

SHRI PILOO MODY: It says, 'Other wise take part in proceedings of either House.'

MR. DEPUTY CHAIRMAN: Yes. Shri Bhandare.

SHRI VASANT SATHE: My saying was interrupted by the objections. I had only said that Shri Rameshwar Singh Ji was bringing in a matter which was not connected with the business of the House and making the most scurrilous charges against persons who were not only no more Members of this House but who were no longer in this world. It was defamatory *per se*. All those things which he said when there was no business were in fact not in accordance with the rules.

SHRI MANUBHAI PATEL (Gujarat) : It should not be recorded.

SHRI VASANT SATHE: And that is why I say that that should not form part of the record. That is what I pointed out. Thank you, very much.

SHRI MANUBHAI PATEL: Sir, the discussion which went on along with what the hon. Minister has opined, should not go" on record. The original thing also was not allowed to *to* On record.

DR. RAFIQ ZAKARIA: That is correct. Having disallowed that, I think Mr. Sathe's point also must be disallowed.

SHRI PILOO MODY: Mr. Sathe's point should also be expunged because he was talking about something which does not form part of the proceedings of the House.

• —

**CALLING ATTENTION TO A MAT-  
TER OF URGENT PUBLIC  
IMPORTANCE**

**The reported demonstrations by women in  
Rajasthan and Delhi for the revival of the  
practice of 'Sati'.**

SHRI MURLIDHAR CHANDRAKANT BHANDARE (Maharashtra): Mr. Deputy Chairman, Sir, with your kind permission, may I call the attention of the Minister of Home Affairs to the question which I have raised about the agitation in support of the 'Sati' system in Rajasthan and Delhi.

श्री रामेश्वर सिंह (उत्तर प्रदेश) : श्रीमन्, मेरा एक प्वाइंट आफ़ ऑर्डर है। सभापति महोदय के रहते मैंने इस सवाल को रेज किया था तब आप इधर कुर्सी पर बैठे थे। मैंने सभापति जी के रहते इस सवाल को रेज किया था।

श्री उपसभापति : उन्होंने अलाऊ नहीं किया आपको...

श्री रामेश्वर सिंह : उन्होंने अलाऊ किया। आप यह सभापति जी पर छोड़ दीजिए। उसका फैसला आप मत कीजिए। सभापति जी के रहते मैंने यह रेज किया था। जो फैसला सभापति जी करेंगे वह मुझे मान्य होगा, आप उन पर छोड़ दीजिए... (Interruptions).

SHRI PILOO MODY (Gujarat): A point of order, Sir. Mr. Deputy Chairman, Sir, the Calling Attention was not properly presented to the House. Calling Attentions have to be introduced in the same words in which they appear in the order paper. He has no business to interpret it.

MR. DEPUTY CHAIRMAN: Be cause of the noise I could not hear him well. Please read it again, Mr. Bhandare.

SHRI MURLIDHAR CHANDRAKANT BHANDARE: Sir, I know... (Interruptions).

MR. DEPUTY CHAIRMAN: You read from the agenda.

SHRI PILOO MODY: He did not mention Delhi... (Interruptions).

SHRI MURLIDHAR CHANDRAKANT BHANDARE: I mentioned both Rajasthan and Delhi. You did not hear.

MR. DEPUTY CHAIRMAN: All right, please read it.

SHRI MURLIDHAR CHANDRAKANT BHANDARE: Sir, may I, with your permission, call the attention of the Minister of Home Affairs to the reported demonstrations by women in Rajasthan and Delhi for the revival of the practice of "Sati".

THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS (SHRI YOGENDRA MAKWANA): Sir, according to the information received from the Government of Rajasthan, no demonstrations have been held in Rajasthan by any organisation of women for the revival of 'Sati'. In Delhi, a procession was taken out on December 1, 1930, from Parade Ground to Yogivara via Chandni Chowk by the organisers of the Rani Sati Sewa Sangh. The organisers of the procession had categorically informed the Police and presented a printed poster to the effect that they are totally against the institution of 'Sati'. Some members of Women's associations also gathered at that place and demonstrated against the procession and tried to stop it, but the processionists by\* passed them and no ugly incident took place.

The views of the Government in this matter have already been voiced by the Prime Minister in the Lok Sabha on December 3, 1980, that 'Sati' is a barbarous medieval custom, is banned and is against law. It is not only against women, it is against society and there is no question of the Government acquiescing in its revival. Instructions have also been issued to the Delhi Administration that appropriate action should be taken under law to prevent the construction of any such temple.

