marry only between themselves—. They do not give their daughters in marriage outside their caste.

Halis follow the Gaddi wedding customs."

The same thing is said about Sipsis as well. I am not clear in my mind, whether these can be grouped together. Because, in another place, in the Kangra Gazetteer, there is mention of these castes again. They say that although the majority of the Gaddis are Brahmans and Khatri, the impure castes such as Bedis, Sipsis, Halis, etc., are also styled as Gaddis. There is a little confusion in my mind about this entry. If the Halis and Sipsis are really Scheduled Castes and if they marry Daxis and Kolis, they are correctly entered. If they belong to the fourth class Gaddis, their place is amongst the tribals and not among the Scheduled Castes. They may be put in their proper place. That is all I have to say. I would also like to submit that in due course, in the time available, I would submit a memorandum to the hon. Home Minister on the points that I have put before the House.

Shri Veeraswamy (Mayuram—Reserved—Sch. Castes): The population as recorded in the 1951 census report is not I am sure the real popu-

lation of the Scheduled Castes. The real population figures of the Scheduled Castes will be the population recorded in the 1941 census plus the increase in their population upto 1951. Even in 1941, Dr. Ambedkar has said in his book *Emancipation of the Untouchables* that the Caste Hindus officials had done their best to reduce the population of the Scheduled Castes just to avoid increased representation in the all-India and State services. Therefore, I have no doubt that the present population as recorded in the 1951 census report is far less than the real population of the Scheduled Castes. You know, Sir, there was a hue and cry in Delhi also with regard to the population figures of the Scheduled Castes resulting in proportionate reduction in the representation of the Scheduled Castes in Parliament and the State Legislature. Anyhow, we do not doubt the *bona fides* of the Government or their interest to uplift the Scheduled Castes. We are sure that the hon. Home Minister and the Government are anxious to improve the lot of the Scheduled Caste people and therefore they have now accepted the recommendations of the Backward Classes Commission and included some more castes which are as backward as the present Scheduled Castes. Therefore, we are sure, according to the recommendations of the Backward Classes Commission, of getting some more seats both in Parliament and in the State Legislatures.

I wish to refer to two names which are mentioned in the present list, namely Chandala and Pulayan. These two names are not the names of the Scheduled Castes in any part of Tamil Nad. With regard to the other parts, of course, I do not know, but so far as Madras is concerned, I know perfectly well that there are no castes who go by these names.

Shri Achuthan (Crangannur): In Malabar it is so.

Shri Veeraswamy: Maybe. In Madras State no people call themselves as Chandala or Pulayan, and

therefore I think it would be proper to remove these names from the list of Scheduled Castes relating to Madras State. Even in Malabar I do not think they call themselves as Pulayan or Chandala.

The section of the Scheduled Caste people belonging to Christianity has also been treated as untouchables among the Christians by the caste Christians. Even though there is legally or constitutionally no such system as the practice of untouchability among the Christians, the depressed class Christians, that is the people belonging to the untouchable communities, are being treated as untouchables, and therefore I request the hon. Home Minister to give an assurance that even the Adi Dravida Christians, irrespective of their religion, will also enjoy the rights and privileges that are being extended now to the Hindu Scheduled Castes. Their lot also is in the same. They are living in the Scheduled Caste streets. Their social, economic and other positions are as backward. Certainly in Tamil Nad you cannot see a single Adi Dravida Christian living in a caste Christian street. They are excluded by caste Christians. They have been living in *cheris*, not in the village proper and therefore I urge upon the Government to treat the depressed class Christians or the Adi Dravida Christians also as Scheduled Caste people and give them all possible help for their social, economic and educational progress.

Shri N. Raghiah (Mysore—Reserved—Sch. Castes): No, no. They cannot be treated.

Shri Veeraswamy: Before I conclude my speech, I want to say a few words with regard to the caste structure of our country.

Mr. Speaker: No, no. It is not relevant. I have just said the same thing with regard to Shri Velayudhan. It is not relevant here. It may be relevant for something else.

Shri Veeraswamy: One day or other our country should become a country

[Shri Veeraswamy]

without any caste whatsoever. India should have only people to be called as Indians, not in the name of so many thousands of castes. That I want to say. Without any caste being superior or inferior all should become equal citizens as recognised by the Constitution. Let us visualise such an India.

Shri Boovaraghassamy (Pérambalur): All will become eventually equal, not now.

Shri N. Raghiah: I rise to support this Bill. Though the Home Minister introduced the Bill in April 1956, he has not been able to come forward with a motion so far to refer this Bill to a Select Committee. I am quite clear in my mind that sufficient time has not been allotted for a full discussion of this important matter. Before this session this Bill should have been referred at least to a Select Committee of this House which should have consulted the census report and also important organisations of the Scheduled Castes and Scheduled Tribes in the country, but so hastily and hurriedly this Bill is now being passed and as such I am having an apprehension that many of the Scheduled Castes communities have been omitted. At the same time, I am very thankful to the Home Minister for having brought forward amendment 186. Sub-clauses (a), (b) and (c) of the amendment cover the entire areas which are going to be merged in the new States.

With regard to Mysore State, as per the list recognised by the President in his order issued in the year 1950 there are six Scheduled Castes, but now as per the recommendations of the Backward Classes Commission they have included eight more castes and we are fully in agreement with those recommendations, but there is an apprehension, and that too a grave apprehension, in the hearts of the Scheduled Castes in the entire Karnatak area that as per the latest order issued by the Election Commis-

sion there are going to be only 28 reserved seats in the entire new Mysore State in the Assembly. Mysore State is having 96 lakhs of Scheduled Castes people as it is. We are going to have at least one crore more of population in the areas to be merged with Mysore State from 1st November, 1956. So, the Scheduled Castes population in the new State should be more than 45 lakhs. For the purpose of determination of reserved seats in the Assembly and Lok Sabha the entire population of Scheduled Castes and Scheduled Tribes in new Mysore State should be taken into consideration. Without taking into account the real population of the Scheduled Castes in the areas which are going to be merged in the new State of Mysore, the Election Commission have come out with the announcement in their orders that only 28 seats would be reserved for the Scheduled Castes in new Mysore Assembly. But according to the census reports, in certain areas, the Scheduled Castes form 25 or 20 per cent., and in any case, not less than 15 per cent. of the population. Especially, in the new areas which are going to be merged, they form at least 25 per cent. of the population. Yet, no action has been taken to have an increase in the number of seats allotted to them in the new Mysore State. So, I have tabled an amendment No. 220 in this regard.

In my amendment, I have omitted all the common names that are to be found in these areas, and I have included only the uncommon names which are to be found in the areas which are going to be merged and also in the existing areas of the Mysore State. If these castes also are taken into account, then there will be an increase of nearly 22 to 25 lakhs of population in the proposed Karnataka State which is going to be inaugurated from 1st November 1956.

My request to the Home Minister is that he should give instructions to the Delimitation Commission and also to the Election Commission to take

into account these castes also, which are now in existence in the Karnataka areas of the present Bombay State, Coorg, Madras and Hyderabad. Otherwise, the Scheduled Castes people fear that more than 55 or 60 per cent. of their population would be ignored. I would, therefore, request the Home Minister to accept my amendment, or at least to give us an assurance that all these castes in the Karnataka areas which are going to be merged in the new Mysore State will be included in the list of Scheduled Castes in the Mysore State. If that is done, then instead of 28 lakhs, the Scheduled Castes will have a population of 42 to 45 lakhs, and they will be the first community, in numerical strength, in the Karnataka area.

Before the idea of the new State of Mysore was there, the Scheduled Castes people had been thinking that Harijans would be the first community, so far as numerical strength was concerned, but since the Election Commission have not taken their population into account completely, while determining the seats in the Assembly and in the Lok Sabha, they have naturally an apprehension that their privileges, and the fundamental rights guaranteed to them under the Constitution have been vitiated by the Election Commission. It is necessary that this apprehension should be set at rest.

I am also sorry to point out that whenever members are associated with the Delimitation Commission, no Scheduled Caste or Scheduled Tribe member is associated. This is so not only with regard to my State, but also with regard to other States like Bombay, Madhya Bharat and so on, as was pointed out by some hon. Members. It has been my experience and also that of the Scheduled Castes in this country that on account of vested interests and on account of some people, the Scheduled Castes seats are kicked like foot-ball from one place to another, whenever any changes are made in the Delimitation Commission's orders. As my hon. friend Shri B. S. Murthy pointed out,

some changes were made in the year 1951. Then, in 1953 also, the Delimitation Commission modified the original orders. And now, I learn that the Election Commission, in consultation with some authority in the Mysore State, are again proposing some more changes. The result is that though we are entitled to at least 6 seats in the Lok Sabha from the new Karnataka area, we are getting only three seats; similarly, in the case of the Mysore Assembly, though we are entitled to get not less than 45 seats, yet we are going to get only 28 seats, as per the statement which appeared in the newspapers on the 18th or 19th of last month.

