

"That the time appointed for the presentation of the report of the Joint Committee of the Houses on the Indian Penal Code (Amendment) Bill, 1972, be further extended up to the last day of the second week of the Ninety-first Session of the Rajya Sabha."

*The question was proposed.*

श्री राजनारायण (उत्तर प्रदेश) : मैं यह जानना चाहता हूँ कि जो ये कमेटियाँ हैं, वे इस सदन को पहले यह सूचित करें कि इसको कितनी बैठकें हुई हैं और क्या-क्या प्रोग्राम अब तक हुए हैं, तभी यह सोचा जा सकता है कि समय बढ़ाया जाये या नहीं। अनावश्यक ढंग से कमेटियों का समय बढ़ा देने से कोई फायदा नहीं।

MR. DEPUTY CHAIRMAN : That note has already been circulated to members. The question is

"That the time appointed for the presentation of the report of the Joint Committee of the Houses on the Indian Penal Code (Amendment) Bill, 1972, be further extended up to the last day of the second week of the Ninety-first Session of the Rajya Sabha". *The motion was adopted.*

#### MESSAGE FROM THE LOK SABHA

##### The Companies (Temporary Restrictions on Dividends) Bill, 1974

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

"In accordance with the provisions of Rule 96 of the Rules of Procedure and Conduct of Business in Lok Sabha, I am directed to enclose herewith the Companies (Temporary Restrictions on Dividends) Bill, 1974, as passed by Lok Sabha at its sitting held on the 21st August, 1974."

Sir, I lay the Bill on the Table.

MR. DEPUTY CHAIRMAN : The House stands adjourned till 3-45 P.M.

The House then adjourned for lunch at twentyeight, minutes past two of the clock.

The House reassembled after lunch at forty-eight minutes past three of the clock, The Vice-Chairman, (Shri Yogendra Sharma) in the Chair.

#### RESOLUTION RE: OBSERVING "1975" AS INTERNATIONAL WOMAN'S YEAR

श्री जगदीश जोशी (मध्य प्रदेश) : माननीय उप-सभाध्यक्ष जी, मैं निवेदन करना चाहता हूँ कि तुलसीदास की एक चौपाई है जो बहुत ही महत्वपूर्ण चौपाई है। उसका एक हिस्सा आम तौर पर कहा जाता है, लेकिन किसी जमाने से दूसरा हिस्सा छोड़ दिया जाता था। इस चौपाई का दूसरा हिस्सा है—पराधीन सपनेहुं सुख नाहीं। इस चौपाई की पहली कड़ी मैं आपको बताना चाहता हूँ। यह चौपाई पार्वती की माँ मैना कहती है—

कत विधि नुर्जी नारि जग माहो,

पराधीन सपनेहुं सुख नाहीं ।

इस प्रकार आप देखेंगे कि एक पूरी डोर चली आ रही है और यह आज से नहीं बहुत पुराने समय से चली आ रही है कि हमारे समाज में नारी एक पराधीनता की स्थिति में चली आ रही है। वैसे तो कविता या साहित्य में उसका अलग-अलग स्वरूप बदल गया है। तुम्हारे ने सोता को स्त्री-शक्ति के तौर पर कहा—

उद्मस्विथति संहारकारिणी क्लेशहरिणीम् ।

मवश्रेयस्करा सीता नतोऽहं रामवल्लभाम् ॥

लेकिन इन सारे तथ्यों के संदर्भ में आज जो स्थिति परम्परा-वाद की हुई है उस पर गौर करना जरूरी है। इस देश में कर्मकाण्ड ने इस देश की महिलाओं को समाज की एकता से काफी दूर कर दिया। इस मामले को हमें एक पूरे परिदृश्य में देखना होगा। आपने देखा होगा कि किसी भी गांव या किसी भी कस्बे में आज औरतों की सबसे बड़ी समस्या अगर कोई है तो वह पाखानों की समस्या है। आप उनको स्वीकार करें या न करें, लेकिन भादों की भरी बरसात में जब गर्भवती औरत रात के वक्त घर से निकलती है, सांप और जंतुओं के बीच दूर खेत में, गोबर में पाखाने जाना पड़ता है, सारा गांव उठने के पहले उसे बहुत सवरे ही पाखाने जाना पड़ता है, यह एक अजीब सी स्थिति है। 27 साल में भी हम बराबर नर नारी की समानता का ढोल पीट रहे हैं। लेकिन मान्यवर, पूरे देश की महिलाओं को जो न्यूनतम प्राथमिक आवश्यकता की वस्तु है उसको पूरा नहीं कर सके हैं और कविता करने वाला कविता करे और लिखने वाला उसकी तारीफ करे कि जो गगरिया मिर पर रख कर औरत चलती है, वह बड़ा अच्छा लगता है। मगर मैं कहता हूँ यह हमारे लिए लज्जा का विषय है। हमारी लांबों, करोड़ों मानाओं और बहिनों को आज भी मीलों दूर से मिर पर रख कर घड़ों में पानी लाना पड़ता है और आदमी नहीं लाता है। आदमी नहीं लाता है पानी, औरत लाती है और जब औरत लाती है पानी तब आदमी उससे नहाता है, घर का काम होता है। यह मैं यहां इस सदन की जो सम्माननीय सदस्य हैं उनके लिए नहीं कह रहा हूँ, लेकिन

[श्री जगदीश जोशी]

