

to the hon. Prime Minister, the hon. Home Minister and so many other Ministers also. I think these fishermen require sympathetic consideration. If it is not possible to include them now, I will request the hon. Minister to consider their inclusion at a future date. Thank you.

THE VICE-CHAIRMAN (SHRI LOKANATH MISRA) : Mr. N. K. Bhatt. He is not here. Now, the hon. Home Minister will reply at two O'clock. The House stands adjourned till 2 p.m.

The House then adjourned for lunch at one of the clock.

The House reassembled after lunch at three minutes past two of the clock, the Vice Chairman (Shri Lokanath Misra) in the Chair.

**THE SCHEDULED CASTES AND
SCHEDULED TRIBES ORDERS
(AMENDMENT) BILL, 1976—contd.**

SHRI K. BRAHMANANDA REDDI : Mr. Vice-Chairman, Sir, all the hon. Members who were kind enough to speak on the Bill have supported the measure and therefore my thanks are due to them. Under the circumstances, an elaborate reply may not be necessary.

Though I claimed at the outset, in my opening remarks, that this Bill is a non-controversial one and that there could be no objection to the provisions of the Bill, still, since the honourable Members supporting the measure have made certain observations, I think they call for a reply.

I will take up those points one by one and try to reply to them to the best of my ability. Shri Bhola Prasad has spoken about the delimitation of constituencies no having been done properly in the Monghyi district of Bihar and he has also said the recruitment is not properly done and the reservation policy is not being properly implemented. These are, broadly speaking outside the scope of this Bill. However, would like to say that, subject to cor

lection, the delimitation or constituencies is done by the Election Commission and, if I remember right, a Scheduled Caste seat is delimited not only on the basis of census, not merely on the basis of the total population, but also on the concentration of the Scheduled Caste population. It may be that in an area, they may be more and it may be that in an area, they may be less. But still the concentration may be more and, therefore, that seat may attract reservation. Then —this is also subject to correction— another impression which we generally gather is that wherever delimitation is to be made in contiguous constituencies, they make the changes. However, I can tell the honourable Members that the delimitation of the constituencies is purely the job of the Election Commission and the Election Commission is assisted by the Members of Parliament and the members of the local committees which are purely advisory bodies.

SHRI SRIMAN PRAFULLA GO-SWAMI (Assam) : The committee consists of members on the basis of 5:5.

SHRI K. BRAHMANANDA REDDI : That is right. Now, so far as the reservation policy is concerned, Sir, as you know, it is the particular concern of the Government that the reservation policy that has been made either for the Scheduled Caste or for the Scheduled Tribe should be implemented both in letter and in spirit. Though there might have been lapses here and there on account of various factors I do not want to go into those details just now. But in later years we see that by and large these reservation provisions are adhered to. And, Sir, it is a matter of gratification also to know that even in the IAS, IPS, etc., in recent years, all seats are filled by the Scheduled Caste and Scheduled Tribe candidates.

SOME HON. MEMBERS : Not all; only the quota seats.

SHRI K. BRAHMANANDA REDDI : Obviously. Not all the seats, but only the seats reserved for them. It means that.

Now, it is a good thing. Even in the Government of India, in the matter of promotions, ect., from time to time whatever requests are made generally by the honourable Members of Parliament or others are taken into consideration and at times, at certain times, certain relaxations are also made. Now, Sir, you also know that it is the desire of the Government that in all the public sector undertakings, though they are not strictly Government organisations in the sense of being Government establishments, this reservation policy should be followed in these undertakings as well. I also see, Sir, that in pursuance of this desire, things are being done, and in future years, I am certain that they will be completely implemented.