I would, therefore, urge the Home Minister to give specific and definite instructions to the Delimitation Commission to take into account the complete Scheduled Caste population based on census figures and reserve the exact number of seats to which they are entitled.

That is our claim not only with regard to Karnataka, but with regard to every part of the country. I am glad that the Minister has given us an assurance that he will not allow any reduction in the Scheduled Caste or Scheduled Tribe population in any State. I am thankful to him for this assurance. I would request him to stick on to this promise and see that in every State, and particularly in the Mysore State which has been affected most on account of the formation of linguistic States in South India, justice is fully accorded to the Scheduled Castes and Scheduled Tribes.

There are one or two castes which have been omitted from the list given in this Bill. The first is the *Jadumali* community, that is, the sweeper or scavenger community in Mysore State. The second is the tribe popularly known as *Hakkipikki*. I would suggest that these two names should be included in the list. I have moved an amendment to this effect, and I hope it will be accepted.

With these observations, I support the Bill.

श्री जांगड़े (बिलासपुर—रक्षित-अनुसूचित जातियाँ) : अध्यक्ष महोदय, सब से पहले मैं माननीय गृह मंत्री जी को इस बात के लिये धन्यवाद देना चाहता हूँ कि जब से उन्होंने ने गृह मंत्रालय का कार्यभार संभाला है तब से हरिजनों और आदिवासियों की हालत बहुत ही ज्यादा सुधर रही है। इस कारण आदिवासियों और हरिजनों का माननीय गृहमंत्री पर अधिक विश्वास हो गया है।

हम यह जानते हैं कि केन्द्रीय सरकार हरिजनों और आदिवासियों की उन्नति के लिये लगनशील है। लेकिन हमें इस बात पर कभी कभी दुःख मालूम पड़ता है कि कतिपय प्रान्तीय सरकारें हरिजनों और आदिवासियों को समुन्नत करने में थोड़ी हिचकिचाहट दिखाती हैं। इस के कुछ नमूने मैं यहाँ आप के सामने पेश कर सकता हूँ, लेकिन मैं किसी का नाम नहीं लेना चाहता, मैं तो केवल सिद्धान्त की बात करना चाहता हूँ। हम ने देखा है कि कई जातियों को शिड्यूल्ड कास्ट में शामिल करने की सिफारिश बैंकवर्ड क्लासेज कमीशन ने की है, प्रान्तीय सरकारों ने नहीं की है। कुछ जातियों को शामिल किया गया है, दूसरी जातियों को नहीं किया गया। हम देखते हैं कि प्रान्तीय सरकारों और बैंकवर्ड क्लासेज कमीशन (पिछड़ी जाति प्रायोग) के विचारों को महत्व दिया जाता है, लेकिन हम यह जानना चाहते हैं कि क्या इस सदन के सदस्यों के विचारों को भी वही महत्व दिया जाता है या नहीं। यह सदन इस देश की सुब से महत्वपूर्ण संस्था है। मैं समझता हूँ कि इस सदन के सदस्य जो सलाह देंगे उस का पालन हमारे माननीय गृह मंत्री अवश्य करेंगे क्योंकि वे लोकतंत्र के पक्के परिपोषक हैं। यहाँ पर संसद सदस्य आप को अपने दिल की बात बतलाते हैं। मैं यह नहीं चाहता कि किसी भी जाति को केवल राजनीतिक अधिकार दिलाने के उद्देश्य से हरिजनों में शामिल किया जाये। मैं नहीं चाहता

कि जो जातियाँ इस की अधिकारी नहीं हैं उन को येनकेन प्रकारेण हरिजनों में या आदिवासियों में शामिल कर लिया जाये। लेकिन मैं यह चाहता हूँ कि जिन मौलिक अधिकारों को लेकर आप ने इन जातियों का वर्गीकरण किया है उन आंधारों का आप पूर्णतया पालन करें। मैं देखता हूँ कि यह जो शिड्यूल्ड कास्ट्स (अनुसूचित जातियाँ) एंड शिड्यूल्ड ट्राइब्स (और अनुसूचित आदिम जातियाँ) आर्डर्स प्रमैडमेंट, बिल (विधेयक) पेश किया गया है इस में बहुत सी गलतियाँ हो गई हैं। मैं चाहता हूँ कि इन आंधारों का सरकार अच्छी तरह से पालन करे। हमारे हरिजनों और आदिवासियों का यह अन्तिम चुनाव है। हमारी अब यह अन्तिम अवधि है। इस अवधि में केन्द्रीय सरकार और प्रान्तीय सरकारों को हरिजनों और आदिवासियों के उत्थान के लिये लगनशीलता से काम करना चाहिये और उन के प्रति अपने कर्तव्य को बफादारी के साथ पालन करना चाहिये तभी जा कर हम भारत की सरकार के और सामान्य जनता के कृतज्ञ हो सकेंगे। बहुत सी ऐसी जातियाँ हैं जोकि आप के आंधारों के अनुसार हरिजनों और आदिवासियों में शामिल की जानी चाहियें। उन को शामिल किया जाये। उदाहरण के लिये आज भी मध्य प्रदेश में चार पांच ऐसी जातियाँ हैं जो हरिजनों के समान समझी जाती हैं और उन की हालत हरिजनों से भी बदतर है। उन को क्यों नहीं हरिजनों में शामिल किया जाता। वे जातियाँ गांडा, पनका, घोबी, माला, पासो, कोहली आदि हैं। ये जातियाँ अभी भी बहुत नीची समझी जाती हैं। इन के प्रति छुआछूत बरती जाती है। बैंकवर्ड क्लासेज कमीशन (पिछड़ी जाति प्रायोग) ने इन में से दो एक जातियों को शामिल करने की सिफारिश भी की है। पर मैं समझता हूँ कि आप को कई जातियों को शामिल करना चाहिये। मैं यहाँ पर यह नहीं बतलाना

चाहता कि उन की जनसंख्या कितनी है। मैं तो यहां सिद्धान्त की बात कहना चाहता हूँ। मैं तहेदिल से कहता हूँ कि कई ऐसी अनुसूचित जातियाँ हैं। पांच साल तक आप ने उन को कोई अधिकार नहीं दिया। यदि अगले पांच वर्षों में भी हम उन को कोई अधिकार नहीं देंगे तो कैसे हम उन के प्रति वफादारी से पेश आ सकेंगे। और उन को कब अधिकार मिलेगा ताकि वह कहें कि हम भी किसी जमाने में हरिजन थे और हरिजन होते हुए हमारे ऊपर सरकार ने कुठाराघात किया है, ऐसा कहने का हमें मौका नहीं देना चाहते।

इसी प्रकार से मैं आप को कहना चाहता हूँ कि हमारी कई जातियाँ ऐसी हैं जोकि अधिक जनसंख्या होने के कारण से और काम न मिलने के कारण वे बंगाल, बिहार और आसाम आदि स्थानों में जा कर बस गई हैं और हमारे सतनामी भाई बिहार, बंगाल और आसाम के प्रान्तों में घनी आबादी होने के कारण से सैकड़ों साल से वहां पर बस गये हैं और वहां पर कीचला खदानों में मजदूरी का काम करते हैं, चमड़े के कारखानों में और हड्डी के कारखानों में काम करते हैं, उन के साथ छत्राछत और दुराभाव बर्ता जाता है और मैं नहीं समझता कि उन को हरिजन और अनुसूचित जाति क्यों न माना जाय।

डिलिमिटेशन कमीशन (परिसीमन आयोग) के बारे में मैं यह कहना चाहता हूँ कि ५ प्रदेशों में डिलिमिटेशन कमीशन बनाया गया है और यहां पर जो डिलिमिटेशन कमीशन (परिसीमन आयोग) बनाया गया है वह वस्तुतः यहां पर हरिजनों और भूमिजनों की संख्या बढ़ जाने के कारण या उन की जनसंख्या में हेरफेर होने और उस का पुनर्निर्धारण करने के लिये ही बनाया गया है। क्या ही अच्छा होता यदि हर एक प्रदेश के डिलिमिटेशन कमीशन के सहयोगी सदस्यों में एक एक हरिजन या

भूमिजन सदस्य और शामिल कर लिया जाता क्योंकि हमारे देखने में प्राया है कि डिलिमिटेशन कमीशन के सदस्य लोग केवल भूगोल के नक्शे के आधार पर और प्राकड़ों के आधार पर बिना अनुभव के किसी निर्वाचन क्षेत्र का निर्धारण करते हैं और जो १०० मील की लम्बाई चौड़ाई के अन्दर ही बन सकती है उसे २००,२०० और ३००,३०० मील लम्बा चौड़ा बना देते हैं और ऐसा इसलिये हो जाता है क्योंकि उसे अनुभव नहीं है कि कौन सी नदी या सड़क वहां पर है या नहीं, क्षेत्र सघन है या नहीं लेकिन हरिजनों को इन से सम्पर्क होने के कारण पूरा अनुभव रहता है और इसीलिये हरिजन सदस्यों को डिलिमिटेशन कमीशन में शामिल किये जाने का मैं ने सुझाव दिया है।

