

[Pandit S. S. N. Tankha.] and takes Indian money and later wants to get that exchanged into the new Persian Gulf money, the new coins or new notes, will that be allowed? How then will you prevent smuggling?

SHRI MORARJI R. DESAI: We do not give any sterling for it.

PANDIT S. S. N. TANKHA: Not sterling.

SHRI MORARJI R. DESAI: Then the whole thing is ended.

PANDIT S. S. N. TANKHA: What my difficulty is that I cannot realise . . .

SHRI MORARJI R. DESAI: I will explain it to him if he comes to me.

MR. DEPUTY CHAIRMAN: The question is:

"That the Bill be returned."

The motion was adopted.

REPORT OF THE COMMISSIONER FOR SCHEDULED CASTES AND SCHEDULED TRIBES FOR THE YEAR 1957-58

THE DEPUTY MINISTER OF HOME
AFFAIRS (SHRIMATI VIOLET ALVA): | Mr.
Deputy Chairman, Sir, I move: i

"That the Report of the Commissioner for Scheduled Castes and Scheduled Tribes for the year 1957-58, laid on the Table of the Rajya Sabha on the 9th December, 1958, be taken into consideration."

This is the seventh Report of the Commissioner for Scheduled Castes and Scheduled Tribes. It deals with almost the same subjects, the same plans and schemes. But it states—and clearly states—that the tempo of the work and expansion, both, has increased. Sir, the subject comes once a year before this House. The problem is vast; the problem is as vast as human life and therefore it touches us and the society and the country and the Governmental agencies in their

planning at all points, be it social, economic, religious or political. Therefore, I shall touch only some of the points so that hon. Members may have more time to give their valued suggestions and as usual lay the sins of omission and commission at our doors.

As I have always been saying, we have tried our utmost to do whatever we can from the Governmental side. We have laid it down as a policy—a flexible policy—where we are open to suggestions, we are open to concrete and constructive suggestions. If they come from the hon. Members, we change our plans, our ceilings, and we shift the areas from one to the other if by that way we could bring a better degree of amelioration and welfare to these people.

Sir, we are in the field of Human Rights and there will be some hon. Members who will strike a note of pessimism. But I do not think one could do so, because if consciousness is to be taken to these people, we have done it very well. If it is money that matters, then we have indeed laid aside Rs. 91 crores in the Second Five Year Plan as against Rs. 39 crores in the First Five Year Plan. There will of course be loopholes; there will be wastage here and there and there will be other kinds of lags and deficiencies to which we are not completely blind. It is no use telling you that the picture has been rosy all along. It is not so. But, by and large, things are improving, conditions are improving, for the Scheduled Castes and the Scheduled Tribes. For the Scheduled Tribes a little more has to be done than for the Scheduled Castes and a little more still has to be done for the De-Notified Tribes where boys and girls are coming up only by ones and twos and where maybe that further relaxations for their education and employment have to be made. Prof. Wadia is not here just now, but he discussed with me that the De-Notified Tribes should have a better deal and relaxations as far as their education, scholarships and recruitment go. We are alive to that issue, and certainly all these suggestions will be very carefully examined.

Sir, the first point that I will touch upon is about reservation of seats. The Constitutional provision is there. It expires next year—on the 25th of January, 1960. But it is receiving serious consideration. The Home Minister himself has assured this House when a Resolution was discussed—I think it was sponsored by Mr. Raja-bhoj—that the sitting members of the legislatures will not suffer in any way. His desire was also that up to the period when the next General Election comes, up till that period, the reserved seats should not suffer in any way and if they fell vacant, then he would give his careful thought that those seats would be filled by the reserved members only.

Then we come to the most controversial subject of scholarships. Scholarship for the economic uplift of these people is most important. It is no use going about welfare schemes unless we give them a square deal, and in the field of scholarships, the amount has gone up from Rs. 30 lakhs to Rs. 225 lakhs. In the current year, Rs. 225 lakhs are to be spread over the various States of India. The second feature is the relaxation that we have made after taking into account all the suggestions and criticisms of Members of Parliament and the workers outside that there was a lot of delay and duplication in the awarding of scholarships. For that reason at least it has been decided that the subject be decentralised and that the States be given a lump-sum to distribute it along with the funds that they have available for the same purpose and that will be distributed to the Scheduled Caste and the Scheduled Tribe students. As far as the Scheduled Tribe students go, they have not come up to the number for which scholarships are available and therefore in that field, there is no trouble. But in the field of Scheduled Caste students, the number is rising steadily every year. Even then, I want to assure the House that there is no immediate fear in the sense that there will be any Scheduled Caste students left out from the award of these scholarships. We want to try