Sir, Mr. V. B. Raju raised a very small matter regarding Sugali, Limda, etc. My information is that this name was not in the list of Andhra Pradesh. 'Banjaras' should be synonymous, and should be taken care of separately. Therefore, in this connection, I wish to make a general statement that there are cases pointed out even in the Lower House and even some friends have told me that wherever a name is mentioned and if a synonym of that name, genuine synonym of that name, is not mentioned, still the Government of India can look into it. It is on the basis of a decision of the Supreme Court in the case of Bhaiya Ram Munda *versus* Anirudh Patar and others in 1971, in which the Supreme Court has observed as follows :

"The name by which a tribe or a sub-tribe is known is not decisive. Even if the tribe of a person is different from the name included in the Order issued by the President, it may be shown that the name included in the Order is a general name applicable to sub-tribes."

In view of this, individual cases ought to be decided on the basis of this judgment, if such claims were synonymous, they will be enquired into. This is the most important point. Anybody cannot come and use the name 'sub-tribe' or call it something else and try to sneak in. That will be a difference-

rent case which will be tackled by the police (Interruptions). That will be enquired into and if found to be genuine, suitable instructions will be issued.

Now, Sir, I think Mr. Kamble said that Buddhists should be included in the list of Scheduled Castes. This is a point on which I do not want to say much. But as things stand—after all, Parliament in its wisdom can do anything, that is a different issue—I would like to say just for your information that the basic criteria in regard to scheduling a caste is untouchability which had been the predominant social evil in the Hindu religion. Religion cannot thus be lost sight of in regard to Scheduled Castes. Even while explaining what 'Scheduled Castes' means, I have submitted in the lower House that it is not merely the poverty or backwardness that can be the sole criterion. Obviously, it is the social economic and educational backwardness which are the characteristics of untouchability. Otherwise, for instance, there are so many communities and millions of people living in each State calling themselves backward classes, who may be as poor, who may be as backward and who may be socially backward also and they will also claim to be Scheduled Castes.

SHRI N. H. KHUMBHARE: When it is a case of conversion from a Scheduled Caste, those who have been Scheduled Castes and they were converted into Buddhism...

SHRI K. BRAHMANANDA REDDI: That is not the point here. Mr. Khumbare, please bear with me. You see that restriction has to be understood. Already, there were Scheduled Caste people. They converted themselves to Christianity. What happens? That is why, I am saying the point is religion. Even here Sir, I do not know if all the hon. Members of the Scheduled Castes themselves agree on this question whether religion should not be any basis at all for considering that he is a Scheduled Caste or not. Therefore, my submission to you would be, you must consider that as it was framed and as it was understood till now, religion is a

consideration in the matter of Scheduled Castes. In the Presidential Order of 1950, certain communities of Hindus and four communities belonging to the Sikh religion, viz. Ramdasi, Kabirpanthi, Mazhabi and Sikligar of Punjab and PEPSU States were specified as Scheduled Castes. However, in 1956, the Presidential Order was amended by an Act of Parliament to provide that no person who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of Scheduled Castes. As things stand at present, therefore, certain communities professing Hindu and Sikh religions only can be specified as Scheduled Castes. There is nothing unconstitutional or anti-secular in this approach inasmuch as untouchability, which is the basic criteria for scheduling castes, is confined to the caste system prevalent among the Hindus and the Sikhs. A reference has been made to article 25—sub-clause (b) of clause (2)—explanation 2—wherein it has been mentioned that the reference to Hindus in that article shall be construed as including a reference to persons professing the Sikh, the Jaina or the Buddhist religions, and the reference to Hindu religious institutions shall be construed accordingly. As is apparent, this explanation has a limited scope for the religious institutions mentioned in article 25 of the Constitution, and this is not to be stretched to mean that this explanation would hold good for any reference to Hindu religion wherever it may be in the Constitution or elsewhere. It is relevant to add that the Joint Select Committee which had gone into the whole matter of inclusion of certain castes, etc., had not made any recommendation for removal of religious restrictions in regard to Scheduled Castes or any inclusion of converts to Buddhism among the Scheduled Castes. Sir, I will stop here.

SHRI SHYAM LAL YADAV (Uttar Pradesh): Sikhs are also a different community, a different religion. Why the Sikhs are included?

SHRI K. BRAHMANANDA REDDI: They were included long ago.