अब मैं आप को बतलाऊँ कि मध्य भारत और मध्य प्रदेश में आदिवासियों की बहुत काफी संख्या रहती है लेकिन आदिम जातियों के लिये निर्धारण में जो क्षेत्रीय संकीर्णता बर्ती जाती है जैसे कि रायपुर में या दूसरे जिलों में उन की उपजाति चली जाती है तो वे आदिवासी नहीं गिने जाते हैं, उस संकीर्णता को दूर कर के सम्पूर्ण प्रदेशों में उन को आदिमजाति माना जाय। पनका और गाड़ा जातियाँ सतनामी या चमारों से भी बदतर हैं, भूमिहीन और गृहहीन हैं। आज के दिन उन के साथ छत्राछत और दुराभाव बर्ता जाता है और उन को शैक्षणिक तथा अन्य आवश्यक सुविधायें नहीं प्राप्त हैं और यह खेद का विषय है कि प्रान्तीय सरकारों ने उन जातियों को हरिजनों में शुमार करने की सिफारिश नहीं की है और मैं चाहता हूँ कि उन को हरिजन माना जाय। मैं चाहूंगा कि किसी भी जाति को या किसी भी बनवासी को सम्पूर्ण प्रदेश भर में आदिवासी या हरिजन माना जाय।

आज कुछ लोगों में मुझे यह खेद के साथ कहना पड़ता है कि अपने को हरिजनों में रखते हुए भी अपने को प्राय हरिजनों

[श्री जांगड़े]

से ऊंचा समझते हैं और अपने को हरिजनों का राजा और ब्राह्मण समझते हैं। यह चीज मि समझता हूँ उचित नहीं है क्योंकि वे भी हरिजन हैं और जैसे हरिजन भाइयों की हालत है वैसे ही उन की भी हालत है तब इस तरह का ऊंचनीच और भेदभाव बर्तना सही नहीं है। वे अपने को चमार नहीं गिनते अपने को महान नहीं मानते और वे अपने को हरजनों में राजा और ब्राह्मण समझते हैं और इस तरह की प्रवृत्ति हरिजनों में भेदभाव फैलाती है और इस का जल्दी से जल्दी ख़ात्मा होना चाहिये।

इस के उपरान्त मैं यह कहना चाहता हूँ कि अभी जैसा कि माननीय गृह मंत्री से जो संशोधन धारा ६ में किया है वह अत्यन्त प्रशंसनीय है लेकिन इस के बावजूद मैं यह कहना चाहता हूँ कि कई जातियाँ ऐसी हो सकती हैं जिन्होंने कि अपना नाम सेंसस (जनगणना) में अपनी अप्रदता और श्रविद्या के कारण नहीं बताया, मैं चाहूँगा कि जिन जातियों का उल्लेख सेंसस में १९११, १९२१ या १९३१ की लोकगणना में न हो तो किसी अन्य पद्धति से उन की जनसंख्या जानी जाय। यह मानी हुई बात है कि जो जितना गरीब होता है, उस की जनसंख्या उतनी ही ज्यादा होती है, घनिक लोगों की जनसंख्या कम होती है और मैं समझता हूँ कि बनवासी हरिजनों की जनसंख्या का अगर एंज्रैज परसेंटेज (औसत प्रतिशतता) लिया जाय तो हर एक अन्य जाति से उन की जनसंख्या ज्यादा निकलेगी। मैं चाहूँगा कि उन के साथ सहृदयता का व्यवहार हो। इसी के साथ साथ मैं यह कहना चाहूँगा कि नागरिकों की राष्ट्रीय पूंजी 'नेशनल रजिस्टर आफ सिटिजंस' कई प्रान्तों में १९५१ की जनसंख्या के आधार पर मिल सकते हैं जिन में कि हरिजनों का जातिवार ब्यौरा दिया गया है और उन को ताजी फिगस (आंकड़े) प्राप्त हो सकती हैं, केवल थोड़ी

मेहनत करने की जरूरत है। इसलिये मैं चाहूँगा कि हरिजनों और भूमिजनों की संख्या निर्धारित करते समय नेशनल रजिस्टर आफ सिटिजंस की सहायता ली जाय। गृह मंत्रालय और लोकगणना विभाग अगर जरा सी मेहनत करें तो यह आसानी से प्राप्त हो सकते हैं और ऐसा करना हरिजनों और भूमिजनों के लिये न्यायानुकूल होगा। ऐसा होने पर ही हमारा कल्याण हो सकता है।

डिलिमिटेशन कमीशन प्रमंडमेंट बिल के सिलसिले में कई सज्जनों ने बड़ा महत्वपूर्ण भाग लिया है। हमारे गृह मंत्री महोदय, ला मिनिस्टर और शेड्यूल्ड कास्ट कमीशनर (अनुसूचित जाति आयुक्त) ने और श्री डी० एन० तिवारी ने इस विषय में इतना महत्वपूर्ण भाग लिया है कि हम सदा के लिये उन के कृतज्ञ रहेंगे और हमें पूर्ण आशा और विश्वास है कि जब जब हमारे ऊपर अन्याय होगा वह आगे बढ़ कर उस अन्याय को दूर कराने का प्रयत्न करेंगे।

श्री काजरोलकर (बम्बई नगर-उत्तर-रक्षित-अनुसूचित जातियाँ): अध्यक्ष महोदय, आज हमारे गृह मंत्री महोदय जी ने शेड्यूल्ड कास्ट्स एंड शेड्यूल्ड ट्राइब्स प्रार्सेंस (प्रमंडमेंट) बिल [अनुसूचित जातियाँ तथा अनुसूचित आदिम जातियाँ आदेश (संशोधन) विधेयक] लाये हैं, उस का मैं हृदय से स्वागत करता हूँ। आज हम हरिजनों और गिरिजनों पर जो बहुत सालों से अन्याय होता आया है, उस अन्याय को कुछ हद तक दूर करने का प्रयत्न इस बिल के द्वारा किया जा रहा है और इस नाते यह स्वागत के योग्य है और मैं इस का पूरी तरह समर्थन करता हूँ।

बैकवर्ड क्लासेज कमीशन की जब नियुक्ति हुई और हमारे प्रेसीडेंट साहब ने उस कमीशन को हरिजनों और गिरिजन जातियों की लिस्टों को रिवाइज करने का काम भी सुपुर्द किया, उस के लिये हम हरिजन

श्रीर गिरिजन उन को धन्यवाद देते हैं । यह जाहिर बात है कि अगर यह लिस्टें रिवाइज न की गई होती तो आज जो हमारी बहुत सी शेड्यूल्ड कास्ट्स और शेड्यूल्ड ट्राइब्स जातियों की संख्या बढ़ गई है वे न बढ़ती और इन लोगों को जो सुविधा मिलने वाली थी वह नहीं मिल पाती ।

साथ ही हम ने यह भी देखा कि बैंकवर्ड क्लासेज कमीशन की रिपोर्ट प्रकाशित होने में देरी लगने वाली थी और आगामी चुनाव काफ़ी नज़दीक आ गये थे, उस के लिये हमारे कमीशन के चेयरमैन काका साहब कालेलकर और अन्य सदस्यों ने जो इंटरिम रिपोर्ट फ़ौरन भेजने का इंतज़ाम कराया उस के लिये मैं उन को धन्यवाद देता हूँ क्योंकि अगर ऐसा न होता तो जो सुविधा अभी हमारे हरिजन और गिरिजन भाइयों को मिलने वाली है वह नहीं मिल पाती ।

हमारे गृह-मंत्री जी ने अभी बताया है कि इस बिल के पास हो जाने से हरिजनों और गिरिजनों की संख्या २४ लाख और ३२ लाख बढ़ जायेगी साथ ही पार्लियामेंट (संसद) में ६ सीटें और असेम्बलियों में ५३ सीटें बढ़ जायेंगी । मैं सच कहता हूँ कि अगर बैंकवर्ड क्लासेज कमीशन (पिछड़ी जाति आयोग) की जो रिक्मेंडेशन्स (सिफारिशें) हैं, उन में से सब की सब भी मान ली जाती तो यह संख्या इस से भी ज्यादा बढ़ सकती थी । मैं कहता हूँ कि अब भी समय है, हमारे मित्रों ने, जिन जातियों का प्रवेश नहीं किया गया है, उन के लिये अमेंडमेंट्स दिये हैं । जब हमारे गृह मंत्री ने हम लोगों से मिलने और बात करने के लिये दो दिन दिये हैं, तो मैं उन से प्रार्थना करूंगा कि वह उन संशोधनों पर भी विचार करें । शायद कुछ लोग ऐसा समझें कि यह ५६ लाख हरिजनों और गिरिजनों के लिये हमें कुछ सीटें ज्यादा मिल गई हैं । मैं कहता हूँ कि यह कोई मेहरबानी हमारे ऊपर नहीं है । हां यह जरूर है