and see how the system is going to work. There is already a fear expressed that even this decentralisation of award of scholarships is not going to work well. If this does not work well, we shall keep an open mind, and with your suggestions will devise another method. The States have agreed, the Centre has agreed, and there is nothing rigid here. We want to deliver the goods and we want to bring the youngsters of this specially underprivileged section to a level where they can stand on their own. Therefore, we shall try this system of decentralisation, giving the money to the States and seeing that they award these scholarships, and if still there linger any grievances or any difficulties, we shall reopen the subject. In any case, for the present, we are going to have some kind of uniformity imposed on the States. Without uniformity, it will be very difficult and, therefore, the Ministry of Education along with the Ministry of Home Affairs will frame certain rules which will have to be uniformly followed by the various States. This I am saying only for the post-matric scholarships. As far as the other Backward Classes go, it is a separate issue. They also get several benefits under the Five Year Plan, but this is only for the Scheduled Caste and Scheduled Tribe post-matric students.

Then, Sir, I want to touch upon the most important point, where there is a demand made by certain sections of this community—the Scheduled Castes—and that is about conversion, conversion to Buddhism or Islam or Christianity. It must be very plainly understood—and very logically understood also—that you cannot carry a system which stigmatises a certain section into a faith that proclaims universal brotherhood. Therefore, they cannot enjoy those privileges as Scheduled Castes when they embrace any of the other faiths that believe in universal brotherhood. They can demand to be placed in the category in which they will get the socio-economic benefits that are made

[Shrimati Violet Alva.]

available to them, but they will be considered as Other Backward Classes. When all round the country and here we are trying to remove the stigma altogether, there comes the cry to keep up this water-tight compartment even in Islam, even in Christianity and even in Buddhism. How can it be done, may I know? How can a sin of centuries past be now introduced into some other faith where it has never been known and therefore as other Backward Classes they can certainly claim the benefits given under the five-year scheme for the Scheduled Castes and Scheduled Tribes, for the Scheduled Castes mainly. But they now become Other Backward Classes. But for the Scheduled Tribes there is no such difficulty for the simple reason that the tribal does not lose his tribal character. He is a tribal whether he is this or that; whatever religion he proclaims or accepts or preaches or follows, he remains a tribal. Therefore this difficulty does not arise in his case.

SHRI P. N. RAJABHOJ (Bombay): Suppose he is a convert to Christianity, can he get the scholarships?

SHRIMATI VIOLET ALVA: He does not lose his character as a tribal, I have said. But a Scheduled Caste person loses his character as belonging to a Scheduled Caste when he embraces another faith where there is no Scheduled Caste.

SHRI P. N. RAJABHOJ: But if a Scheduled Caste man has become a Buddhist, what happens?

SHRIMATI VIOLET ALVA: I do not know very much about Buddhism, but certainly the other hon. Members here know whether Buddhism accepts any compartments or not. If Buddhism does not accept any compartment, which Mr. Rajabhoj should know because he is a Buddhist . . .

SHRI DEOKINANDAN NARAYAN (Bombay): He is no more a Scheduled Caste.

SHRIMATI VIOLET ALVA: He is certainly not a Scheduled Caste; we are trying to do away with it and he is helping us.

Then, Sir, let me take up the scavenger. The most painful and inhuman experience that we see is of the scavenging class for whose uplift we have, in the Second Five Year Plan, set aside Rs. 6,00,000/-, for the simple reason that we want our municipalities and our local boards to help this community specially so that they could be assisted to come up to a certain level of cleanliness, may live in healthy surroundings, though not very much progress has been made because of the general apathy of Individuals and municipalities. It is here we would welcome the opinion and the pressure not only of legislators but every honest social worker outside. Sir, the task is big, and it is no use putting a limit to it, for the simple reason that you cannot put a limit to this age-old evil unless, as I have said, you are prepared with a pure approach to meet this problem. It should not be preaching one thing and practising another.