SHRI SHYAM LAL YADAV: I want just a clarification. Whether Hinduism is Hindustan or it is caste-base...

(Interruptions)

THE VICE-CHAIRMAN (SHRI LOKANATH MISRA): If there are any questions to be asked, it is not at this stage.

SHRI SHYAM LAL YADAV: He is saying that it is a different religion. Sikhism is also a different religion than Hinduism as Buddhism is a different religion.

SHRI K. BRAHMANANDA REDDI:

Sikh religion is treated as coming under Hinduism.

SHRI SHYAM LAL YADAV: How? Sikhism is quite different.

THE VICE-CHAIRMAN (SHRI LOKANATH MISRA): You cannot expect the hon. Minister to go into the philosophy of Hindu religion at this stage.

SHRI KALP NATH RAI (Uttar Pradesh): I want to know whether Hinduism includes Jainism, Buddhism and

Sikhism. . . .

(Interruptions)

SHRI K. BRAHMANANDA REDDI: [have just now read what it means.]

THE VICE-CHAIRMAN (SHRI LOKANATH MISRA): It is because of the Presidential Order that the effect has been given and, therefore, that is the finality in the matter.

SHRI SHYAM LAL YADAV: They can change it.

SHRI K. BRAHMANANDA REDDI: Whether Parliament can change it or not, is a different issue altogether. As things stand today, as the situation obtains today. . . .

PROF. N. M. KAMBLE: Is it because as he says they are included in this particular List after the 1956 amendment by the President? Now, the question is whether the Buddhists are governed by the Hindu law. Hon. Minister knows it.

SHRI K. BRAHMANANDA REDDI: I am not going into that question. I have just now answered on the basis of information that we have that on consideration j these Buddhists do not form a part of them so as to be entitled to be considered as Scheduled Castes.

SHRI K. K. MADHAVAN: What about Sikhism ?

(*Interruption*)

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA): Order, order, please sit down.

SHRI K. BRAHMANANDA REDDI: My friend, Prof. Kamble, of course, has passed a general remark that bureaucracy is not helping and all that, which may not be a proper remark to make. It may be that there are certain officers here and there who might like to create obstacles but all the same it has been seen to that i they are executing the policies of the Government, and only of the Central Government but also of the State Government, in this country.

PROF. N. M. KAMBLE: I have not blamed them as a lot.

SHRI K. BRAHMANANDA REDDI: It should be the duty of the bureaucracy of high placed officers, low placed officers, whoever may be involved in the implementation of these policies in any matter, to pay due regard to the wishes of Parliament and the Government of India and implement *the* policies in a sincere manner.

Sir, Mr. Deorao Patil has supported the measure and I thank him. He has told us the various steps that he has taken in the last 12 or 13 years, meeting the late revered leader, Pandit Jawaharlal Nehru, and trying to bring to his notice the necessity of removing this area restriction and he feels glad that ultimately he has succeeded and he is happy and I share his happiness.

Mr. Kumbhare, while supporting the Bill—] thank him for that—has tried to argue for migrants and refugees, etc.

SHRI NAIILIN CHANDRA BURAGOHAIN (Assam): Will a Scheduled Tribe man by his conversion to another religion lose his benefits under the Constitution ?

SHRI K. BRAHMANANDA REDDI: [do not know. But I know for a fact that there are several castes in some States like mine—Malas and Madigas—which were Scheduled Castes and have been converted some time back, may be six or seven decades ago, but they are not entitled and they are not being treated as Scheduled Castes. They are no different, they live almost together. Therefore, I am not going into that question now because it is not pertinent. Now he asked a particular question, namely, if one gentleman who is a member of a Scheduled Caste migrates to another area, why in the other area he should not be treated as a Scheduled Caste and be entitled to all the benefits that may flow from it ?