SHRI MURLIDHAR CHANDRAKANT BHANDARE: Mr. Deputy

Chairman, Sir, it is with pain and anguish that I rise to speak on this Calling Attention. A century and a half ago, the practice of "Sati" was banned by Lord Bentick. This was mainly due to the very valiant efforts put in by great, social reformers like Raja Rammohan Roy. It did not continue for about 30 years thereafter. To be precise, it was banned in 1829, but it continued in some manner or the other for 30 years more, and thereafter it died. It is really, therefore, surprising to find that on the 1st of December, there was a procession led through the busiest parts of our city, with hundreds of ladies dressed as brides and 108 of them carrying "kalasha" on their heads, marching in a procession. Now, so far as I am concerned, I am not one who will come in the way of anyone worshipping in any temple of his or her choice. If they want to worship, as they say in this case, some Narayani Devi, a lady who had performed "Sati" way back in about 1290 AD. or so, I am not one who will come in their way because as a secular country, we respect all religions alike. We respect people worshipping according to their faith. But, Sir, it is one thing to say that we are going to worship someone whom we adore as a goddess and quite another thing to set out in a procession, dressed like brides carrying "kalasha" and 3 objecting to the demonstrations of the various social organisations. I have got pictures here. And, Sir, you have only to look at the pictures to see what impact, what pernicious impact such a procession will have on the minds even of the watchers from the nearby rooftops or the galleries of the houses. Sir, we are very keen that we should not have violence and sex in pictures because it has a harmful and baneful effect on the audience. Now here was a procession which had a confrontation with the Members of Parliament because some Members from this House, including my esteemed friend, Mrs. Roda Mistry and some Members from the Lok Sabha also went there. If they were in favour of saying against the practice of sati,

there should have been no confrontation at all. But the very fact that there has been a confrontation, the very fact that there has been a procession taken out in such manner, coupled with the fact that in recent months there have been instances and growing instances of women being burnt as satis, call<sub>s</sub> for a very serious notice to be taken of by this House as well as the Government. I am very happy that the Prime Minister in her speech has said that this barbaric practice will not be revived. I am very glad that she has said that this barbaric practice will be put down. But what I find is and what I want to point out is that these days even dowry deaths are on the increase. Even this morn-ning's paper, reported a dowry death. This is an offence not only against women but also against humanity.-And what pains me is I found a question was asked in the Lok Sabha on 10th December 1980 asking the Government what the figures of sati were,-and I was pained to find the answer that 'they are not aware of any figures and they are still collecting them'...

MR. DEPUTY CHAIRMAN: It means that there was no incident of sati.

SHRI MURLIDHAR CHANDRAKANT BHANDARE: No, no. i would welcome such a thing but I have known instances; even in August in Mathura an incident took place. And what is worse is that when such incidents take place, it is painful to notice that those women are doped so that they cannot come out of the fire, and those women, if they try to come out are pushed back with poles and burnt. And this happens in all villages and thousands of villagers witness the whole scene. Therefore, I would like to ask the Government three questions: one, whether they have given specific directions to the State Governments to see that this sort of revival, going backwards when the whole nation is thinking of marching forward, taking us back to the medieval ages, is not allowed and they should nip in the bud any such attempt, second, whether the law will be

amended to see that people who wit\* ness and join in this sort of burning of satis, in this sort of sin, would also be treated as abettors and punished as the principal offenders; and thirdly, what steps have been taken to prevent even one incident of sati in our country.

SHRI YOGENDRA MAKWANA: The honourable Member has reiterated what the Prime Minister has said in the other House on 3rd December. The Prime Minister has made amply clear the Government views in the other House. The three questions which the honourable Member has asked are these. One is regarding specific directions to the State Govern, ments. Under the law it is prohibited So it is for the State Governments. Law and order is a State subject. They have to see that no such incidents occur in any state. Then he asked about amendment of the law, Under the Indian Penal Code whosoever helps in committing that sort of an offence is an abettor. The third question is also of a similar nature. That is, what steps the Government has taken to prevent such occurrences We have already instructed all the State Governments about this and there is no need again, because it has been made very clear, when this has been debated and highlighted in both Houses; all the State Governments know it. And then, as I said at the beginning, it is a purely State subject and we cannot interfere with the affairs of States.

श्री शिव चन्द्र झा : (बिहार) यह सती प्रथा के रिवाइवल की जो लहर इस समय आई है वह समाज विरोधी है, प्रगति विरोधी है। सारी ताकत के साथ हम लोगों को इसे रोकना है। अब मेरा सवाल है कि दिल्ली में जो हुआ, क्या एक भी अदमी गिरफ्तार किया गया ? यदि वाएलेशन आफ ला . . .

श्री उपसभापति : दिल्ली में कोई सती हुआ, पहले यह बताइए। आपने प्रेज्यूम कर लिया वाएलेशन आफ ला।

[Mr. Deputy Chairman]  
The Minister has not said it anywhere.

शिवचन्द्र झा : यह जो डिमांडेशन . . .

