

(III)

"In accordance with the provisions of Rule 96 of the Rules of Procedure and Conduct of Business in Lok Sabha, I am directed to enclose herewith the Iron Ore Mines Labour Welfare Cess (Amendment) Bill, 1970, as passed by Lok Sabha at its sitting held on the 10th November, 1970.

2. The Speaker has certified that this Bill is a Money Bill within the meaning of article 110 of the Constitution of the India."

(IV)

"In accordance with the Provisions of Rule 96 of the Rules of Procedure and Conduct of Business in Lok Sabha, I am directed to enclose herewith the Agricultural Produce Cess (Amendment) Bill, 1970, as passed by Lok Sabha at its sitting held on the 10th November, 1970.

2. The Speaker has certified that this Bill is a Money Bill within the meaning of article 110 of the Constitution of India."

Sir, I beg to lay a copy of each of the Bills on the Table.

THE VICE-CHAIRMAN (SHRI AKBAR ALI KHAN) : Mr. Yajee.

MOTIONS RE—

I. REPORTS OF THE COMMISSIONER FOR SCHEDULED CASTES AND SCHEDULED TRIBES—*contd.*

II. REPORT OF THE COMMITTEE ON UNTOUCHABILITY ECONOMIC AND EDUCATIONAL DEVELOPMENT OF SCHEDULED CASTES—*contd.*

THE VICE CHAIRMAN (SHRI AKBAR ALI KHAN) : Mr. Panda, you have given over to Mr. Yajee.

श्री शीलभद्र याजी (बिहार) : माननीय वाइस चैयरमैन महोदय, यह बहुत खेद और दुःख की बात है कि आजादी प्राप्ति के बाद इतने लम्बे अर्थ में भी इस हिन्दुस्तान में छुआछूत की बीमारी है और जो हमारे हरिजन भाई हैं और जो वन-जाति के लोग हैं, उनकी सभी समस्याओं का समाधान नहीं हुआ है, यद्यपि इंडियन नेशनल कांग्रेस ने गांधी जी के नेतृत्व में सर्वप्रथम प्रयास किया कि वह छुआछूत की बीमारी

जाय और जो हिन्दुस्तान के पददलित लोग हैं, जो हमारे हरिजन हैं या जो वन-जाति के लोग हैं उनकी समस्याओं का समाधान किया जाय। आजादी के पूर्व भी हमारे जो राष्ट्रीय कार्यकर्ता थे, उन्होंने अपनी जान को जोखिम में डाल कर जहाँ जहाँ छुआछूत की समस्या थी उसको सुधारने की और उनकी दशा सुधारने की और उनको जमीन दिलाने की कोशिश की। आजादी के पहले भी जहाँ जहाँ कौंसिल थी या असेम्बली थी, वहाँ-वहाँ काश्तकारी कानून के लिये 1937 ई० के बाद हमेशा कोशिश की गई और काश्तकारी कानून में मौलिक परिवर्तन करके इन हरिजनों को जमीन दिलाई, जिस जमीन या जिस मकान में वह रहते थे, वह उनको दिलाई। इस तरह के काश्तकारी कानून बने और आजादी प्राप्ति के बाद भी बड़े-बड़े कानून बने, बड़े-बड़े मेजर्स सरकार की तरफ से आये, सरकार की तरफ से कोशिश हुई कि जल्दी से जल्दी मौलिक परिवर्तन किया जाय। यद्यपि राजनारायण जी को तो एक भ्रम है, उनको एक खयाल हो गया है कि सारी खुराफात की जड़ काग्रिम है, उसकी सरकार है, और उसकी वजह से ही कुछ नहीं होता है, लेकिन उनको तो समझना चाहिये कि बात बनाने से तो काम नहीं होगा। कानून बनाने से भी नहीं होगा। कानून बहुत बन गये, लेकिन उन कानूनों को ताक पर रख कर लोग उसके खिलाफ काम करते हैं। इसलिये समाज में मौलिक परिवर्तन लाने के लिये मैं समझता हूँ कि कठोर उपाय निकालने की जरूरत है।

आज अभी भी कहीं-कहीं छुआछूत है और जो हमारे हरिजन लोग हैं, वन-जाति के लोग हैं उनकी दशा में अभी भी मौलिक परिवर्तन नहीं हुआ है। मैं समझता हूँ कि हम जिनने राजनैतिक कार्यकर्ता हैं, चाहे किसी पार्टी के हो, हम लांग जो रोज़ व रोज़ देहातों में रहते हैं, वह कानून बनने के बाद जब तक इस समस्या को अपने हाथ में नहीं लेगे, तब तक कुछ नहीं हो पायेगा। देहातों में जो हरिजन हैं, जो वन-जाति के लोग हैं उनकी तरफ़ देखना है। छः हजार मील दूर

[श्री शीलभद्र याजी]

से आ आ कर के मिशनरी के लोगों ने वन-जाति के लोगो में काम किया । लेकिन यहां बड़ी-बड़ी संस्थाएँ और सामाजिक कार्यकर्ता हैं, किन्तु पहाड़ों पर जो गिरि-जन हैं, जो वन जाति के लोग हैं, उनके पास वह नहीं गये । कानून तो बनाया कि उनको स्कारलशिप् दी जाय, लेकिन वह काफी नहीं है । जो हमारे हरिजन भाई हैं, उनके लिये मकानों की सबसे बड़ी समस्या है । ठीक है कानून बन गया है, उनको जमीन मिल जायगी । लेकिन ये जो कई करोड़ लोग हैं, सब मिला कर 7 या 8 करोड़ हो जाँते हैं गिरि-जन और हरिजन सबको ले कर, उनकी हाउसिंग की समस्या को, मकान की समस्या को, सब से पहले हल करना है । आप कही भी जायें, वह गांव के बाहर रहते हैं और वह उस मकान में रहते हैं, जहां कि इमान घुस तक नहीं सकते हैं । अभी वह मवेशी की तरह रखे जाते हैं । इसलिये कुछ सरकार करे । सरकार कहती है, हम समाजवादी व्यवस्था कायम करेंगे । समाजवाद का मतलब तो होता है समता होनी चाहिये, समाष्टिवाद हो और उसमें जो पिछड़े हुए लोग हैं, जो हरिजन हैं, वन-जाति के लोग हैं, सबसे पहले हमारा ध्यान उनकी ओर जाना चाहिये, खाम कर जो पहाड़ों में रहते हैं, अभी भी नग्न अवस्था में रहते हैं, उनको जमीन देकर के मकान बनाने चाहियें, रोजगार देने चाहिये और उसके साथ-साथ हरिजनों के जहा-जहां मकान नहीं है, सबसे पहले उनके मकान को बनाना चाहिये । लेकिन इससे भी काम चलने का नहीं है । आज जमीन के बंटवारे की बात होती है । मैं समझता हूं, सरकार की ओर से जो सीलिंग फिक्स होनी है उससे तो जमीन मिलती नहीं है, उनको इस लिये पीसमोल ढंग से काम चलने वाला नहीं है, एक कानून बना दिया, यह कर दिया, वह कर दिया, मगर नतीजा कुछ निकलता नहीं है । तो जो समाज का शोषित वर्ग है, 8 करोड़ लोग हैं, बल्कि मैं समझता हूं अब तो 10 करोड़ हो गये होंगे, यदि हमको सचमुच में उनकी हालत में सुधार करना है तो समाजवाद उनके लिये

जल्द लाना चाहिये; क्योंकि समाजवाद की जब तक स्थापना नहीं होगी और समता नहीं होगी, तब तक समाजवाद आये में देर है । मैं समझता हूं, जिस तरह हंगरी सरकार चल रही है और राजनैतिक पार्टियां जिस तरह से गड़बड़ करती हैं, इस रफ्तार से तो समाजवाद के आने में देर होगी । इसलिये समाजवाद को लाने के लिये सभी जमीनों को अपने अधिकार में ले लें, उनका राष्ट्रीयकरण करे और ऐसे क्लेक्टिव सिस्टम से उन हरिजनों को जमीनों में लगाना चाहिये । क्लेक्टिव सिस्टम पर खेती होती है, वह सरकार के द्वारा कराई जाती है, सरकार को चाहिये कि क्लेक्टिव खेती हरिजनों द्वारा ही कराये, चाहे वह बेरोजगार हों या वन जाति के लोग हों, और इस तरह उनको जल्द से जल्द काम में लगाया जाये । वह मेहनती भी होते हैं । यह ठीक है उनको छात्रवृत्ति मिलती है, उच्च पढ़ाने की व्यवस्था है, यह सब करना ही चाहिये । लेकिन सबसे पहले जो उनकी आर्थिक अवस्था है वह सुधरे । इस तरह से नहीं हो सकता जिस तरह से हम कर रहे हैं । ठीक है, रिपोर्ट है, सिफारिश है, उसके मुताबिक प्रयास होता है, लेकिन अभी भी जो उनके लिये जो होना चाहिये था वह नहीं हुआ है । इसलिये मेरा सरकार से सुझाव है कि ठीक है, जो रिपोर्ट आती है, जो लेजिसलेशन बनता है, उसके मुताबिक कड़ाई के साथ पालन होना चाहिये, लेकिन उसके साथ-साथ, इस सरकार को कोशिश करनी चाहिये कि हम समाष्टिवाद को, समाजवाद को जल्द से जल्द स्थापित करे । समाजवाद की चद लोगों को जल्द नहीं हो सकती और कुछ लोगों के खातिर उसमें देरी भी हो सकती है लेकिन समाजवाद की स्थापना उन लोगों के लिये निहायत जरूरी है जो कि हरिजन जाति के लोग हैं, जिनको गांधी जी ने यह हरिजन का नाम दिया था, और जिनको हम लोग अछूत कहा करते थे और तरह तरह के नाम से पुकारते थे, हालांकि कभी भी बहुत पुराने जमाने में ऐसी बात नहीं थी । कुछ लकीर के फकीर अपनी राय रखते हैं । राजनारायण जी मनुस्मृति लाकर रखते हैं । बहुत से महात्मा और

विद्वान् पुरुष हरिजनो के बीच से निकले हुए है। यह भी कहा गया है कि वर्ण व्यवस्था को खत्म करना चाहिये। यदि ऐसा समाज मानने के लिये तैयार नहीं है, तो कलम की एक नोक से संस्कार कह सकती है। क जान-पात, बिरादरी को खत्म करना चाहिये, छुआछूत, जान-पात और वर्ण व्यवस्था को खत्म करना चाहिये। अगर सरकार कहती है कि हम धर्म निरपेक्ष हैं तो हम यह नहीं कहते कि हिन्दू अपने धर्म को नहीं माने, मुसलमान अपने धर्म को नहीं माने, त्रिश्चन अपने धर्म को नहीं माने। लेकिन इसके साथ जब धर्म की बात इस बारे में की जाती है और जो इस तरह की अमानता है और जिसे धर्म के नाम पर किया जाता है, इस चीज को सरकार को जल्द से जल्द खत्म करना चाहिये। लेकिन इसके पहले सरकार को यह काम करना चाहिये कि देश में समाजवाद की स्थापना का जो उमने सत्प उठाया है, उसको जल्द से जल्द पूरा करना चाहिये ताकि उसके द्वारा इन लोगों की आर्थिक और मानी हालत को सुधारा जा सके; क्योंकि इनके पिछड़ेपन का मुख्य कारण ही यह बात है। नौकरी, चाकरी और स्कानरशिप वन जाति और हरिजन जाति के लोगों को तो दिया ही जाना चाहिये। लेकिन अगर देश में समाजवाद की स्थापना हो जायेगी तो इक्वेलिटी जल्दी आ जायेगी। इसलिये मेरा यह कहना है कि जन-जाति और हरिजन जाति के लोगों के बारे में मौलिक परिवर्तन करने की आवश्यकता है और यह बात तब ही हो सकती है, जब हम अपनी समाजवाद की गाड़ी को तेजी के साथ बढ़ाये और जो भी आर्थिक नीति के काम है, उन्हें जल्द से जल्द पूरा करें।

मैं यह निवेदन करना चाहता हूँ कि जिस रफ्तार से यह काम हो रहा है, उसके द्वारा हम इन 10 करोड़ वन जाति और हरिजन जातियों का भला नहीं कर सकते हैं और उसी के साथ जो हमारे देश में 56 करोड़ की जनता है, उसकी समस्या का भी समाधान नहीं कर सकते हैं।

एक माननीय सदस्य : अब 11 करोड़ हो गई है

श्री शीलभद्र याजी : हमारी जो फिगर है वह भी गलत है और उनकी जो फिगर है वह भी गलत है। यह हम सब ग्रन्थ में से कह रहे हैं। इसलिये जितने भी

राजनीतिक कार्यकर्ता हैं—मैं जरा उधर की ओर इशारा कर रहा हूँ। विरोधी सदस्यों की ओर—जो यह कहते हैं कि इस तरह से देश में समाजवाद आने वाला नहीं है। इसलिये मेरी प्रार्थना है कि हम सब लोगों को मिल कर इस काम को करना होगा और घड़ियाल के आसू बहाने से कोई काम चलने वाला नहीं है। यदि हम सदस्य में वन जाति और हरिजन जाति के लोगों की भलाई करना चाहते हैं, उनकी आर्थिक दशा सुधारना चाहते हैं, उनकी सामाजिक हालत में मौलिक परिवर्तन करना चाहते हैं तो इस देश में समाजवाद की स्थापना करने में सरकार की हर तरह से मदद करें, क्योंकि यही एक रामबाण है, जिसके द्वारा इन लोगों की हालत को सुधारा जा सकता है। इसलिए मेरा आप लोगों से यह अनुरोध है कि समाजवाद की स्थापना में आप लॉग रूकावट न डालें।

श्री मान सिंह दर्मा (उत्तर प्रदेश) : रूकावट का प्रश्न ही नहीं उठता है, लेकिन आप कुछ करके तो दिखाइये ?

