

(Shri Satish Agrawal)

the meanwhile as a measure of emergency relief, the Central Government has decided to sanction immediately an advance of Rs 5 crores to Tamil Nadu and Rs 5 crores to Andhra Pradesh.

I am sure the members of the House will join me in conveying to our brothers and sisters in Tamil Nadu and Andhra Pradesh our deepest sympathy in their difficult moment.

AN HON MEMBER What about Pondicherry?

MR SPEAKER Whether Pondicherry has also suffered.

SHRI C K CHANDRAPAN (Cannanore) I want to know about Kerala also.

SHRI SATISH AGRAWAL As a matter of fact as recommended by the Sixth Finance Commission with effect from 1st April, 1974, an advance Plan assistance is given to States after the Central team has surveyed the damage and the loss caused. This is for the first time in the history of the country that without any report of the Central team, financial assistance to the extent of Rs 5 crores each to Tamil Nadu and Andhra Pradesh has been given.

So far as Pondicherry is concerned or any other state is concerned in this case, we have not received any request or intimation from them. (Interruptions) So far as Pondicherry is concerned we shall consider it. We are awaiting report. (Interruptions)

SHRI C M STEPHEN (Idukki) He has made an unwarranted statement that this is the first time that they have done it. No, last year when the calamity befell in Kerala, the Government came out with some sort of gesture and sanctioned Rs 1 crore immediately without any request from them. (Interruptions)

SHRI C N VISVANATHAN (Tirupattur) The Minister of State has said that Pondicherry is also affected but he has not mentioned any sanction for them.

MR SPEAKER He said We are awaiting a report from them. (Interruptions) He has not said that it is on record.

SHRI VASANT SATHI (Akola) He said that Pondicherry will be considered. It is not included there.

MR SPEAKER Pondicherry will be considered.

SHRI VASANT SATHI Why has he not announced so? Announce Rs 1 crore just now my dear friend. (Interruptions)

SHRI C K CHANDRAPAN Our State has also been affected. I would request the Minister to tell us whether they have received any message from our State or whether they have taken any decision on this.

17 37 hrs

CALLING ATTENTION TO MATTER OF URGENT PUBLIC IMPORTANCE

REPORTED FAST BY LEADERS OF THE REPUBLICAN PARTY OF INDIA DEMANDING SAFEGUARD FOR NEO-BUDDHISTS

SHRI YESHWANTRAJI CHAVAN (Satara) I call the attention of the Minister of Home Affairs to the following matter of urgent public importance and request that he may make a statement thereon—

'Reported indefinite fast of three leaders of the Republican Party of India in Delhi in pursuance of their demands regarding safeguards for Neo-Buddhists.

THE MINISTER OF HOME AFFAIRS (SHRI CHARAN SINGH) Sir, the main demand of some leading members of the Republican Party

fasting in New Delhi is that the Neo-Buddhists should be given all safeguards under the Constitution as are admissible to the Scheduled Castes

In this connection the House would recall that the reservations in services and legislatures were extended to the Scheduled Caste Hindus inasmuch as they suffer from social discrimination. The social system of Hindus is based on caste hierarchy in which a man's place is determined by his birth. With a view that there may be improvement in their social status the Constitution envisaged educational and economic development of the weaker sections in particular of the Scheduled Castes and Scheduled Tribes and protect them from social injustice and all forms of exploitation. In addition reservation in the country's public services and political reservations in the legislatures have also been provided in the Constitution.

Scheduled Castes have been suffering from social discrimination and still suffer from extreme form of poverty and untouchability. It is really the low social status, the taint of untouchability or the notions of high and low engendered by the social institution of caste based on birth that is the crux of the matter and distinguishes members of the Scheduled Castes from others. The Neo-Buddhists chose to forsake their religion and adopt Buddhism whose society is free from the taint of untouchability from the notions of high and low and other disabilities on the basis of caste. By no logic therefore they are entitled to any privileges or concession given to the Scheduled Caste Hindus on the ground of untouchability. So far as poverty is concerned this is shared by at least two thirds of the people and obviously it is not possible to make reservations on this ground alone otherwise this will have to be extended to the majority of the population.

I may state for the information of the House that even though they are not entitled to any concessions, the

Government of Maharashtra have given facilities to the Neo-Buddhists in the matter of reservation in the State services and posts by treating them as backward classes. The Central Government have also extended a number of concessions to them as indicated below—

- (i) Eligibility for admission to girls' hostels under the Central sponsored scheme of Scheduled Castes Girls' Hostels
- (ii) Under the scheme of national overseas scholarships to Scheduled Castes/Tribes, one seat every year out of the Scheduled caste quota will be reserved for a neo-Buddhist
- (iii) Voluntary organisation of an All India nature working for neo-Buddhists have been made eligible to receive grants-in-aid under the scheme of grants-in-aid to voluntary organisations
- (iv) Eligibility for admission to Pre examination training Centres run by the Government of India for Scheduled Castes/Scheduled Tribes appearing in various competitive examinations

SHRI YESHWANTRAO CHAVAN
Mr Speaker Sir I am rather pained to listen to this statement particularly the very strange logic that has been used to justify the present attitude that the Government of India has taken. It is only a mechanical argument which runs like this—that every body is a Scheduled caste because he has decided to remain in Hinduism which is full of caste hierarchy and, therefore in order to have these facilities or safeguards he must continue to remain a Hindu.