जो देश का नारी समाज है उसकी बाबत मैं कहना चाहता हूँ कि जब अंतर्राष्ट्रीय वर्ष की बात आ रही है, संयुक्त राष्ट्र संघ के, तब इस सारे परिपेक्ष को देखना पड़ेगा, इस पर आखे बंद करके हम कोई कदम नहीं उठा सकते। मैं एक खबर पढ़ रहा था कि बड़ा महत्वपूर्ण वर्ष है, प्रगतिशील देशों के लोग इस मामले में कहते हैं हम बहुत आगे हैं, लेकिन परसों के दिन मैं लंदन "आखबार," अखबार को पढ़ रहा था यहाँ की लाइब्रेरी में, उसके ऊपर भी जाकर सौर करें, उसमें बलात्कार के ऊपर पुरा एक लेख है और यह लिखा है कि पश्चिम के पूरे समाज में—अमरीका में, ब्रिटेन में, यूरोप में—जिस प्रकार भयंकर समस्या बलात्कार की हो गई है, उसके अनुसार एक दर्जन बलात्कार में से एक बलात्कार का केस मुश्किल से रिपोर्ट हो पाता है और उस पर भी कोई कार्यवाही होती नहीं है। यह कोई मामूली घटना नहीं है। यह मैं प्रगतिशील लोगों की बात कह रहा हूँ। हम थोड़ा बहुत डरे हुए लोग हैं, न्यूनतम हमारी मान्यताएँ हैं, उन मान्यताओं के भय से हम कुछ कम करने की कोशिश करते हैं लेकिन मैं आपसे निवेदन करना चाहता था कि हमारे देश का आदर्श पृथक रहा है। एक तरफ जहाँ मनु का आदर्श है कर्मकाण्ड वाला, जिन्होंने औरत को देश की मूल धारा के किनारे डाल कर हरिजन, आदिवासियों, गिरिजनो, पिछड़े वर्ग की श्रेणी में फँक दिया, वहाँ जो इस देश का दार्शनिक दृष्टिकोण रहा है वह फर्क रहा है—शिव पुराण के देवता को अर्ध नारीश्वर के रूप में माना गया है कि हर आदमी आधा नर है, आधा औरत है और जो आदमी किस्सा कहता है बड़े जोर खरोश से सावित्री को सत्यवान को दृष्टांत बनाता है, कहता है कि कई बार औरतें पति के लिए सती हो गईं तो सावित्री अपने पति के प्राण बचाने के लिए स्वयं यमराज के पास भी गईं। लेकिन जो हमारे देश की प्रतिनिधि औरत है उसके नाम को लोग उस श्रेणी में नहीं लाते, मेरा आशय पुरुष समाज से है। वह औरत द्रौपदी है जिसके पांच पति थे, जिसको लेकर लोग बड़ी आलोचना करते हैं, लेकिन कल्पना के अंदर, हिन्दुस्तान की जनता की कल्पना में, सबसे बड़ी औरत जो धृतराष्ट्र की सभा में बड़े-बड़े महाराजों विद्वानों को वाग् युद्ध में परास्त कर दे, जो महाभारत की सूत्रधारिणी है, जो दुनिया की शक्तियों को संचित करके इकट्ठा कर सके, उन सब को संजो कर इकट्ठा कर सके अपने उद्देश्य के लिए, वह कोई मामूली औरत नहीं थी, लेकिन हम कालांतर में, 100-200 साल की गुलामी में इतने हीन हो गए कि पांच पति वाली बात को आगे कर दिया और बाकी बातों को छोड़ दिया। सावित्री सत्यावान की बात करते हैं या राजस्थान के जोहर वाली औरतों की बात करते हैं। मुझे जोहर वाली औरतों के प्रति श्रद्धा होते हुए भी मैं उनको बहादुर नहीं कहूँगा। बहादुर मैं कहूँगा रूस की नटाली को, जो छः महीने तक जर्मन जनरल के कपड़े धोती गई और अंतःपुर के सारे काम करती गई और उस नटाली की

बदौलत स्टालिनघाट के युद्ध को रूस की महान जनता जीत सकी। इस तरह की कई औरतें हैं दुनिया के इतिहास में, लेकिन हम यह मान लेते हैं, जो पुरुष से प्रभावित समाज है, वह आज इस बात को मान कर चलता है—सामान्य बात है श्रीमन्, आप रोज देखते होंगे—किसी आदमी को बदनाम करना हो तो कह दो यह पैसा खाता है, कोई औरत बहुत अच्छा काम कर रही हो उसे कह दो यह बदचलन है।

जहाँ तक गुण का मामला है, गुण और अबगुण का मामला है, कार्य और क्षमता का मामला है, शक्ति और सामर्थ्य का मामला है, उसके पूरे अनुपान को लेकर जब तक मनुष्य की दृष्टि को परिवर्तित करने का सतत प्रयास नहीं होगा तब तक दुनिया में नर-नारी की समानता एक नहीं हो सकती। आज उसी का पारणाम है कि अमेरिका जैसे देश में जर्मन प्रियर जैसी महिला नारी मुक्ति आन्दोलन की शुरुआत कर रही है। उन्होंने कह दिया है कि बन्धनों को तोड़ दो। सारे बन्धनों को और सारी वस्तुओं के ऐसे बन्धनों को जो केवल शारीरिक सौन्दर्य के प्रदर्शन करते हैं, उनके खिलाफ जेहाद बोल दो। यह सम्य मुल्क करते हैं। हर साल दुनिया में औरतों की शक्ति और सौन्दर्यता की प्रदर्शनी लगती है और अरब तथा खरबपति करोड़ों रुपया खर्च करते हैं। आज कंगाल मुल्क भी इसकी नकल कर रहे हैं। फीमिना मैगजीन भी उसकी नकल कर रहा है और यह कंगाल मुल्क भी कर रहा है। मैंने नहीं सुना, न रूस में सुना, न चीन में सुना और न ही पूर्वी योरूप के किसी समाजवादी देश में सुना कि वहाँ कोई सौन्दर्य प्रतियोगिता होती है। हम भी अपने को समाजवादी कहते हैं और नर-नारियों की समानता की बात करते हैं। लेकिन हमारे देश में हम लोग बर्दाष्ट करते हैं और यहाँ पर नारियों की सौन्दर्यता की प्रदर्शनी ओबेराय हॉटल में या किसी दूसरे हॉटल में होती है और बड़े-बड़े खरबपति और पूंजीपति बैठ कर उसका सोदा करते हैं। (Interruption) यहाँ के जो सम्माननीय पुरुष हैं उनको चाहिये कि वह इस बात की तरफ देखें। मैं सौन्दर्य प्रदर्शनी के खिलाफ नहीं हूँ। मैं यह मान कर चलता हूँ कि हर औरत अपने लहजे के मुताबिक सुन्दर और बहुत सुन्दर है। उसके सामने उम्र और शक्ति की कोई कैद नहीं है, अगर वह कायदे तथा तरीके से रहे। क्योंकि सौन्दर्य के बाबत जो सब से अच्छी परिभाषा है, उसको कालीदास कह गये हैं--

सरसिज मनु विद्धं शैवले नापि रम्यं  
मलिन मपि हिमांशो पक्षालधमी तनौती  
इयमधिक मनोज्ञा बल्लले नापि तन्वी  
किमश्च मधुराणां मंडनं नाहती नाम्

तो यह जो आकर्षण और आभूषण है, वह सौन्दर्य को परिलक्षित नहीं करता है।

**एक माननीय सदस्य :** इसके माने समझा दीजिये।

**श्री जगदीश जोशी :** इससे तो यह बहुत लम्बा हो जायेगा।

इसका अर्थ यह हुआ कि सिखार के चारों तरफ घिरा हुआ कमल भी सुन्दर लगता है। मलिनता को लिये हुए चन्द्रमा भी अपनी सुन्दरता को कायम रखता है। तो नारी के लिए, औरत के लिए सौन्दर्य उसके शरीर और आकृति का एक अंग है न कि उसका आभूषण है। तो यह सामान्य तौर पर हमारे यहां का सिलसिला रहा सौन्दर्यता के बावत और उसी आदर्श को लेकर आज हम नकली आदर्श के पीछे पागल होकर दौड़ रहे हैं।

(Interruption)