MR. DEPUTY CHAIRMAN: Demonstration is a different matter मिनिस्टर ने यह नहीं कहा कि कोई सती हुई।

श्री शिव चन्द्र झा : वह तो अलग हुआ। यह जो डिमांडेशन हुआ है क्या कानून के खिलाफ इसको आप समझते हैं? क्या कोई गिरफ्तारी हुई दिल्ली में या नहीं हुई?

MR. DEPUTY CHAIRMAN: You did not read the statement, I am sorry to say. Please take your seat first. You have a right to put question. But you have to read the statement of the Minister. He said in the very beginning that "the organisers of the procession had categorically informed the Police and presented a printed poster to the effect that they are totally against the institution of 'Sati'. How can you infer that they were defying the law?

श्री शिव चन्द्र झा : सारे क्रिमिनल प्रोसीजर कोड को आप इंटरप्रेट कर रहे हैं . . .

श्री उपसभापति : मैं इंटरप्रेट नहीं कर रहा हूँ। इतना टाइम ले रहे हैं इसलिए रह रहा हूँ।

श्री शिव चन्द्र झा : अच्छा होगा, मंत्री जी इंटरप्रेट कर दें। दूसरा सवाल है : मैंने कहा समाज विरोधी है, आपने कहा इसके लिए स्टेट ला है वह देखेंगा, स्टेट की इस में जिम्मेदारी हो जाती है। मैं चाहूंगा कि नेशनल डेवलपमेंट काउंसिल में जिसमें सब चीफ मिनिस्टर्स भी आते हैं अन्य बातों के साथ-साथ इस को भी एक मुद्दा रखेंगे विचार विमर्श के लिए। इससे भी आगे मैं तीसरा सवाल रखना चाहूंगा, क्या इसको नेशनल इंटीग्रेशन

काउंसिल में भी रखेंगे? यह बहुत गंभीर मसला है इसलिए नेशनल इंटीग्रेशन काउंसिल में भी इस को रखें।

श्री उपसभापति : आनरेबल मिनिस्टर जवाब देंगे।

श्री शिव चन्द्र झा : चौथा सवाल है उपसभापति महोदय, उन्होंने कहा कि कांफ्रिहेंसिव बिल इसके लिए जरूरी नहीं है और क्रिमिनल प्रोसीजर कोड से काम चल जाएगा। लेकिन इसका जो नेचर है कि एक कुप्रथा का रिवाइवल हो रहा है, एक समाज-विरोधी, प्रगति-विरोधी लहर आई है, इसको रोकने के लिए इस बात की जरूरत हो जाती है कि एक बिल लाया जाए।

श्री उपसभापति : ठीक है। आपके प्रश्न आ गए। माननीय मंत्री जी, आप जवाब दीजिए।

SHRI YOGENDRA MAKWANA: Sir, there is no such incident of arrest in Delhi. So far as National Development Council is concerned, it is for the development and for economic affairs. But in the meetings of the Chief Ministers, Secretaries and Home Secretaries, law and order question is always discussed and we request the State Governments to be more careful and vigilant so far as law and order is concerned. This is a matter of law and order and there is no necessity of taking it up in the National Development Council. So far as the National Integration Council is concerned, the question does not arise.

श्री जगदीश प्रसाद माथुर : (उत्तर प्रदेश) : श्रीमान्, सती की प्रथा आज के युग में अमानवीय है इस में कोई संदेह नहीं। इसका विरोधी समाज में आज से नहीं बहुत पहले से होता आया है। पिछली सदी में राजा राम मोहन राय

ने तीव्र विरोध किया और सती की प्रथा हिन्दुस्तान में बंद हो गई। कोई भी समझदार आदमी सती की प्रथा का समर्थन नहीं कर सकता और न करेगा। आज के युग में उसका विरोध किया जाना चाहिए और दण्ड-विधान के अंदर जितनी भी धाराएं हैं सब को लागू करके कठोर से कठोर सजा उन लोगों को दी जानी चाहिए जो कि सती करते हैं या कराते हैं या उससे किसी प्रकार से संबंधित हैं। परंतु प्रश्न इस समय यह नहीं है। कॉलिंग अटेंशन गलत लिखा गया है। इसलिए प्रश्न हमारे सामने यह है कि किसी को अपनी श्रद्धा प्रगट करने का अधिकार है या नहीं। सती की कल्पना हमारे यहां पुरानी थी। लेकिन इसकी कहानी भी दूसरी है। पांच सौ साल पूर्व मुगलों से युद्ध हुआ, नारयण देवी के पति मारे गये, उन के मारे जाने के बाद जब उस के सतीत्व पर आक्रमण की शंका हुई तो उस ने अपने पति के शव के साथ आत्मदाह किया। यह इतिहास की पहली घटना नहीं है। पद्मिनी का जोहर हमारे सामने है; दुर्गावती का जोहर हमारे सामने है। पद्मिनी और दुर्गावती का जोहर हमारी माताओं और बहिनों का प्रेरणा देता है कि वे अपने सम्मान की रक्षा के लिए सब कुछ करें। इस के बीच रोड़ा डालने का मैं विरोधी हूँ। इस सदन की बहिनें गयीं, दूसरे सदन की बहिनें भी गयीं। मैं पूछना चाहता हूँ कि वे क्यों गयीं। वह सती नहीं करने जा रही थीं, वह केवल अपनी श्रद्धा को प्रगट करने जा रही थीं, पूजा करने जा रही थीं। कल यदि मैं कृष्ण का मन्दिर बनाऊँ तो कोई कहे कि कृष्ण का मन्दिर बनाने के बाद यह महाभारत करने जा रहा है, कल मैं काली का मन्दिर बनाऊँ तो कोई कहे कि वहाँ बलिदान होगा, यह तो फिर कतल का प्रचार करने जा रहा