कि जो अन्याय हम पर हो रहा है, वह अन्याय दूर हो गया है, भले ही पूरा अन्याय न दूर हुआ हो । इस के लिये मैं मंत्री महोदय को बधाई देता हूँ ।

बहुत सी ऐसी जातियां हैं जो एक प्रान्त में अछूत हैं लेकिन दूसरे प्रान्तों के अन्दर अछूत नहीं मानी जाती हैं । इस सम्बन्ध में कमीशन के सामने बड़ी कठिनाई थी, लेकिन मैं यह कहना चाहता हूँ कि अगर कोई व्यक्ति किसी प्रान्त में अछूत माना जाता है तो वह दूसरे प्रान्त में भी अछूत माना जाना चाहिये । अगर वह अपने प्रान्त से किसी दूसरे प्रान्त में चला जाता है, तो वहां पर भी उस को वही सुविधा मिलनी चाहिये जो कि शेड्यूल्ड कास्ट्स और शेड्यूल्ड ट्राइब्स के लोगों को मिलती है । आजकल यह होता है कि बहुत सी जातियों के लोग नौकरी करने के लिये या शिक्षा प्राप्त करने के लिये दूसरी जगह चले जाते हैं । हो सकता है कि उन की जाति का नाम राजकीय दृष्टि से उस राज्य की शेड्यूल्ड ट्राइब्स और शेड्यूल्ड कास्ट्स की लिस्ट के अन्दर न हो, लेकिन चूंकि वह अपने यहां शेड्यूल्ड कास्ट्स और शेड्यूल्ड ट्राइब्स की लिस्ट में होते हैं, इस लिये नौकरी और शिक्षा के सम्बन्ध में उन को अपने यहां जैसी ही सुविधा मिलनी चाहिये ।

सेन्सस के बारे में मैं यह कहना चाहता हूँ कि जब सन् १९५१ का सेन्सस हुआ तो उस में मैं ने देखा कि जो एन्युमरेटर्स थे वह सर्वथा हिन्दू होते थे; मैं इस मामले में सब को दोष नहीं देना चाहता, केवल यह बतलाना चाहता हूँ जब वह एन्युमरेटर्स (गिनने वाले) किसी के यहां जाते थे तो उस से पूछते थे कि तुम हरिजन हो न ? वह कहते हैं कि हां हम अछूत हैं । इस तरह से बहुत से लोगों के नाम हरिजनों और अछूत में लिख लिये गये । यह बात कमीशन के सामने अवश्य घाई होगी । बहुत सी जो गलतियां थीं सेन्सस में वह दुरुस्त कर दी गईं ।

[श्री काजरोल्कर]

सेकिन जो इस तरह की चीजें हुई हैं, उन के लिये भी मैं प्रार्थना करना चाहता हूँ कि उन को दूर कर देना चाहिये। जो हमारे भाइयों ने ग्रॅमडमेंट्स (संशोधन) दिये हैं उन पर हमारे गृह मंत्री जो ध्यान-दें और स्वीकार कर लें। साथ ही आप हमारे लिये जो बिल लाए, उस के लिये धन्यवाद भी देता हूँ।

श्री नवल प्रभाकर (बाह्य दिल्ली—रक्षित—अनुसूचित जातियाँ) : माननीय अध्यक्ष महोदय, मैं यह जो अनुसूचित जातियों का संशोधन विधेयक है, उस का स्वागत करता हूँ। लेकिन मेरे मन में कुछ सन्देह है और वह मैं माननीय मंत्री जी की सेवा में प्रकट करना चाहता हूँ।

पिछली बार जो अनुसूचित जातियों की सूची थी, उस में एक जाति और उस से सम्बन्ध रखने वाली दूसरी जातियों के नाम लिखे थे। किन्तु इस बार एक जाति से सम्बद्ध कई जातियाँ उस के साथ जोड़ दी गई हैं। जैसा अभी श्री बांगडे ने कहा हमें जाति पांति के शगड़े में नहीं जाना चाहिये, मैं उन के इस विचार का स्वागत करता हूँ। मैं जानता हूँ कि जातियाँ जितनी कम होंगी उतना ही अच्छा होगा साथ ही देश की एकता भी बढ़ेगी। किन्तु मेरे मन में एक सन्देह है और वह यह कि बैंकवर्ड क्लासेज कमोशन की जो रिपोर्ट (प्रतिवेदन) है उस के अन्दर जातियों के नाम लिखे हुए हैं और साथ में उन जातियों की एस्टिमेट की हुई संख्या लिखी हुई है। परन्तु बहुत सी ऐसी जातियाँ हैं जिन के नाम के आगे उन की जनसंख्या नहीं दी गई है, जैसा कि पिछली बार दिल्ली में हुआ। दिल्ली की सन् १९५१ की जनगणना में न जाने किस पालिसी की वजह से दिल्ली की जो ४१ जातियों की सूची थी, उस को प्रयोग में न ला कर पंजाब की सूची को प्रयाग

में लाया गया जिस में जातियों की संख्या कम थी। उस में दिल्ली की १७ जातियाँ ऐसी थीं जिन के नाम नहीं थे, हालांकि वह दिल्ली के अन्दर काफी संख्या में पाई जाती हैं और अनुसूचित जातियों में गिनी जाती हैं। जो जातियाँ यह पर नहीं हैं, उन के बारे में मुझे कुछ नहीं कहना है, किन्तु जो लगभग १७ जातियाँ यहां पर पहले सूची में थीं और जो कि पंजाब की सूची में नहीं थीं, उन की जनसंख्या इस जनगणना में नहीं आ सकी। इसी के कारण जितनी हम लोगों को जनसंख्या यहां होनी चाहिये उतनी नहीं हो सकी। अभी मैं रिपोर्ट देख रहा था। मैं ने देखा कि रिपोर्ट में बहुत सी जातियाँ ऐसी हैं जो अब तक हमारी जातियों में लिखी हुई थीं, सन् १९५१ में भी थीं और उस के तीन चार साल पहले तक थीं। उस के बाद तीन चार जातियों के लिये बैंकवर्ड क्लासेज कमोशन ने सिफारिश की है, उन को भी हमारे माननीय मंत्री जी ने कृपा कर के इस विधेयक के अन्दर सम्मिलित कर लिया है। मैं ने जब देखा कि पेपर नं० ४ में जो कि सन् १९५२ में प्रकाशित हुआ था, स्पष्ट रूप से लिखा हुआ है कि हम ने पंजाब की सूची का प्रयोग किया है तो उस समय भी मैं ने माननीय मंत्री डा० काटजू की सेवा में एक प्रार्थना पत्र दिया और कहा कि इस को ठीक किया जाय। उन्होंने कृपा कर के अपन जनगणना विभाग को लिखा, और उस के बाद एस्टिमेट तैयार किया गया। जब एस्टिमेट (प्राक्कलन) तैयार किया गया तो उस में भी ऐसी अछल जातियाँ थीं, जिन के सम्बन्ध में उन्होंने कहा कि उन के कोई आंकड़े उन को पिछली जनगणना के अन्दर प्राप्त नहीं हुए। ऐसी अवस्था में दिल्ली के अन्दर ६० या ६५ हजार संख्या अनुसूचित जातियों की बढ़ जाती। यहां पर उनकी सन् १९५१ में २ लाख ८ हजार जनसंख्या बताई गई, अगर यह ६५ हजार

जनसंख्या और बढ़ा दी जाती तो उन की संख्या २ लाख ६५ हजार से ज्यादा हो जाती ।

मैं जब डिलिमिटेशन कमीशन (परिसीमन आयोग) के सामने गवाह के रूप में गया और उस से प्रार्थना की कि गृह मंत्रालय में जनगणना की दोबारा जांच की है और वह यह कहता है कि यहाँ के हरिजनों और अनुसूचित जातियों की जनसंख्या २ लाख ६५ हजार के लगभग पहुंचती है तो परिसीमन आयोग के अध्यक्ष ने कहा कि मेरे सामने कुछ कानूनी दिक्कतें हैं । यदि आप उन आंकड़ों को जो कि आप को मिले हैं, प्रार्थना पत्र के साथ मेरे पास भेजें और उन आंकड़ों को गजट करा लें, तो मैं यह समझ सकता हूँ कि वह आंकड़े प्रमाणित हैं । इस सम्बन्ध में हमारे शेड्यूल्ड कास्ट्स कमिश्नर ने अपनी रिपोर्ट दी है और उस के अन्दर उन्होंने जिक्र किया है तथा माना है कि एस्टिमेट करने पर मालूम हुआ है कि दिल्ली की जनसंख्या इस तरह से बढ़ गई है । इस बिल को देखने से मेरे मन में जो सन्देह है, मैं चाहता हूँ कि उस का निवारण हो जाय । उस में यह किया गया है कि एक जाति लिखी हुई है और उस के साथ ६ या ७ जातियां रख दी गई हैं । मैं जानना चाहता हूँ कि वह उस एक जाति में ही शुमार की जायेंगी या अन्य एस्टिमेट की हुई जातियां समझी जायेंगी जिन के एस्टिमेट करने से बढ़े हुए फिगर्स (आंकड़े) आ जाते हैं । मैं मंत्री महोदय से प्रार्थना करता हूँ कि वह इस सम्बन्ध में कुछ प्रकाश डालें ।