I would like to say that this question of conversion of untouchables from the Scheduled Castes into Buddhism must be taken in a larger perspective. Unless you understand this particular phenomenon you will

[Shri Yeswantrao Chavan]

never be able to understand this entire question

The question of conversion is, essentially, a moral and cultural problem. Late Dr Ambedkar, one of the eminent Indians, who knew the scheme of Constitution very well—because he was one of the eminent Constitution makers of our country—had made an appeal to the millions of people and masses to accept Buddhism to have some sort of culture revolution in their lives, a moral revolution in their lives. It was one of the rarest events in the history of India that at the behest and the call of one single individual, Dr Ambedkar, millions of people responded and they accepted Buddhism as their religion. But this has nothing to do with what the State should do regarding the 5000 economic problems of people belong to backward classes. Because, an untouchable only by becoming a Buddhist is not saved from the accumulated oppressions and suppressions, handicaps and disabilities which he suffered for centuries together. It was necessary, therefore to take some sort of a human view of the matter and if I may say, a little more creative view of the situation. It is not enough if a State authority merely takes a hide bound position—based on a certain hide bound logic. State authorities in a country like India where there is poverty, there are masses who are down trodden, there are differences there are caste systems and so on and so forth, must take a little larger view a more liberal view a more creative view. And this creative view is that even though they may have changed their religion, they remain economical ly the same, they have to suffer the same poverty, they have the same cultural backwardness they have the same handicaps. Therefore, it was necessary to take a larger perspective in this matter. In one of the State Governments—the hon Home Minister himself has mentioned this in his reply—, in Maharashtra nearly 17 or

18 years ago, in 1960 or 1961, we decided that these neo Buddhists should be eligible for all these facilities and they are getting all these facilities educational facilities and share in State services. They themselves said 'We do not want the advantage of having reservation in elections, in the Legislature'. This shows their political courage. They said, We are prepared to take chances with you so far as the question of sharing power is concerned' which they have done. But at the same time, it is a States responsibility the political leaders responsibility to see that in respect of some of these problems and handicaps which they are suffering from we must go to their help. Therefore I think what the Maharashtra Government did in 1960 ought to have been done by the Government of India even at that time. I am not making a distinction between the Janata Government and the Congress Government. I am talking about the Central Government. Now, I would like to tell you that in 1971 the Central Government the Congress Government took this position about their scholarships education policy etc. I am quoting the background of the decision that was taken then.

'The Government has very carefully considered the matter. It is of the view that scheduled castes converts to Buddhism still suffer from social and educational backwardness. Therefore, it has been decided that any person who professes Buddhist religion and who either himself or any of his ancestors were at any time members of scheduled castes will be eligible for the grant of Government of India post metric scholarship."

Therefore one step forward was taken. I know there were certain difficulties in the policy of the Central Government but the attitude was that they accepted that they have got a problem and that needs to be tackled. That is the main question. Is the present Central Government prepared

to take this position or not? Whatever remains to be done is in the matter of share in the Services. The Prime Minister this morning mentioned about the backward classes. While I would have said that, that is a solution. But the fact of life is that there is nothing like backward classes for services in the Central services. In State Governments certainly this is a thing which has been in practice. Merely by saying that this can be done for the backward classes may not provide a solution for the Central Services. Therefore, I think, some bold decision is called for and I hope, there are people who are bold and able people and who can take such a decision in this Government.

THE MINISTER OF STEEL AND MINES (SHRI BIJU PATNAIK) What do you recommend?

SHRI YESHWANTRAO CHAVAN I recommend that they should get, in fact, their share in the Services, reservation in the Services?

SHRI BIJU PATNAIK From whose quota?

SHRI YESHWANTRAO CHAVAN You give from scheduled castes quota or anybody else's quota, I do not mind.

SHRI BIJU PATNAIK Why did not you do it?

SHRI YESHWANTRAO CHAVAN If as a citizen I have got a quota I am prepared to give up my quota.

My question is whether this Government is going to say that their position is going to be open and they have not closed their mind on this question, the neo Buddhists have got a problem and they are prepared to look at it a fresh with an open mind, with a progressive outlook so that we can go and persuade the four leaders, Shri Gauri Shri Arumugham Shri Kumbhare of the Republican Party and Shri Rajbhoj of the Congress Party. These four leaders are on fast and I think they are suffering on behalf of millions of

people I have received at least more than a thousand telegrams from different parts of India. It is not a question of one State, neo Buddhists are spread all over India North, eastern and South India. Therefore, I would make an appeal and make a request to the hon Minister that he should make his point very clear categorically that Government's mind is not closed on this question.