1456 RS—7.

है। यह गलत बात है। मैं समझता हूँ कि अनुचित किया है तो उन महिलाओं ने जिन्होंने जा कर जलूस को रोका। मैं पूछना चाहता हूँ कि जब पुलिस ने पहले से अनुमति दे रखी थी तो उन्होंने क्यों रोका और अड़चन डाली और कहा कि हाथी घोड़े हटाइये।

मंत्री जी ने कहा कि सती का मन्दिर बनाना रोक दिया गया है। मैं पूछना चाहता हूँ कि कौन से कानून में आप मन्दिर, मसजिद या गिराजा बनाना रोक सकते हैं। हाँ, कोई सती करने, जाये आप उसे पकड़िये, मैं तो कहता हूँ कि आप उसे फांसी दे दीजिये, लेकिन अपनी श्रद्धा को कोई प्रकट करे और श्रद्धा प्रकट करने के लिए मन्दिर बनवाना चाहे—इसे रोकने का अधिकार किसी सरकार को नहीं है। मैं मंत्री जी से पूछना चाहता हूँ कि क्या उन्होंने पुलिस को यह अधिकार नहीं दिया कि वह उन महिलाओं को रोकती जो जलूस को रोकने गयी थीं? दूसरे किस कानून से आप मन्दिर बनाने की अनुमति नहीं दे रहे हैं?

श्रीमती उषा मल्होत्रा (हिमाचल प्रदेश) : आप महिलाओं से पूछिये... (Interruptions)

श्री जगदीश प्रसाद भाबुर : आज की मार्टन महिलाएं उन भावनाओं को नहीं समझ सकतीं।

श्रीमती उषा मल्होत्रा : पुराने ब्यालात भी हमारे साथ जुड़े हुए हैं (Interruptions) आप इल्जाम लगा रहे हैं।

श्री जगदीश प्रसाद भाबुर : मार्टन महिलाएं नहीं समझ सकतीं।

श्रीमती उषा मल्होत्रा : महिलाएं एक हैं।

श्री जगदीश प्रसाद माथुर : मैं सती प्रथा का विरोध कर रहा हूँ। मैं काली का मन्दिर बनवाऊँ, मैं कृष्ण का मण्डिर बनवाऊँ, आप विरोध करेंगे इस लिए कि मैं खून-खराबा करूँगा आप नहीं रोक सकते।

SHRI YOGENDRA MAKWANA: Sir, originally, permission was granted to them to take out the processional. Later on, it was found that it created a law and order problem.

SHRI JAGDISH PRASAD MATHUR: By whom? By the ladies?

SHRI YOGENDRA MAKWANA: By whomsoever it may be. Therefore, on the spot it was ordered that the procession should not be taken out. But, later on, some political personalities and some other persons sided with them and, therefore, the police, in the interest of maintaining law and order, allowed the procession to be taken out.

SHRI JAGDISH PRASAD MATHUR: Under what law you have not allowed the construction of the temple?

SHRI YOGENDRA MAKWANA: Under section 144 of the Cr. P.C. (*Interruptions*).

श्री जगदीश प्रसाद माथुर : क्रिमिनल प्रोसीजर कोड की कौन सी धारा है जो मन्दिर बनाने में बाधक है? मन्दिर बनाने के लिए आप ने मना किया है, दिल्ली एडमिनिस्ट्रेशन को आदेश दिया है कि मन्दिर न बनने दिया जाय। यह टेम्पोरेरी आर्डर है, जब तक अशान्ति है तब तक न बनाया जाए, या यह परमनिट आर्डर है? मन्दिर बनवाने को रोकने का अधिकार कौन से क्रिमिनल प्रोसीजर कोड में है?