Though the Joint Select Committee of 1967 seems to have made a recommendation like that, the Government of India at that time did not agree to that recommendation. I may say the Government decided that an amendment should be moved deleting this provision from the Bill prepared by the Joint Committee. The reason which weighed with the Cabinet was that this decision would lead to discrimination as the migrant Scheduled Caste persons will get the benefits available to the Scheduled Castes while residents of that State belonging to the same caste will not be eligible for such benefits. The Joint Committee's recommendation was also not considered to be consistent with the provision of article 341. Therefore, Sir, even yesterday in the other House, I did not go into all these details. I only said that after this part is passed, the other part of the comprehensive Bill whether it relates to inclusions or exclusions, can generate a certain controversy and can generate a lot of heat and discussion. There are also matters on which though the Joint Select Committee made recommendations, the Government of India thought otherwise; or even amongst us, there may be difference

of opinion. Even here, I do not know the hon. Members might not have mentioned here, but even in the other House it was mentioned that a Scheduled Caste person who is not entitled to be in the Scheduled Caste is in the Scheduled Tribes list and a Scheduled Tribe gentleman is in the other list. Therefore, when we come to brass tacks about inclusion of certain communities in each State, naturally certain considerations come. There may be difference of opinion; there may be differences even in approach. Therefore, Sir, it is a matter over which there should be a general national debate. Not only, the hon. Members belonging to the Scheduled Castes and the Scheduled Tribes should necessarily participate and take interest in it. Sir, it is a general debate. I may be a general man but I may be interested also in the Scheduled Castes and the Scheduled Tribes. Is it that the Scheduled Castes and the Scheduled Tribes alone are interested in this? I do not think so. Therefore, Sir, it is the whole community, the entire society that is interested in the welfare of the Scheduled Castes and the Scheduled Tribes. We feel that for long they have been subjected to some social disabilities and they have suffered. That should be made good so that they can come up again as part of the society as any other community. We want that those tribal friends who have been living in inaccessible areas, who have been shying away from the society, who have some primitive trades and who are considered to be excluded from the society proper, should come into the mainstream of life as early as possible. Therefore, Sir, my submission would be that this is not as simple. If we want to over-simplify, that may not be proper. It is certainly a matter on which all of us will have to bestow our thought at appropriate time.

Now, Sir, take for instance the case of refugees from East Pakistan, now Bangladesh. This is also a matter on which the Cabinet said: No, at that time. I do not want to go into the reasons because that happened about six years ago and I am also not aware of the actual reasons which

impelled them to do so. Therefore, it is a matter on which there may be some controversy. It does not mean an emotional controversy. It may be a difference of opinion. It may be a difference of approach. And I also do not want to say that what happened six years ago, should hold good for all time to come. I do not want to say this. I do not want to bar or close the doors. I only want to say that as things stand, the position is like this.

Now, Sir, some friends argued about secularism. Secularism is no irreligion. Secularism means—as I understand it, Sir—that we have equal respect of all religions. That is what we understand by secularism. My friends, in their anxiety may say: let a Scheduled Caste person who is a Christian, or who is a Muslim become a Scheduled Caste person. I am not against it personally. But the point is, it has different traditions. It has a different history along with it. As I have said just now, there may be many people—even my friend Shri Kesava Rao has mentioned it; he was a member of the Constituent Assembly and followed the discussions then; even today I can say there are many hon. Members of Parliament—who are more interested in the welfare of the Scheduled Castes and the Scheduled Tribes than many others who may pose. They may not agree to take away religion altogether to include Christians, to include Muslims, to include anybody else.

They may not agree. I am only saying whether you are right or wrong. I am only saying that this is a problem in regard to which a discussion has to take place and a debate has to take place. Therefore, they cannot be oversimplified. It is true that there are several communities which may deserve inclusion. It may also be true that there are several communities which may deserve exclusion. What my friend Mr. Deshmukh has said has also to be taken into consideration. It is a different matter whether the people who are paying income-tax and whether the people who are earning a particular amount per month should still be entitled to these

[Shri Brahmananda Reddil benefits. In future, we will have to think about it. We have also to see whether a common harijan, a common scheduled caste or a common scheduled tribe is getting these benefits or not. There are very respectable people who feel that they are not getting their due share. On the other hand, they feel that they are being cornered by other people who are comparatively rich amongst them. There is this feeling. It is for you to exercise your thought on that. Not that I am not interested in this. I am interested in this. But the friends who belong to the scheduled castes and the scheduled tribes should see to whom these benefits go. These benefits are intended for the generality of the common people among the scheduled castes and the scheduled tribes and not just for a handful of people who enjoy them for ever. Therefore, it is a matter over which hon. Members should exercise their thought.