2 P. M.

यह एक इस दिल्ली राज्य का ही प्रश्न नहीं है, इसी तरह के प्रश्न हिमाचल प्रदेश और बिलासपुर में भी उत्पन्न होते रहते हैं । इसके अतिरिक्त बहुत सी जगहें हैं जहाँ पर नई जातियों को शुमार तो कर लिया गया है, उनको सम्मिलित तो कर लिया गया है किन्तु उन नई जातियों की संख्या पश्चात् नहीं होती है । ऐसी अवस्था में वे क्या करेंगी ।

श्री भाई जांगड़े जी ने कहा कि नेशनल रजिस्टर से देख लिया जाएगा । जब दिल्ली का मसला सामने आया था उस वक्त मैंने यह प्रार्थना की थी कि नेशनल रजिस्टर (पंजी) से इस चीज को देखा जा सकता है लेकिन यह नहीं हो सका और सम्भवतः नेशनल रजिस्टर (राष्ट्रीय पंजी) में भी दिल्ली के बारे में इस तरह के आंकड़े प्राप्त नहीं थे और वह बात वहीं रह गई ।

दूसरा विचार जो मेरे मन में है वह यह है कि एक जाति के लोग जो कि मान लीजिये बम्बई में रहते हैं और अब दिल्ली में आ गए हैं या किसी पड़ोसी राज्य में चले गए हैं और यदि अनुसूचित जातियों या गिरिजातियों की सूचियों के अन्दर उनका नाम आता है तो कम से कम जो केन्द्रीय सुविधायें उनको दी जाती हैं, ये सुविधायें उनको भी प्राप्त होनी चाहियें । ये सुविधायें ऐसी हैं जैसे कि केन्द्रीय सरकार उनको वजीफे देती है, छात्रवृत्तियां देती है या दूसरी प्रकार की सुविधायें देती है वे सब उनको मिलनी चाहियें । केन्द्रीय सरकार के दफ्तरों में नौकरियां होती हैं उनमें भी उनको, जैसे दूसरों को दिया जाता है, प्रेफ़ैस (अधिमाम) दिया जाना चाहिये । मैं आपको एक केस बतलाना चाहता हूँ जो बहुत छोटा सा है । एक छात्र जोकि फ़स्ट डिविजन में पास हुआ था, यह उसका केस है । वह पंजाब की अनुसूचित जातियों में गिना जाता था । दुर्भाग्यवश

Mr. Speaker: We are going away from the main purpose of the Bill. This is a small one as to whether the Scheduled Castes should be given certain seats.

श्री नवल प्रभाकर : इन जातियों के सम्बन्ध में ही मैं कह रहा हूँ ।

Mr. Speaker: Not everything that comes under *jatai* that can be talked about here. This is only a small measure as to whether some categori-

[Mr. Speaker]

es are to be included or excluded. He can reserve all that for a future occasion.

श्री नवल प्रभाकर : फर्स्ट डिविजन में वह आया था। वह मेरे पास आया। वह सेंटर से स्कालरशिप चाहता था। मैंने पत्र लिखा किन्तु उसे इस लिए स्वीकार नहीं किया गया कि वह पंजाब का है और अब दिल्ली में आया है और दिल्ली से उसने पास किया है। तो जो ऐसे केस होते हैं, उनके सम्बन्ध में मैं चाहूंगा कि कोई नीति निर्धारित होनी चाहिये और सहानुभूतिपूर्वक ऐसे केसिस पर विचार किया जाना चाहिए।

Shri Keshavaiengar (Bangalore North) : On a point of clarification..

Mr. Speaker: Clarifications can be reserved to the end.

श्री गणपति राम (जिला जौनपुर—पूर्व-रक्षित-अनुसूचित जातियाँ) : यू० पी० के हरिजनों के सम्बन्ध में मैं भी कुछ कहना चाहता हूँ।

अध्यक्ष महोदय : बहुत अच्छा।

श्री बाल्मीकी (जिला बुलन्दशहर—रक्षित-अनुसूचित जातियाँ) : अध्यक्ष महोदय, मैं भी कुछ कहना चाहता हूँ और मुझे भी समय दिया जाए।

अध्यक्ष महोदय : आप भी यू० पी० से हैं।

श्री बाल्मीकी : जी, हाँ।

अध्यक्ष महोदय : हर एक प्रदेश के मंत्री को मैं बोलने का मौका दे रहा हूँ। श्री बर्मन।

Shri Barman (North Bengal—Reserved—Sch. Castes) : Mr. Speaker, Sir, the hon. the Home Minister has expressed his desire towards the end of his introductory speech that he likes to see these Scheduled Caste and Scheduled Tribe communities progress. My heart goes out in gratitude for his kind expression. I on-

ly want to say that this indifference of centuries to these Scheduled Castes and Scheduled Tribes will go in no time if the Home Ministry are eager to uplift their present condition. They are no doubt doing their best and I can assure from our side that we shall be true to the expectations which our nation requires.

There is one point which I wish to make in the beginning. There is a feeling that any Bill or any discussion that relates to the Scheduled Castes and Scheduled Tribes comes towards the fag-end of the session, so that we have to hurry up, because unless we are ready to hurry up we may lose further. The same thing has happened this time also. I would appeal to the hon. Home Minister that on future occasions he may be alert so that whenever any discussion regarding the Scheduled Castes and Scheduled Tribes come up before the House these castes may get ample opportunity to submit their case before him and before the hon. House.

Shri Kamath (Hoshangabad) : That request has been made so often before also.

Shri Barman : I make this submission for this reason. The Backward Classes Commission's Report has been published only a few days back. We were in the midst of so important discussions in this House that many of us—I may say most of us—had no opportunity to go through that report. That report is vital to the amendment of this Bill in the sense, as Mr. Kajrolkar has pointed out just now, that it has recommended inclusion of many other castes. I know, Sir, that most of the Members do not know what are those castes which have been excluded, though recommended by the Commission. There may be very good reasons for their exclusion, but there is a common saying that it is not sufficient simply to do justice, but that it is also necessary that those to whom justice is done should also think that justice is being done. If

they had ample opportunity to go through the reasons for which the State Governments have recommended exclusion, they would have been satisfied with the reasons. But we got no such opportunity this time.

I may mention in particular that there are many castes to our knowledge which are included as tribes in certain States. But I may mention States where though these castes were scheduled as tribes, have been later on omitted and thereby lakhs and lakhs of people belonging to the tribes have gone down. So it is not always that whatever the States recommend is impartial. I am not referring in particular to any State, but as a general rule, human nature being selfish, perhaps, many of the States may not give just and proper consideration to the claims of others. It is because of such things that we have some dissatisfaction that on this occasion also we have not got sufficient time to consider the report in detail and also the recommendations of the States that might have been advanced for the exclusion of these castes.

These castes require all encouragement from Government and we must with gratitude acknowledge the fact that Government is liberal by way of educational help, by passing the Untouchability Offences Act; in many other ways also the Government of India are trying their best to uplift those that are now in the lowest rung of the ladder. Our grievance is only that we do not always get sufficient time to consider matters with that leisure and with adequate attention.

There is one point I want to mention so far as the tribes are concerned, which perhaps many Members representing them may not have the opportunity to bring to the notice of the House for lack of time. There are certain restricted areas where certain castes are scheduled as tribes. As soon as they go out of that restricted area, they are denied of whatever advantage their brethren belonging to the same caste got from the Government so long as they re-

mained in that area. This is an unsatisfactory state of things and I would humbly request the hon. the Home Minister to look into this matter.

As you have said that only particular cases could be mentioned, I shall mention only one case from my State and draw the attention of the hon. Home Minister to it.

An amendment has been given notice of by Dr. Pashupati Mandal relating to a caste known as Sunri—it is amendment No. 67. In the Bill at page 16, item 51, it is mentioned as "Sunri excluding Saha". The fact is that the Saha includes two castes; one is Scheduled and the other is non-Scheduled. Those who are non-Scheduled are all Baisyas. But so far as the general appellation or surname goes, both of them use 'Saha'. So, this expression 'Saha' may create confusion. As the amendment says, either it should be only Sunri or if it be further amplified, then it should be written as Sunri excluding Baisya Sahas. Otherwise there will be confusion, and perhaps those who are not entitled will get the advantage, whereas the Sunri, because he uses Saha as his surname, will be excluded.

The Government of India will have to depend upon their officials throughout the length and breadth of this country. An official may say that because a Sunri uses the surname Saha, he is not a Scheduled Caste member. This sort of confusion may arise. I request that this matter may be further discussed with the hon. Home Minister. Lastly I submit that the hon. Home Minister may see that justice is done to all such cases which relate to these unfortunate people as he is following the footsteps of the Father of the Nation.