SHRI YOGENDRA MAKWANA: I said that it had created a law and

order problem and, therefore, it was banned.

•SHRIMATI ILA BHATTACHARYA (Tripura): Hon'ble Mr. Deputy Chairman, Sir, I am very pained to say that the revival of the practice of Sati is being discussed in Parliament these days. Today this is being discussed in the Rajya Sabha. I feel, it is a disgrace to our Parliament. I am ashamed of it.

About 150 years ago, British Imperialist Power banned the practice of Sati. Now after 33 years of independence, we are today compelled to discuss this evil practice in the Rajya Sabha with a view to not giving it social sanction again. This discussion today will expose India's social backwardness to the world. To the world it will also prove how Indians are lagging behind in Social consciousness.

On the 1st December, 1980, a procession was taken out in Delhi by women in support of the practice of Sati. The processionists were giving a slogan 'Long Live Satis'. But they had to face demonstrations from some women organisations. So my question is how in free India that procession was allowed to be taken out when the practice of sati is already banned in the country? This is my first question.

The previous speaker said that the practice of Sati was abolished by Lord William Bentinck. In those days, Raja Rammohan Roy in his appeal to Lord William Bentinck, mentioned that those persons, who were eager to perpetuate the practice of Sati, were interested in property of the deceased. Those persons were nothing but reactionaries and exploiters in society. They wanted to continue the exploitation of men by men. They were interested in killing women through the practice of Sati so that they could devour women's snare in property.

•English translation of the Original Speech delivered in Bengali.

You know, Sir, this barbaric practice of *Sati* was not there even in Stone Age, when people were illiterate and not at all politically conscious. In ancient India, too, this practice was not there. It was introduced during the Middle Age. In that age, class conflicts arose in society and exploitation of men by fellow men reared its ugly head. In the contemporary society, all attempts were made to cripple the rights of women so that they could remain socially backward for good. Efforts were also made to deprive our women of their social, political and economic rights. So this practice of *Sati* was introduced in our society with some ulterior motive. We definitely condemn it.

This evil practice was banned by the British Imperialist power. But it is still going on in free India. We know that in Rajasthan seven women were victims of *Sati*. History tells us about some women who became *Sati* on emotional considerations. But in most of the cases, we know, young women aged 12, 14 and 16 years were forced to lie down on the funeral pyres of their husbands. That way they were burnt alive. Should this evil practice continue in free India?

We feel that there is a conspiracy behind the attempt to revive the practice of *Sati*. So this incident should not be viewed as an isolated case. The practice of *Sati* is not \* mere torture on women. It is a disgrace to our nation.

We must understand that this attempt to revive the practice of *Sati* is being made by the same reactionary forces, the communal and secessionists and other reactionary forces in our country with a view to keeping our men and women socially backward. They want to inject the idea of *Sati* into the minds of our women in order that they may not come forward to assert their social and economic rights. They want to glorify this barbaric practice in order to prevent

our women from participating in the struggle against all forces of reaction. So with all power at my command, I condemn this attempt to revive the practice of *Sati*.

Now my questions are:

(a) What steps the government took in regard to the incidents of *Sati* in Rajasthan; and

(b) why the Government permitted a procession in Delhi when the practice of *Sati* was banned in the country?

I hope, the Hon'ble Minister will certainly reply to my questions.

SHRI YOGENDRA MAKWANA: Sir, I can understand the feelings of the hon. lady Member and I want to assure her that so far as this custom is concerned, the Government is quite clear about it and the hon. Prime Minister has already expressed her views about this institution. I have also stated the same thing here. We have instructed our officers to be vigilant. The first thing she has asked is as to how the permission was granted. This procession is taken out in the city for the last many-many years, say more than 100 years. When the permission for the procession was sought, there was no indication that they want to revive the practice of *sati*. Not only that, they assured that they were against the custom of *sati*. They said that even remarriage of widows had been started in the society. So, they indicated that they were against the revival of the practice of *sati*. It was an annual feature and the procession used to be taken out for *Puja*. Therefore, the Police allowed it. Later on when it was found that it was creating a law and order problem, it was banned.

So far as the incident in Rajasthan is concerned, I can inform the lady Member that the Government of Rajasthan has already taken action in all the cases which happened there. The first case occurred in 1978 in

[Shri Yogendra Makwana]

which Shrimati Saraswati, aged about 55 years, committed *sati* on 12th January, 1978. Case No. 7 was registered on 13th January, 1978, at Thoi Police Station in Sekar District. The case was challaned against two persons on 28th February 1978 and the accused were acquitted by the court on 16th December 1978. There was no case in 1979. Again in 1980, there were two cases of *sati*. One was on the 29th February, 1980 at Police Station Pandu in Nagaur District where Shrimati Sohan Kanwar, aged 60 years, committed *sati* on 29th February, 1980. Case No. 9/80 was registered by the police and challan was put up against seven persons on 1-4-1980 which is pending trial in the court. And the third case is registered on the 30th August, 1980, and action is already taken by the Rajasthan Government.