श्री शीलभद्र याजी : यह बड़ी खुशी की बात है कि मैं श्री मान सिंह दर्मा जी को एक प्रतिभाशील जनसंघी समझता था, मगर जैसा उन्होंने अभी कहा कि हम कोई रूकावट डालना नहीं चाहते हैं तो इससे मुझे और भी ज्यादा खुशी हुई है। इसलिए मैं सब राजनीतिक पार्टियों से प्रार्थना करता हूँ कि इन लोगों की हालत सुधारने में हम सब लोगों को सहयोग देना चाहिये और देश में जल्द से जल्द समाजवाद की स्थापना करनी चाहिये ताकि इन लोगों की माली हालत ठीक हो सके। अगर हमने ऐसा किया तो इन लोगों की भी हालत में जल्दी सुधार होगा और देश का भी सुधार होगा। इस काम के लिए देश की सरकार को आगे बढ़ना चाहिये और पार्टियों को भी आगे बढ़ाना चाहिये ताकि देश में जल्द से जल्द समाजवाद की स्थापना हो सके।

इन शब्दों के साथ जय हिंद।

SHRI K. C. PANDA (Orissa) : Mr. Vice-Chairman, much has been discussed about the welfare of the Scheduled Castes and Scheduled Tribes and I do not want to repeat all the things. I would only speak categorically about certain points, say, about education. We have got certain figures in the Report of the Commissioner saying

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that so many scholarships have been given for various types of education to the Scheduled Caste and Scheduled Tribes students, but there is no figure to show how many of them have been employed after graduation, after matriculation or after a getting degrees or diplomas. That will tell the real development among these classes.

One thing I want to mention and I did mention it in this House last time. I would emphatically like to draw the attention of the Minister, through you, Sir, to the fact that no scholarship or aid is given to any Adivasi or Harijan student if he reads Sanskrit. This is an utter disgrace to the country, to the Government and the department concerned. Throughout the Reports I have not found any case where they have been given any scholarship. When they join a Sanskrit school or Sanskrit college, they are not given any scholarship, not to speak of the lower secondary standard. I happen to be a member of the Governing Body of a Sanskrit College where there are less number of students than the number of teachers. I tried my best and got 43 Adibasi and Harijan students admitted in the Sanskrit College. Of course it is named as a college. The boys passing class IV are eligible to be admitted in Prathma class where English is also being taught as an additional subject. None of these students would get scholarships because there is no scope. I produced the students one by one before the then Education Minister of Orissa. I requested him to visit the college. But there was no scope. Even after the enquiry by the Committee and the Commission and so many subsequent reports laid in this House there is no scope whatsoever for giving scholarships to students who read Sanskrit, whereas we require Sanskrit teachers in almost all the high schools of the country. Unless there is a Madhyama, Shastri or Acharya teacher, the school will not be recognised by the Education Department. Now what have the Education Departments of the different States done? A candidate having Sanskrit as a subject is taken as a Sanskrit teacher. Previously, before independence, people were saying that Sanskrit was a dead language. But now there are certain brains in the country who feel that Sanskrit should be the national language. But this is what we are seeing in the welfare department for these classes. We know also that two Harijans have been appointed as priests in Kerala. We welcome it. I would welcome also the Adibasis as teachers in various schools and colleges, and I would emphatically say that it is the only profession

suitable for the Adibasis and Harijans because they will be eligible to teach their own class of people and thereby education among their class would come up. Teacher-ship is the only proper job which they should be entitled to and they should be given aid lavishly to become teachers.

Lastly, I have got information from an hon. Member of that House that no examination fee is given to Adibasi and Harijan students in U.P., whereas in other States they are given even at college level when they appear in university examinations; the examination fee is given to them. The poor people will be learning throughout the year and while appearing for the university examination they are deprived of the fee. Sometimes their parents go abegging. This is also a very deplorable thing.

My hon. friends have told about the landlessness of the Harijans and Adibasis. But we have been discussing in this House about green revolution, agricultural revolution and all these things. How many agricultural schools and colleges have been organised by the Government for the Adibasis and Harijans? They are the class of people who are fit to be agriculturists, who are professionally, traditionally, agriculturists. They are working as labourers of the agriculturists. Why not they be trained in the modern technique to be real agriculturists so that they can teach even the non-Harijans to be good agriculturists? In my opinion there should be high schools and even colleges where practical type of education should be given and agriculture should be a compulsory subject and they should be taught to be agriculturists. Specially in Adibasi areas schools should be organised where the modern type of agriculture should be taught to them. Lastly, I will mention a few cases. I know of a MA second class boy. Even with my recommendation, either in the railways or in other departments, he could not get a job up till now. He is an MA of the Utkal University. His mother is still serving a hospital as a sweepress. What to speak of any other thing? If that boy could not get into service, what is the fate of our country? What would be the fate of our country. We go on pleading for the Harijans and the Adibasis and there is no difference of opinion on the development of the Harijans and the Adibasis in this country. No political party . . .

AN HON. MEMBER : That was what Gandhiji wrote . . .

SHRI K. C. PANDA : Only one man was there who was really looking after the Harijans and that was Gandhiji.

SHRI G.A. APPAN (Tamil Nadu) : Not Ambedkar?

SHRI K.C. PANDA : He is the Second.

SHRI G.A. APPAN : Without him, Gandhiji would not have done it.

SHRI K.C. PANDA : But one political party claimed Gandhiji. The entire country should claim him. My friend from the other Bench challenged that only the Congress knew the Harijans. I would not like . . .

SHRI LOKANATH MISRA : The Congress wants the Harijan votes.

SHRI K.C. PANDA : My party is the only party perhaps which has returned an Advasi candidate in a general seat and unless the Congress Party puts up Advasis . . .

SHRIMATI PURABI MUKHOPADHYAY (West Bengal) : In West Bengal, in the past we have returned many Scheduled Caste and Scheduled Tribe candidates from the general constituency. Mr. Kamal Hembrum was there, for example.

(Interruptions).

SHRI K.C. PANDA : That would be really beneficial. I will be glad if I hear cases like that. But being a man in the Opposition, I would say that they should put up candidates from among the Harijans and the Advasis for the general seats and get them returned. Then only we will say that they are doing something really beneficial to the country. (Interruptions) I am coming to it. I am coming to classification.

SHRI LOKANATH MISRA : If you return even one candidate to the Assembly it will be good.

SHRI K.C. PANDA : About Orissa, the Minister knows that the Dewars were considered as Harijans. But now arrangements are going on to eliminate them from that classification. Then, I would mention about one thing. Fifteen lakhs of Scheduled Castes and Scheduled Tribes migrated from Orissa and are now settled in Assam. They are there as tea-garden labourers.

SHRI CHITTA BASU (West Bengal) : They are coolies.

SHRI K.C. PANDA : I will not utter the word 'coolie'. I would request that we should not address them as 'coolies'. I have never done it, during the post-independence period or even before independence. The Santhals, the Mundas and the Orans are there. I have seen the reports—the hon. Minister is going to move a Bill to derecognise them in Assam as Scheduled Tribes. I am a Panda. If I go to England, should I be someone else? A Munda goes from Orissa to Assam. Should he not be a Munda there also? It is quite absurd. In the case of the Scheduled Castes, they are going to recognise them. Why? Here are two classes of people who should be treated in all respects. Even I would say that when they change the religion, the Scheduled Castes are not derecognised. The Minister should know it. I am prepared to give him instances outside the House. Certain very well paid officers are recognising themselves as Advasis and Harijans although they belong to other sects; they have embraced other religions. They were to be derecognised but they are getting I.A.S. and I.P.S. jobs in reserved quota. So in the interest of the Scheduled Castes and the Scheduled Tribes, I suggest that at least for five or ten years they should not be recognised as such, even if they leave their religion until the country develops to a certain stage.

So far as education and employment are concerned, they should be treated on par in all the States.

(Time bell rings.)

I have been waiting for time since yesterday. Sir, I am an Aranyak Brahmin. (Interruption) Let hon'ble Members define the word "Aranyak". What is the meaning of Aranyak Brahmin?

SHRI DWIJENDRALAL SEN GUPTA (West Bengal) : You are as handsome as a God.

SHRI K.C. PANDA : I can produce in this House Advasis more handsome than myself if the Members like.

THE VICE-CHAIRMAN (SHRI AKBAR ALI KHAN) : No interruption, Mr. Sen Gupta. You are going to speak. You should not interrupt.

SHRI K.C. PANDA : About backward areas, we have got patches of backward areas. As I mentioned earlier, even after so many years of independence we have not been able to restore lands which were grabbed by the British Government from

[Shri K. C. Panda.]
the Tana Bhagat Adivasis. We have not been able to do anything. Nor have we been able to develop that Chhota Nagpur area.

Then I come to Orissa. There are certain districts where the population is even 80 per cent. of Harijans and Adivasis. We have not been able to give them the minimum infra-structural facilities for their development. Even the National Highway No. 6, passing through Pallahada to Keonjhar, has not been linked up in the Sundargarh and Keonjhar area where the population is 80 per cent. Adivasis.

Just, now, a short while ago, the hon'ble Minister, Mr. Bhagat said that if the State Government builds a steel plant in the State sector, the entire Adivasis and Harijans would be deprived of their facilities. I was simply surprised to hear that. He took the name of Adivasis and Harijans in connection with the steel plant in Orissa. We have been fighting for them. In that area Adivasis live in large numbers. They can manufacture weapons. I have got with me small weapons manufactured by the Adivasis out of raw iron ore. One such weapon was presented to me. He melted some iron ore stone and made a small weapon out of it. These people have artisans amongst themselves locally. So let there be encouragement to their aptitude. Up till now they are earning their livelihood through good means. Do we expect them to go the criminal ways and not obey the law of the land and start doing things for their needs illegally? We do not want that, I suppose. That is why we want their welfare in all respects and they should be developed in a proper way

3 P. M.

Then I wanted to mention another thing about these Ashram Schools. The Ashram Schools are being established only for Adivasis or Harijans. You will be astonished to know that if the Ashram School is meant for Harijans, Adivasis will not be admitted there and if it is meant for Adivasis, Harijans will not be admitted there. Why should this segregation be there? Let them be a mong us. Let there be schools and colleges where non-Adivasis, non-Harijans, Harijans, Adivasis all will be admitted. Of course, they should be given all the facilities which they are being given in the Ashram Schools. They are given clothing, food, books and other things. Let us give them these things in the general schools and colleges. So, these are the things which should be very seriously considered. I would suggest that at the Central level, or both at the Central level and at the State level, there should be

non-official bodies which would really look after the proper management of the Welfare works. At the Central level there should be a separate Ministry for the welfare of Harijans and Adivasis. Let it not be tagged with the Law Ministry. Otherwise, while considering about Adivasis and Harijans, they will be thinking of so many legal and illegal things.

With these suggestions and comments, I conclude. Thank you.