My question is whether Government of India's mind is open on this question not only open at both ends, but open to receive things and ponder over them very seriously and come to a conclusion that whatever is denied to these neo Buddhists which legitimately belongs to them will be given to them. This is a question of one's attitude and I would like a specific answer on this question.

श्री चरण सिंह अ-यक्ष महोदय, मैं ने बयान उमका से श्री चव्हाण की बात सुनी है। मामला होता है कि दो चव्हाण साहब हैं। एक चव्हाण दि कांग्रेस मिनिस्टर और दूसरे चव्हाण, दि कांग्रेस प्रापोजीशन लीडर जब चव्हाण साहब कांग्रेस के मिनिस्टर थे और उन के मामले यह बात आई तो उन्होंने मर्विसिज म रिजर्वेशन देना जरूरी नहीं समझा हालांकि वह होम मिनिस्टर भी रहे। तो फिर आज यह क्या बात हुई है? आखिर क्या मामला हो गया है? (इयबधान) दि ईंट इज ब्राउट आफ दि बैग।

उन्होंने तस्लीम किया है कि जो डिमिशन गवर्नमेंट आफ इंडिया ने किया था, वह रिजर्वेशन का नहीं, और सब चीजों का किया था। उन्होंने खुद मान लिया है कि वे सब सहूलियतें उनके लिए मौजूद हैं, सिवाय दो सहूलियतों के एक तो सेंट्रल गवर्नमेंट की मर्विसिज में रिजर्वेशन नहीं है - स्टेट्स में है - और दूसरे लेजिस्लेचर में रिजर्वेशन नहीं है। माननीय सदस्य कहते हैं कि लेजिस्लेचर में रिजर्वेशन नहीं चाहते हैं। तो सिर्फ सेंट्रल गवर्नमेंट की मर्विसिज में रिजर्वेशन का सवाल रह गया है।

[श्री बरए सिंह]

हमारे शिडयूल्ड कास्टस के भाइयों, हरिजनों, की दो ही समस्याएँ हैं। गरीबी और अनटचेबिलिटी, छुआछुत, छोटा बड़ा समझना तो कास्ट से पैदा होता है। गरीबी कामन है और करोड़ों लोग गरीब हैं। तो वे लोग तो क्राइडजम से, इस सोशल सिस्टम से, मुक्त हो गये, और लाखों की तादाद में उन्होंने दूसरा धर्म ग्रहण कर लिया, जहाँ मोगल डिमक्रिमिनेशन नहीं है, ऊँच नीच नहीं है, जन्मगत छोटे बड़े का सवाल नहीं है। अगर अपर कास्ट के हिन्दू अब भी उन के साथ बैसा ही बर्ताव करते हैं, तो यह तो एक धर्म और दूसरे धर्म की आपरा की बात हुई। कई एक धर्म वाले दूसरे धर्म वालों को बहुत छोटा समझते हैं। यह नहीं है कि एक ही धर्म के होने की वजह से उन्हें छोटा समझा जाता है। वे दूसरे धर्म में चले गये, फिर भी उन्हें छोटा समझा जाता है। उस का कोई इलाज नहीं है।

सवाल यह है कि उन्होंने जान बूझ कर अपने पुराने पूर्वजों के धर्म को इस लिए छोड़ा कि यहाँ ऊँच नीच है, यह अनडेमोक्रेटिक सोसायटी है। हम उने दुरा नहीं मानते श्रच्छा किया उन का अश्रिकार था, उन्होंने छोड़ा। वे इस श्रिक्रजे से छूट गये।

अगर उन की बात को मान लिया जाये, तो फिर इस बात को और व्यापक करना पड़ेगा। और बहुत से लोग हिन्दू धर्म छोड़ कर गये हैं। शिडयूल्ड कास्टस वाले ही छोड़ कर गये हैं। उन सब के लिए भी यह करना पड़ेगा। उसका क्या नतीजा होगा? क्यों न मुसलमानों का रिजर्वेशन किया जाये? जो ईसाई हो गये हैं, क्यों न उनका रिजर्वेशन किया जाये? यह रिजर्वेशन तो मजबूर हो कर हिन्दू सोसायटी की गलती का लिहाज कर के, किया गया है। रिजर्वेशन नहीं होना चाहिए था, लेकिन ऐसी सिबूएशन थी। वे लोग इस सिबूएशन से निकल गये - हम

उसे बुरा नहीं समझते, उन्होंने श्रच्छा किया—, और एक दो नहीं लाखों की तादाद में चले गये।