SHRI NARASINGHA PRASAD NANDA (Orissa): Sir, I am extremely sorry that a mountain is being made out of a mole-hill, and a very responsible Member of the House like Mr. Bhandare brought such a matter before the House. And I am also sorry that the hon. Chairman allowed such a motion and allowed the waste of some time of this House.

Sir, so far as 'Sati' is concerned, it is known and acknowledged to be a barbarous medieval custom. Everybody condemns it. And it has long since been discontinued. And one fails to understand whether such a matter of public importance so as to draw the attention of the House and waste the time of the House. If such processions were carried out for 100 years and no 'Sati' was committed in Delhi, and the organisers of the processions had categorically informed the police and preserved a printer to the effect that they are totally against the institution of 'Sati' which you yourself *Q. in hand* then was it a problem of law and order of such a magnitude as you draw the attention of the House? I

really fail to understand the very intention of the ruling party in bringing this Calling Attention motion before this House, if I don't describe it as a diversionary tactics. I just want to know only one thing from the hon. Minister. Sir, you kindly go through the entire statement. Nowhere is there any reference to any temple. The statement made an oblique reference to the construction of temple in the last line. May I know from the hon. Minister what this temple is, whether the instruction have been issued to prevent anybody from disturbing the law or the public order of the place, or was it for some other purpose? This creates a lot of confusion, and I want him to clarify this confusion which arises from the oblique reference to this construction of temple, in the last line of his statement.

SHRI YOGENDRA MAKWANA: Sir, I have already clarified that. It creates a law and order problem because there are two groups of people. Some believe that this is a revival of the practice of 'Sati' and, therefore, they are opposing it. It is not a question of the ruling party, but some opposition parties also made demonstrations against this procession. And, therefore, the Government has decided to ban it.

MR. DEPUTY CHAIRMAN: Shri Rameshwar Singh.

श्री रामेश्वर सिंह : उपसभापति जी, 'सती प्रथा, के ऊपर जो सरकार का ध्यान दिलाया गया है मैं तो यही सपन्नता हूँ कि सरकार को ही सती हो जाना चाहिये था ।

(Interruptions)

MR. DEPUTY CHAIRMAN: Order, please. Let him finish. Already you are getting late for lunch.

श्री रामेश्वर सिंह : अभी तक सरकार क्यों नहीं सती हुई मैं नहीं समझ पाया ।



श्री योगेन्द्र मकवाणा : सरकार तो सती है ही। (Interruptions)

श्री उपसभापति : आप प्रश्न पूछिये।

श्री रामेश्वर सिंह : मैं प्रश्न ही पूछ रहा हूँ। बहुत ही दुख के साथ मुझ को कहना पड़ रहा है कि 30-32 वर्ष हुए आजाद हुए अब भी देश में यह घटना घट रही है। इसके पीछे क्या कारण हैं मैं नहीं जानता। जब हमले हुए तो उसमें हमारी मां-बहनों ने अपनी आबरू और इज्जत बचाने के लिये अपने पति के साथ अपने को जला लिया। यह इतिहास में भरा पड़ा है। मुझे दुख के साथ कहना पड़ता है कि मैं लगातार विगत 30 वर्षों से कलकत्ता में रहा हूँ—मैं इसलिए कह रहा हूँ कि सरकार को सती हो जाना चाहिए क्योंकि जिस इंसान ने इस आन्दोलन को आगे बढ़ाया अर्थात् राजा राम मोहन राय, उनके मकान को जा कर उसकी हालत आप देखेंगे तो आपको पता चलेगा कि इतनी आलीशान विलिडिंग, इतने लम्बे चौड़े एरिया में, शायद आनन्द भवन उसके सामने कुछ भी नहीं है, आनन्द भवन का निर्माण तो नये सिरे से हो गया, उस पर मुझ को कोई आपत्ति नहीं है, वह अच्छा है...

(Interruptions)

श्री उपसभापति : आप कोई दूसरा प्रश्न मत उठाइये जिसका जवाब नहीं दिया जा सकता हो। आप ऐसा कोई प्रश्न मत पूछिये जिसका जवाब नहीं दिया जा सकता हो।

श्री रामेश्वर सिंह : श्रीमन्, मुझे हैरानी इस बात से है कि आपको हमारी शकल से नफरत हो गई है।

श्री उपसभापति : आप यह बात कैसे जानते हैं? यह आप गलत आरोप लगा रहे हैं। आप इसको वापस लीजिये। असल में मुझे आपकी शकल से बहुत मोहब्बत है। मैं यह नहीं कहता कि आप सती हों।

श्री रामेश्वर सिंह : श्रीमन्, अगर आपको हमसे मोहब्बत होती तो आप मुझ से ज्यादा \*\*\* लोग बहुत से जो बोल जाते हैं उनको न बोलने देते ...