श्रीमती पुष्पाबेन जनादनराय भट्टे (गुजरात) :

उपमहाध्वक्ष महोदय, मैं यहाँ पर शेड्यूल्ड कास्ट और शेड्यूल्ड ट्राइब्स के बारे में तीन सालों की जो रिपोर्ट पेश की गई है, उनके संक्षेप में बोलने के लिये खड़ी हुई हूँ। ये रिपोर्ट देखने से मुझे दुःख हुआ क्योंकि उनमें जो लिखा है और जिस रूप में उनको रखा है वह बिल्कुल अपूर्ण है, जो करना चाहिये वह पूरा नहीं किया गया है। तीन दिन से आदिवासियों और हरिजनों के बारे में यह चर्चा चल रही है। ठीक है, हम ये मारे काम उनके लिये सोच रहे हैं और मुझे सतोष भी है कि आदिवासी और हरिजनों का प्रश्न कुछ रास्ते पर आ गया है और थोड़े से सालों में वह प्रश्न हल हो जाना चाहिये, जो तैयारी है वह पूरी हो चुकी है, मगर मुझे दुःख है कि यह जो शेड्यूल्ड ट्राइब्स कमिशन का जो प्रोग्राम है, उसमें डीनॉटिफाइड, सेमी नॉटिफाइड, क्रिमिनल ट्राइब, नोमेडिक ट्राइब, सबकी बड़ी लिस्ट है, और उनके लिये शेड्यूल्ड कास्ट और शेड्यूल्ड ट्राइब कमिशनर और हमारे समाज कल्याण विभाग ने अभी तक कुछ नहीं किया है। मेरी डिमांड है, मांग है कि वह डिपार्टमेंट अलग कर दिया जाय। हरिजन और आदिवासियों का प्रश्न इतना कठिन है, इतना बड़ा है कि उस काम के बारे में अलग में सोचना चाहिये और जो हमारे माननीय सदस्यों ने परामर्श दिया है कि वह डिपार्टमेंट अलग कर देना चाहिये। मैं उसके साथ सम्पूर्ण रूप से सहमत हूँ और मैं चाहती हूँ वह डिपार्टमेंट अलग हो जाना चाहिये। किन्तु एक बात हम भूल जाते हैं कि जो "डीनॉटिफाइड" आदिम जातियाँ हैं, जिसको हम क्रिमिनल ट्राइब्स बोलते हैं, उनके लिये हमने तीन-तीन कानून बनाये हैं, एक बनाया है 1879 में, दूसरा बनाया है 1911 में और तीसरा बनाया है 1924 में, मगर वह कानून के अलावा हम उनको ग़ुनहवार मानते हैं, उनकी हाजिरी होती है, उनका रजिस्ट्रेशन होता है और उनके लिए जो मुश्किलें पैदा

होद्वी है वह तो होती ही है। मैंने बहुत से ऐसे सेटलमेंट देखे हैं, जहाँ उनको रखा जाता है। सारे भारतवर्ष में वह सेटलमेंट हैं। उस सेटलमेंट में उनको कोई आर्थिक सुविधा नहीं दी जाती है। उनके लिए कोई शैक्षणिक प्रबन्ध नहीं होता है। उनके जीवन के उत्थान के लिये कोई कार्य नहीं होता है और वे क्रिमिनल के क्रिमिनल ही रह जाते हैं। मैं जानती हूँ और मुझे मालूम है कि राजस्थान, गुजरात और महाराष्ट्र इन तीन चार प्रदेशों की बात तो मुझे मालूम है। मैं देखती हूँ कि ऐसे क्रिमिनल ट्राइव्स जो इधर उधर घूमते हैं, उन्हें पुलिस मताती है, पकड़ ले जाती है और उनके बच्चों के लिए किसी प्रकार की कोई सुविधा नहीं होती है। हम उनकी भलाई के लिए कोई उपाय नहीं कर रहे हैं, इसका मुझे बड़ा दुःख है। मैं यह बात तीन साल से कहती आ रही हूँ और सरकार ने अभी तक उनके बारे में कुछ नहीं सोचा है।

आपको मात्स होगा कि तीसरी योजना में स्टडी ग्रुप ने कहा था कि डीनोटीफाइड क्रिमिनल की बात सोचनी चाहिये और उनके बारे में कुछ प्रबन्ध करना चाहिये। इस स्टडी ने इस तरह की रिपोर्ट दी है कि उनकी आर्थिक और शैक्षणिक हालत सुधारने के लिए कार्य किया जाना चाहिये। लेकिन मुझे दुःख के साथ कहना पड़ता है कि हमारी तीसरी योजना सफल हो गई है और हम अब चौथी योजना का कार्य कर रहे हैं, लेकिन अभी तक इन लोगों के लिए कोई प्रबन्ध नहीं हुआ है। हमारे जो क्रिमिनल ट्राइव्स और नोमेडिक लोग हैं, उनके बारे में अभी तक कुछ नहीं सोचा गया है। कभी-कभी एक दो स्टेट्स में उनके लिए स्कूल खोल दिये जाते हैं, लेकिन अभी तक उनके लिए कोई खास प्रबन्ध नहीं हुआ है, यह मेरा प्रश्न है। मैं चाहती हूँ कि मिनिस्ट्री इस बात की ओर ध्यान दे और इन लोगों की हालत सुधारने के लिए जल्द से जल्द कदम उठाये।

उनके विकास करने के लिए उनकी संख्या कम नहीं है। काश्मीर से लेकर कन्याकुमारी तक और कलकत्ते से लेकर इधर पश्चिम तक उनकी संख्या बहुत अधिक है। ये लोग सारे देश में घूमते फिरते रहते हैं, चोरी करते हैं, लुटपाट करते हैं और इस तरह से अपना जीवन बसर करते हैं। इनमें कुछ अच्छे लोग भी हैं जो अच्छा काम करते हैं। इन लोगों का पुलिस में नाम रजिस्टर रहना

है और इसलिए जब कभी कोई मामला होता है तो पुलिस वाले इन्हें पकड़ते हैं और परेशान करते हैं। इसलिए मैं चाहती हूँ कि उनके लिए कुछ करना चाहिये; क्योंकि ये लोग पावर्टी ग्रुप से आते हैं, अनसेटलड इनकी लाइफ होती है, न रहने के लिए मकान ही होते हैं, इस बात का मुझे बड़ा दुःख है। मैंने इन लोगों की जिन्दगी को देखा है कि वे किस तरह से अपना जीवन बिताते हैं। वे लोग घूमते फिरते रहते हैं, एक जगह से दूसरी जगह जाते रहते हैं, अपने पशुओं को और दूसरी चीजों को भी साथ ले जाते हैं और इस तरह से वे इधर उधर घूमते रहते हैं। इस तरह की जो उनकी परिस्थिति है वह अच्छी नहीं लगती है और उनकी इस तरह की स्थिति को देख कर मुझे बहुत दुःख होता है। इन लोगों का राज्य सभा और लोक सभा में भी कोई प्रतिनिधि नहीं है जो उनकी बातों को कह सके। इसलिये उनका जो प्रश्न है वह इतना कठिन है, इतना मुश्किल है कि उनके लिए अभी तक गवर्नमेंट ने कोई चिन्ता नहीं की है, यह बहुत ही अफसोस की बात है।

[MR. DEPUTY CHAIRMAN in the Chair.]

दूसरी बात में यह कहनी चाहती हूँ कि शिड्यूल्ड कास्ट कमिश्नर की रिपोर्ट का मवाल नहीं है। इस संबंध में जो छोटा सा पैराग्राफ लिखा है उसकी बात नहीं है। मेरा कहना तो यह है कि इन लोगों के लिए ग्रांट भी कम है और वह भी लैम हो जाती है। अगर बैंकवर्ड एरियाज में काम करना है तो सरकार के पास एक स्पष्ट चित्र होना चाहिये कि क्या काम करना है और उसे क्या करना चाहिये। सरकार के पास उन लोगों के उत्थान करने के लिए कोई स्पष्ट चित्र नहीं है। शिड्यूल्ड कास्ट के कमिश्नर को यह बात सोचनी चाहिये कि यह उनकी जिम्मेदारी है या नहीं हमारे सोशल विभाग को सोचना चाहिये कि यह क्या उनकी जिम्मेदारी नहीं है। अगर इस बात को सोचने की जिम्मेदारी उनकी नहीं है तो इस चीज को निकाल देना चाहिये और लीव टु देयर लक। इसके लिए फिर चिन्ता करने का प्रश्न नहीं उठता है और इस चीज को निकाल दिया जाना चाहिये। अगर गवर्नमेंट को उनका उत्थान करना है तो उनके लिए एक अलग से डिपार्टमेंट शुरू करना चाहिये और उनकी जो परेशानियां हैं, उनके बारे में सरकार को सोचन चाहिये, यह मेरी मांग है।

[श्रीमती पुष्पाबेन जनार्दनराय महेता]

तीसरी बात मैं यह कहना चाहती हूँ कि जहाँ-जहाँ छोटे-छोटे आदिवासियों के पैचेज हैं, उनकी ओर सरकार कोई ध्यान नहीं देती है। इस तरह के लोगों की जनसंख्या तो कम होती है, लेकिन सरकार उनकी ओर कोई ध्यान नहीं देती है। सरकार जहाँ पर इस तरह के लोगों की संख्या 25 हजार से ज्यादा हो, जिसे वह ट्राइबल एरिया कहती है उनकी ही मदद करती है, लेकिन जहाँ पर छोटे-छोटे पीकेट्स होते हैं, जिनकी संख्या पांच हजार और दस हजार के करीब होती उनकी ओर सरकार का ध्यान नहीं जाता है और न उनकी कोई मदद ही की जाती है। उनके लिए जो मदद और उनके उत्थान के लिए जो कार्य होना चाहिये, वह उन्हें नहीं मिलता है। इसलिये मेरी मांग यह है कि जो छोटी जनसंख्या है, जहाँ हजारों की संख्या में आदिवासी नहीं होते हैं उनके लिए भी कोई प्रबन्ध होना चाहिये, उनका भी प्रश्न हल होना चाहिए और उनके लिए कुछ करना चाहिए। आज मुश्किल यह है कि उनके बच्चों को स्कूलरशिप नहीं मिलती है; क्योंकि वे कम हैं, उनको आदिवासी एरिया डिक्लेयर नहीं किया है। उनके लिए कोई आरोग्य सेवा नहीं है, क्योंकि उस प्रदेश में ऐसा कोई प्रबन्ध नहीं होता है। इसके अलावा उनके लिए शिक्षा का भी कोई प्रबन्ध नहीं है, कभी पढ़ते हैं, कभी नहीं पढ़ते हैं, अगर पढ़ते भी हैं तो उनके बच्चों को फोर्थ स्टैंडर्ड प्राइमरी से आगे पढ़ना मुश्किल होता है और उसके लिए उन्हें कोई सुविधा नहीं मिलती है। यह बड़ी कठिन परिस्थिति है। जहाँ-जहाँ ऐसी पीकेट्स हैं उनको देखना चाहिए और उनके लिए कुछ प्रबन्ध करना चाहिए। एक मुश्किल यह है कि सरकार जो निश्चय कर लेती है कि यह करना चाहिए, फिर भी कोई फर्क नहीं होता है। हमारे यहाँ इस प्रदेश का साठे 400 मील का विस्तार है, लेकिन जो आदिवासी कहलाते हैं, उनकी संख्या वहाँ 5 हजार है। सरकार मे लो ग बोलते हैं कि हमने निश्चय कर लिया है, हमारा कानून है कि जो डिक्लेयर्ड एरिया नहीं है, वहाँ हम कुछ नहीं कर सकते। उसका नतीजा यह है कि अनपढ़ आदमी अनपढ़ ही रहते हैं। 23 साल हो गए, जो परिवर्तन होना चाहिए वह नहीं हुआ, उनके लिए आरोग्य सेवा नहीं है, शिक्षा का प्रबन्ध नहीं है, उनके कल्याण के लिए कोई उद्योग या काम के लिए सुविधा नहीं है। सब आते हैं, कहते हैं कि हम कर देंगे, अच्छा हो जायगा,

मगर पीछे सब भूल जाते हैं, क्योंकि उनकी आवाज यहाँ तक पहुँचती नहीं। इसलिए मेरी मांग है कि जो पीकेट्स हैं उनके लिए भी कुछ करना चाहिए।

हरिजनो, गैड्यूल्ड कास्ट और ट्राइब्स का जहाँ तक प्रश्न है उनके लिए हम मालों से कहते हैं कि कुछ करना चाहिए, मगर अभी तक मैंने देखा है कि गांवों में पानी के लिए सुविधा नहीं है। पानी जो प्राथमिक जरूरत है, प्राथमिक अधिकार है, इसके लिए भी कुएं नहीं होते हैं। हमारे देश में अभी भी अस्पृश्यता है। वह निकालने का प्रथम प्रबन्ध करना चाहिए।