वे लोग एजुकेशन में भी हिन्दू शिडयूल्ड कास्टस से आगे हैं, यह हमारी रिपोर्ट है। अगर उन के लिए रिजर्वेशन कर दिया जाये, तो उस का अर्थ यह होगा कि सारा रिजर्वेशन वे ले जायेंगे और जो हिन्दू हरिजन गरीब हिन्दू अश्रिक्षित हैं, वे वहीं के वहीं रह जायेंगे अगर वे लोग लेजिस्लेचर में रिजर्वेशन नहीं चाहते, तो जिस वीरता, उदारता और समझदारी में उन्होंने इस सम्बन्ध में काम लिया है, उमी के अनुसार उन्हें मैट्रल गवर्नमेंट की सश्रिगिज में भी रिजर्वेशन की श्रच्छा नहीं करनी चाहिए उस की आवश्यकता है भी नहीं। और मुझे यह भी शक है कि क्या वाकई उन्होंने अपनी तरफ से यह फास्ट किया है या नहीं।

मैंने जो दलीले दी हैं, उन का कोई जवाब चव्हाण साहब ने नहीं दिया। अब मैं उन चव्हाण साहब की राय की कद्र करूँगा, जो बीस साल तक कांग्रेस गवर्नमेंट के बहुत बड़े मिनिस्टर रहे हैं।

श्री धरयन्त राव चव्हाण : उन्होंने मुझ से सवाल पूछा लेकिन मेरे सवाल का जवाब नहीं दिया इसलिए मैं यह कहना चाहता हूँ कि जब मेरे हाथ में फँसला करना था तो कांग्रेस मिनिस्टर के नाते महाराष्ट्र में फँसला करके मैं दिल्ली आया। दिल्ली में गडबड़ होती है। ... (व्यवधान) ... आप ने पूछा इसलिए बग़ा रहा हूँ। फिर भी मैं 20 साल वहाँ वँटकर इसकी कोशिश करता रहा हूँ और यहाँ गवर्नमेंट की पालिसी में कुछ फर्क होता गया, उस में कुछ मेरा भी हिस्सा है। वह भी पीजीशन में अर्ज कर रहा हूँ ... (व्यवधान) ...

SHRI KANWAR LAL GUPTA (Delhi Sadar): You have three faces—Minister of Maharashtra, Central Minister and the leader of the Opposition.

श्री यशबन्त राव चव्हाण : आप को यह समझना चाहिए, कि इसकी जिम्मेदारी अलग होती है। आप जैसे समझदार आदमी की समझ में यह नहीं आता।

I had my three different responsibilities. When Shri Charan Singh was Chief Minister of U.P. he was different Charan Singh. There is no question of two or three faces. (Interruptions)...

The main question I would ask—whether Government's mind is open on this question, the question of sufferings of the millions. Are they prepared to look upon the problem afresh? I want 'yes' or 'no'.

MR. SPEAKER: Government's mind is always open.

SHRI CHARAN SINGH: I have nothing to say.

SHRI HITENDRA DESAI (Godhra): Those who have been fasting for the last 7 days have put up three demands:—

(i) All Constitutional safeguards to converted Buddhists on par with the Scheduled Castes—

(ii) Central law to safeguard service privileges for Scheduled Castes, Scheduled Tribes and Buddhists.

(iii) Stricter Central law to protect Scheduled Castes, Scheduled Tribes and the Buddhists from atrocities.

I would have expected the Home Minister to improve upon the former Home Minister and not stick to the old position and as the leader of the Opposition rightly pointed out mere change in religion would not effect the status of Scheduled Caste persons and when the Government of India realised that position, in the year 1971 by a Resolution of the Department of Social Welfare dated October 20, 1971 in the matter or grants of post-matric scholarship to neo-Buddhists formerly belonging to the Scheduled Castes was laid down

and the Government have carefully considered the position and are of the view that the Scheduled Castes converted to Buddhists still suffer from social and educational backwardness and are in need of assistance and they further laid down—

'It has accordingly been decided that any person who professes the Buddhist religion and who either himself or any of whose ancestors were at that time members of caste specified in the schedule to the Constitution orders in relation to the State, Union Territory in which he resides will be eligible for the grant of Government of India post-matric scholarships, provided the income of the student's parents guardian does not exceed Rs. 500/- per month.

Therefore, the Government of India also tried to accommodate them and even accepted the principle that mere conversion to Buddhism does not effect their social status at all.

With regard to the other two points, nothing has been said by the Home Minister. I would, therefore, ask, what is Government's policy with regard to having central law to safeguard service privilege.

Only some time before while replying to the debate on the three Reports presented to this House, the Home Minister clearly said that the percentage of reservation which was about more than 15 per cent in the case of Scheduled Castes so far not more than 6 per cent has been reached. In the matter of Scheduled Tribes reservation, the reservation was to be 7.5 per cent but here the figure is not even 0.60 per cent. Therefore we would like to know the position in both these cases. Millions of scheduled castes and scheduled tribes persons are affected. These people who are fasting are in a delicate state of health. It is the attitude of the Home Minister and the Government that really matters. I would therefore, request him even to consult the opposition parties and remove the anxiety in their minds. I

[Shri Mitendra Desai]

would ask him whether he is prepared to negotiate with them on this question.