**श्री महावीर प्रसाद शुक्ल (उत्तर प्रदेश):** उस नारी का नाम तो ले लीजिए।

**श्री जगदीश जोशी :** ऐसी नारी जो घास काटेने वाली है, जो मेहनत करके आती है, जिसके देह से पसीना निकलता है, उसकी सुन्दरता और किस्म की होती है बजाय उस नारी के जो कलब हाउस से निकलते हुए आती है और जो थकी और भाँदी होती है। यह अलग-अलग के दृष्टिकोण और नजरिये की बात है। तो मेरा निवेदन 4 P.M. यह है कि हमें हर बात की नकल करने की जरूरत नहीं जो हमारी है। सोच की क्रांतिकारी प्रक्रिया रही है उसी को हमें हृदयंगम करने की आवश्यकता है। साथ ही साथ जो बगल के देश हैं, जो पूंजीवादी देश हैं, जो आदमी को खरीदते हैं, जो औरतों को खरीदते हैं ऐसे देशों की परम्पराओं को नकल करके हम नर-नारी समानता की बात नहीं कर सकते (Time bell rings) मैं अभी दो मिनट में समाप्त कर दूंगा। एक तो मेरा कहना यह है कि इस पर भी प्रचारात्मक साहित्य निकलना चाहिए कि योनि-शुचिता ही नारी के अच्छे या बुरे होने का प्रमाण नहीं है। इसका बहुत सफाई से प्रचार होने की आवश्यकता है। केवल पवित्रता को ही अच्छा मान कर चलने के बजाय गुण या अलग गुण के हिसाब से चलना चाहिए। परिस्थितियों के बल में होने के कारण ही किसी को बुरा होने की संज्ञा मत दीजिए। जो इस प्रकार के पुराने संस्कार हैं उनको तोड़ने के लिए केवल कानून ही पर्याप्त नहीं होगा, समाज को उसके लिए उपयुक्त वातावरण भी बनाना पड़ेगा।

बहुत सी अच्छी-अच्छी बातें हमारी बहुत सी बहिनो ने कही हैं, साधियों ने कही हैं। मैं इतना ही कह रहा हूँ कि अगर एक वर्ष में इस देश को एक-दो करोड़ औरतों के लिए पाखाने और पानी का इन्तजाम हो जाए तो हम एक बहुत बड़ा काम महिलाओं के लिए करेंगे। सबसे बड़ा आशीर्वाद उस आदमी को मिलता है जब बूढ़ी औरत कहती है कि मेरे सिर का धड़ा उतार दिया गया। सबसे बड़ा आशीय आत्मा की आशीय है। इसलिए मैं चाहता हूँ कि दूर-दराज जगहों में जहाँ पानी उपलब्ध नहीं है वहाँ पानी दिलवाने का प्रयास हो ताकि औरतों पर बोझ न पड़े पानी डोने का।

तीसरी चीज मैं कह रहा था कि रंग-रूप के बारे में जो मान्यताएं हैं उनको हमको तोड़ना पड़ेगा। आज यूरोप

सभ्यता के चरम शिखर पर है तो उन्होंने बिना दिया कि गौरा रंग ही सुन्दर है, नंगा बदन ही सुन्दर है। जब हिन्दु-स्तान या रंगीन देशों के लोग सभ्यता के शिखर पर थे तो उन्होंने कहा था—तन्वी श्यामा शिखर दशना पक्व विम्बा धरोष्ठी—अर्थात् सुन्दर औरत सांवली औरत होती है। रंगीन देश गरीब हैं इसलिए सुन्दर औरत गरीब औरत होती है। ये जो कन्सेप्शन्स हैं उनको बदलना पड़ेगा। हमें कुछ मौलिक प्रयोग करने पड़ेंगे और उनको प्रचारात्मक स्वरूप देना पड़ेगा।

इसके अलावा पोशाक वाली बात है। चीन में एक प्रयोग किया गया और वह काफी सफल भी हुआ है। वहाँ नारियों के छोटे पैर बड़े कर दिए गए हैं, किसी के लिए अनिवार्य नहीं किया गया कि जूता पहने, बड़ी चोटी काट दी गई। हमारे देश की औरतें भी काम करती हैं। केवल फैशनेबिल गुलदस्ते जैसी औरतें बहुत थोड़ी हैं जो पश्चिम की नकल करती हैं। मैं चाहता हूँ कि हम औरत को गुलदस्ता बनाने की इस परम्परा को छोड़ें। एक तरह की पोशाक कर दी-जिए औरत और मर्द के लिए बुशजट और पेन्ट। जो बैल-बाटम निकला है वह भी बहुत अच्छा है। जब आदमी काम करता है और औरत भी काम करती है तब पोशाक में अन्तर नहीं रहना चाहिए। फर्क देखने में भी मालूम नहीं पड़ना चाहिए कि कौन औरत है और कौन मर्द है। जब हम यह दृष्टिकोण लेकर चलते हैं...

**श्री चन्द्रमणि लाल चौधरी (बिहार):** भुज्जकर और मुअन्निस में कोई तमीज ही न हो ?

**श्री जगदीश जोशी :** मैं अपना नजरिया पेश कर रहा हूँ। मेरा कहना यह है कि कामगार औरतों और कामगार मर्दों के लिए एक ही पोशाक की अनिवार्यता कर देनी चाहिए। बुशजट-पेन्ट सबसे सस्ता कपड़ा है। हम लोग गर्म देश के रहने वाले हैं, 50 तरह का कपड़ा नहीं पहन सकते और न ही एफोर्ड कर सकते हैं। कपड़ा साधारण हो एक बुशजट और पेन्ट या बैलबाटम जो उससे भी सस्ता है।

**एक मालनीय सदस्य :** साड़ी और चोली क्यों न हों ?

**श्री जगदीश जोशी :** साड़ी में बहिनें ठीक से काम नहीं कर सकतीं। शाम के वक्त ये साड़ी पहनें। मुझे यह भी कहना है कि जो दफ्तरो में काम करते हैं, चाहे वे आदमी हों या औरत, उनको बन-ठन कर नहीं जाना चाहिए। दफ्तर के अन्दर एक निर्धारित पोशाक में बंग से काम हो ताकि बहुत फर्क न मालूम पड़े। उसके बाद जो शाम का समय है, उसमें चाहे साड़ी पहनें चाहे घाघरा पहनें ताकि काम के बीच में व्यवधान न हो। इन सारी बातों को लेकर ये सारे प्रयोग हम करेंगे तब नारी को देश की मूलधारा, प्रगति की धारा और अन्तर्राष्ट्रीय धारा के साथ जोड़ सकेंगे।