मैं समझती हूँ कि जब तक अलग-अलग छात्रावास रहेंगे हरिजनों के प्रति जो उदासीनता है वह कम नहीं होगी। इसलिए गुजरात में हरिजन छात्रावास में दस परसेंट सवर्णों को रखते हैं, लेकिन जो सवर्ण छात्रावास हैं उनमें ज्यादा हरिजनों को नहीं रखेंगे, तब तक मैं सोचती हूँ कि आपस में जो गहरा प्रश्न है वह निकल नहीं सकेगा। जब तक हम उनका स्तर ऊपर नहीं लाएंगे, उनका जो जीवन है समाज में उसके लिए नहीं सोचेंगे कि वे हमारे हैं तब तक कितनी भी स्कालरशिप दें, उनकी दिक्कतें कम नहीं होंगी। यहाँ मैं बताना चाहती हूँ कि मेरी एक विद्यार्थी सवर्ण हैं, उन्होंने लगन किया एक हरिजन के साथ, दोनों बहुत सुखी थे। उनके पति मर गए, उनके लड़कियाँ हैं, वे बहिन भी शिक्षित हैं, अपनी गुजर करती हैं, उनकी एक लड़की कालेज में बी० ए० में है, दूसरी नर्सिंग का काम सीखती है। वे बोलती हैं कि हमको हरिजन स्कालरशिप नहीं चाहिए, वे अपनी माँ की जाति पटेल लिखती हैं, कभी हरिजन नहीं कहती हैं। मैं कहती हूँ कि तुम ऐसा क्यों करती हो, तुम्हारा पिता हरिजन था। वे कहती हैं कि जब हम हरिजन बोलते हैं तो मेरे साथ बोलने वाले, मेरे से मिलने वाले, कोई मेरे साथ ऐसा बर्ताव नहीं करते जैसा पटेल कहने पर करते हैं और आज वह लड़कियाँ दांतों स्कालरशिप नहीं लेती। वह माँ को बोलती हैं कि हम नहीं पढ़ेंगे, हम मजदूरी करेंगे। अगर हमारे समाज का ऐसा बर्ताव हरिजनों के साथ है तो उसको बदलाव करने की हमारी हिम्मत नहीं है। यह आज की परिस्थिति है। एक सवर्ण माता की लड़कियाँ जिनका पिता हरिजन है उनको भी समाज में अपना स्थान निश्चित करने में मुश्किल होती है। यह हमारा दुर्भाग्य है कि हमारे देश में अभी भी यह प्रश्न हम हल नहीं कर सके हैं। तो मैं यह चाहती हूँ कि यह

हम सबकी जिम्मेदारी है और हम सबको इसके लिए कुछ करना चाहिए। इस प्रश्न को हल करने की जिम्मेदारी सामाजिक कार्यकर्ताओं की तथा राजनीतिज्ञों की, दोनों की है और वे इसका हल करे यह मैं चाहती हूँ।

तीसरा प्रश्न है हाउसिंग का। मैं यह देखती हूँ कि यह प्रश्न केवल हरिजनों का ही नहीं है। यह सामान्य गरीबों का भी सवाल है। जिसको हम स्कूल लाइफ कहते हैं वह आज भी है और म्युनिसिपैलिटी के जो वर्क्स हैं, जो सफाई का काम करते हैं उनके क्वार्टर्स तो कम से कम सभी जगह बना देने चाहिए और उनको कुछ अधिक सुविधा देनी चाहिए। इसके अलावा एक मुझे दुःख है कि हम इन्नी बड़ी-बड़ी बातें करते हैं मगर एक प्रश्न हमने हरिजनों का हल नहीं किया है और वह यह है कि जब कोई एपिडेमिक आता है, जब कोई ऐसी परिस्थिति आती है तो यही लोग सफाई करते हैं लेकिन उनको हम कोई एनाकुलेशन नहीं देते, न उनके हाथ मुँह धोने के लिए पानी का इंतजाम करते हैं और न उनके लिए कपड़ों का इंतजाम करते हैं और इसका नतीजा यह होता है कि कभी कभी वे लोग भी उसका शिकार हो जाते हैं, लेकिन म्युनिसिपैलिटी उनके लिए कुछ नहीं सोचती। इसलिए मेरी मांग है कि जो सफाई के कामदार हैं उनके आरोग्य के लिए कुछ प्रबन्ध किया जाना चाहिए। मैंने ऐसे बहुत से शहर देखे हैं कि जहाँ सफाई के कामदार रहते हैं वहाँ बर्तन नहीं होती, वहाँ पानी नहीं होता, और ऐसी कोई सुविधा वहाँ नहीं रहती कि वे वहाँ पर अच्छी तरह से ज़िन्दा रह सकें। अगर मैं उनको कहती हूँ कि घर जा कर नशाओ तो वह कहते हैं कि हमारे यहाँ पानी ही नहीं आता। तो यह आज नीचे के स्तर का प्रश्न है। मैं चाहती हूँ कि ऐसे कानून होने चाहिए कि जिनके अनुसार हर म्युनिसिपैलिटी को अपने सफाई के कामदारों के लिए पानी और वस्ती का प्रबन्ध करना आवश्यक हो और उसको देखना चाहिए कि उसके कामदारों का स्वास्थ्य ठीक रहता है, उनके परिवारों की हालत ठीक रहती है और इस प्रकार जो शारीरिक श्रम करते हैं उनका खास ध्यान रखा जाना चाहिए।

दूसरी बात यह है कि उनके बच्चों को स्कूलरशिप नहीं मिलती। उनके जो बच्चे पढ़ते हैं उनको ज्यादा सुविधा मिलनी चाहिए। यह एक बड़ी बात होगी। यहाँ आई० ए० एम० और दूसरी सर्विसेज की बात उन

के लिए हो गयी, लेकिन जो अधिक संख्या वाले हैं, सफाई के कामदार और जो दूसरे गरीब लोग हैं उनके लिए भी हम को कुछ करना चाहिए। इसके बाद मैं फिर आप को याद दिलाना चाहती हूँ कि जो डिपॉटिफाइड ट्राइबल पीपुल है, जो नोमैडिक और सेमी-नोमैडिक और सेमी-नोटीफाइड पीपुल है उनके लिए एक बोर्ड आफ जल्दी से जल्दी बना दे और तीसरी पंचवर्षीय योजना के स्टेडी ग्रुप का जो आदेश है, जो उनकी रिपोर्ट है उसको हम मानें और हरिजनों और आदिवासियों दोनों के लिए अलग-अलग बोर्ड बना दे और यह इतना जो बड़ा और गहरा प्रश्न है उस पर विचार करें। आपको मालूम होगा कि यह नोमैडिक पीपुल हर जगह मिलते हैं, उनमें क्रिमिनल पीपुल भी मिलते होंगे जिनको हर स्टेट कहती है कि वे क्रिमिनल हैं, इसलिए इनके लिये भी आप कुछ करें ऐसी मैं आपसे प्रार्थना करती हूँ और मैं चाहती हूँ कि जो रिपोर्ट्स आपने कबड्स में रख दी हैं उनका निकाल कर के इन लोगों के लिये आप कुछ सोचें।

SHRI UMASHANKER JOSHI (Nominated) : Mr. Deputy Chairman, Sir, it is propitious that this problem is treated not as confined to parties but as a national problem and it is discussed rather in a spirit of atonement. If I, a worker in the field of literature and education, feel agitated over this problem it is because I ask myself, do not literature and education enrich life, as also make democracy culturally viable?

About 20 per cent of our people belong to the Scheduled Castes and Scheduled Tribes. If we consider the Report of the Kakasaheb Kalelkar Commission about the backward classes also, about 70 per cent people of our country live in a none too desirable condition. No democracy would be culturally, economically and socially viable in such circumstances even if it were politically viable for some time. This is the writing on the wall.

What brings this writing into a sharper focus is the alleged murder of 1,112 Scheduled Caste people during 1967, 1968 and 1969 the years for which these Reports are presented. I was looking for the source of this prejudice in our hoary past. I may be permitted to refer to the *Purush Sukta*. It is an excellent piece of poetic imagination, I should say. It describes that the cosmic person's mouth became the brahmin, his arms the Kshatriyas, his thighs the Vashiyas and the Shudras

[Shri Umashanker Joshi]

were born out of the feet :
 पद्म्यां शूद्रो जायता The fairest construction that I can venture to put on this is that the cosmic person epitomises all that is best in all the four social strata in any human community. The mouth is bound to be the mouthpiece or the medium, the vehicle of truth. The feet run about. This is bound to be so in an integrated personality. Take the example of Mahatma Gandhi. All that was best in the four classes was there in him. He was a brahmin, that is, the mouthpiece of all that is generous, all that is truthful. He was a master warrior; he rebelled against the greatest empire of his day. He was nothing if he was not a *bania*. He was a master scavenger, a *mahashudra*. It is in this light that one should interpret the hymn. To take it in a literal sense would be doing injustice, even violence, to the great imaginative faculty of the Vedic *rishis*. If such references as one finds in ancient sacred literature were utilised for keeping the downtrodden people in that condition, for perpetuating their miseries, there was some poetic justice, indeed in history throwing up Dr. Ambedkar as a new Manu in our days.

Gandhiji, practical idealist that he was, translated many of his dreams into reality. I want to refer to two of them, the amelioration of the condition of women and that of the Scheduled Castes. I think they form a good study in contrast. Indian womanhood has come into its own during the 23 years of independence, nay, it has even stolen a march over that of other older and more mature democracies. The peaceful movement under Gandhiji offered them great opportunities to come out of their peaceful homes and be drawn into the thick of the battle. Gandhiji even said that women would be his best fighters. Those of the womenfolk who had some qualities of leadership and who were committed, who were educated and who were more or less economically on a sounder footing could easily reach the highest rungs of leadership in our national movement. Whatever prejudice there was against women in our traditional society gradually wore thin.

Why did not Gandhiji meet with the same measure of success in the case of the Scheduled Caste people for whom, as we all know, he was prepared to part company with his devoted and loving wife and in 1932 even to lay down his life? The Scheduled Caste people were naturally first to be made conscious of their human dignity and rights. They could not be

involved in the national struggle in a big way as was possible in the case of women. Then they lacked education and also an economic base to operate from. Above all, the prejudices were far too strong to give way. Gandhiji, therefore, wisely insisted on the rights of the Scheduled Caste people being legally recognised.

Temple entry in Guruvayoor was a beginning, a break-through. Now that untouchability is made illegal, newer instruments of social change should be availed of.

The first instrument of change should be training in leadership. We should have regional or inter-university leadership camps for the Scheduled Caste and Tribe people. In the panchayats, Scheduled Castes and Tribes members may be made presidents or vice-presidents at least where they are in a sizeable number. If Ministers—I should like to suggest—associated Scheduled Caste or Scheduled Tribe legislators, preferably ladies, with their work, that would go a long way towards their coming into their own.

Education should be the normal and natural instrument of change. A reference has been made to the construction of hostels. I should not insist on caste students' hostels having a number of Scheduled Caste students. We should not wait till that happens. Let us open more and still more hostels for the Scheduled Caste and Scheduled Tribe students. There was something in what Dr. Ambedkar said, let there be more educated people from amongst the Scheduled Castes.

Then, there has been a reference to scholarships. We give quite a number of scholarships, though we could do more. There are failures and then the scholarship is discontinued. Probably as the Report suggests, one failure before entering the University and one during the University period may be condoned. We have also to give some guidance. Most of the students opt for general education courses and fewer for what are called the professional courses.

Economic amelioration should be given the utmost importance. Somebody suggested that a Harijan may be made a Shankaracharya. For all I know, a Harijan today might not be interested in such a vocation. He would rather have an executive or managerial job. As far as housing conditions are concerned, we should throw the Scheduled Caste people

in the midst of the other people. There should be no segregation.

As far as the land problem is concerned, enough has been said about it. I would only like to draw the attention of the hon. Members of the House to the spurt of regional novels in the various Indian languages during the past two decades. Pick up half a dozen novels in any language and you will find that the writers are crying hoarse over the land hunger of the landless and the destitutes.

Moneylenders are the only people with whom the people in the mountains come into contact. Long back in the twenties the Agricultural Commission said that the *Sahukar* is a necessary evil. But today it should be possible for us to open co-operative societies for credit purposes. Forest labour co-operatives should be opened and funds should be made available for these activities. Even in the case of Scheduled Caste people we should have multi-purpose societies. If we care to have a break-up of the alleged murders during the last three years perhaps the reason may be found to be more economic than otherwise. Forced labour should be made a cognisable offence.