श्री चरण सिंह : अधिकतर हमारे भाई जो नियो-बुद्धिस्ट है वे कास्टीट्यूशन बनने में पहले बन चुके थे। कास्टीट्यूशन बनाने में डा० अम्बेडकर सबसे भागे थे और डा० अम्बेडकर, प० जवाहरलाल नेहरू और सरदार पटेल जो कर गए हैं मुझ को वह बातें माफ़ूल लगती हैं। वे आपके भी लीडर थे और हमारे भी लीडर थे। फिर एक सवाल यह उठता है कि मान लीजिए कल को अगर मैं बुद्धिस्ट बन जाऊ तो रिजर्वेशन में मेरा हक होगा या नहीं ? (अध्यक्षान्) मान लीजिए दस लाख गैर हरिजन बुद्धिस्ट हो जायें तो मैं चव्हाण साहब से पूछना चाहता हूँ कि हम लोगों को इस रिजर्वेशन में शामिल किया जायेगा या नहीं ? अगर शामिल नहीं किया जायेगा तो बौद्ध धर्म में भी हरिजन और गैर हरिजन हो गए और अगर हम सब शामिल हो गए तो उन हरिजनों को कोई फायदा नहीं होगा।

18 hrs.

SHRI YESHWANTRAO CHAVAN:
I would like to correct his information about one thing

कास्टीट्यूशन बनने के पहले हो चुके थे, यह सही नहीं है।

This conversion took place in 1956, October—that was 6 or 7 years after the Constitution was made. I am just giving you the facts. About the other point about himself, if he makes up his mind to become Buddhist and if he lets me know about it, I will give him my advice.

DR. SUBRAMANIAM SWAMY
(Bombay North-East) Sir, it is beyond 6 O'clock. Unless the House extends the time, we have to terminate the discussion

MR. SPEAKER: I think we can have 3 or 4 questions.

DR. SUBRAMANIAM SWAMY. The rule is there. We have to go by the rule

MR. SPEAKER: All right You can have your pound of flesh.

DR. SUBRAMANIAM SWAMY: Let us go by the rules.

MR. SPEAKER Is it the pleasure of the House to extend the time of the House?

SOME HON. MEMBERS Yes

SOME HON. MEMBERS No, No

श्री नाचू सिंह (दोसा) : अध्यक्ष महोदय, यदि आप हाउस का समय बढ़ाना चाहते हैं तो छ बजे पूछना चाहिए था। अब तो 6 बजे कर 5 मिनट हो रहे हैं, इसलिए अब आप समय बढ़ाने के लिए नहीं पूछ सकते। आप छ बजे से पहले पूछ सकते हैं। यही मेरा प्वाइन्ट ऑफ ऑर्डर है।

SHRI SAUGATA ROY (Barrackpore) Let the Calling Attention be completed

SHRI SAMAR GUHA (Contai). Let the Calling Attention be completed

MR. SPEAKER. How can I do that? They are objecting to it. I am sorry I cannot do that.

SHRI C M STEPHEN (Idukki) Sir, I rise on a point of order .. (interruption)

SHRI SAMAR GUHA: I have to make a request. I am making an amendment that let the time of the House be extended by fifteen minutes more to finish the calling attention

MR. SPEAKER I was pleading with the House not to be strict about the rules. After all, there are three or four questions.

SHRI SHYAMANANDAN MISHRA (Begusarai): Let this be completed.

श्री अहसान जाफरी (प्रहमदाबाद) : मैंने माननीय मंत्री जी का बयान पढ़ा। हम सब जानते हैं कि आज तीन कीमती जानें सरकार का ध्यान एक खास समस्या की तरफ खींचने के लिए भूख हड़ताल पर बैठी हुई हैं। यह बड़े अफसोस की बात है कि आज जब अपनी समस्याओं की तरफ सदन का ध्यान और पूरे मुल्क का ध्यान खींचने के लिए तीन व्यक्ति जिन को समाज के अन्दर दुतकार से देखा जाता है, नफरत और भूख हड़ताल पर बैठे हैं, उन के लिए हमदर्दी का एक लफज भी नहीं कहा गया है। मुझे अफसोस है, और अफसोस के साथ मैं यह बात कहता हूँ कि आज जब आप हरिजनो पर न्याय करने की बात करते हैं, समाज के पिछड़े हुए जिन लोगो ने भूख हड़ताल की है, उनके लिए इस बयान में कुछ नहीं कहा गया है।

SHRI NIRMAL CHANDRA JAIN (Serni): There should be a question if it has not been answered

MR SPEAKER We can do it as quickly as possible and dispose of it.