Dr. Gangadhara Siva (Chittoor—Reserved—Sch. Castes): I rise to congratulate the hon. Home Minister, who has a pious and grand personality. He holds the portfolio and he has to shape the destiny of the most unfortunate population of India.

[Dr. Gangadhar Siva]

I would like to narrate something about the affairs of our community. In 1926 there was a big row between the Britishers and Mahatma Gandhi with regard to the Communal Award whether we should be given joint electorate or separate electorate. Some Parliament Members, were sent out to India under Sir John Simon, one of the greatest lawyers—it was known as the Simon Commission. I was one of those who gave evidence before the Simon Commission. That was the time when Mahatma Gandhi also tried his level best for joint electorate. Some of our Scheduled Caste people, who are in favour and who are in the Government, supported separate electorate. That was in 1932 when Mahatma Gandhi fasted unto death with regard to the Communal Award given by Sir Ramsay Mac Donald—the award given by him was that India should enjoy separate electorate. Mahatma Gandhi fasted unto death. To know the views and the mind of the Scheduled Caste people, in Bombay a big meeting was conducted in Sir Cowasjee Jehangir Hall, and then came the Raja-Moonje Pact. I am one of those who went to Bombay and who protested against separate electorate, and saved Mahatma Gandhi's life. Mahatma Gandhi has been working all his life for Harijans getting joint electorate.

It is the numerical strength in the Parliament and various Legislatures which can voice the sufferings of the millions of our community on the floor of the House. When such is the case, I do not see any reason why this numerical strength of our community has been reduced in the Parliament and various Legislatures. Perhaps it is on account of the enumeration by these officials, who are not able to go deep into the cheris and enumerate the full number of the members of our community. It was one-sixth of the population some years back, and it has been deliberately reduced now. I wonder how

it can be reduced. It is the numerical strength which can fight for our community, for our economic and social welfare. Therefore, I request that our strength must be increased by increasing our castes as much as possible.

Coming to Andhra, and in particular, Rayalaseema, I should say that this is one of the best States in the whole of India comprising of five crores of population. About 50 or 60 lakhs are Harijans. I wonder how the Delimitation Committee could suggest only three representative to represent 60 lakhs of our community. I would particularly request the hon. Home Minister to investigate into this matter and see that our proper place is restored. Four seats were allotted to Rayalaseema. Now one seat has been taken away from that quota for Anantapur, leaving us three. I request the Home Minister to restore this one seat to Rayalaseema.

Mr. Speaker: I now call upon Dr. Jatav-vir.

श्री उडके (मंडला-जबलपुर-दक्षिण-रक्षित-अनुसूचित आदिमजातियां) : अध्यक्ष महोदय, इस बिल का सम्बन्ध आदिवासियों से भी है, लेकिन अभी तक एक के सिवा किसी को समय नहीं मिला है। मेरा निवेदन है कि आदिवासियों को भी समय दिया जाना चाहिए।

अध्यक्ष महोदय : अच्छा, इस के बाद।

सरदार झ० लिंगू सहगल (बिलासपुर) : टाइम खत्म हो जायगा, फिर बड़ी मुश्किल पड़ेगी। आखिर हम लोगों को रिप्रेजेंट करना पड़ेगा।

Mr. Speaker: Am I speaking myself? I am calling one after the other; but what can I do? I am only calling Members of Parliament.

डा० जाटवीर (भरतपुर-सवाई माधोपुर-रक्षित-अनुसूचित जातियां) : माननीय अध्यक्ष महोदय, आज बड़े सौभाग्य का दिन है

कि इस हाउस में परिगणित जातियों को घटाने बढ़ाने, उन में आर्थिक उन्नति के कार्य करने और उनके सामाजिक सुधार के विषय में चर्चा हो रही है। मैं माननीय गृह मंत्री को धन्यवाद देता हूँ कि उन्होंने इस बिल को यहां पर ला कर यह प्रेरणा दी है कि इस समय जो जातियां गिरी हुई हैं, उन को हर प्रकार की सुविधा प्रदान कर के उन के स्तर को ऊंचा उठाया जाय। मैं भी इस सम्बन्ध में कुछ बातें कहना चाहता हूँ।

हमारे देश में एक जाटव जाति है, जिस की संख्या भारत की हरिजन जातियों में सब से अधिक है। १९३८ में इस जाति की तरफ से एक डेप्युटेशन माननीय गृह मंत्री के पास गया और एक अभिनंदन-पत्र दे कर कहा कि जाटव जाति की दशा बड़ी दयनीय है। उस का नाम अनुसूचित जातियों में नहीं है। इस जाति के ऊपर सबणों की तरफ से बड़े अत्याचार किए जाते हैं और उन लोगों के साथ छद्मछूत बरती जाती है। अगर इस जाति के लोगों की दशा का साका सींचा जाय, तो वह बड़ा शोचनीय और दर्दनाक होगा। उन्होंने वह पत्र लिया और सैक्रेटरी के पास भेज दिया और वह स्वीकार हो गया। तब सारे राज्य में घोषणा हो गई कि जाटव हरिजन जाति में हैं। १९५१ में भोपाल, उत्तर प्रदेश, अजमेर, राजस्थान और दिल्ली में इस सम्बन्ध में घोषणा की गई, लेकिन दुर्भाग्यवश मध्य भारत में इस की घोषणा नहीं की गई। वहां पर आन्दोलन हुआ। मध्य भारत में जाटवों की आबादी लगभग पांच लाख है। १-७-५१ को दस हजार लोगों के दस्तखत करा कर भारत सरकार के पास भेजे गए। उस के बाद हमारे सिड्यूल्ड कास्ट्स कमिश्नर (अनुसूचित जाति आयुक्त) श्री श्रीकान्त गवालियर पधारे। यह १९५२ की बात है। उन को अभिनंदन-पत्र दिया गया और उन से निवेदन किया गया कि यहां पर पांच लाख के करीब जाटव रहते हैं। उन के हाथ का छद्म छद्म कोई नहीं खाता है।

वे खाट पर नहीं बैठ सकते हैं और अगर कोई ब्याह-शादी के समय पकवान बना ले तो उस पकवान को लट लिया जाता है। यह अभिनन्दन पत्र सन् १९५२ में दिया गया था। उन्होंने इस कठिनाई को दूर करने का आश्वासन भी दिया था। इसके बाद हम ने श्री जगजीवनराम को भी मध्य भारत की जाटव जाति की कठिनाइयों के बारे में एक स्मृतिपत्र दिया था। सन् ४७ में जब ग्वालियर में रियासत थी उस समय भी हमने राज्य को एक स्मृतिपत्र दिया था और राज्य ने उस पर विचार किया था। मैं चाहता हूँ कि यह स्वीकार किया जाये कि जाटव भी सज्जनों के अंग हैं। किसी को नीच कहना तो एक प्रकार से भेदभाव फैलाना है। मैं तो चाहता हूँ कि यहां की जितनी भी जातियां हैं सब को एक जाति लिखा जावे। मैं तो चाहता हूँ कि चमार, भंगी और सबणें सब को एक जाति का समझा जावे। मैं तो चाहता हूँ कि वह दिन आवे जब कि यहां केवल एक भारतीय जाति ही रह जाये और हम भारत के सब रहने वाले बराबर हों। हम यही चाहते हैं। मैं जानता हूँ कि हमारी सरकार इस ओर प्रयत्नशील है। हमारे माननीय गृह मंत्री जी पिछली बार छद्मछूत दूर करने का बिल लाये थे। मैं समझता हूँ कि सरकार के इस प्रकार के प्रयत्नों से इस देश का कल्याण बहुत जल्दी हो जायेगा। मैं ने कुछ संशोधन दिये हैं। आशा है उन को स्वीकार किया जावेगा।

यहां पर कुछ भाइयों ने कहा कि जाटव लोग तो ऊंचे बढ़ गये हैं। मैं उन भाइयों को धन्यवाद देता हूँ कि उनके ये शब्द तो निकले। लेकिन मैं कहना चाहता हूँ कि मध्यभारत में जाटव लोगों के साथ बुरा व्यवहार किया जाता है। अभी कोई महानाभर हुआ कि घर बनाने पर कल्ल हो गया। अगर हम जरा भी ऊंचा सिर उठाते हैं तो हम को दबाया जाता है। इसका प्रमाण हमारे माननीय श्रीकान्त जी हैं जिनके पास इस प्रकार की शिकायतों की हजारों जातियां

[डा० जाटववीर]