Sir, reservation should not become a vested interest. Reservation is provided for a particular purpose. The purpose is to improve the lot of our brethren who are educationally, socially and economically backward and who are subjected to certain humiliations like untouchability or inaccessibility etc. Therefore, Sir, we should consider this issue in a broader aspect.

The Prime Minister is very much interested in this. She is vitally interested in the welfare of the scheduled castes and the scheduled tribes. As you know, larger amounts are being allocated in every Plan. Even in the Fifth Five Year Plan, a larger amount has been allocated for the amelioration of the condition of the scheduled tribes. As I said in the other House, even for the scheduled castes, the States have Plan as well as non-Plan programmes. In addition, the Central Government spends about Rs. 255 crores or so in every Plan period. This shows the generous view taken by the Central Government. For instance, the Buddhists are not treated as scheduled castes as such. Still, in spite of the fact that they do not have reservation

I in services, the Central uovernment is giving them some benefits like post-matric scholarships and so on. As Mr. Kumbhare said, in Maharashtra, the converts to neo-Budhism are being given some educational and other benefits.

SHRI N. H. KUMBHARE : I said Maharashtra Government is giving them all facilities.

SHRI K. BRAHMANANDA REDDI: That is what I am saying. If I may strike a personal note, when I was Chief Minister in Andhra Pradesh, even those scheduled castes who were converts to Christianity were given many of these benefits, economic benefits like house sites, land and so on. Government also constructed some houses fo r them. The broad view, the generous view of the Government is that though they may not strictly come under the definition of 'scheduled castes', as we understand it today, it is the intention of the Government, within the limitations placed upon them, to afford as much relief to them as possible. This policy continues and I would like to assure the House that it is the desire of the Government not only to continue what is being done for them also to see if there are other ways of helping them further.

Now, Sir, I do not want to say much on this occasion or hold out any promises. But at some stage or the other, a situation may arise when the Government may have to consider—I am not sure—bringing forward a comprehensive Bill, if necessary.

SHRI SHYAM LAL YADAV: One point I would like to know.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA): Let the Home Minister complete. There must be some kind of regulation in the House.

SHRI K. BRAHMANANDA REDDI: I commend the Bill to the House for approval.

SHRI SHYAM LAL YADAV: The Scheduled Tribes in U.P. have not been mentioned. There is a population of the Scheduled Tribes in U. P.

SHRI K. BRAHMANANDA REDDI : j
The Scheduled Tribes have not been men- |
tioned in U.P. In fact, it sometimes looks odd
that a State like U.P. with a hundred million
people should not have Scheduled Tribes.
May be so. In fact, I asked Tri-pathiji, but
what can I do if they do not come under the
Scheduled Tribes ?

SHRI SHYAM LAL YADAV: EarTiei
the Hoons in Mirzapur District were de-
clared 'Scheduled Tribes' but now they j
have been declared as Scheduled Caslev
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SHRI K. BRAHMANANDA REDDI :
Here is the point. Mr. B. R. Munda has
raised a point in which he has stated that the
Scheduled Tribes in the States/Union :
Territories of Uttar Pradesh, Dadra &
Nagar Haveli, Goa, Daman and Diu and
Lakshadweep are not mentioned in Schedule
2 of the Bill. The position is that there
are no restrictions in respect of Scheduled
Tribes declared at present in these States/
Union Territories referred to and hence
they do not find a place in the Schedule. |
The Scheduled Tribes notified in these j
States Union Territories continue to be
treated as Scheduled Tribes.

Therefore, my submission to the hon.
Members of Rajya Sabha would be to
please approve of this Bill.