That brings me to workers, real genuine workers and trained personnel. Never was so much money put aside for such an honourable cause and yet never were there so many difficulties as we have today. It is because we have not got the trained personnel who will work in the spirit of a crusader to remove an evil of centuries past, because you have not got the men who will give their time and devotion and energy to a cause, wherever and whenever they can, in the true missionary spirit. Therefore it was the Father of the Nation who started this work even without there being the allocation of even a rupee. Because we fell short in that direction we are not able to convert the rupees at our command into something tangible and concrete to see with our eyes and feel happy about it

in society. However, the Commissioner has done a good job and the Seventh Report is heartening. Evaluation is going on; the States are becoming more alert and alive to the issues. Progress reports are coming in, which in the First Five Year Plan were difficult to obtain. There were very many difficulties. The procedural system also has been changed for the various States in the sense that where they were getting annual sanctions and grants they will get now nine monthly instalments of equal amounts, and then for the last quarter the amount to be sanctioned and granted to them will have to come up to the level of the actuals and the realistic figures which they will need to finish the work for that year. I think that is good progress. The States have fallen in line with us and they are co-operating. Of course in distant places, in the tribal areas specially, which are far out, beyond our reach, it is very difficult to find men—though we may find enough money—to go and work amidst them. Shifting cultivation is a baffling problem for us. As long as shifting cultivation goes on and as long as we are not able to arrest it and make them dwellers at one place, this nomadism will go on and they will not get the economic benefits that we want to give them in the Second Five Year Plan.

Then, Sir, there is always the hue and cry about recruitment to services, and promotions. Let me begin with the Public Service Commissions. In the Union Public Service Commission we have one member who belongs to the Scheduled Castes. In the Assam Public Service Commission we have another member who is a tribal, Mrs. Khongman, who was a Member of the Lok Sabha. In the Bombay Public Service Commission also there is a member belonging to the Scheduled Castes, and also in Andhra. But I have been hearing one thing, that the Scheduled Castes in position will deliver the goods to the Scheduled

castes, it that is the intention and the belief of those who want to fight their cause, I think they are far wrong. More propaganda today has to be made in the cause of the underprivileged class. It is for them to have the right approach. It is no use our saying: Scheduled Caste Members are there as your representatives; there is reservation for you in the services and so on, and so we have safeguarded your position and you carry on. That will only be landing yourself into a new kind of cleavage. Nevertheless it is a happy sign that we are finding the people and they are given the high appointments so that in course of time we shall feel happy that they have come up. Talking of the reservation once again I must say that there is reservation of seats; we have 9 in the Central Legislatures who were returned from the General Constituencies, and likewise 15 in the State Legislatures. Now that itself should make anyone satisfied that here are 9 and 15 Members respectively who were returned from the General Constituencies. Therefore mere reservation alone is no guarantee and it need not be feared that without the reservation they would be denied their rights and privileges.

SHRI P. N. RAJABHOJ: There it was the Samyukta Maharashtra Samiti that helped in their being returned.

SHRIMATI VIOLET ALVA: Sir, in the matter of recruitment we have lowered the standards in their favour; I do not think I need go into these details, because they have been given to the House during the Question Hour and in connection with other debates, and it comes again and again. But there is a general complaint that the number of recruits is not rising. The number of recruits is certainly not rising, and we would have liked their number to increase more from year to year. Nevertheless they have risen from 175 in 1954 to 498 in 1956. It is for Class I and Class II posts. In Class III they have risen from 27,818 in 1954 to 35,368 in 1956. In

[Shrimati Violet Alva. J respect of the Scheduled Tribes also the figure is rising, from 30 in 1954 to 72 in 1956, and that is for Class I and Class II. In Class III it has risen from 2,701 in 1954 to 3,920 in 1956. Everything possible is being done. Still, if there are any fears lingering in the minds of hon. Members, I think we can have the matter very carefully examined again. Now after the initial recruitment, where it comes to a question of promotion in service, there also we have tried to lay down certain rules and certain conditions, by which supersession shall be avoided at every stage, in the sense that it will go to the highest authority before a Scheduled Caste or a Scheduled Tribe man is superseded in his promotions. I think that should be a sufficient guarantee.

Keeping the methods of recruitment and the other underlying principles which we have to observe in view, I think we are doing fairly well. And, with the students passing out and with scholarships, with the pressure of educated students growing in that community, I think we shall be doing very well in the next two or three years. In fact, we have not got the figures for the last two years. What I am giving is only two years old.

Then, we come to the multi-purpose blocks. There are 43 multi-purpose blocks in the tribal areas. There were criticisms made in the other House that these multi-purpose blocks are started at places where there are not enough tribals. The number of tribals at these places runs into 200 or 300, and there were other grievances also. But, by and large, most of the multi-purpose blocks are working well.