आती है। आज हम लोगों की यह दशा है। कोई लोग अपने को सूर्यवंशी कहते हैं, कोई अपने को यदुवंशी कहते हैं। पर हमारा तो यह दावा है कि हम कृष्ण वंशी हैं लेकिन हमको दबा दबा कर नीचा चमार कर दिया गया है। हम कहते हैं कि सवर्ण हिन्दू सब कुछ के हकदार हैं। लेकिन हमें यह नहीं चाहते कि हमसे अछूत जैसा व्यवहार किया जाये। हम तो वह दिन देखना चाहते हैं जब कि सारे देश में केवल एक ही भारतीय जाति रह जाये। तभी देश का कल्याण होगा। यदि कोई आदमी चमड़े का काम करता है तो उसको इस वजह से चमार कहना और नीच समझना, या अगर कोई कोली का काम करता है तो उसको नीच समझना गलत है। हमारे भाइयों ने काम के अनुसार जातियां बना दीं। मैं समझता हूँ कि किसी काम के करने के कारण किसी को नीच ऊंच समझना गलत है। मैं तो चाहता हूँ कि पांच वर्ष बाद वह दिन आवे कि जब यहां केवल एक ही जाति हो और इस हाउस में किसी का अलग अलग प्रतिनिधित्व न हो। मेरी यही आप से प्रार्थना है कि आप ऐसा प्रयत्न करें कि वह दिन शीघ्र आवे।

Shri Keshavalingar: Sir, I rise on a point of clarification. The Bill is most welcome in this that it seeks to implement the recommendations of the Commissioner as accepted by the Government. But I find that so far as the State of Mysore is concerned, quite large territories from Bombay, Madras and Hyderabad are coming into Mysore which is almost equal to the present Mysore; it may be even a little more. In the schedules that have been put in this Bill under the State of Mysore, the categories of people belonging to the Scheduled Castes and coming from these territories are not included. It is a considerable number and as such I would like the Government to accept my amendment which seeks to do this.

Mr. Speaker: A similar question was put to the hon. Minister. He said that he had tabled amendments to bring these in conformity with the reorganised States.

Shri Keshavalingar: This is the way in which I have sought to solve the problem. If there is any other way, it is welcome.

श्री उद्दके : अध्यक्ष महोदय, भारत में आदिवासियों का वर्ग विशेष पिछड़ा हुआ है, गरीब है और अशिक्षित है। गरीब और अशिक्षित तो और जातियों में भी है लेकिन आदिवासियों में कुछ खास बातें हैं। उनमें भोलापन है और लजीलापन है। इस भोलेपन के कारण वह दिनरात लूटे जाते हैं। अपने लजीलेपन के कारण वे किसी से मिलते नहीं। अगर बस्ती में रहेंगे तो दूसरे लोगों से अपने मुहल्ले अलग बसा कर रहेंगे, और अगर मैदान और जंगल में रहेंगे तो भी सब से अलग रहेंगे। इस कारण उनका किसी से मेल नहीं होता और इस कारण उनका उत्थान नहीं हो सकता है। इसके अलावा उनके कुछ सामाजिक कृत्य भी विशेष प्रकार के हैं। तो इस भोलेपन, लजीलेपन और खास आचार विचार के कारण आदिवासियों के साथ खास व्यवहार किया जाना चाहिए। हमारे विधान निर्माताओं ने उनकी इन विशेषताओं की रक्षा करने के लिए संविधान में बहुत से सेफगार्ड्स भी रखे हैं। हमारा संविधान २६ जनवरी, १९५० की लागू हुआ। उस दिन सारे भारतवर्ष में आदिवासियों ने बड़ी खुशी मनायी और जलसे किये। लेकिन ३० मार्च सन् १९५० का जो राष्ट्रपति का आदेश निकला और उसमें जो आदिवासियों की संख्या निकली उससे हम लोगों को घोर निराशा हुई। हम नहीं समझ सके कि हम लोगों के साथ यह अन्याय क्यों किया गया। सन् १९४१ की जन गणना के अनुसार हमारी संख्या २,४१,३४,००० थी, लेकिन राष्ट्रपति के आदेश के अनुसार वह १,७८,७३,००० रह गयी, यानी लगभग

६२ लाख हमारी संख्या कम हो गयी। बाद में हमको मालूम हुआ कि इस कमी का कारण क्या था। हम यह मानते हैं कि राज्य सरकार और केन्द्रीय सरकार हमारे शिक्षण के लिए और दूसरी बातों में सहायता करने के लिए रुपया देने में आगापीछा नहीं करती और हमको सहायता दी जा रही है। लेकिन हमारी संख्या कम करने का कारण यह मालूम होता है कि हमारे अधिक प्रतिनिधि विधान सभाओं में और पालियामेंट में न आयें। इसी कारण हमारी संख्या ६२ लाख कम कर दी गयी है। मैं समझता हूँ कि इस मामले में राज्य सरकारें अड़ंगा डालती हैं। अभी हमारे गृह मंत्री जी ने यहां पर विधान की धारा ३४१ और ३४२ का हवाला दिया। इन धाराओं में साफ कहा गया है कि यह संख्या का परिवर्तन पालियामेंट कर सकती है। आज हमारे ऐसे गृह मंत्री हैं जिन्होंने कि पहाड़ जैसे रिआयनाइजेशन आफ स्टेट्स (राज्य पुनर्गठन) के काम को पूरा किया और अच्छे ढंग से किया। उनके लिए हमारी संख्या पूरी करना सरल काम है। हमारी प्रार्थना है कि इन ६२ लाख आदिवासियों को आदिवासी घोषित न करने से हमारा कितना नुकसान होता है उसकी ओर वे ध्यान दें। जब तक यह नहीं हो जाता हम अपने को उन आदिवासी लोगों के सामने मुंह दिखाने काबिल नहीं समझते और हम अपने को उनके प्रतिनिधि होने योग्य नहीं समझते और हमारे मन में यह भावना आती है कि हम इस्तोफा देकर चले जायें। लेकिन हम अपने गृह मंत्री जी का जो सहानुभूतिपूर्ण व्यवहार देखते चले आ रहे हैं उससे हमको आशा और विश्वास होता है कि हमारी यह कठिनाई दूर की जायेगी। अगर इन ६२ लाख आदिवासियों को आदिवासी घोषित कर दिया जाता है तो परिणाम यह होगा कि असेम्बली में ६२ हमारे मेम्बर आ जायेंगे और पालियामेंट में दस मेम्बर आ जायेंगे। लेकिन इससे किसी को नुकसान होने वाला नहीं है। यह सिर्फ एक ही मर्तबा तो होगा क्योंकि पांच साल बाद तो ये लोग नहीं आ सकेंगे

क्योंकि इनमें धनी लोग बहुत कम हैं। और अगर कोई लाख में एक धनी है भी तो उसका जनता के साथ सम्पर्क न होने के कारण चुनकर आना सम्भव नहीं है। केवल पैसे के बल पर तो कोई चुनकर नहीं आ सकता।

आज हालत यह है कि जो गरीब हैं और जिनका जनता के साथ सम्पर्क है उनके पास इतना धन नहीं है कि वह चुनाव में रुपया खर्च करके इलेक्शन लड़ कर यहां पालियामेंट में आ सकें और हमारी जैसी आर्थिक अवस्था है उसको देखते हुए पांच साल बाद पालियामेंट की सारी सीटें आपकी मुबारक हों और हमारे भाई उन पर हाथ नहीं डाल सकेंगे और हाथ डालना तो दूर रहा अगर हम उधर आंस भी करेंगे तो आप हमारी आंस निकाल देंगे।

अगर खाली आदिवासियों के लिए वजीफे, फीशिप्स और स्कालरशिप्स देने की बात होती तो मैं इस तरह पालियामेंट में अपना कलेजा सुखाता भी नहीं लेकिन मैं तो आज उस मूल बात के लिए रोने खड़ा हुआ हूँ, अर्थात् आदिवासी को आदिवासी न घोषित करना, और ऐसा न होने से आज हमारे भाइयों की जिस तरह दुर्दशा हो रही है और उनको अपनेको कष्ट भोगने पड़ रहे हैं और मैं इस अवसर पर उसी घोषणा को कराने के लिए कि हमारे ऐसे बहुत से भाई जिनको कि आदिवासी नहीं माना जाता है, उनको आदिवासी माना जाय, इसके लिए रो रहा हूँ। आज ऐसा न होने से परिणाम यह हो रहा है कि आपके सोशल रिफार्म्स ऐक्ट, जैसे सैक्सेशन ऐक्ट (उत्तराधिकार अधिनियम) और स्पेशल मैरिज ऐक्ट (विशेष विवाह अधिनियम) इत्यादि जो बने हैं, उनसे आदिवासी एग्जैक्स्टेड हैं। इस कानून के मुताबिक एक स्त्री के रहते आदमी दूसरी शादी नहीं कर सकता लेकिन हमारे आदिवासी २५ औरतें कर सकते हैं और उसी तरह से एक औरत भी अपने जीवन में २५ आदमियों के पास पंचायत में छोड़-चिट्ठी देकर जा सकती है, यह प्रथा आदिवासियों में अभी तक चली आती है। इसका कारण यह है

[श्री उद्दे]