श्री अहसान जाफरी : आज इन लोगो ने अपनी जान की बाजी लगा कर पूरे मुल्क का ध्यान एक खास बात की तरफ दिलाया है।

दूसरी बात मैं यह कहना चाहता हूँ कि माननीय मंत्री जी ने बार बार यह कहा है कि ये लोग बुद्धिस्ट हो गये हैं, 'इसलिए हरिजन समाज से बाहर निकल गये, यह बात गलत है और गलत रास्ते पर लोगों का ध्यान ले जाने वाली है। मैं यह कहना चाहता हूँ कि हरिजनों में से अगर कुछ लोगो ने बुद्धिस्ट समाज को अपनाया है, तो वह इसलिए कि समाज ने उनको बराबरी का दर्जा नहीं मिला था और उनके साथ नफरत और दुतकार का बर्ताव किया जाता था।

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हिन्दु समाज में एक अच्छे और नेक इंसान की जिन्दगी बिताने का मौका उनको नहीं दिया जा रहा था। इसलिए उन्होंने बहुत श्रुंलाहट के अन्दर यह फैसला किया कि वे बुद्धिस्ट समाज को अपनाएँ।

MR. SPEAKER: You cannot go on putting another question. I have already extended the time. I want you to be brief.

SHRI AHSAN JAFRI. I want only one minute.

तीसरी बात यह है कि बुद्धिस्ट समाज के लोग हिन्दू समाज से अलग हो गये हैं यह बात मनासिब तौर पर यहां कही गई है। आप जानते हैं कि हिन्दू कोड बिल के अन्दर, हिन्दू मैरिज एक्ट, हिन्दू सक्सेशन एक्ट, हिन्दू एडोपशन एण्ड मेन्टीनेन्स एक्ट और हिन्दू माइनोरिटी एण्ड गार्जियनशिप एक्ट के अन्दर जो प्रोवीजन्स हैं वे उन पर भी लागू होंगे जोकि बुद्धिस्ट, जैन या सिक्ख होंगे बाई रिजीजन। इन एक्टो में जो हिन्दू शब्द की व्याख्या की गई है उसमें ये तमाम के तमाम शामिल हैं। मैं खास तौर पर यह बात कहना चाहता हूँ कि हर बात का यह जवाब देना कि कांग्रेस ने क्या किया है और हर बक्त यह कहना कि उसने कुछ नहीं किया है, यह मुनासिब नहीं है। जो सवाल हम पूछते हैं उनका आप जवाब दीजिये। इस समस्या से अगर जनता सरकार को कुछ हमदर्दी है और अगर जनता सरकार उनके लिए कुछ करना चाहती है, तो इस मामले पर पाबीटिव बात करनी चाहिए। मैं इतना कह कर समाप्त करता हूँ :

"यह कहा की दोस्ती है कि बने हैं दोस्त नासिह कोई। चारासाब होता, कोई गमगुसार होता।"

श्री खरब सिंह: इसमें जो रेलवे बेंच बसे हैं वे मैं पहले कड़ चुक हूँ। यह मैं फिर दोहराना चाहता हूँ कि मुझे इन लोगों के साथ पूरी हमदर्दी है। अगर किसी भी तरह से इनकी कठिनाइयों को दूर किया जा सकता है तो गवर्नमेंट उसके लिए तैयार है और इन्हीं के लिए नहीं, इनसे भी जो अपेक्षित गरीब है, जनता पार्टी उनकी तकलीफों को भी दूर करने के लिए तैयार है। लेकिन विचार करने की बात यह है कि क्या गवर्नमेंट बूख हड़तालों से चलेगी? हड़तालों के दबाव में आकर गवर्नमेंट कुछ नहीं करेगी।

दूसरी बात जो लाखों की ताबाद में लोग बुद्धिस्ट हो गये, सन् 1950 से पहले भी बुद्धिस्ट हुए थे तो डा० भम्बेदकर ने उनके लिए रिजर्वेशन क्यों नहीं रखा? यह बात सोचने की है अगर हम डा० भम्बेदकर की नकल करना चाहते हैं तो उसके बाद जानबूझ कर हरिजन लोग बुद्धिस्ट हुए और जानबूझ कर उन्होंने हरिजनों को प्राप्त सुविधाओं को छोड़ा है, किसी ने उनको धक्का नहीं दिया। हो सकता है कि हिन्दू मजहब में गलतियाँ हो। इसमें दो राय नहीं हो सकती कि हिन्दू मजहब में बहुत-सी खराबियाँ हैं और उन लोगों ने बुद्धिस्ट हो कर ठीक ही किया। लेकिन जानबूझ कर उन्होंने ऐसा किया और हरिजनों को प्राप्त सुविधाओं को जानबूझ कर छोड़ा है। जब उन्होंने यह धर्म छोड़ा, क्या उन्होंने उस समय यह शर्त की थी? शर्त करके वे ऐसा कर सकते थे। जब उन्होंने धर्म को छोड़ दिया तो जो सुविधाएँ उसमें थी उनको भी उन्होंने छोड़ दिया।