DR. H. N. KUNZRU (Uttar Pradesh) : I do not think that this statement of the hon. Deputy Minister is correct.

SHRIMATI VIOLET ALVA: I would like to know out of 43 how many are not working well.

DR. H. N. KLUNZKU: I will tea you when my turn to speak comes.

SHRIMATI VIOLET ALVA: Yes, he can tell us when he speaks. Nevertheless, here, I may assure him, that we have a proposal of setting up a Committee to look into the working of these blocks which is actually and directly done by the Ministry of Community Development. On the basis of the report of this Committee we could adopt some effective measures to make them more successful.

Then, Sir, about the agencies— voluntary and non-voluntary. There are a number of agencies working in the country—both official and non-official agencies. I had expressed my view last year and I hold to the same view that the non-official agencies in some places are doing far more than what the official agencies have been doing. That is a well-known fact, especially to a hon. Member like Pt. Kunzru, how the Servants of India Society, the Harijan Sevak Sangh, the Ramakrishna Mission and the other agencies are doing their work selflessly. They have got men and women who have almost virtually renounced the world and live for a cause. And, that is why the work in these centres is seen visibly. There is a thrill to go through these centres because there these men and women work not for money but for a cause. I do not say that the other agencies are not working, but the tempo in the former is better—the feeling, the atmosphere—everything is happier there. Therefore, we want more and more of such workers come out, such agencies to come out. Wherever possible we have not denied them funds and grants. We want to help them. Specially I have seen the Servants of India Society working in Bombay in the Thana district. I have seen the Ramkrishna Mission working in many places. And, if only such selfless workers would be out in the field, we would be able to achieve much more than we are doing even today.

I shall next touch on the point of housing and Lists. This question comes up, and off and on we get suggestions from Members and from workers outside that a certain tribal community or certain caste is not in the fold of the Scheduled Castes. It is difficult. Sir, sometimes a section of the community is called Scheduled Caste on the one side of the border, and is within the list of the Scheduled Castes, but it goes out of the List when it goes on the other side of the border. Instead of having the practice of making a changed list of other backward classes—usually the attempt is to put those who are not in the Scheduled Castes List, to place them in this* rigid list. I think, we should make an attempt, and a healthy attempt, to see that more and more of these castes get released from these Scheduled Castes Lists. Professor Malkani is here. He is working on the Scavengers' Committee which is to submit a report. When that report comes in, we shall be able to see more clearly.

Housing: There are Centrally-sponsored schemes of housing as well as State schemes for the tribals and the scheduled castes. These housing schemes are not working very well.

Again, houses are coming up on a uniform pattern, ignoring the needs—the civic needs—ignoring the other demands that should be normally made by a conscious people. Sometimes we are giving them houses without water. Sometimes the water is very far away. We are giving them houses without latrines in most places. We are giving them houses without—what shall I say—a little sort of bathroom corner. These are very important and this is a point on which I should like to hear from the hon. Members who go round in their constituencies or in their States and see these colonies, because from place to place conditions are different and sufferings remain despite these beautiful houses that grow in cement and stone. Previously

they had always lived in the open under leaves and thatched roofs. If I you want to give them something, give them a standard of life, bring them¹ up to our level so that they feel, they know, that they are changing their pattern of life. To give them two rooms and then not to give them the basic needs is keeping them backward and they do not change their outlook so easily. This is what I have seen in more than three States. Therefore, I appeal to the workers here inside this House and outside that these are the suggestions which we want from you. How will we can spend our money and which way we could bring in the greatest relief and improve their standard of life. As I said in the other House, it is not the standard of living that we want to give them; we want to give them a standard of life. Therefore, it becomes the responsibility of each and all not only to speak here—speak here from? Dooks—but we must learn to speak and convince others from what we see around us. This is what is happening also in the tribal areas. In the tribal areas there are places where the tribals are dying out. Whenever we get the news that any tribal community is suffering, we try to give them relief. We try to arrest their extinction. We have tried but still the problem remains.

Then, there was an issue raised that the tribals must be taught in their own languages. How is it possible? Every tribal has his own dialect. Sometimes in a very narrow area they have three or four dialects. Therefore, while preserving their culture we have to enforce a script which they will all follow uniformly. It has been decided that they would follow a script unless the dialect is so strong that it can be preserved without a script. But that is not so.