About the tribals somebody suggested that they were in the beginning of history in our country. If once India belonged to them, today at least they should have a sense of belonging to what we call free India. The Scheduled Castes are at our very threshold, but they are kept at more than an arm's distance. As far as the Scheduled Tribes are concerned, they are farflung, far away from the mainstream of the national life. They are suspicious, hesitant and inhibited and a lot of modernising activities will have to be undertaken. May I suggest that we may have mobile science exhibitions and in that way help in inculcating in them some consciousness about the times in which we are living?

I should like to refer to the root of the prejudice regarding untouchability *viz.*, the unclean occupation. That is the root of the prejudice, and that is what perhaps comes in the way of giving facilities about drinking water in the villages. This is so acute a thing that even amongst the untouchables there are prejudices and some are untouchable even to the untouchables. I have heard that in some Christian cemeteries a separate plot is reserved for the so-called untouchables.

Sweeping and scavenging are looked upon as unclean jobs. Can we not do away with the dry or service latrines? Can we not do away with the carrying of night-soil as head loads? Can we not substitute wheel-barrow? If I may be permitted to suggest, not merely on Gandhi Jayanti but on the birthdays of all the great sons and daughters of India at least legislators and corporators and panchayat leaders, if not Ministers and Governors, should ply the wheel-barrow. That may result in taking away the 'uncleanliness' about such jobs.

The other unclean job is the disposal of dead cattle, flaying and tanning. As far as tanning is concerned, the report says that in a Calcutta factory out of about 1,500 white-collar jobs, 900 were done by Brahmins and Kayasthas, and out of 6,500 blue-collar jobs for semi-skilled people, 2,500 were done by Brahmins and Kayasthas. Prejudices give way under economic compulsions.

Vigilance squads should be organised for those who regard the Scheduled Caste people as untouchable and practise untouchability in the day-to-day life. The aid of retired Judges could also be availed of in this connection.

Before I resume my seat, Mr. Deputy Chairman, I should like to put in a good word about the reports, if I may be permitted to do so. They are from one of the most outstanding scientists of our country. If the waters of the Bay of Bengal were as sweet as those of the Ganges, I too would have pleaded for their being thrown into it, as was being suggested yesterday, for they would have turned the waters saltish soaked as their pages are with the tears of our kith and kin. May I suggest that the recommendations and the synopses of these reports are sent to all universities, to colleges, to schools and to panchayats?

Mr. Deputy Chairman, let us wake up to the possibility of there being more than tears in this tale. One is afraid that it would turn the waters red, it would in the words of Macbeth, 'the multitudinous seas incarnadine,' if the alleged average of one murder a day is true.

SHRI DWIJENDRALAL SEN GUPTA: Sir, I join issue with the distinguished speaker, Shri Umashanker Joshi. Mr. Nirmal Bose is not only a scientist but he is a Gandhi-ite of fame, and it is in very bad taste to say that the report given by

[Shri Dwiendralal Sen Gupta]

him with all affection and sympathy should be thrown into the Bay of Bengal. Anyway, everybody is free to draw his own conclusions.

I would like to say that the redeeming feature of this debate was that everybody had tons of sympathy for the Scheduled Castes and the Scheduled Tribes. The test lies in the fact whether we are as serious in our doing things as we express ourselves on the floor of this House. If all the parties who joined in the debate had played their respective roles in changing the condition of these down-trodden and ever-neglected Scheduled Castes and Scheduled Tribes, I think probably the problem would have been less acute than what it is today. During the British regime, we know that these people were kept uncivilised and uneducated and as cheap labour for them. But what have we done since Independence? I do not think that we have changed their position by any manner of means. We have spent money, but we have not touched the fringe of the problem.

To me, untouchability is not the basic problem. Untouchability is a problem that arises from the economic conditions. Essentially, the problem of the Scheduled Castes and the Scheduled Tribes is a socio-economic problem, with emphasis on the economic part of it. Here, in this Parliament, there are many Scheduled Caste and Scheduled Tribe Members. Nobody isolates them and nobody has got the guts to isolate them. The same is the position in the executive. There are executives—Brahmins and Scheduled Castes working together, taking lunch and dinner together. Similarly, there are the agricultural labourers belonging to the higher castes and also the Scheduled Castes and the Scheduled Tribes. They know no distinction. The same is the position in factories also. But this question arises only between a higher class of employees or higher class of people in the society and these people, this 'higher' aspect being considered from an economic position or an educational position, and then we find these sins of untouchability. That also exists between a Brahmin and a Brahmin, between a Kayastha and a Kayastha, between a Bania and a Bania, even between two brothers. So, it is to me essentially a socio-economic problem, and we should try to improve the economic condition of these people if we are really interested in removing untouchability and all the other vices associated with it.

There might be a feeling that in this country only the Scheduled Caste and the

Scheduled Tribe people are poverty-stricken and that those who belong to the upper or higher sections, the Brahmins, the Kayasthas and the Vaishyas, are all possibly prosperous. No, it is not so. This will mean ignoring facts. But those who are known as the Scheduled Castes and Scheduled Tribes they have a feeling that possibly they are isolated and that they alone suffer. This feeling is noticed among the hill people. The hill people think that the people of the plains are much better off than they. And from that the scheme for a Hill State and for hill people's independence arose. Under the leadership of that old revolutionary Mr. Pannalal Das Gupta we held a hill people's seminar in West Bengal. The hill people came and they came to know much about the plains after the seminar than what they knew before. Therefore, there should be no Bharat Darshan in trains but there should be inter-change of people known as Scheduled Castes and Scheduled Tribes with the people, the so-called upper castes. Let these people be shown round to see that there are other people also who are equally starving. There should be class contacts and a sense of class belonging of the Scheduled Castes and Scheduled Tribes with the people of other castes. They should not think in terms of their own separate caste and community.

Mr. Deputy Chairman, Sir, since independence we have lost the spirit of social service. In fact we have lost contact with the Scheduled Castes and Scheduled Tribes. But now these so-called extremists go to these unsophisticated people and convert them to their faith of violence. They mingle with them, they stay in them. That is why now you find a new sense of consciousness amongst these Adivasis who have realised now that those who talk of Parliamentary politics go to them only for votes whereas the extremists go to them, work with them and feel as one with them. This feeling can be removed if we form a regiment of social workers who should live with these people. Only then this position can be changed, otherwise we shall lose not only our social contacts, we shall lose politically in the course of a few years.

Mr. Deputy Chairman, I am sorry to say that neither public sector nor the State or the Central Government have been honest and fair to the Scheduled Castes in matters of employment. Sir, you will bear me out if I tell you of a case. The son of Mr. Birat Chandra Mandal, an eminent Scheduled Caste leader, from our village, applied for a job in the Indian

Airlines Corporation. He is a graduate but he did not get the job. There was reservation of seats. But I do not know what excuse the Airlines Corporation can give for not giving him a job. What percentage of employment is there for the Scheduled Castes in the Indian Airlines Corporation I do not know. In fact, that boy met me and he told me that since he was not related to any of the hierarchy in the Indian Airlines Corporation his claim had been ignored. This feeling should be removed.

SHRI LOKANATH MISRA (Orissa) : The reserved posts are intended for Kashmiris.

SHRI DWIJENDRALAL SEN GUPTA: I agree with you.

MR. DEPUTY CHAIRMAN : Let him complete.

THE MINISTER OF STATE IN THE DEPARTMENT OF PARLIAMENTARY AFFAIRS (SHRI OM MEHTA) : He has already exceeded his time.

SHRI DWIJENDRALAL SEN GUPTA: In reply to Mr. Panda an hon. Member said that the Congress has been very generous in treating the Scheduled Castes and the Scheduled Tribes. Let me give one instance of their generosity. My friend, Mr. Ramanand Das, a Scheduled Caste, got the General seat of Barrackpore Parliamentary Constituency. In 1952 he was elected. In 1957 the Congress refused him that seat on the plea that he was a Scheduled Caste man and he had no right to contest from a general seat. He was a sitting Member and that seat was denied to him. In 1957 the Congress lost that seat, in 1962 the Congress lost it and in 1967 also the Congress lost it. But still they would not give that general seat to a Scheduled Caste man. Mr. Deputy Chairman, I am now drawing attention to the discrimination that exists in the attitude of the Government of India in scheduling these Castes. You know, Purulia was in the State of Bihar formerly. In 1956 it was added to West Bengal. The people of that place who were considered as Scheduled Castes in Bihar are not considered as Scheduled Castes in Bengal.

MR. DEPUTY CHAIRMAN : You can speak on that when the Bill comes before the House.

SHRI DWIJENDRALAL SEN GUPTA: I am finishing. The person remains the same, the locality remains the same, but

because there has been some political adjustment, he is no more a Scheduled Caste.

MR. DEPUTY CHAIRMAN : Please conclude now.

SHRI DWIJENDRALAL SEN GUPTA: You didn't ask anybody else to conclude.

Now the criteria for scheduling the tribes are (1) primitive life, (2) distinctive culture, (3) geographical isolation, (4) shyness of contact and (5) backwardness. If these five conditions exist, then a cast will be considered as a Scheduled Caste. Then how can you say that when a man is in Bihar, he is a Scheduled Caste and when he comes to Bengal, he is not a Scheduled Caste? Now the Joint Committee on the Scheduled Castes and Scheduled Tribes under the amending Bill of 1967 have unanimously recommended the scheduling of the Adivasis of the ex-tea garden areas of Assam. I want to know from the Minister in charge of Law and Social Welfare whether he is going to accept this unanimous recommendation. He may have a different view for political reasons. If they are considered as Scheduled Castes, the political balance of Assam may be disturbed. But formerly during the British regime these people were considered Scheduled Caste

MR. DEPUTY CHAIRMAN : You can refer to these things when the Bill comes up next week.

SHRI DWIJENDRALAL SEN GUPTA: Then please assure me that you will give me a chance at that time.

MR. DEPUTY CHAIRMAN : It is not a question of giving a chance. Already Mr. Chitta Basu from your group has spoken. You will try to conclude now.

SHRI DWIJENDRALAL SEN GUPTA: Can you assure me that you will give me a chance next week?

MR. DEPUTY CHAIRMAN : You had a special chance to-day to speak. You cannot have chance every time.

SHRI DWIJENDRALAL SEN GUPTA: Then why do you say "You will get a chance"?

MR. DEPUTY CHAIRMAN : You please try to conclude. You have already taken enough time.

SHRI DWIJENDRALAL SEN GUPTA: If you do not interrupt, I can finish.

MR. DEPUTY CHAIRMAN : You have taken 16 minutes already.

SHRI DWIJENDRALAL SEN GUPTA : No, no.

MR. DEPUTY CHAIRMAN : Please see the clock.

SHRI DWIJENDRALAL SEN GUPTA : Mr. Deputy Chairman, you are a Buddhist; you are a sufferer, I have championed your cause. If you do not like it, I will take my seat. But you will go down in record that being in the Chair, you did not allow me to speak on what you championed for these so-called down-trodden classes. You have interrupted me, you have curtailed my speech. This will go down in record.

MR. DEPUTY CHAIRMAN : Thank you very much for concluding any way. Now, Mr. Chandrasekharan. Please be brief. The hon. Minister will have to be called next.

SHRI K. CHANDRASEKHARAN (Kerala) : Mr. Deputy Chairman, I am here only to touch on one main aspect concerning the reports that we are discussing today. We have been discussing reports for three years together and more or less apologetically and in a ritualistic manner. Although these reports have been there for several years now it has not been possible to learn from the Government of what exactly they are going to accept in regard to the recommendations contained in these reports. Therefore, I do not know whether anything effective is going to come out of all these discussions. I would like to submit only on one aspect mainly touching on this matter and that relates to the claims of the Scheduled Castes and Scheduled Tribes in the services. This is particularly referred to in Article 335 of the Constitution which states:

“The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.”

I do not think that the Government has taken anything like a serious attitude in regard to the implementation of the wholesome directive contained in Article 335 of the Constitution. Article 335 of the Constitution has not been implemented with the sincerity and devotion with which it

needs to be implemented. I say that so far as the Scheduled Castes and Scheduled Tribes are concerned, they are more or less dependent upon the Government's devotion and sincerity in implementing the provisions contained in this Article, all the more so because several High Courts have held that there is no justiciability so far as the guarantee contained in Article 335 of the Constitution is concerned. So that a person who is a member of the Scheduled Castes and Scheduled Tribes in the service cannot claim as of a right before the courts in this country under the jurisdiction of the High Courts or the Supreme Court that in its letter and spirit Article 335 has not been implemented. We have had so far no orders as such of the Government. We have had only certain circulars and instructions issued by the Home Ministry. That is another difficulty.