SHRI N. G. GORAY (Maharashtra) :  
Mr. Vice-Chairman, Sir, I join my friends in

[ Shri N. G. Goray ] congratulating Shrimati Leela Damodara Menon for bringing forward this Resolution suggesting that the International Women's Year should be celebrated and observed in India. As a word of warning I would like to say this. This is not the first time that we are observing such years. We observed the Human Rights Year and perhaps we are going to observe next year as the anti-pollution year and, Mrs. Menon has suggested. India should observe it as the Women's Year. I would like to point out that India should not blindly follow what is being done either in the West or in other countries. We have our own problems and I want women's organisations in this country to

take a very serious note of the problems that are facing us today. In this Resolution she has mentioned that action-oriented programmes and steps are necessary to promote equality between man and woman at all levels. This is what she wants India to do during next year. This is a programme which will have to be implemented for years to come. It is not a programme that can be implemented in a year. It is going to be a continuous process because inequality between man and woman, whether in the West or in our country, has developed during the last so many centuries that even women still hesitate to claim equality with men. Those who are sophisticated, those who are liberated those who are educated will certainly claim equality with men, but if we go to the villages, for instance, if you go to the remote parts, why if you go even to the alleys and gullies in the cities of Bombay, Poona and other towns, you will find that Indian women will accept that man is superior to woman. This mentality we have to change. Is there equality between man and woman? This is one of the points which the women's organisations in this country will have to take up because in this country just as there is "Chatur-varnam", even amongst women you will find differences. There are women who belong to the upper strata of society and women who belong to the lower strata of society. They do not mix. Women who belong to the elite will not easily mix with women who come from the lower class. Therefore, our efforts next year should not be concentrated only on removing inequality between man and woman, but also between woman and woman. This is the hallmark of Indian civilisation that our entire culture our entire social outlook is something which is completely contradictory to the democ-

cratic outlook. Democracy presupposes equality between man and woman and between one human being and another, but the entire Indian social structure is based on the concept of inequality between man and man and inequality between man and woman. You are either a step higher than the other man or a step lower than the other man, but you are not his equal. This particular mentality will have to be eliminated. If you look at the society round about in Delhi you will find that whenever new colonies are coming up, they are coming up according to the status enjoyed by the residents living there. Those who are occupying very high posts in the Secretariat will have a separate colony of their own. Then, those who are in the middle position will have their own colony. Those who belong to the fourth class will have a separate colony. It is not as if the Brahmins are not mixing with the Kshatriyas or the Kshatriyas not mixing with the Vysyas or the Vysyas not mixing with the Sudras. Here you will find the upper-class man not ready to live with the fourth class servant or employee. So, this particular outlook we have to change and I suppose women will have to play a very prominent role in this. It is they who bring up children. It is when I am a child that these ideas are put into my head that I must not touch this man. That I must not consider this man as my equal, that I must treat this man as my superior. This outlook is formed in childhood.

So, the women's rule in the reformation of the entire society is so prominent that I hope that next year when the women's organisations take up this work, they will try to go to the root of the problem and they will try to see that they can identify themselves with the women of the lowest classes.

In the morning you must have heard somebody reading out a report from Poona where Shri Mohita stated that because of utter poverty, because of starvation, so many women, 200 young girls, had to migrate to Bombay to follow the profession of prostitution. What does that mean? I would ask: What are the women's organisations in Bombay doing? Will they rush to the spots where prostitution persists? Will they try to trace these women? Will they try to find out why so many young girls have to come to Bombay to sell themselves in the open market? Will any effort be made to retrieve them and to send them back to their houses with the assurance that they will get the treatment that they as women deserve, an equal treatment, that they will get some job, that they will get food?

Now, this is the work that they will have to undertake. We have reports almost every day that there is atrocity against some Harijan colony or the other. And the women are marked, they become the targets. They are the prey. Now, who will rescue those women? In Maharashtra also there is a tradition of equality; so many eminent people have worked for the uplift of women, have worked for decades, and even in Maharashtra you will find that in the villages the Harijan women are not safe. Are you going to their rescue? As soon as we hear any news of that sort, are the leaders of the women's organisations or the women leaders going there to try to find out how these women have been treated, to try to trace them and to force the hands of the Government to trace and punish the guilty? Nothing of that sort happens. The women's organisation, the women's movement, is confined to the elite amongst the people. I do not find any fault with them because it is always the educated men and women who first rise against oppression, injustice, etc. But it must not be confined to a small class. What I feel is, because we have woman as the Prime Minister, it has worked as a sort of opium, and people think that all the women's problems are solved. 'Shrimati Indira Gandhi is the Prime Minister, she is occupying the highest post in the land. Therefore automatically it follows that the uplift of women is no longer a problem.' It is not so. I say that the uplift of women is as acute a problem today as it was before. Therefore, I would like Shrimati Menon and her colleagues in the women's movement to ponder over this question.

The other question is this. You are talking about the emancipation of women. But have you ever thought of approaching the Muslim women? There is a movement in Maharashtra called the Satya Sodhak movement among the Muslims. They are agitating against the injustice done to their women; against the way their women are divorced, and against so many things. There is a provision in the Constitution that the Government will have one Civil Code for all the people in the country irrespective of caste, creed, etc. Why should not the women's movement take up this cause?

Sir, I know when the Prime Minister visited Poona some Muslim women met her and they asked her for a uniform civil code. The Prime Minister's reply was let the demand come

from a big section of that particular community and then she would consider. Here I ask a question: What is the role of the Government in a developing society? The role of the Government in a developing society is to give direction, to initiate reform, to create public opinion and not wait for the public pressure to emerge. You have to give a guide-line. You have to give a particular direction to the mind of the people, reorient them, and that is how a Government should function in a developing society.

India is a land known for its social inequality which has come down to us for thousands of years. It is not easy to get rid of it, whether it is the Hindus or the Muslims, whether it is the Jains or the Buddhas, everywhere you will find the same thing. There is no section of society, there is no community in this country which can say that the women in the community is considered equal to man. Perhaps in the N.E.F.A., I have seen myself among the adivasis that there is a natural equality between man and woman, where man and woman behave in a natural manner. There is no taboo or imbibition. They are in a natural state. I have seen that myself. When I visited Passi Ghat, I found girls going about in a loin cloth without the least sense of shame or without trying to hide themselves behind the purdah. So it is a natural state of affairs. What do you want to do? Do you want to create new inhibitions among them? Do you want to impose your new social structure on them? In what way do you want to uplift them? When I think of the Naga community, when I read about their customs and manners I think they are far ahead of us. The whole community works together. There is no landlord system. There is no landless labourer who tills the soil for somebody else and somebody else claims the crop. It is not like that. It is really one family. If you go to Nagaland and try to impose your social structure or social manners or functions, probably you are not lifting them up you are really pulling them down. Therefore, Sir, when we are thinking of doing work amongst the women, of liberating them, those women organisations shall have to think in what manner do they want to uplift the women.

In some of the communities you will find that they are already emancipated. It is the middle class and the upper class which is suffering from so many inhibitions and so many taboos. Do you think that a civilised woman should

[Shri N. G. Goray] inherit all these things ? Should you impose all these customs and manners on her ? Therefore, when we are thinking of emancipation of woman we must give a deep thought to all these problems.

Sir, why is it that in spite of the fact that 25 years have gone after independence the system of dowry is still dominating all the communities ? Why is that so ? Sir, I have met so many people from Uttar Pradesh, Bihar and so many other States. Whenever the question of marrying their daughters comes they are broken because they say that unless you are prepared to spend Rs. 25,000, Rs. 50,000 or a lakh or two lakhs of rupees it is not possible to get our daughters married. And they are good people, Congressmen, leaders belonging to my party, belonging to the Communist Party. But when it comes to marriage, whether his son is to be married or his daughter is to be married, you will find that all old customs exert all the pressures that have come down to us from father to son.