THE VICE-CHAIRMAN (SHRI LOKA-
NATH MISRA) : Now I will put the
motion.

The question is :

"That the Bill to provide for the inclusion
in, and the exclusion from, the lists of
Scheduled Castes and Scheduled Tribes,
of certain castes and tribes, for the re-
adjustment of representation of members
in the Lok Sabha, be taken into
consideration."

The motion was adopted.

THE VICE-CHAIRMAN (SHRI LOKA-
NATH MISRA): We shall now take up !
clause by clause consideration of the Bill.

Clauses 2 to 10 were added to tin- am.

The First Schedule

SHRI N. H. KUMBHARE : Sir, I move :

1. 'That at page 5, after line 31, the
following be inserted, namely :—

'(aa) after paragraph 2, the following
paragraphs shall be inserted, namely :—

"(2a) Where in the Schedule any caste,
race or tribes are part of group within any
caste, race or tribe is specified as pertain-
ing to any particular area, of a State, then
every member of that Caste Race or
Tribe residing in that area, shall be a
member of Scheduled Caste in that State,
provided no such member so long he
resides, in that State, ceased to be a
member of Scheduled Caste by reason
only of the fact that he, ceased to reside
in that area.

(2b) Where in the Schedule of this
order any Caste/race or tribe is specified
as a Scheduled Caste in relation to the
State of West Bengal, then every
displaced person from Eastern Pakistan,
who is a member of that Caste/race or
tribe shall be deemed to be a member of
Scheduled Caste, in relation to any State
in which he is voluntarily residing and
each such caste, race or tribe shall be
deemed to be included in that part of
Schedule which relates to the State in
which such person is voluntarily
residing.

(2c) Any person who belongs to any
caste, included in any part of the
Scheduled and who ceases to reside in
the State to which he belongs and
migrates to any other State, shall con-
tinue to be a member of Scheduled Caste
in other State, where he voluntarily
resides, notwithstanding the fact that the
caste to which he belongs is not a
Scheduled Caste in that State.

(2d) Notwithstanding anything con-
tained in for the time being in force or
any custom or usage to the contrary, a
woman who marries a person
belonging to the Caste, speci-

[Shri N. H. Kumbhare.]

fied in any part of the Schedule shall be deemed to be belonging to that Scheduled Caste to which her husband belong."

PROF. N. M. KAMBLE : Sir, I move :

2. "That at page 5, after line 31, the following be inserted, namely :

(2e) The word 'or the Sikh' appearing in Constitution (Scheduled Castes) Order 1950 in paragraph 3 be deleted and the following explanation be added.

Explanation I. In paragraph 3 the reference to Hindu shall be construed as including a reference to person professing Sikh, Jain or Buddhist religion.

Explanation II. Scheduled Caste who is professing Boudha, Jain or Sikh Religion, shall be deemed to have been specified as a Scheduled Caste in the Schedule."

SHRI N. H. KUMBHARE : Sir, I move:

3. "That in the First Schedule, at the end of entries of each of the States of Andhra Pradesh, Bihar, Haryana, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Punjab, Rajasthan, Tamil Nadu, Uttar Pradesh and West Bengal, the following entry be inserted, namely:—

"Scheduled Castes converts to Buddhism"

The motion was adopted.

SHRI N. H. KUMBHARE: Sir, so far as (2a) of my Amendment No. (1) is concerned I do not press it because that objective is accomplished under the Act. If Scheduled Caste or a Scheduled Tribe moves from one area of the State to other area of the same State remains to be a Scheduled Caste, Scheduled Tribe. Therefore, I do not press it. I would like to reiterate that the other important provision which was duly recommended by the Joint Select Committee has not been adopted.

PROF. N. M. KAMBLE: Sir, I move my Amendment and while moving it I would like to make some observations. Here we say that as far as the Scheduled Castes and the Scheduled Tribes are concerned, religion has no place.