[THE VICE CHAIRMAN (SHRI BANKA BEHARY DAS) in the Chair.]

We are discussing these important reports and the recommendations contained in these reports which touch the services and the position of the Scheduled Castes and Scheduled Tribes in the services in the country and the answer comes from the Ministry of Law and Social Welfare. But the implementation so far as service aspect is concerned, is not with the Ministry of Law and Social Welfare, it is practically with the Ministry of Home Affairs. It has been the Ministry of Home Affairs which has been issuing these circulars and instructions pointing out the necessity to give certain positions to the Scheduled Castes and Scheduled Tribes in the services but these instructions again have not been orders of the Government of India, they have been only guidelines so far as the various Ministries and Departments are concerned. Therefore, even these circulars and instructions of the Government of India in relation to the position of the Scheduled Castes and Scheduled Tribes in the services in the country have been honoured in their denial, more by abusing the very instructions contained in those directives issued by the Home Minister. I would, therefore, particularly appeal to the honourable Minister of Law and Social Welfare to see that somehow some method is found out by which these instructions and circulars in relation to the services *vis-a-vis* the Scheduled Castes and Scheduled Tribes should be honoured and should be very seriously implemented. Another aspect that has been already touched is on the report of the Committee in relation

to untouchability. At least one Member referred to the fact that the Harijans in Kerala are now being employed as temple priests. That is a fact and that is an aspect on which the entire country can be proud of, because in the sanctum sanctorum of the temple only Brahmin Pujaris were there, in the temples belonging to the so-called higher castes in the country, Harijans have been inducted, thanks to a Swami of the Ramakrishan Mission who took a leading part in training particularly Harijans as temple priests and thanks to the Travancore Dewaswam Board which was pleased to take in these temple priests into their temples. It is an attitude of broadmindedness and generosity that we require if untouchability is to be abolished in all its forms.

One more aspect that I would dwell upon is again in relation to the services but not with services under the Central or State Governments but services under our public sector corporations. Even the instructions and circulars issued by the Ministry of Home Affairs have been interpreted to apply only to services under the Central or State Governments and therefore it has been thought by the Managing Directors of the various public sector organisations that in these public sector organisations, the Scheduled Castes and the Scheduled Tribes need not be given anything like reservation at all at any stage, either at the stage of initial appointment or at the stage of promotions. With more and more of public sector organisations coming into being, it is absolutely necessary that these instructions and circulars of the Government are carried out as orders affecting the interests of the Scheduled Castes and the Scheduled Tribes in service and to be in service under our public sector organisations. A reference was made by a Member that one of our Air Corporations is not doing justice to the Harijans but so far as I know, I want to make a public admiration of the fact that the IAC which is one of our good public sector organisations in this country has been honouring these circulars issued by the Government and it is a very wholesome thing to find that there are a large number of air stewards working in such a sophisticated organisation like the IAC, who belong to the Harijan community. If in the IAC air stewards can be recruited from the Harijan community, I do not know how the General Managers of the other public sector organisations and industrial organisations think twice before drafting Harijans or giving promotions to them.

In this connection I wish to make a bitter criticism of the attitude of the management of the Reserve Bank which is employing a large number of employees in this country in which there are a large number of Harijans—girls and boys, who have been denied promotions and the High Courts in the country have said that they too cannot go into that aspect because Article 335 is not mandatory and it is not justiciable. I would submit that the Minister for Law must be able to see that the position of the Scheduled Castes and Tribes not only in the services of the State and Central Government are secured but also in all other public sector organisations and necessary legislation if necessary, may be made for the purpose so that they may have an honoured place in the growing number of public sector organisations in this country. Thank you.

THE MINISTER OF LAW AND SOCIAL WELFARE (SHRI K. HANUMANTHAIYA) : Sir, the debate that has taken place on these three reports has evoked unanimous and very sincere feelings about the Scheduled Castes and Scheduled Tribes. I am very happy to note that there is unanimity on this issue. If government is taken to task for not implementing the various constitutional provisions and the government orders relating to the advancement of the Harijans, I for one would not stand on official formality and defend everything that is done or not done. We will go into the question soberly.

One aspect of the matter most people forget. The nature of the problem is such that milleniums in India have not been able to produce prophets who would be able to solve this problem once for all. There were several sages, saints and prophets who preached against untouchability, but it remained almost, as it were, as it was. Only the advent of Mahatma Gandhi brought to it not only a moral force, but also political sanction. He gave a great impetus to the movement not only for removing untouchability, but also for the upliftment of the Harijans in all possible fields.

The ideals embodied in the Constitution and, in particular, in the directive principles of State policy are as religious as can be. They may be clothed in secular language but their content is the essence of all the teachings of the Upanishads, the Quran or the Bible. The preamble to the Constitution guarantees to every citizen social, economic and political justice. If this is

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translated into action sincerely, we will have the very Heaven we dream of. But every human effort has two aspects. One is that of the ultimate goal and the other is the facts of life. And—in between—everyone of us, however sincere, cannot achieve the desired progress in a year or a decade. If we grow frustrated in the very first year or the first decade, because we have not been able to achieve what it has not been possible to achieve in millenniums, that merely shows our anxiety and is not wisdom. Therefore, whenever we discuss this problem, we have to discuss by way of assessment and not by way of accusing anyone in particular, whether it is the Brahmin class or any other class, whether it is the Government or the opposition parties. This problem at any rate must supersede all political and social considerations and should be solved on its own merit. There is no use accusing one another. If we have to accuse, we have to accuse ourselves. We are unanimous on this. All of us are enthusiastic. Many fiery speeches were made. How many of the 250 Members actually listened to the debates or are present now when Government gives the replies? I am not blaming them; there are certain human and psychological factors. When there is no unanimity and there is high controversy, people gather and the House is full. When we reach the stage of unanimity, we become a little indifferent. When it reaches the stage of the highest point of unanimity, it almost loses all seriousness.

SHRI M. S. GURUPADASWAMY (Mysore) : Mr. Hanumanthaiya, we are all unanimous; that is why the attendance is not required.

SHRI K. HANUMANTHAIYA : Therefore, Sir, society also takes the view, "Well, Mahatma Gandhi has said it. The Congress has said it. Everybody has said it. All right. Let us sleep over the matter". Not only society, but even Government takes that sort of view. There are the natural factors of human psychology which have to be taken into account before we begin to blame anyone in particular. But I plead that the House has to make an assessment, see what has been done during the last twenty years, what is the ultimate objective we have in view and what are the steps that we have to take in order to make up the gap between what has been done and what has to be done. It is this approach that is the realistic approach. Now, Sir, may I proceed to make an assessment, as it were? Let us

take the field of education, Sir, because that is the most important area for advancing the cause of Harijans. An educated man will become a better man and be treated as an equal in society. The higher the education, the greater the respect one commands. And in these days of democracy and socialism, when a man becomes educated, he would also get employment, and employment means economic gain. Therefore, I am very particular that the help rendered to these two classes by the Government in this area of education must be examined and examined carefully. Sir, I was in Mysore State holding office, fifteen years ago. In those days, in Mysore State, every Harijan going to school was charged no fees. Even today it is so. So far as education is concerned; whether it is primary school, high school or college, it is free education. I understand the position is more or less coming to the same level in the whole of India except in some small areas or in some States. When we reach that stage, when we can confidently say that every Harijan or every student belonging to the Scheduled Tribes can walk into any school or college and get education free, well, we will have attained the objective. Now we have very nearly reached that stage; there may be a few exceptions. I will place before the House my suggestions as to how to reach that objective.

SHRI K. S. CHAVDA (Gujarat) : Education is free to the students whose parents' or guardians' income is below Rs. 900 or Rs. 1200 and it is so only in some of the States.

SHRI K. HANUMANTHAIYA : That is right also. I am very happy . . .

SHRI K. S. CHAVDA : It is not free for Scheduled Castes only. It is free for all whose parents' or guardians' income does not exceed Rs. 1200 per year.

SHRI K. HANUMANTHAIYA : I am now speaking about only the Harijans.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I think that is not the position in all States.

SHRI K. S. CHAVDA : Yes, not in all the States. That is why I have said that it is the case in some of the States.

SHRI K. HANUMANTHAIYA : That is why I began by saying "in some States".

SHRI K. S. CHAVDA : For example, in Bengal it is not free education for the Scheduled Castes.

SHRI K. HANUMANTHAIYA : That is why I said that in some States that position has been reached. And we have to take steps to reach that stage in all States. Sir, in 1948-49 the year after we got independence, the Scheduled Caste students who were getting post-matric scholarships were only 647 and today that number has gone up to 1,43,245. In 1948-49 the students belong to Scheduled Tribes were only 84; today their number is 28,035.

SHRI K. CHANDRASEKHARAN : What is the total population of Scheduled Tribes?

SHRI K. HANUMANTHAIYA : Now this is the way of not making an assessment but looking to what has not been done. I have already conceded what has to be done has to be seen and what has not been done has to be done. I am now giving what has been done and I will tell you what has to be done also.

SHRI MAHAVIR TYAGI (Uttar Pradesh) : You should have been in that House; your Government has been defeated.

SHRI K. HANUMANTHAIYA : On what Bill?

SHRI MAHAVIR TYAGI : Abolition of Bihar Council.

(Interruptions)

SHRI K. HANUMANTHAIYA : I am very happy that my old and valued friend sympathises with me.

SHRI K. CHANDRASEKHARAN : Sir, we have to proceed with our business.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Mr. Minister, you should concentrate yourself on the business of this House without showing your inquisitiveness about the other House.

SHRI M. S. GURUPADASWAMY : Anyway the Government will remain and go on.

SHRI K. HANUMANTHAIYA : Sir, I take your instructions and proceed. So the scholarships have increased in this phenomenal fashion.

SHRI K. S. CHAVDA : Which scholarship are you referring to, pre-matric or post-matric ?

SHRI K. HANUMANTHAIYA : Post-matric scholarships, not pre-matric.

SHRI K. S. CHAVDA : But, Sir, this was...

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Can I request you that instead of interrupting every now and then, you jot down your points and I will allow you some queries after he finishes.

SHRI K. HANUMANTHAIYA : This year the post-matric scholarship number is going up to the figure of 1,58,000 for Scheduled Castes and 30,000 for Scheduled Tribes. Therefore, in these twenty years, it has gone from hundreds to lakhs; the House may kindly note that. But some hon. Members say that compared to the total population of school-going age it is not sufficient, it is not adequate. But then let us find out what remains to be done. Many Members are used to the phrase that nothing has been done all these twenty years. All that I am pointing out is that something has been done in these twenty years. I myself concede that everything has not been done. Some of us, when we grow very kind to these communities and develop righteous indignation, go to the extent of making an overstatement that nothing has been done these twenty years. This is only an answer to such people.

SHRI MAN SINGH VARMA : At this pace you will need 1,000 years more.

SHRI K. HANUMANTHAIYA : If you interrupt me that thousand years will not decrease to 500. We are also sending these students to foreign countries. During these twenty years we have sent abroad for various types of studies 103 students belonging to the Scheduled Castes and Scheduled Tribes. Some people spoke about land reforms and asked how much land has been given to Harijans. There also I would place facts before you. It may be that these figures will not satisfy even me. But the figures have to be stated to show what the State Governments and the Central Government have done in the matter of allocation of land to the Scheduled Castes and Scheduled Tribes. The Planning Commission two years ago appointed a Working Group to find out these figures. This enquiry was asked for, I understand from the Report, by about 19 Members of Parliament. They wanted to know how far these Backward Classes have been helped educationally and economically. The Report speaks for itself. According to the information, the land

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allotted to the Scheduled Castes and Scheduled Tribes since Independence up to 1965 is 39 lakh acres.

SHRI NIREN GHOSH : Who allotted it?

SHRI K. HANUMANTHAIYA : This is such a simple thing that an hon. Member of Parliament should not be put to the necessity of asking this question. This figure was supplied in 1965. The fact is that ever since independence up to 1965, 39 lakh acres have been given to the Scheduled Castes and Scheduled Tribes.

SHRI NIREN GHOSH (West Bengal) : To whom did this land belong?

SHRI K. HANUMANTHAIYA : This is the total acreage. Yet another information is, according to the information collected by the Ministry of Food and Agriculture in the year 1965-66, for only one year, out of a total area of 10,33,600 acres allotted to landless agricultural workers, 3,12,225 acres have been allotted to Scheduled Caste families. I have given the figure for one year, and I have given the figure for twenty years.

(Interruptions)

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Let us have less interruptions.