How will you break this tradition ? Unless women take the lead, unless you create a sense in the minds of the younger generation amongst the women that the dowry system is bad, that they should not give their daughters in marriage to men who want dowry, unless you create that sort of public opinion that dowry is bad, this particular custom will never vanish. It is no using passing legislation. Legislation is there just as there is legislation against untouchability. But untouchability is still there. The dowry system has become so oppressive that I am really ashamed to say that even young people who pass their engineering examination or medical examination, say that it is their right to ask for dowry because they have spent so much of their education. That is how the vicious circle goes on. Who is going to fight against it ? The tragedy has been that we have been so much obsessed with politics that none of us has any time to look to these social evils. There was a time when men like Gandhiji or men like Ranade always insisted on social reform. In my part of the country, men like Phula and Agankar said that political independence will not be worth two pence unless you do away with all social injustice, unless there is social awakening. Democracy will not be worth anything unless there is social equality. That is what they said. And because of their insistent preaching, there is some awakening in Maharashtra. But what

about other States ? Political independence has come. But there is no social awakening at all. That is why we find to day all these problems remaining as they were 50 years ago. So, it is no use getting poetic as my hon. friend was when he was quoting Kalidas. I tell you, Kalidas also was writing about the society which he knew, the society of the Kings, the society of the landlords, the society of the rich. He never wrote a single line about those who were oppressed and depressed because he thought they did not belong to the society. It was a clearly stratified, classified, caste-ridden society. I am not decrying him as a poet. As poet, he was great. But you must try to understand the social milieu to which he was catering. It was that particular milieu, it was that particular community. Therefore, it is no use waxing eloquent about Kalidas. It is no use quoting Tulsidas. Tulsidas was a great poet. But, after all, even a great poet cannot jump out of his own skin. After all, he was a child of that particular society, of that particular age. Therefore, he could not think of women as any better than cattle and he could not think of her as deserving anything more than beating. That is what he has said. I do not blame him because he was a child of his own generation. We have to come out of that. We have to rise above all these traditions and all these prejudices. Here social work is going to be a challenge for all of us. Simply by observing one year as Women's Year, we will be only showing that we, as a member nation of the United Nations, are doing our duty. But that is not going to solve the problem. As I pointed out to you, Sir, a year was devoted to Human Rights. But where are the human rights in India ? Most probably next year is going to be devoted to Anti-Pollution of the Atmosphere. But the pollution is going to continue. Only yesterday when I came by train to Delhi, I found that the office of the WHO is right underneath a huge thermal power plant which is belching out smoke and polluting the whole atmosphere. As if to show our contempt for the WHO, we have located its office right below a pollution centre. Now, this will go on in spite of observing this year and that year. That is not going to solve the problem.

Therefore, before I conclude, I will appeal to Mrs. Menon. We support your idea entirely. Let us observe this year. But let us try to see that this women's movement is taken out of the hands of the elite of the society, the message of this year goes down and percolates to the commonest women in India and those who

are suffering the traditional oppression are liberated once and for all.

**उपसभाध्यक्ष (श्री योगेन्द्र शर्मा) :** श्रीमती आदिवरेकर ।

**श्री भैरों सिंह शेखावत (मध्य प्रदेश) :** इस पर उपसभाध्यक्ष महोदय, काफी बहस हो चुकी है । अगर भाग का रिजोल्यूशन हो जाए तो अच्छा हो । वैसे मुझे इनके बोलने में कोई आपत्ति नहीं है ।

**उपसभाध्यक्ष (श्री योगेन्द्र शर्मा) :** माननीय सदस्य यदि सहयोग करें तो आपकी इच्छा पूरी हो जाएगी ।

**श्री भैरों सिंह शेखावत :** दो दिन हो चुके तीसरा दिन भी निकल जाएगा । आइन्दा वह रिजोल्यूशन आना नहीं है । यदि सरकार की इच्छा ही नहीं है तो . . .

**गृह मंत्रालय में उपसत्री (श्री एफ० एच० मोहसिन) :** हम तो तैयार बैठे हैं ।

**SHRI BHUPESH GUPTA (West Bengal) :** Mr. Shekhawat, even if you get it, you will get only fifteen minutes. And then the Resolution will lapse. That is the rule for Resolutions.

**श्री भैरों सिंह शेखावत :** 15 मिनट का सवाल नहीं था । यह पहले खर्च हो जाता, सारा दिन था . . .

**उपसभाध्यक्ष (श्री योगेन्द्र शर्मा) :** बहुत से नाम आए थे । कुछ नाम काट दिए गए हैं । श्रीमती जो बोलेंगी, फिर डा० कुरियन बोलेंगी; क्योंकि सी० पी० (एम) की तरफ से कोई नहीं बोले हैं । उसके बाद मिनिस्टर साहब चाहें तो बोल सकते हैं । उसके बाद मूवर भी बोलेंगे । हम आशा करते हैं कि अगर सब लोग कम से कम समय लें तो हम इसको खत्म कर सकते हैं ।

**श्री चन्द्रमणि लाल चौधरी :** हम जो नए मेम्बर्स आए हैं वे आज तक नहीं बोले हैं । हमको हाउस की परम्परा ऐसी मालूम पड़ती है कि अपोजिशन वालों के लिए कोई लिमिटेशन नहीं है । ऐसा लगता है कि जो नए मेम्बर आए हैं वे सब जाहिल हैं । हम लोग भी यहां बैठे हैं लेकिन हम लोगों की तरफ चेयर मुखातिब नहीं होता है । हम एक पार्टीमैन की हैसियत से भी न क्वेश्चन कर पाते हैं, न शार्ट नोटिस क्वेश्चन में हिस्सा ले सकते हैं, न प्राइवेट मेम्बर्स बिल पर हमें मौका मिलता है । यह तो जूलम है हम लोगों के साथ ।

**उपसभाध्यक्ष (श्री योगेन्द्र शर्मा) :** यहां पर ट्रेजरी बेंच से हो या अपोजिशन बेंच से हो दोनों तरफ के बोलने वालों के साथ समानता का बर्ताव किया जा रहा है । दल की ओर से जिनके नाम दिए जाते हैं उनको बोलने का मौका दिया जाता है । आप अपने दल के लोगों से कहिए ।

**SHRIMATI SUSHILA SHANKAR ADIVAREKAR (Maharashtra) :** Mr. Vice-Chairman, let me first congratulate the mover of the Resolution, Shrimati Leela Damodara Menon, for bringing this Resolution at a very appropriate time. It has enabled in focussing attention of the Government to women's problems today. In the beginning of this year even the President of the United States of America proclaimed that in observing the International Women's Year we should emphasise the role of women in the economy, their accomplishments in profession and in Government, and their roles as wives and mothers. Let us now begin to work together, men and women, to make 1975 an outstanding year for the women in the United States and lead our support to the advancement of women around the world. I call upon . . . to begin now to provide for the observance of International Women's Year with practical and constructive measures for the advancement of the status of women and also to cooperate with the activities and observances to be arranged under the auspices of the United States. Sir, it is an extremely timely coincidence that when we in India are discussing about this Resolution, the British Parliament in London is also discussing the same problem—equal wages for equal work and the discrimination against women. The women of India luckily, Sir, had not to fight for their rights nor carry on any suffragate like movement as in other countries. The vital role that women played during the freedom struggle, automatically dissolved all prejudices and social inhibitions and so after independence the Indian Constitution which ushered a new era in the country also proclaimed that women will be treated as equal to men in all spheres of life. But still there continues to be a gap between the *de jure*, status of women and the actual, *de facto*, status of women in our society. Unfortunately because of a certain degree of advance in the Indian women's world we seem to have been complacent on this subject forgetting that for millions of women things have just not changed. It is very much the same even after independence. The feudal and pre-feudal outlook still has an iron grip on our thinking and behaviour with the result that all the social legislative measures have not left any decisive imprint upon the social life of women.