Again we say, in the Order of 1950, under (3) that "Notwithstanding anything contained, no person who professes a religion different from Hindustan shall be deemed to be a member of the Scheduled Castes." Here the reference is only to Hinduism and nothing else. Thereafter, by the 1956 Amendment, Sikhs were added to it. Of course we have nothing to say about the Sikhs, Sikhs are our own brothers. But if the criterion is untouchability only, then I think, even the Buddhists who are suffering from this stigma of untouchability, even after their conversion, should be included in the list. Secondly, Sir, as I have just now pointed and as the hon. Home Minister also said, the 1967 Committee did not agree to this. Sir, that was in 1967. Now we are in 1976. Under these circumstances, when we say that educationally, socially and economically backward people should be included, then I do not think there is any difficulty. Even the Gokhale School of Politics and Economics, a very reputed institution of Poona, has gone through this very question. They have made a survey in Maharashtra of the converted Buddhists and they have pointed out that they still suffer from all these disabilities. Similarly, Sir, one very reputed authoress, Mrs. Sunanda Patwardhan, has also written a book wherein all these disabilities of the Buddhist-converts have been mentioned.

THE VICE-CHAIRMAN (SHRI LOKANATH MISRA) : You have had your say. Mr. Deshmukh, are you moving your amendment ?

PROF. N. M. KAMBLE : Sir, the hon. Minister has said that he would like to have this question examined and have a national debate on this. In view of this, I want to withdraw my amendment.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : The question is :

"That leave be granted to the Mover to withdraw his amendment."

The motion was adopted.

The amendment (No. 2) was, by leave, withdrawn.*

SHRI SANTOSH KUMAR SAHU : Sir, since the hon. Minister has given the word that he would consider and give necessary instructions to clarify that the caste includes the sub-caste like the "Bhuyan" and that the letter "h" will be inserted after the letter "D" in the word "Dewar". I do not move my amendment.

SHRI BHAIKAB CHANDRA MAHANTHI (Orissa) : Sir, in the light of the assurance given by the Home Minister. I do not move my amendment.

SHRI N. H. KUMBHARE : Sir, in view of the assurance given by the hon. Minister and because of the understanding that this issue of Buddhist-converts from the Scheduled Castes is still open and Government may consider it, I would like to withdraw my amendments.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : The question is :

"That leave be granted to the Mover to withdraw his amendments."

The motion was adopted.

The amendments (No. 1 and No. 3) were, by leave, withdrawn.*

SHRI K. BRAHMANANDA REDDI : Sir, lest there should be any misunderstanding, I have not given any assurance of any kind. I have only expressed my opinion.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : The question is :

"That the First Schedule stand par of the Bill."

*For text of amendments vide cols. 58 59 supra.

The motion was adopted.

The First Schedule was added to the Bill

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : Now let us take up the Second Schedule. There are six amendments. Yes, Mr. Kumbhare.

SHRI N. H. KUMBHARE : Sir, in view what the hon. Minister has said, Government may consider it—it is not that Government will not consider it—I do not move my amendment.

PROF. N. M. RAMBLE : We are not pinning down the Minister to some assurance, but he did say that the suggestion to include Buddhists converts may be considered.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : There are three amendments in the name of Mr. Deshmukh, amendments Nos. 9, 10 and 11.

SHRI BAPURAOJI MAROTRAOJI DESHMUKH : Sir, I am not moving my amendments.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : Amendment No. 12 Mr. Sahu.

SHRI SANTOSH KUMAR SAHU : Sir. I am not moving my amendment.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : Amendment No. 13 in the names of Mr. Sahu and Mr. Mahanti.

SHRI BHAIKAB CHANDRA MAHANTHI : Sir, I am not moving this amendment.

THE VICE-CHAIRMAN (SHRI LOKA-NATH MISRA) : So, there are no amendments to the Second Schedule.

The Second Schedule was added to the Bill.

Clause 1, the Enacting Formula and the Title were added to the Bill.

SHRI K. BRAHMANANDA REDDI : Sir, I move :

"That the Bill be passed."

The question was put and the motion was adopted.