SHRI K. P. SUBRAMANIA MENON : Let us be reminded of the number of Scheduled Castes. For over a hundred million people only three lakh acres have been distributed.

SHRI NIREN GHOSH : Whose lands were they ? I would like to know whose lands were given and whether they belonged to the zamindars, landlords, Sahu-cars or others. How did they get it ? How much land did vest with the Government and who allotted it ?

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : That is enough.

SHRI NIREN GHOSH : Everybody knows that no land was allotted.

SHRI N. SRI RAMA REDDY (Mysore) : He wants to give a political interpretation to the land allotment.

SHRI NIREN GHOSH : I want to interpret it as Shri N. Sri Rama Reddy does it.

SHRI K. HANUMANTHAIYA : I was about to put forward the same point which my hon. friend, Mr. Sri Rama Reddy, put before the House. I am merely giving facts and figures. If people want to interpret, in ideological terms, they are free to do so. So far as I am concerned, I do not want to mix the Harijan issue with any political ideology.

SHRI NIREN GHOSH : Absolutely non-political.

SHRI K. HANUMANTHAIYA : Several speeches were made here saying that Harijans are being exploited by landlords by way of the Begar system and various other social evils. I do not want political parties to exploit, the name of Harijans for vote-catching purposes. That is another kind of Begar system which I want to avoid being practised.

SHRI NIREN GHOSH : You can exploit their sentiments saying that you are doing something for them and they vote for you.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : If you continue to yield like this, I cannot help you.

SHRI K. HANUMANTHAIYA : Probably hon. Members will be pleased if I yield and, therefore, I am doing it, not that I want to do it. Then, Sir, that Report which was written at the instance of 19 Members of Parliament makes it clear that, among the States, Kerala and Rajasthan have reserved 25 per cent of the land available for distribution in a village to the Scheduled Castes and Scheduled Tribes. Under the Kerala Land Assignment Rules and under the Rajasthan Land Revenue Rules respectively this reservation is made in those States also. In Mysore provision has been made to reserve a certain percentage of lands available for disposal in a village for allotment to Scheduled Castes and Scheduled Tribes. If such lands are less than 10 acres, the entire area is reserved for this purpose, and in case these are more than 10 acres 50 per cent is reserved subject to the minimum of 10 acres.

Therefore, in various States there are rules that the first preference must be given to Scheduled Castes and Scheduled Tribes and there have been any number of land grants made, and they are still being made.

In Gujrat for instance, out of 7296 families resettled under the Centrally-sponsored programmes from 1963-64 to 1966-67, that is four years, 2906 are Scheduled Castes and 2024 are Scheduled Tribes. Therefore, various State Governments are also doing their best. Their best may not bring satisfaction to some hon. Members that I concede, but to blame the State Governments that they have done nothing or to say that the Central Government has done nothing is an overstatement.

SHRI NIREN GHOSH : Why do you not declare a moratorium on the indebtedness of the tribals and Scheduled Castes ? You are a progressive Government, very progressive and democratic.

SHRI K. HANUMANTHAIYA : So far as educational facilities are concerned not only scholarships are given but there are 5000 hostels in India exclusively for Harijans and 700 ashrams. People say that nothing has been done though there are 5000 hostels and 700 ashrams. What kind of statement it is I leave it to the House to judge.

The most vulnerable point so far as Government is concerned is fulfilment of the quota guaranteed to these two communities by Government order under the Constitution. So far as the Union Government is concerned it has been just; I will not say generous or liberal, it has been just. So far as the Central Government posts and services are concerned, the Ministry of Home Affairs have recently issued orders increasing the percentage of reservation for Scheduled Castes from 12 1/2 per cent to 15 per cent in Class I and to posts filled by direct recruitment on an All-India basis through competition. What has happened actually ? Though this percentage is guaranteed by rules, in actual implementation there is some lacuna.

SHRI NIREN GHOSH : That is always the practice with you.

SHRI K. HANUMANTHAIYA : Sir, it is here that the Government is most vulnerable in the matter of fulfilling this quota. Figures also have been quoted by several hon. Members. Certain percentage has been secured by the candidates belonging to these communities, but the quota of 15 per cent and 12 1/2 per cent, as the case may be, has not been reached in most departments.

Recently, some Members were saying that Law should be separated from Social Welfare, and that it must be made a separate department. It does not matter, if it happens it is for the good of the Harijans. If the hon. Members are of that opinion, I have no objection.

SHRI M. S. GURUPADASWAMY : Your Prime Minister should agree to the bifurcation.

SHRI K. HANUMANTHAIYA : I am a Law Minister, I am in charge of the Social Welfare Department also. I have to recruit several officers of a high level in my Ministry. The other day I had to appoint 20 members to the Income-tax Appellate Tribunal. Their salary is almost that of high Court Judge, Rs. 2,500 and above. Mr. Tyagi knows everything about taxes and Tax Tribunals. There was even a Supreme Court Judge presiding over the Selection Committee. When the papers came to me, there was no Harijan quota at all. There was only one Harijan appointed. And about the rest they said that the Harijan candidates were not suitable. I appointed only 18 people. Two vacancies I allowed to remain. I said, issue another Gazette Notification calling for applications only from the Scheduled Castes and Tribes and fill the quota. I have passed orders and Gazette Notification has been issued. For the first time, I appointed a solicitor at Calcutta, belonging to the Scheduled Caste. Therefore, if the department concerned, if the Minister concerned, takes interest to see that this quota is fulfilled, it will be fulfilled. I am going to suggest several ways guaranteeing the filling of this quota.

Sir, as Chairman of the Administrative Reforms Commission I made a report on personnel administration. Hitherto, the Department of Personnel was with the Home Ministry. In order to accord more social justice, better efficiency and equal opportunities to every sector of Government service, I have made several proposals. And one proposal is that this Department of Personnel must be taken away from the Home Ministry and it must be placed directly under the Prime Minister. She will be in a position to do justice between department and department, between undertaking and undertaking. That has been accepted. The Prime Minister has now taken charge of the Department of Personnel. I am sure that she will be able to do justice to these two communities and give them the full

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I agree with my friend, Mr. Chandrasekharan. He made the point that the public undertakings also must do like that. I had occasion to study all these problems as Chairman of the A.R.C. I have given a report on that subject. We in all sincerity gave autonomy to these public undertakings so that they may not be interfered with by the Secretaries or the Ministers, and improve administration and production. In many undertakings, I have found recruitment has become a hot-bed of favouritism and communalism.

SHRI K. CHANDRASEKHARAN : Exactly so, Sir.

SHRI K. HANUMANTHAIYA : Therefore, I have made the suggestion that even in these spheres of public undertakings, the Harijans must get 15 per cent quota. I would urge upon the House and the Government also that 15 per cent quota must be accorded to the Harijans even in the public undertakings. If you want highly technical, skilled personnel of whom there are only a few, do anything you please. But regarding clerks, foremen, manual workers and so on, if you shut out Harijans you will not be doing justice. In order to safeguard the interests of Harijans, Mr. Appan made a suggestion of a cell in each department. I will give you a better suggestion. These cells, if they are constituted, will consist mostly of officials. We cannot expect officials to have, what is called, righteous indignation. They have become routine-minded. On the other hand, there are Standing Advisory Committees for every department and Ministry. Harijan Members have to be on every Standing Advisory Committee. I want these Members of the Standing Advisory Committees to put questions in the meetings to find out whether that Ministry or Department has fulfilled the quota. If you begin to question in the Standing Advisory Committees a number of times, you will see that the concerned Minister will wake up, the concerned Secretary will wake up. They will be afraid of this sanction of the displeasure or pleasure of the Members of Parliament. That is the surest way of securing the fulfilment of the quota of Harijans. Separate cells and other things would not do.

Even regarding public undertakings there is a Standing Committee...

SHRI AKBAR ALI KHAN (Andhra Pradesh) : There is no Standing Committee. There is a Parliamentary Committee...

SHRI K. HANUMANTHAIYA : Please do not interrupt. There are several Parliamentary Committees such as the Public Accounts Committee, the Estimates Committee, Committee on Public Undertakings. These Committees are given a restricted field of examination. Every Member of Parliament has taken an oath to the Constitution. I do not take the oath to the Constitution in the way that witnesses take an oath in courts, and then say whatever they like. Whosoever it may be, a Minister or a Secretary, when he takes oath to the Constitution, it becomes a religious oath. A sacred duty is cast on every one of us to implement the provisions of the Constitution relating to economic, social and political justice and Directive Principles of the State policy. Members of Parliament in the various Committees will have to exert to do justice to this aspect. In these Committees, Ministers and General Managers will have to be asked why they have not kept up to their quota in their undertakings. The suggestion of a cell will merely delay matters. But by the method I have suggested within two or three years, we will have the quota filled.

SHRI MAN SINGH VARMA (Uttar Pradesh) : Has the quota in your Ministry been fulfilled ?

SHRI NIREN GHOSH : Do you also insist on a quota for them in the Cabinet ?

SHRI OM MEHTA : He will follow the U.P. pattern.

SHRI NIREN GHOSH : That pattern you have shown.

SHRI K. HANUMANTHAIYA : Sir, about employment...

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : While you are speaking kindly see to the clock also. There are only twenty minutes to five.

SHRI K. HANUMANTHAIYA : I will, at any rate, fill up my quota of speech-making. Sir, there is another aspect. Though I am a Minister in charge of a

department, I want to have my general knowledge to have a bearing upon the problem. Many Members have said that it is an issue which should be kept not only above the party level, but it has to be tackled at the administrative, social, religious and every other level. Therefore, I am making some points in that spirit.

Now, about the Public Service Commissions, I had occasion to examine these Public Service Commissions also in the Administrative Reforms Commission. It is my firm conviction that every Public Service Commission must have at least one Harijan as member. That is the effective way to safeguard Harijan interests. Let us not sit in Delhi and go on casting aspersions upon the State Governments. That is hardly a dignified way of doing things. I have seen at least two States where a Harijan was Chairman of the Public Service Commission, not merely a member.

SHRI G. A. APPAN : In Madras both last time and this time the Chairman has been from the Scheduled Castes.

SHRI K. HANUMANTHAIYA : In Madras and Mysore it happened.

SHRI K. S. CHAVDA : In Gujarat also the present Chairman is from the Scheduled Castes.

SHRI K. HANUMANTHAIYA : Very good, I am happy. In every State, there must be a Harijan member. If there is a Chairman also, I would be very happy. Here in the Union Public Service Commission this formula must be accepted and implemented. There is no question of taunting on the subject. A man who taunts would like to satisfy the itches in his mind rather than help the people who are in difficulty. Taunting is not the way. Let the Harijan Members—I will join them—go on making representations to the Prime Minister and let us make a request that there must be continuously one or two Harijan members in the Union Public Service Commission. I am confident that she has got a soft corner for the underdog and she will certainly comply with the request. That is the way to achieve our quota.

I want to place before you the ways I am thinking of to give impetus to the implementation of the various provisions of the Constitution and the Government orders relating to Harijans and Scheduled

Tribes. Most of us are subjective. If I am in the State Assembly, I think the State Assembly is most important, "What is this Parliament?" and so on. If I am in Parliament, I will say "What is a State Assembly? Parliament is the Supreme authority." Therefore, many of us speak from a subjective point of view. I want people to speak from the point of view of the constitutional pattern. The Constitution has vested certain rights in the State and certain rights in the Centre. Let all of us together, jointly and in a co-operative spirit work for the good of the Harijans instead of taking an attitude of blaming one another. This attitude must be given up at least in the case of Harijan welfare. Sir, the Constitution has already devised some safeguards in fixing a proper quota of Harijans membership in the State legislatures and Parliament. If these members of Parliament belonging to the Scheduled communities continuously plead that these constitutional provisions must be implemented, it will have a great effect. Secondly, as the Union Government has got an advisory committee for Scheduled Castes and Tribes, every State Government must have an advisory committee for the welfare of Harijans, Scheduled Castes and Scheduled Tribes. Some States have already constituted them, some have not. We have to persuade the other States.

SHRI K. S. CHAVDA : Mostly they are not functioning.

SHRI K. HANUMANTHAIYA : Thirdly, if I write a letter, it may not be taken seriously. Therefore, I propose to hold regional conferences of the concerned Ministers and I will ask the Chief Ministers to inaugurate such conferences. In such conferences I want to urge the State authorities, be it the Chief Minister, be it the Minister concerned or be it the officer in charge of this work, that these Constitutional provisions must be implemented. With regard to Untouchability Act, as per the recommendation of the Elayaperumal Committee, we have already drafted a Bill making punishment more stringent for untouchability offences. Some of these things have to be brought home to the State authorities. These regional conferences will, I hope, increase the tempo and the earnestness in helping Harijans to go up to the higher level at least by one step.