(Interruptions)

श्री उपसभापति : यहां ऐसा कोई भी नहीं है। आपको ऐसा नहीं कहना चाहिए। आप प्रश्न पूछिये।

श्री रामेश्वर सिंह : श्रीमन्, आप अपना दिमाग उधर मत लगाइये। मैं सती प्रथा के बारे में ही प्रश्न पूछ रहा हूँ।

SHRIMATI HAMIDA HABIBUL-LAH (Uttar Pradesh): Sir, I have an objection. इस हाउस का कोई मेम्बर ऐसा नहीं है।

THE MINISTER OF LAW, JUSTICE AND COMPANY AFFAIRS (SHRI SHIV SHANKAR): I would request the hon. Member to withdraw that word, or you may expunge it.

श्री उपसभापति : इस सदन का कोई मेम्बर ऐसा नहीं है। इसलिए यह शब्द नहीं लिखा जाएगा।

श्री रामेश्वर सिंह : श्रीमन्, मैं ही एक ऐसा अभागा हूँ...

(Interruptions).

श्री उपसभापति : आप ऐसी बात क्यों कहते हैं।

\*\*\*Expunged as ordered by the Chair.

श्री जगदीश प्रसाद माथुर : श्रीमन, जो आदमी जिन्दा है वह खुद ही कह रहा है कि मैं गुजर गया, यह आपत्ति-जनक है ।

श्री रामेश्वर सिंह : श्रीमन, आप जा कर राजा राम मोहन राय के मकान को देखिये, उसकी क्या हालत हो गई है ?

श्री उपसभापति : आप उन्हीं बातों में जाइये जो विषय से संबंधित हैं । आप इतनी दूर क्यों जा रहे हैं ? आप विषय से संबंधित प्रश्न पूछिये ।

श्री रामेश्वर सिंह : उपसभापति महोदय, ऐसे इंसान की लेखनी और उनकी मूर्ति का अनावरण करके उसको स्थापित किया जाता है ताकि पीढ़ी दर पीढ़ी उनका अनुसरण कर सके ।

श्री उपसभापति : आप प्रश्न पूछिये । ये सब आप बेकार की बातें कह रहे हैं । आप विषय से संबंधित प्रश्न पूछिये ।

श्री रामेश्वर सिंह : श्रीमन, आज हालत यह है कि जिस मकान में राजा राम मोहन राय रहते थे उसमें कुत्ते और बिल्ली रह रहे हैं (Interruptions)

श्री उपसभापति : आप कृपा करके ऐसे शब्द मत कहिये । ये शब्द अच्छे नहीं लगते हैं । इतने बड़े महान पुरुष के बारे में ऐसा कहना उचित नहीं है ।

श्री रामेश्वर सिंह : श्रीमन, मैं ये बातें उनके मकान के बारे में कह रहा हूँ... (Interruptions) । वहाँ पर कुत्ते और बिल्ली रह रहे हैं । यह फाँट है, वस्तुस्थिति है । उस मकान में कुत्ते, बिल्ली और चूहे रह रहे हैं, मैं यह डंके की चोट पर कह रहा हूँ । उस मकान में आज कबूतर रह रहे हैं ।

वह मकान कबूतरवा ना बन गया है । मेरा कहना यह है कि क्या सरकार राजा राम मोहन राय की प्रोपर्टी और मकान को राष्ट्रीय संग्रहालय में परिणत करके सती प्रथा को रोकने के लिए उनकी वहाँ पर मूर्ति स्थापित करेगी ? दूसरा प्रश्न मेरा यह है कि आज 30-32 वर्ष की आजादी के बाद हमारी शिक्षा में जो कोड़ बैठ गया है और हमारी शिक्षा व्यवस्था इतनी कोड़ बैठ गई है कि हमारी माँ-बहिन और आने वाली पीढ़ियाँ आज भी अपने आपको पुरानी दासता से मुक्त नहीं कर पा रही हैं । ऐसी स्थिति में क्या सरकार कोई ऐसी व्यवस्था करेगी कि जिससे इस देश में कोई भी महिला या बालिका अशिक्षित न रहने पाये ? क्या सरकार निकट भविष्य में इस प्रथा को खत्म कराने के लिए उनकी पढ़ाई के लिए कोई समुचित व्यवस्था करेगी जिससे इंसान इंसान की बलि न चढ़ा सके ? क्या सरकार ऐसी व्यवस्था करेगी...