कि, हमारे आदिवासियों की आर्थिक अवस्था इतनी दर्दनाक है कि वह यह सोचते हैं कि उसकी तीन और तैं होंगी तो अगर हर एक ५, ५ आने के लकड़ी या घास के बोझ लायेंगी तो १२ आने रोज उसे मिल जायेंगे और इसलिए तीन तीन और चार चार और तैं रखते हैं। यह आर्थिक सवाल है। अगर आप उसको आदिवासी घोषित नहीं करते हैं तो उनको ऊपरी सोशल रिफार्म के कायदे लागू होंगे और उनकी आर्थिक हालत और भी बिगड़ जायेगी। उसकी झोपड़ी और थोड़ी जमीन उसके पास यदि हो तो उसको भी आप नीलाम करवा सकते हैं। अगर उसको आदिवासी घोषित कर दिया जाता है तो उसके लिए यह सेफगार्ड दिया हुआ है कि उनकी वह प्रापरटी जो मूवेबल नहीं है वह कोई नहीं ले सकता और यह प्रोटेक्शन उनको आदिवासी होने की हैसियत में हासिल है लेकिन आदिवासी घोषित न होने से उसको रह प्रोटेक्शन नहीं मिलता और उस हालत में उन गरीब लोगों की झोपड़ियां भी उनके पास नहीं रहेंगी। क्योंकि १०० में १०० आदिवासी कर्जदार रहते हैं। आदिवासी घोषित न होने से उनका सब कुछ नीलाम हो जायेगा। यह जो मैंने आपको बतलाया है अतिसंयोजित नहीं है बल्कि वास्तविक है। मैं इस अवसर पर अपने आदिवासियों का अर्थात् दरिद्रनारायण का सच्चर और नमन स्वरूप हाउस के सामने रख रहा हूँ और मेरा कहना है कि अगर आप हम पर दया करके और हमारे कष्टों को कम करने के लिए उन हमारे ६२ लाख आदिवासियों को आदिवासी घोषित कर दें तो कोई विशेष बात होने वाली नहीं है। भारत पर संकट नहीं आयेगा।

अब मैं अपने प्रान्त की बाबत जहाँ पर कि हमारे साथ अन्याय हुआ है उसका थोड़ा सा दिग्दर्शन कराना चाहता हूँ। मैं मध्य प्रदेश से आता हूँ और मैं आपको बतलाता हूँ कि वहाँ पर रीजनल बेसिस पर लोगों को आदिवासी माना गया है और इसका परिणाम

यह हुआ है कि मैं तो आदिवासी हूँ लेकिन नदी के उस पार मेरी जो लड़की रहती है उसको आदिवासी नहीं माना गया है और उसके लिए कायदे कानून दूसरे हैं। मेरे प्रान्त में ११० ताल्लुक हैं जिनमें से ३५ ताल्लुक पहले आदिवासी क्षेत्र घोषित किये गये थे और अब इस बिल के अनुसार १५ ताल्लुक और आदिवासी क्षेत्र में मिलाये जा रहे हैं अभी ६० तहसील आदिवासी क्षेत्र में शामिल नहीं हुई हैं। उस क्षेत्र में मैदानी इलाके भी शामिल हैं लेकिन मैं बतलाना चाहता हूँ कि आदिवासी आपको मैदानी गांवों में नहीं मिलेंगे, वे तो आपको पहाड़ों और जंगलों में मिलेंगे। हर ताल्लुकों में पहाड़ी और जंगली भाग है उसमें अधिकतर है। जो १०००, २००० या ५००० आदिवासी शहरों में होंगे भी, तो वे मजदूरी करते होंगे और उनके पास कोई जमीन नहीं होगी। भारत के अन्य प्रान्तों में बसने वाले आदिवासी भाइयों को तो पूरे प्रान्त में आदिवासी मान लिया गया है और मैं पूछता हूँ कि जब बम्बई शहर में रहने वाले हमारे भाइयों को वहाँ की सरकार आदिवासी मानती है तो क्या कारण है कि मध्य प्रदेश जो कि सबसे पिछड़ा हुआ प्रान्त है और जो कि एक जंगली और पहाड़ी इलाका है, वहाँ नागपुर में बसने वाले हमारे आदिवासी भाइयों को आदिवासी न माना जाय ? सिर्फ मध्य प्रदेश और मध्य-भारत के आदिवासियों ने क्या पाप किया है। यह क्या उनके साथ न्याय करना है ? मैं तो समझता हूँ कि यह उनके साथ अन्याय हो रहा है और मैं नहीं समझता कि पंत जी के मौजूद रहते इस तरह का अन्याय अब और अधिक समय तक बना रहने दिया जायगा और अगर हमारे आदिवासियों के साथ इस तरह का अन्याय बना रहा तो मैं यह कहने पर मजबूर हो जाऊंगा कि यहाँ कोई न्याय नहीं है बल्कि अन्याय है। लेकिन मेरी आत्मा अन्दर से बोलती है कि पंत जी के मौजूद रहते ऐसा अन्याय और अधिक समय तक चलने नहीं दिया जायगा और हमारे

भाइयों के साथ न्याय होगा। कल रात जब हम कुछ लोग इस विधेयक के सम्बन्ध में पंत जी से मिले तो उन्होंने जिस तरह से हमारी बातों को सुना और हमें विश्वास दिलाया और आश्वासन दिया उससे हम लोगों को बहुत संतोष हुआ और कल रात हम लोग अपने अपने घरों पर जाकर सुख की नींद सो सके कि चलो अब हमारे साथ आगे अन्याय नहीं हो सकेगा। यह हकीकत है कि जब से यह बिल निकला है तब से हम लोगों को तरह तरह की आशंकाएं थीं और हम लोग सुख और चैन की नींद नहीं सो पाते थे। लेकिन कल पंत जी से मिलने के बाद हमें आशा और विश्वास हो चला है कि हमारे साथ न्याय होगा।

आज कौन नहीं जानता कि हमारी कौसी खराब हालत है और किस दुर्दशा को हमारे गरीब और पिछड़े हुए भाई प्राप्त हो रहे हैं। उनका सिर्फ एक ही किस्म का एक्सप्लायेशन नहीं चलता है बल्कि आर्थिक एक्सप्लायेशन के साथ साथ सामाजिक, और धार्मिक एक्सप्लायेशन (शोषण) भी होने वाला है और हम देख रहे हैं कि इस एक्सप्लायेशन के फलस्वरूप हमारे बहुत भाई धर्म परिवर्तन कर रहे हैं और यह चोज़ ऐसी है जो कि हमारे लिए गंभीर चिंता का विषय होना चाहिए। आज भी अगर हम न चेते और हमने उनकी सामाजिक अवस्था में सुधार न किया और उनको एक्सप्लायट करना बंद नहीं किया तो आज तक हमारे यह भाई जो कि हिन्दू धर्म और हिन्दू संस्कृति को अपनाये रखे हैं, परिस्थितियों से बाध्य होकर अपना धर्म छोड़ कर ईसाई धर्म में चले जाने वाले हैं और ऐसा न होने देने के लिए आपको फौरन उनको गले लगाना है और उनके साथ हर प्रकार से न्याय करना है। बस मैं और अधिक न कह कर अपना भाषण समाप्त करता हूँ।

Mr. Speaker: Now it is past 2-35 p. m. 2½ hours were allotted for this

discussion. We have already taken 2 hours and 20 minutes. I will call upon the hon. Minister to reply on Monday. Out of 6 hours allotted for this Bill about 3½ hours remain. There are a number of amendments notices of which have been given. Those hon. Members who have not had an opportunity to speak now will be allowed to speak during the course of the clause-by-clause consideration; whether they have tabled any amendments or not, I will try to give them an opportunity. Therefore, this business will stand over till Monday when I will call upon the hon. Minister to reply.

श्री बाल्मीकी : ग्रॉन ए प्वाइंट ऑफ़ आरडर सर, मुझे दुःख के साथ यहाँ यह कहना पड़ता है कि जब कभी यहाँ सदन में इस तरह का परिगणित जातियों के सम्बन्ध में कोई विषय आ जाता है तो पिछले ६-७ वर्षों से हम ने देखा है कि उन बाल्मीकी—भंगी आदि सदस्यों को उन दलित और पिछड़े हुए लोगों के कष्टों और उनकी दुर्दशा बतलाने के लिए हमको पर्याप्त अवसर नहीं दिया जाता है और उन्हीं पर छुआछूत की लानत का सबसे अधिक बोझ है।

अध्यक्ष महोदय : ऐसी कोई बात नहीं है। आज जिन लोगों को बोलने का मौका नहीं मिला है उनको यथासंभव मैं १० तारीख को अपने विचार प्रकट करने का अवसर दूंगा।

Hon. Members may kindly pass on chits showing that they have not spoken now. I will have a list of those who have not spoken.

Sardar A. S. Saigal: We have already passed on our chits.

An Hon. Member: You do not be long to a Scheduled Caste.

Sardar A. S. Saigal: I represent five.

Mr. Speaker: Order, order. This will stand over. We will take up the next Bill.