The next point is just as we discuss these reports of the Commissioner in both Houses of Parliament every State Legislature must discuss the reports. This is

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not just a Union Government report. This is a report made by an authority created under the Constitution. It is submitted to the President. Therefore, no State Government can say that it is merely a report belonging to the Central Government. If these reports are discussed in State Legislatures in the methodical and earnest way in which we are discussing them in this House and in the other House, the atmosphere for the betterment of these two backward classes will greatly get improved...

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I think it is done.

SHRI K. HANUMANTHAIYA : They do not discuss these reports.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I know it is done in some States. May be, it is just like a ritual, not regularly, as you are doing.

SHRI K. HANUMANTHAIYA : So, on several of these suggestions which relate to the State Governments I want to have a talk either personally as I said, or in these regional conferences with authorities of State Governments. I am not in favour of one conference in Delhi. That becomes too big and the subjects cannot be discussed threadbare. There will be too many people and too short a time. Therefore, I am thinking in terms of devising these regional conferences for purposeful thinking and action. Even about this idea of fulfilling the quota in the State Government services I want to urge in that conference that the State Governments must seriously and sincerely accord the 15 per cent quota to the Scheduled Castes and Scheduled Tribes.

SHRI MAHAVIR TYAGI : Sir, the honourable Minister is making a very convincing speech and I want to make only one request to him. Those benches are not suitable to him. He must come to this side.

SHRI K. HANUMANTHAIYA : It is simple; we are such friends that it does not matter even if he comes to this side.

(Interruptions)

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Ten minutes more.

SHRI K. HANUMANTHAIYA : Only one aspect of the debate I will deal with and close my speech. You have said we have to close at 5 o'clock.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I will give five minutes to Members for asking questions.

SHRI K. S. CHAVDA : Mr. Vice-Chairman, none of the points that have been raised in the debate has been replied to by the Minister. There are many points.

SHRI K. HANUMANTHAIYA : Some honourable Members went to the extent of saying that Harijans must revolt, grab land, use violence, create a revolution. All that I can say is this : Mr. Appan said Dr. Ambedkar is their leader and he accepts Gandhi also. But neither Gandhi nor Dr. Ambedkar ever advocated these violent methods. Whatever we secure by violence will be lost through violence. If Harijans grab a few acres of land illegally through violence, some other set of Harijans who have no land will grab that land. There is not enough land to go round to everybody. Therefore, there will be a chain reaction and ultimately the man who grabs the land will never be able to retain it. Whoever has got the longest lathi in his hand will keep it. I do not suppose that that is the idea of any revolution. Whatever Mahatma Gandhi said must be adhered to by Harijans. He was their greatest champion in the whole of Indian history. You have to discuss and convince others. That should be the path for securing anything. It should not be through revolution or violence. These poor Harijans are today weak. They cannot even stand up to the rest of the community in the village or the town. If Harijans take to violence there will be greater violence by the greater number. These poor Harijans will be the worst sufferers. From this point of view also, I would urge upon the representatives of Harijans and those who have sympathy for them, not to educate the Harijans in this wrong direction.

I do not want to speak on land reform. We abolished zamindari and inams. No other country has done so much. We have now come to the limit of about 35 acres. If that has to be reduced by another ten, well and good. But the work we have done in the field of land reform is stupendous. If we now talk in terms of ten acres, as the greatest obstacle in the way of land reform, it is a perverse way of thinking.

It is not an impartial assessment of the situation. I do not want political parties to exploit the name of Harijans as the landlords do. I do not want them to incite Harijans or wrongly educate them along violent and illegal ways. I hope my appeal will have some effect on my friends of the Harijan community. Thank you.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I will now request hon. Members to put questions for clarification.

SHRI K. S. CHAVDA : I spoke for about 35 minutes. Many points raised by me have not been answered by the hon. Minister. When other Ministers reply to the debate, there used to be no restriction of time. But when this Minister was replying, you were looking at the clock and reminding him of time. After all, we are discussing four reports.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : You may put questions and seek clarification.

SHRI K. S. CHAVDA : But I should get time for that.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : You may take one minute to put question.

SHRI K. S. CHAVDA : How can it be ? Any way I shall put a question. Regarding the post-matric scholarship, in reply to my question in May 1970, it was stated that the amount of scholarship given to the Scheduled Castes and Tribes was Rs. 6.46 crores in 1968-69. But in 1969-70 it was only Rs. 90.82 lakhs. This is their figure. That is why I say that the States do not desire to take up this post-matric scholarship and why is the Government transferring this scheme to the States when the performance of the States is bad. For example, they gave only Rs. 52 lakhs for pre-matric scholarships in the Second Plan and only Rs. 70 lakhs in the Third Plan. This is the performance. Why is it being given to them ? Secondly...

SHRI K. HANUMANTHAIYA : First you get the answer to the first question.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : You just hear. I will ask everybody and you kindly keep note.

SHRI K. HANUMANTHAIYA : I am telling you that I am not going to follow this procedure. I cannot go on answering a second debate.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : There are 2 or 3 persons and I have asked them to seek clarifications and that is the procedure in this House.

SHRI K. HANUMANTHAIYA : You have also to ask me about the procedure. If a question is asked, if I answer it, that is logical. I cannot keep in mind ten questions.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Suppose they ask two or three questions ?

SHRI K. S. CHAVDA : If this is the wish of the House, the Minister must answer.

श्री निरंजन वर्मा (मध्य प्रदेश) : मैं इसका विरोध करता हूँ। हमारे मंत्री जी को शायद इस भवन का प्रोसीजर मालूम नहीं है। वह सोचते हैं कि सब पूछेंगे, सब नहीं पूछ रहे हैं। जिन्होंने पहले भाषण दिया होगा वही अपने प्रश्नों के बारे में क्लेरिफिकेशन पूछ रहे हैं।

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Let us see how it progresses.

SHRI K. S. CHAVDA : My questions were not replied at all. My second question is, in the last session in reply to Question 447, the Prime Minister, who is the Home Minister, intervened in the Lower House and made a speech and replied to the questions raised by the Members of the Lok Sabha. Over and above that, the Minister of State, Mr. Mirdha, also intervened in the Lok Sabha and replied to the points. I have raised three points regarding the Home Ministry. One is whether they are going to do away with the oral examination test so far as recruitment of the Scheduled Castes are concerned.

SHRI K. HANUMANTHAIYA : He need not take the trouble to raise it. I am not going to answer that because it is not of my Ministry. Why should he take the trouble to raise it now ?

SHRI K. S. CHAVDA : Who will reply ?

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : That is a different question. You can take another opportunity.

SHRI K. S. CHAVDA : Then the function of the Minister is over. All the Ministries combined have to reply but who is to reply now ?

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : What is the next point ?

SHRI K. S. CHAVDA : He says that he will not reply.

SHRI K. HANUMANTHAIYA : It is not in my charge. How can I answer a point not concerned with my Ministry ?

SHRI K. S. CHAVDA : You are part of the Government.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : If he is not equipped with facts, you may take the opportunity to ask the questions and he can collect the facts and let you know later.

SHRI M. S. GURUPADASWAMY : My friend, Shri Hanumanthaiya did refer to the appointment to the Public Service Commission and the rest of it. I know that the Home Ministry is dealing with the matter but he has been, in his reply, covering a wide ground. The debate was also on a wide ground. Therefore he has the information. If he has he can give the information and if he does not have it, he may say so.

SHRI K. HANUMANTHAIYA : What my friend said is correct. So far as general policy is concerned—he knows by experience as a Minister—where everyone is concerned, we can answer. About specific points, naturally the individual Minister should answer. It is not that I wish to withhold the answer. If I have the answer, I can give it. The question has to be put, as the Chair has suggested, to the concerned Minister. If you want, I will also join issue.

SHRI K. S. CHAVDA : Then please allow me to put the question when the Prime Minister, who is also the Home Minister, will come here.

Now my second question is this. As I said, this Government has set up a Housing and Urban Development Finance

Corporation with a revolving fund of Rs. 200 crores. But the interest rates being very very high, these poor people are not in a position to take advantage of it. Therefore I have suggested that the Government should set up a Housing Development Finance Corporation for the Scheduled Castes and Scheduled Tribes as they are still living in slums in the cities and in the outskirts of villages.

SHRI K. HANUMANTHAIYA : Please put your points one by one and let me reply to them one by one.

SHRI K. S. CHAVDA : I won't allow him to stand up so many times. Is the Law Minister the Vice-Chairman, or you are the Vice-Chairman ?

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : You ask your questions. I may just request you to confine yourself only to putting your questions. You know this is the clarification stage.

SHRI K. S. CHAVDA : Now my third point. 1,112 murders had been committed which were referred to by me in my speech. And at that time, when the Prime Minister said that some of them were committed by the Scheduled Caste people also, and there were interruptions, I also interrupted her and challenged what she said. Then she said that the correct information will be supplied to the House. Now she is not here.

SHRI MAHITOSH PURAKAYASTHA (Assam) : You asked him to put questions, but he is delivering a speech.

SHRI K. S. CHAVDA : This is a question...

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Is it over now ?

SHRI K. S. CHAVDA : ... but the reply is not forthcoming.

SHRIMATI PURABI MUKHOPADHYAY : Why did you not raise it in the course of your speech ? Why take the time of the House now ?

SHRI K. S. CHAVDA : You do not come in. Why do you speak ?

SHRIMATI PURABI MUKHOPADHYAY : This is not the Question Hour

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Is it over now, Mr. Chavda ?

SHRI K. S. CHAVDA : No, Sir, because you allowed her in the meantime to interrupt me.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I am not allowing anybody. I have allowed you, but my request has not been heard by you. What can I do ? Now what is your third point ?

SHRI G. A. APPAN : This is not the Question Hour or the Calling-Attention time. Only one or two questions can be allowed to a Member. If one Member wants to go on putting questions, how can the hon. Minister answer ?

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : Now Mr. Chavda, are you hearing the sentiments of other Members ?

SHRI K. S. CHAVDA : If you desire it, Sir, I will sit down.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : I request you to sit down.

SHRI K. S. CHAVDA : So I sit down, Sir.

SHRI A. D. MANI (Madhya Pradesh) : You cannot make a second speech.

SHRI K. S. CHAVDA : I am not making a second speech. What is the use of my being a Member of Parliament if I cannot put these questions ?

श्री मान सिंह वर्मा : चावडा साहब, जब आप जानते हैं कि डिबेट के किसी प्वाइंट का जवाब उन्होंने नहीं दिया तो बार-बार क्यों पछ रहे हैं। You should not ask anything.

SHRI K. HANUMANTHAIYA : Sir, I may straightaway give my reactions. I very much appreciate his anxiety because he is particular about helping the Harijans. What I propose is this. We have got the Parliamentary Consultative Committee. There I will discuss all these problems threadbare and place before him all the facts wholly and completely. I obeyed you. I curtailed my speech because you said that there must be five minutes for

questions and answers. Therefore let us all obey your directions.

THE VICE-CHAIRMAN (SHRI BANKA BEHARY DAS) : He agrees to supply the information and I think that should be enough. Now Mr. Mani, have you anything to ask ?

SHRI A. D. MANI : A point was made in the debate...

SHRI K. S. CHAVDA : Mr. Mani has not made a speech. It is wasting time now. Why should he waste the time of the House and why should you allow him, Sir ?

SHRI A. D. MANI : Sir, a point was made in the debate that one of the reasons why the Commission for Scheduled Castes and Scheduled Tribes is not effective is because it does not have a statutory position. And a suggestion was made that this should be recognised in the Constitution as the Election Commission has been recognised and as the Commissioner for Linguistic Minorities has been recognised. That is very important. It may be symbolic but it makes quite a lot of...

SHRI K. S. CHAVDA : Sir, on a point of order. He is not asking clarification about Scheduled Castes and Scheduled Tribes. He is talking of linguistic minorities.

SHRI A. D. MANI : I am only asking the Minister to give his reaction. Is he prepared to consider the matter ?

SHRI K. HANUMANTHAIYA : Yes, Sir.

SHRIMATI PUSHPABEN JANARDAN-RAI MEHTA : I raised a point about the denotified, notified and the nomadic tribes; it has not been answered.

SHRI K. HANUMANTHAIYA : You are right; I confess I have not been able to cover all the points but I want sincerely to work for the good of the Harijans with your co-operation. You are welcome to see me any time and you can discuss with me. There is no question of any formality. Many of these points I have not touched because there was no time. You send even a letter; I will examine it and send a reply.