हरिजनों के लिए रिजर्वेशन किया गया था वह मजबूरी में किया गया था। अगर इस रिजर्वेशन का सिद्धांत फैलाना पड़ा तो बड़ी कठिनाइयाँ सामने आयेगी। मैं अपने मित्रों से उदारतापूर्वक यह कहना चाहता हूँ कि वे तात्कालिक बात को छोड़ कर उदारतापूर्वक इस बात को सोचें। इसके बाद रिजर्वेशन

की बातें और जल्द से भी उठेंगी जिनको हम और आप नहीं रोक सकेंगे।

SHRI TULSIDAS DASAPPA (Mysore) Mr Speaker, Sir, I am really surprised at the reply given by the Home Minister just now. He has quoted Dr. Ambedkar as having left Hindu religion and opted for Buddhism because he was not keen on any of these reservations. It is a completely false approach and a wrong presumption on the part of the Home Minister. It is not without knowledge that Dr. Ambedkar gave up Hindu religion and adopted Buddhism. There were specific reasons. The same were spelt out by the Leader of the Opposition, Shri Y. B. Chavan.

Sir, these people—who are running the government today—have not even got the patience to listen, discuss and know what exactly is the situation which has pressed these eminent leaders of the neo-Buddhists to undergo such a fast. It is not one of those ordinary fasts which is made for fun. It is a fast which has come as a culmination of the failure of attempts made by them so far. They recently met the Prime Minister. It is unfortunate that even the Prime Minister was not prepared to continue the dialogue with them. The Government has not understood their problems. The minimum demand that has been put forward by the Leader of the Opposition is whether this government has got an open mind even to listen, understand and try to respond in accordance with the dictates of reason. This is the minimum demand that has been put forward and this government is not even prepared to look into that. We only want to know whether the government have an open mind to listen to their problems. This is what I would like to know from the Home Minister. Even with regard to the call attention which we have brought forward, you have been so kind to extend the time ...

MR. SPEAKER: The House has done so.

SHRI TULSIDAS DASAPPA Some of the friends opposite did not want even that. This only shows what approach they have to this problem, what sympathy they have. All that we want is that they should appeal to the fasting leaders to give up their fast and come to the conference table to try to know what their grievances are. After all they have not asked for political favours, they have asked for educational, cultural and service guarantees and we can go into those questions. There are other instances where under article 341 we have promulgated measures to guarantee safeguards to people who have changed their religion from Scheduled Tribes to Christians etc. I do not understand why this approach could not be appreciated by our Home Minister. I should like to know from him categorically whether the government is prepared to make an appeal to the fasting leaders and invite them to the conference table to know what exactly their grievances are.

श्री चरण सिंह अध्यक्ष महोदय, मैंने बहुत समयने की कोशिश की कोई सवाल माननीय सदस्य ने पूछा हो। एक ही बात उन्होंने कही है कि ओपिन माइन्ड होना चाहिए। अब ओपिन माइन्ड अगर न होता तो अपनी तरफ से मैं औरफर नहीं करता इस बहस के लिये। माननीय स्वीकर ने परसों का दिन मुकर्रर किया था, लेकिन जब मैंने आपकी परेशानी देखी तो मैंने कहा कि मैं आज ही तैयार हू। इस पर इतना ओपिन माइन्ड है but not too open. अगर ज्यादा ओपिन हो गया तो कुछ रूढ़ियाँ ही नहीं सब रिजर्वेशन हो जाएगा।

SHRI SAUGATA ROY The Home Minister does not realise the gravity of the situation. On the 14th of October of this year, over one lakh of republican party workers courted arrest all over the country for their demands, from 14th November three leaders of that party including the Deputy-speaker of the Maharashtra assembly

and a Member of the Rajya Sabha had started this fast and from today one former member of the Rajya Sabha had started a fast in the Central Hall. Just now I got a piece of information that 1000 republican party volunteers including 200 women courted arrest in front of the Prime Minister's residence at 3 pm today. In spite of these attempts by the dalit people, oppressed people, the government is turning a blind eye to them. Basically I differ with the logic that Chaudhary Saheb has given. I know that he is a self-opinionated person. He has been consistently saying that by no stretch of logic they are entitled to any privileges or concessions given to the Scheduled Castes Hindus on grounds of untouchability. If you really go to a village, even though a Scheduled Caste man had converted himself into a Neobuddhist, he will not be allowed to go to the drinking water well. So untouchability is still there in spite of his conversion. This is the logic which the Home Minister is constantly missing. Not only that. He has come out with a logic if we yield to Neo-buddhist now, tomorrow Muslims and Christians will be demanding concessions. Mazabbi Sikhs are Scheduled Castes converted into Sikhs, they form part of Sikhs and they are given all the reservations. The appeal of these people is simple. They are not demanding immediate electoral representation. What was done in Maharashtra in 1960 must be done now in the Centre. It is no use trying to find out who did not do what. Today there is this problem and people are courting arrest, three or four are on hunger strike and their condition is deteriorating every day. Just before coming to this House I had an occasion to go to the Pandal where they were fasting and I told them that "Chaudhary Saheb was a reasonable man, may be the Prime Minister was slightly harsh on you." He says that you may argue for ten days. I can meet any argument. This was done 15 years ago. I have not done it. I think the Home Minister will not be unreasonable. I told them that if their demands are reasonable, I am sure that on the floor