In these days also, we still hear about child marriages—Low of monogamy is cleverly avoided by men. Problems of deserted mother, unmarried mothers, fallen women, hardships *cf*

[Shrimati Sushila Shankar Adivarekar]

physical and psychological tortures leading to suicides of female, infanticide, all these and many other such problems still persist with the same acuteness. The records of women organisations and rescue homes still speak the sad and pathetic plights of women. Even the so-called educated women are not conscious of their rights, nor are particular to exercise them. All these social legislations are half-hearted enactments and they are never strictly implemented to have the desired result. It is an interesting study of the Census Report which shows how many lakhs of child marriages and how many thousands of cases of bigamy still take place in our country and the law dealing with the immoral traffic is just an eye-wash and dowry, though prohibited, still persists. All these only point that the social freedom and economic liberation for women is trailing far behind. In order to make the present legislative measures more effective an instrument, it is necessary to make drastic alternatives and amendments both in the spirit and in the content of the legislations. The need to enact a common and uniform Civil Code based on a thorough understanding of the problems of Indian women is very necessary now, as this will reflect the dominant ideology of the society.

Progress cannot be on one front, nor on one side only. It is so inter-connected with a number of other aspects of society that only when these socio-economic distinctions will narrow down that the status of women will automatically have its rightful place. There can never be a social equilibrium if the woman holds an inferior position or she is not made conscious of her status and role. It is said that a society can never change unless its woman changes. Age-old customs have made woman accept her position as natural law and still she is considered as merely a vehicle for the continuing of the race—having her place only at home.

However, in spite of the persistence of this tendency, the modern woman is slowly developing the courage to break through and that is mainly because of economic reasons—the economic earthquake which is shaking her up. She is now standing at the cross road. The economic and social development unavoidably develops a new pattern of thinking. This, Sir, is the time to help her and assist her in her new thinking. The migration of rural women to urban areas which are humming

with modern industrialisation has also helped to develop a radical tendency of participating in a larger life of the nation. The economical development is a gradual movement of the population from village to town accompanied by fundamental change in the domestic activities of women and also of the occupational migration from agriculture to non-agricultural activities. Another major difference in the lot of women of today and yesterday and the women of tomorrow will be the result of mechanisation of much of their domestic work and rearing of small families. The effect of this technical changes is now becoming apparent in the employment trends of women in urban areas and there can be little doubt that before long similar trends will be spreading in other quarters also. So, Sir, in these changed circumstances with limited resources and strict economy, it becomes imperative to have a planned programme to have the maximum effective results. There should be a concerted effort through various programmes at all levels to sweep aside all these old and oppressive legacies from which not only the women suffer but the large number of the mass of our people suffer. Let the action-oriented programme think in the line of changes in girls' education, scopes and avenues for employment, enforcement and amendments of legislation, etc. rather than just plan for speeches, seminars and exhibitions, etc.

Sometime back, Sir, I remember Prof. Nurul Hasan Saheb himself stressed the need for Vocationalisation of women's education. At present we are having about 24 polytechnics for women and around 2,400 girls are being trained.

Looking at the growing need, Sir, do you think that this number is sufficient? The courses in these polytechnics also require a fresh approach. The traditional cooking and tailoring courses should be supplemented by many more skills appropriate to the modern times and modern industries.

Secondly, Sir, to reach the target of girls' education in the Fifth Plan will itself be a stupendous task to achieve especially in the light of regional disparities and the school drop-outs because of economic conditions. So, it would be worthwhile to involve as many social voluntary institutions to help achieve this target as possible, as education to the girls is the real backbone of the social transformation.



There are a vast number of educated women who are unemployed today. They comprise a valuable reservoir of skill and talents. This huge source of womanpower could be put to constructive use by drawing up attractive programmes and involving them to give at least some hours in a week to any constructive work of their aptitude. The Government can take the initiative by drawing up small refresher courses for them so that they can have proper training before undertaking a programme. Sometime back a pilot survey, sponsored by the Education Ministry, was undertaken to ascertain the attitude of women towards part-time employment so that it may help them meet their dual responsibility. But this survey was limited and not conclusive. A similar survey, Sir, will be of great importance in the present context when it is almost imperative for women to find employment. There are a number of problems facing women which require immediate attention. Today, Sir, how many institutions or employers provide vocational training to women? How many schemes run by the National Council for Training in Vocational Trades are there for women? Hardly any. A great deal could be achieved if something could be done in this direction so that it will help in removing the obstacles to the expansion of female employment. Even programmes could be designed for educated rural girls to involve them to help them in modernising the rural scene rather than press the family to come to the urban areas.

Sir, one more aspect to be considered is that in the vast and ever-growing literature on scientific and economic developments and on ancient culture and civilization reflections on the problems of women are few and far between. It would be most appropriate if the Government decides to take some steps to print and publish books for women, about women and to reach women in all the fields.

Sir, is it not a matter of regret that even today we see atrocities committed on Harijan women and also the tribal women? It is a great pity that this section of women is still so vulnerable and they require special attention and protection and the Government will have to consider about them. All talks of raising the status of women without doing anything for these women will be hollow and futile. If the Government decides, under the able guidance of our honourable Minister, Sir,

a number of programmes will be making a beginning this year which will have to be continued further. In order to do that, it would be most appropriate to appoint a committee at the national level to draw up the programmes as well as help in implementing them at all levels in the States and the districts so as to have a proper involvement of and participation by all sections.

Sir, the progress of our women will be an index of the nation's onward march. Sir, I only hope that this Resolution will not be treated as a mere parliamentary exercise, but the Government will take up it in right earnest to evolve a new programme with an entirely new look to face the new challenges.

Sir, with these words, I support this Resolution wholeheartedly.

DR. K. MATHEW KURIAN (Kerala):  
Mr. Vice-Chairman, Sir, women's emancipation cannot be discussed in isolation from the emancipation of the working people in general. Sir, so far, in this country, we have discussed the problems of women in complete isolation from the problems of degradation, exploitation and oppression of the working people in general. Unless, therefore, we take up the problem of women as a part and parcel of the problem of the total oppression of the various classes and communities in this country, we will not be able to tackle this problem from a fundamental point of view.