I think I have touched on almost all the points excepting the areas where industrial plans and Raver Valley Projects have gone. There the complaint has been made that we are

[Shrimati Violet Alva.] ousting the scheduled castes and the tribals. It may have worked out in practice that way, but it is not so in reality. In fact they have left the place. And wherever these plans have come up, compensation also has been given to them. But compensation to these people has not got very much meaning, specially to the tribals. To the scheduled castes maybe, but to the tribals it has not got much meaning for the simple reason that they have not the same mobility or capacity to adjust themselves in a new surrounding. Therefore, at our instance, the Planning Commission has undertaken to examine the problem and to co-ordinate the work relating to the resettlement of scheduled tribes and also of the castes if they are there. Mainly they are tribes. Therefore, this is an issue that we have to well consider, that compensation in money is no relief to them. We will have to see to their rehabilitation and it is only by rehabilitating them and giving them occupation that we can serve them in any way. Money they squander away. Money has no meaning in tribal life. They have just learnt to see money. Therefore, money sometimes makes them go astray.

* I want to assure here especially Shri Rajabhoj that in the All-India Services candidates have come up. In the IAS and IFS six boys from scheduled castes and scheduled tribes have been selected and one scheduled tribe candidate was selected on merit—I think that one boy who was selected on merit should be the happiest of all. So, the candidates are coming into these All-India Services and it may not be very far off when their numbers will grow and their numbers have to grow and are bound to grow.

MR. DEPUTY CHAIRMAN: Motion moved:

"That the Report of the Commissioner for Scheduled Castes and Scheduled Tribes for the year 1957-

58, laid on the Table of the Rajya Sabha on the 9th December, 1958, be taken into consideration."

I have already got 17 names before me. So, hon. Members will please restrict their time.

SHRI V. C. KESAVA RAO (Andhra Pradesh): Mr. Deputy Chairman, before I go into the details of the Report I have to congratulate the Home Ministry and the Commissioner for Scheduled Castes and Scheduled Tribes for taking pains to collect statistics regarding the work done for the scheduled castes and scheduled tribes, and other backward classes.

Sir, it is an established fact that there is an all-round increase in the tempo of welfare work and also in expenditure. The Deputy Minister mentioned so many things. But, to start with, I would take up the question of decentralisation of scholarships. I am, Sir, against it. This decentralisation has been in the minds of the State Government ever since this scholarship scheme has come into existence and all these years the Central Government has not agreed to that. I am afraid there is still that danger that this scholarship scheme may be decentralised and given to the States. Even now the States think that the Central Government is to give scholarships for the college boys and they stop all the scholarships for the college boys. So, this fear is there. After decentralisation, the States will cut down their expenditure on scholarships. So, the amount that is being spent on scholarships by the Centre must be spent by the Centre and not by the States.

Sir, as regards the Services, the Deputy Minister has claimed that five or six people are selected to the IAS and IFS. I am not happy with the selection; when I compare the number with the population figure, I feel that the scheduled castes and the scheduled tribes people could have got more. If you take them only on

merit, I do not think these people will come up. We have to give some consideration to these people. I am glad, however, to see that people are coming up in all spheres; as regards education and services also, people are coming up but when they are coming up, we must give a helping hand and we should not say that when they are coming up and occupying the general seats in the IAS and IPS, there should not be any reservation for these people.

When we see the figures of the services of class I and class II and other lower grades, I feel the selections are not up to the mark. They have their people as members only in three Service Commissions—Assam, Bihar and Bombay, and probably Andhra also. The Deputy Minister was telling that by demanding membership in the Service Commissions they should not think that their case will be taken up properly. Sir, in this connection I would like to say that even when the Union Public Service Commission selected some people from the scheduled castes and scheduled tribes,—it has been brought to my notice recently—the Departments are not taking them by saying that they are not fit for the jobs. There are cases like this and some hon. Members of this House and of the other House also reported to the Home Ministry about some cases like this. Sir, there is a proverb saying that "even when the god gives a boon, the *pujari* will not give it". The Government of India and the other State Governments are willing to help the backward class people and the scheduled castes and the scheduled tribes but there are some officers who think that these people should not come up as if they are going to occupy their places. So, this tendency should be changed. The people should come forward to help these backward people.