[Shri Saugata Roy]

of the House, the Home Minister will give an assurance that their demands will be looked into. My question is, may I go and tell those people that the Home Minister has given an assurance that their problems would be looked into sympathetically with a view to solving them i.e., giving them reservations in jobs as Scheduled Castes in Central Government services so that they may give up their fast? Is the Home Minister ready to appeal to those people and give an assurance to consider their demands sympathetically so that their fast may be withdrawn?

श्री अणुल सिंह अध्यक्ष महोदय, मैं फिर बायदब गुजारिश करूंगा कि कोई नई दलील हमारे माननीय मित्र ने नहीं दी। अच्छा अगर ये 5 प्रादमी हड़ताल कर रहे हैं, अगर 6 प्रादमी बनना पार्टी के रूप को हड़ताल शुरू कर दें, तो क्या वे फिर हड़ताल हटा लेंगे? फिर तो नहीं रुकेंगे कि हड़ताल की वजह से कानून बदलेंगे? यह तरीका क्या हुआ? क्या यह मुलक हड़ताल से चलेगा? बहुत हो चुका, बहुत हो चुका। अगर यह तय होना चाहिये कि गवर्नमेंट की पालिसी और एक्शन पर प्रभाव डालने के लिए यह एर नजायज दबाव है। (स्वबधान)

यह होना चाहिए था, साठे जी का अपनने भारत के अगड़े में तो सत्याग्रह ठीक होता। कांग्रेस पार्टी के अन्दर जो अगड़े है वह तो सत्याग्रह से हो सकते थे। (स्वबधान)

श्री सौगत राय हसी की बात हुआ क्या (स्वबधान)

श्री अणुल सिंह आप क्या बात करते हैं, मैंने जो जान नहीं

Public questions cannot be solved by Satyagraha, but domestic questions can be solved.

यह होता है हमेशा, बीबी करती है मिया के खिलाफ हड़ताल और मिया करता है बीबी के खिलाफ बाप बेटे के खिलाफ करता है। जहाँ कि रिश्ता और होना है। शुरू वहाँ से हुआ है रूठना। लेकिन क्या पत्रिक नवीरचन हड़ताल से हल होंगे?

मैं यह अर्थ कर रहा हूँ कि बन्धुत्व साहब के खिलाफ माठे साहब को ए०आई०सी०सी० के दफ्तर में हड़ताल करनी चाहिये। वह तो की नहीं, आर०पी०आई० के लडका को बहवाकर यहाँ बैठा दिया। मैं फिर दोहराना चाहता हूँ कि मान लो 2 लाख आदमी आज बौद्ध हो जाते हैं दिल्ली के उच्च वर्ग के लोग ब्राह्मण, वैश्य वगैर। तो यह शड्डुल्ड कास्ट का जो रिजर्वेशन मिल रहा है, उममे शामिल होंगे या नहीं? नहीं होंगे। बताते नहीं। (स्वबधान)

श्री बसन्त साठे (अकाला) आपने अवतार माना है बौद्ध का। आप बताइय कि अवतार मानने है या नहीं?

MR SPEAKER Mr Minister you need not answer because it does not arise from this

श्री अणुल सिंह मैं माठे साहब से कहना चाहता हूँ कि अवतार में मैं विश्वास नहीं करता हूँ। नहीं मानता हूँ किसी को अवतार। मैं मोटी-सी बात कहता हूँ या तो यह पहले हुए बौद्ध, डा० अम्बेडकर ने मुनासिब नहीं समझा, बाव में बौद्ध हुए तो जान-बूझकर उन्होंने छोटा। सीधी सी बात है। सारी सुविधाएँ तो हैं, सिर्फ सेंट्रल गवर्नमेंट की

सर्विसेज के लिये डिमांड है जो कि पोलिटिकल डिमांड है।

(Interruptions)

SHRI SAUGATA ROY: My question is, will he give an assurance? I seek your protection. Let him give a specific reply. Why are you acting like a headmaster?

MR. SPEAKER: He is not giving the assurance. I am not compelling him.

MR. SPEAKER: The half-an-hour discussion is fixed for 8 O' clock. Is it the pleasure of the House to take it up now?

HON. MEMBERS: No, Sir.

MR. SPEAKER: Mr. Yuvraj, the House is not in a mood to take up the half-an-hour discussion. We will give you some other time for this discussion.

The House stands adjourned till 11 A.M. on Wednesday, the 23rd November.

18.26 hrs.

The Lok Sabha then adjourned till Eleven of the clock on Wednesday, November, 23, 1977/Agrahayana 2, 1899 (Saka).