Sir, the United Nations Organization has, of course, declared the year 1975 as the Women's Year. The Government will obviously take certain steps in the year 1975 in tune with what the United Nations has recommended. But, Sir, I would request the Government not to convert this into a fanfare, into a *tamasha*, in which they can possibly satisfy their guilty conscience and get away from the real problems of women and their liberation.

Sir, our Constitution promises women equal rights but these provisions in the Constitution still remain as dead letters. Many laws have been passed to grant women certain rights—rights regarding marriage, divorce property, and so on. But there has so far been no guarantee or machinery to make these rights available to them in practice. Therefore, Sir, if the Government is sincere, according to the spirit of the United Nations Organization's suggestion, it is the duty of the Government to create conditions, not only material and

[Dr. K. Mathew Kurian] social conditions but also administrative arrangements, so that even the existing privileges and rights granted to women under the Constitution can be implemented in practice.

Sir, there is a law, for instance, to prohibit child marriage, but according to the 1971 census there are 3.7 million married girls within the age group of ten to fourteen, even after 27 years of independence. There is prohibition against child marriage. Sir, this is the situation in a country ruled by a woman Prime Minister who implements the constitutional provisions or legal provisions. Secondly, Sir, there is a law prohibiting dowry. But every one knows that without dowry, a woman, unless she is very beautiful, cannot be married. Sir, dowry remains in practice an evil custom, despite the fact that dowry has been abolished.

Sir, one of the worst, distressing facts in the 1971 census is the very low literacy among women. According to the 1971 census, there is only 39.5 per cent literacy among men. So far as women are concerned, the literacy rate is 18.17%. Sir, apart from this, a very great disparity exists.

THE VICE-CHAIRMAN (SHRI YOGENDRA SHARMA) : Mr. Kurian, this Resolution, if it is not concluded today, will lapse. From all the speeches made, it seems that there is a general consensus behind the Resolution. May I appeal to you to be as brief as possible, so that we may conclude this Resolution today ?

DR. K. MATHEW KURIAN : I will finish in 5 minutes. I will be making some concrete proposals.

With regard to school enrolment, there is a big disparity between the enrolment of boys and girls. Despite 27 years of independence, no conscious effort has been made to increase the enrolment of girls in primary and secondary schools.

Then, again, Sir, if literacy is there, there will be no superstitious and backward, obscurantist, fatalistic ideas among the women. This illiteracy of the vast majority of the women is today standing as an obstacle to remove superstition among women. Unless therefore, Government takes concrete steps to increase literacy among women, particularly the enrolment of girls in schools, this problem cannot be solved.

Sir, now I come to my concrete proposals. The year 1974 is a year in which a substantial progress has already been made in medical sciences. But the number of women who died of child birth is scandalous and alarming. Sir, I suggest that the Government of India should ratify the United Nations convention regarding equal pay for equal work. Today, Sir, for instance, in West Bengal, if the worker happens to be a woman, she gets only Rs. 2/- but if it is man, he gets Rs. 7/- per day. I can give you examples of gross disparity in the emoluments and wages of men and women in the same industry for the same quantity and quality of work.

Therefore, the Government of India should ratify the U. N. Convention regarding equal pay for equal work. Though they have ratified, it has not been implemented. Therefore, I insist that certain practical steps should be taken. About 60% of the total working women are in the rural areas and the agricultural labour in the rural areas is not getting equal pay in most of the States except in Kerala through bitter struggle. In Kerala, the agricultural labour women have got their rights. I would suggest that the Government should take these fundamental questions into account. Unless the emancipation of the working woman and the right of equal pay for equal work are ensured in India, no fundamental change can be made so far as women's emancipation or liberation is concerned. I make for the benefit of the Government the following concrete proposals as interim measures. I emphasise the fundamental problem of emancipation of women as part of the problem of emancipation of the working classes. So long as bourgeois landlord class remains in power, women's emancipation cannot be completed. Nonetheless, I make the following suggestions as interim measures :

1. In co-operation with all the women's organisations, including working women's organisations and the working women's bodies in rural areas, the celebration of the International Women's Year should be so planned as to focus the attention of the entire nation on the problems of women.

2. A special stamp should be issued to commemorate this year.

3. The U. N. Conventions regarding women which have been ratified by the Government of India should be popularised and facilities

I for their implementation be created.

4. The United Nations Conventions regarding women which have not been ratified yet should be ratified within this year itself.

5. To enable women to become economically independent, special attention should be given to them for vocational training.

SHRIMATI LEELA DAMODARA MENON (Kerala) : On a point of order, Sir. I would like to tell the House that in their anxiety to support the resolution, the hon. Members should not allow it to lapse without the Minister's reply.

THE VICE-CHAIRMAN (SHRI YOGENDRA SHARMA) : I have already made this appeal.

DR. K. MATHEW KURIAN : Sir, in her anxiety, the hon. lady Member has lost half a minute which I would have used. I have only three more suggestions. They are as follows :

Special creches should be made available in areas where working women are concentrated. When both men and women work, special creches should be made available for them and special funds should be allocated for this purpose.

Maternity facility should be provided, particularly in rural areas during 1975. Through all media like radio, films, newspapers and so on, the facilities available and the rights available under the various laws should be propagated and popularised among the people. They should be able to understand generally their rights and duties, particularly the manner in which women's emancipation can be realised within the present laws and regulations. In the ultimate analysis, we should enable them to understand the difficulties involved in changing the society and creating a new order.

शिक्षा और समाज कल्याण मंत्रालय तथा संस्कृति विभाग में उपमंत्री (श्री अरविन्द नेटम्) : माननीय सदस्या ने जो संकल्प इस सदन में पेश किया उस पर जितने भी सदस्यों ने भाग लिया उन सारे सदस्यों के भाषणों को मैं गौर से सुनता रहा। सभापति जी, जो संकल्प पेश किया गया है सरकार उससे अच्छी तरह से अगवत है और जिनका संकल्प में हवाला दिया गया तथा जिन प्रस्तावों को आई० एल० ओ० कैंबेज में पेश किया गया था उन प्रस्तावों को सरकार ने रेक्ट्रीफाई किया है। जो प्रस्ताव पेश किए गए

हैं, स्त्री और पुरुष को समान काम के लिए समान वेतन, और दूसरा प्रस्ताव—स्त्री और पुरुष में जो भेद-भाव बरता जाता है वह लिंग के आधार पर भेद नहीं होना चाहिए, उस को भी भारत सरकार ने रेक्ट्रीफाई किया है। सभापति जी, हमारे संविधान के आर्टिकल 14 और 15 में यह स्पष्ट उल्लेख किया गया है कि कानून के समक्ष सभी बराबर होंगे और लिंग के आधार पर कोई विभेद नहीं किया जाएगा और इसी तरीके से आर्टिकल 48 और 49 में भी यह है कि समान काम के लिए समान वेतन दिया जाए। माननीय उपसभापति जी, जो माननीय सदस्या श्रीमती मेनन ने संकल्प प्रस्तुत किया है उसमें यह बात कही है कि अभी भी वर्तमान भारतीय समाज में महिलाओं का क्या स्थान है यह सोचने का विषय है जो बहुत सी बुराइयाँ आज हैं इन बुराइयों को दूर करने के लिए सरकार ने बहुत से कदम उठाये हैं, बहुत से कानून भी पास किये हैं। केवल मात्र कानून पास करना ही पर्याप्त नहीं है। उन पर धमल भी करना है। माननीय सदस्य श्री गौरी का भाषण मैं ध्यान से सुन रहा था। उन्होंने अपने भाषण में बहुत से सवालों का जबाब दे दिया, इसलिए मैं उनको दोहराना नहीं चाहता।