श्री उपसभापति : उसी चीज को बार-बार मत दोहराइये । आप अपना दूसरा प्रश्न पूछिये ।

श्री रामेश्वर सिंह : मैं दूसरे प्रश्न पर ही आ रहा हूँ । मैं पूछना चाहता हूँ कि क्या सरकार कोई ऐसी व्यवस्था करेगी जिससे कि जो माँ-बहिन आर्थिक रूप से विपन्न हैं और जिनको भोजन और कपड़ा नहीं मिलता है और जिसकी वजह से सती प्रथा जैसे जघन्य अपराध की तरफ उनका दिमाग न भी जाये तो भूख से पीड़ित होकर वे आत्महत्या कर लेती हैं, जो कि इस सती प्रथा से कम नहीं है, पति के रहते हुये भी अपने को जला लेती हैं; तो क्या इसके लिये सरकार इस मुल्क में महिलाओं के शौचालयों का इंतजाम करेगी, उनकी

पढ़ाई का इंतजाम करेगी, उनकी नौकरियों का इंतजाम करेगी ? Member to kindly convince Mr. Rameshwar Singh, He then raised the other issue with

SHRI YOGENDRA MAKWANA: regard to literacy of women. This is a general Sir, the subject was limited; it was issue and the Government is quite aware of it. confined to the procession in Delhi and We have already taken steps so that our in Rajasthan. The hon. Member has womenfolk receive education. given it a wide scope and he has taken all economic issues^ which is not the subject matter of ...

**REFERENCE TO THE DEMANDS OF THE EMPLOYEES OF THE BEAS PROJECT**

श्री रामेश्वर सिंह : राजा राम मोहन राय के घर को आप राष्ट्रीय संग्रहालय बनायेंगे ?

SHRI YOGENDRA MAKWANA: ... this Calling Attention. Sir, he pointed out about Raja Ram Mohan Roy's house. The State of West Bengal is not governed by the Congress Government; let me refresh his memory that it is governed by the Marxist Communist Government. However, the suggestion he has made, has been noted by me.

श्री रामेश्वर सिंह : जब तक यह नहीं होगा यह सती प्रथा खत्म नहीं होगी। यह किसी न किसी रूप में चलती रहेगी।

MR. DEPUTY CHAIRMAN: He has noted your suggestion.

श्री रामेश्वर सिंह : गवर्नमेंट उसको अपने हाथ में ले लें। अगर ज्योतिवसु की गवर्नमेंट नहीं करती है तो कम से कम मकवाणा साहब की सरकार उसे अपने हाथ में ले।

SHRIMATI KANAK MUKHERJEE (West Bengal): Sir, West Bengal Government has already taken a decision to make it a library and an institution.

MR. DEPUTY CHAIRMAN: Thank you very much. Please inform Mr. Rameshwar Singh.

SHRI YOGENDRA MAKWANA: So, I would request the hon. lady

श्री जगदीश प्रसाद माथुर (उत्तर प्रदेश) : श्रीमन्, मैं सदन के माध्यम से सरकार का ध्यान व्यास-भाखड़ा प्रोजेक्ट के जो कर्मचारी हैं, उनकी दुर्दशा की ओर दिलाना चाहता हूँ। 1966 में पूर्व व्यास कन्सट्रक्शन बोर्ड बना जिसने व्यास पर बांध बांधने का निर्णय किया और 1966 में केन्द्रीय सरकार ने इस बोर्ड को अपने हाथ में ले लिया और व्यास-भाखड़ा मैनेजमेन्ट के नाम से उस बोर्ड की नियुक्ति हुई। उसके बाद यह काम समाप्त हो गया। इसी बीच वहाँ के कर्मचारी इस बात पर लड़ते रहे कि हमको सरकारी नौकर माना जाय और उनकी दलीलें बिल्कुल सही थीं कि जब से सेन्ट्रल गवर्नमेंट के आदेश से यह बोर्ड बना है तो सेन्ट्रल गवर्नमेंट के वे इम्प्लोईज माने जायें। इस सवाल को वे लोग सुप्रीम कोर्ट में ले गये और सुप्रीम कोर्ट ने भी 1979 के अपने फैसले में कहा कि भाखड़ा-व्यास मैनेजमेन्ट बोर्ड के कर्मचारी केन्द्रीय सरकार के नौकर हैं। इसके बाद से उनको क्वासी परमानेंट नौकर माना गया यानी आधे रूप से वे स्थाई कर्मचारी माने गए। विडम्बना यह है कि अब प्रोजेक्ट खत्म हो गया और अब ये सब लोग हटाये जा रहे हैं। उनको कोई भी स्थान दिया नहीं गया है। इन लोगों ने कहा है कि आज की प्रधानमंत्री श्रीमती इंदिरा गांधी, जब प्रधान मंत्री नहीं थी,