Sir, coming to the other thing, the hon'ble the Deputy Minister did not touch upon the problem of untouch-

ability. In the Report it has been given that in some States there is practically no untouchability. Sir, as regards this devil of untouchability, no doubt some work had been done by the Department as well as by some non-official organisations. According to this Report, about Rs. 6,74,727 had been given to the non-official organisations like Harijan Sevak Sangh, Bharatiya Depressed Classes League and so on. I am doubtful whether the work done by these people is satisfactory. As regards spending of this money by the non-official organisations, I know, Sir, that in some cases money is wasted. People who joined as propagandists had been doing nothing but simply sitting in one place and writing reports to these non-official organisations saying that they had visited these places, they had gone to these temples, they had taken backward people to these wells and all that. According to this Report again, about 18,000 temples had been thrown open, about the same number of hotels had been thrown open and about 200 dharmasalas had been thrown open, and about 3000 wells had been thrown open for these people. As regards temples and wells, I have to say one thing. In the towns and cities these people will perhaps think of going to the temples but in villages, it is not the case. In the villages an officer may take these people to a temple one day. The next day either these people are afraid of going to the temple or the caste Hindus there would not allow them because they know that these scheduled castes are afraid of going to the temples and from the next day if they go, they would be beaten and boycotted by the caste Hindus. There are cases like this where people had been boycotted when they tried to go to the temples. The District Magistrate or the District Collector or the Revenue Officer might be taking them to the temple one day but that does not mean that all these temples had been thrown open to the scheduled castes. We must see that there is a change in the minds of the caste Hindus. They must allow the scheduled-

[Shri V.. C. Kesava Rao.]

ed castes people to go into the temples and to get water from their wells. Even in my town there was a case where the scheduled caste people were not allowed to bring water from the wells of caste Hindus. So, towns are also like that.

Then in the Report it has been stated that one scheduled caste employee of the Central Government had been beaten by the other caste Hindus because they did not like that that man should mix up with caste Hindus. Like this I can quote so many examples. Even in educational institutions, there are cases like this. I myself brought a case of this type to the notice of our Social Welfare Minister in Andhra Pradesh. What happened is that the poor man, the teacher—he was in a teaching institute which used to teach the trainees—was treated as an untouchable by the people there and he was not allowed to take water from the mud jar. When he protested he had to suffer the penalty of being transferred to a corner of the State. This was the state of affairs even in a State like Andhra. So, such cases may be there in other States also.

MR. DEPUTY CHAIRMAN: You can continue on the next official day.

There is a message from the Lok Sabha.

MESSAGE FROM THE LOK SABHA

THE STATE BANK OF INDIA (AMENDMENT) BILL, 1959

SECRETARY: Sir, I have to report to the House the following message received from the Lok Sabha, signed by the Secretary of the Lok Sabha—

"I am directed to inform Rajya Sabha that Lok Sabha at its sitting held on Thursday, the 30th April, 1959, adopted the annexed motion in

regard to the State Bank of India (Amendment) Bill, 1959.

I am to request that the concurrences of Rajya Sabha in the said motion, and also the names of the members of Rajya Sabha appointed to the Joint Committee, may be communicated to his House.

"That the Bill further to amend the State Bank of India Act, 1955, be referred to a Joint Committee of the Houses consisting of 45 members; 30 from this House, namely—

1. Shri C. Bali Reddy
2. Shri M. R. Krishna
3. Dr. Ram Subhag Singh
4. Shri Shree Narayan Das
5. Dr. M. S. Aney
6. Kumari Maniben Vallabhbbhai Patel
7. Major Raja Bahadur Birendra Bahadur Singh
8. Shri Amar Singh Dama
9. Shri K. G. Wodeyar
10. Shri T. Ganapathy
11. Shri H. Palaniyandy
12. Shri Bahadur Singh
13. Shri S. R. Damani
14. Dr. Pashupati Mandal
15. Shri Vishnu Sharan Dublish
16. Shri Lachhi Ram
17. Shri Panna Lai
18. Shri Kanhu Charan Jena
19. Shri K. S. Ramaswamy
20. Shri Ram Shanker Lai
21. Shri B. R. Bhagat
22. Shri Prabhat Kar
23. Shri P. K. Kodiyan
24. Shri J. M. Mohamed Iman
25. Shri Ram Chandra Majhi
26. Shri H. H. Maharaja Pratap Kashari Deo
27. Shri Subiman Ghose
28. Shri Laisram Achaw Singh
29. Shri Balasaheb Salunke, and
30. Shri Morarji Desai