माननीय उपसभापति जी, इन के संबंध में भारत सरकार ने सितम्बर, 1971 में स्त्रियों की हैसियत को देखते हुए एक कमेटी "आन दि स्टेटम आफ विमेन इन इंडिया" की स्थापना की गई है। यह समिति गहराई से स्त्रियों को समस्या के संबंध में विचार कर रही है और बहुत सी बातों पर परीक्षण भी कर रही है। इस समिति को संबैधानिक सुविधाएं प्राप्त हैं, इस लिए उनके वैधानिक विकास और रोजगार के मामलों से संबंधित जो समस्याएं हैं उन पर भी पुनर्विचार कर रही है। इस बदले हुए समाज में स्त्रियों का क्या स्थान हो—महिलाओं के रूप में माताओं के रूप में—इस पर भी विचार कर रही है। फैमिलि प्लानिंग को जो नीति है भारत सरकार की, उस संबंध में स्त्री समाज पर क्या प्रभाव पड़ रहा है, इस पर भी विचार कर रही है। कमेटी के जो टर्म्स आफ रेफरेंसिज हैं काफी फ्लैक्सिबल और वाइड हैं। मैं आशा करता हूँ कि जो भी रिक्मेन्डेशंस या सिफारिशें कमेटी करेगी, मैं समझता हूँ उससे भारत सरकार को जो सकारात्मक आ रही हैं उनको मुनसाने में आसानी हो जाएगी।

जहाँ तक रिपोर्ट का सवाल है, मैं निश्चित रूप से तो नहीं कह सकता, लेकिन एक दो महीनों के अन्दर उसकी रिपोर्ट आ जाएगी। कुछ माननीय सदस्यों ने वेंज बोर्ड और वेंजेज का प्रश्न भी उठाया और खास कर के श्रीमती मेनन ने इंडस्ट्रियल ट्रिब्यूनल का जिक्र किया है। यह भी कहा गया कि महिलाओं को कम मजदूरी दी जाती है। यह बात सही है। इंडस्ट्रियल डिस्प्यूट एक्ट, 1947 और इंडस्ट्रियल डिस्प्यूट्स एक्ट्स आफ स्टेट्स जो हैं उनके अन्तर्गत यह फैसला हुआ है और

[श्री अरविंद नेटम्]

जो संबंध एम्प्लायी और एम्प्लायर के बीच में समझौते द्वारा होते हैं, उनके अन्तर्गत ही यह बात स्वीकार की गई है और उसी के आधार पर ये सब बातें हुई हैं। महिलाओं और पुरुषों के बीच में जो असमानताएँ हैं उनके बारे में सरकार के जो वेज बोर्ड हैं, उनके द्वारा ध्यान आकर्षित किया गया है।

यहाँ पर आई०एल०ओ० कनेशन का भी हवाला दिया गया और इस बात का भी जिक्र किया गया कि समान काम के लिए समान वेतन दिया जाये।

**उपसभाध्यक्ष (श्री योगेन्द्र शर्मा) :** आप रिजोल्यूशन पर बोलिये, समय बहुत कम है।

**श्री अरविंद नेटम् :** यहाँ पर हमारे देश के कांस्टिट्यूशन का भी जिक्र किया गया। मैं इस रिजोल्यूशन के बारे में यह कहना चाहूँगा कि सरकार इस संकल्प से पूर्णतः सहमत है। मैं यह भी कहना चाहता हूँ कि सरकार ने इस रिजोल्यूशन के आने के पूर्व ही 1974 के जनवरी मास से ही इस दिशा में कार्यवाही शुरू कर दी है। इसमें कोई ऐसी बात नहीं है कि उसको नहीं माना जा रहा हो। हम ने यह काम पहले ही शुरू कर दिया है।

**उपसभाध्यक्ष (श्री योगेन्द्र शर्मा) :** अब श्रीमती मेनन जवाब दें।

**श्री प्रकाशबीर शास्त्री (उत्तर प्रदेश) :** मंत्री महोदय को यह कह लेने दीजिए कि वे इस संकल्प से सहमत हैं।

**श्री अरविंद नेटम् :** यह जो संकल्प है, सरकार इस से पूर्णतः सहमत है और कार्रवाई कर रही है। इसमें कही गई बातों को न मानने का कोई प्रश्न ही नहीं है। मैंने कहा कि सरकार पहले ही कार्रवाई कर रही है। ऐसी स्थिति में मैं चाहूँगा कि प्रस्तावक महोदय इस संकल्प को वापस लें और उनके जो भी सुझाव हों, उनको दे दें।

**SHRIMATI LEELA DAMODARA MENON :** Mr. Vice-Chairman, Sir, I am deeply grateful to the hon. Members of this House for the whole-hearted support that they have given to this Resolution. It shows the importance of establishing equality of status of women in this country. I do not have much time and, therefore, I do not have the occasion to reply to many of the very good suggestions that have been made by hon. Members. But, I wish to make this point very clear that if the Women's organisations and Welfare organisations of this country could have dealt with this subject on their own, it need not have been raised on the floor of this House.

This is a matter that should be of concern to all the people in the country and especially to the Members of this House whose responsi-

bility it is to see the establishment of equality of status for everyone in this country.

Sir, since it is going to be 5 o'clock, I only wish to request the Government that they may make this matter a continuous process of review and see that such rules are framed in this country which lead to the establishment of equality of status for men and women. The Government should establish a National commission for women. In the month of September, in Ottawa, the United Nations is calling all member-States in order to consider how best in each country, in their own way, equality of status for women can be established. If a national commission is constituted in India it can see and review the position of women year after year. We may make the International Women's Year only a beginning towards this end and not just one small festival or public meeting held to focus public attention. What we want is establishment of equality in every sphere and, in this respect, I am glad, Sir, that Government has always been very sympathetic to the cause of women, whenever it has been raised. I should now appeal to the Members of this House, as has been suggested by some Members here, that whenever there are inequalities which can be removed by law as well as in practice, even with the help of courts if necessary, these

should be encouraged by hon. Members 5 P.M. in their respective constituencies..

so that every effort both official and non-official, will be made to make this a reality — establishment of equal status. While other Parliaments in other countries are considering legislative measures as in the U.K. the Sex Discrimination Bill has been brought forward, I wish that in our country also the Government would take measures in this direction. I congratulate the Government for taking the initial steps to the real establishment of equal status for men and women. On the assurance given by the Minister I wish to withdraw my Resolution so that the Government will implement the Resolution in toto.

*The Resolution was, by leave, withdrawn.*

#### HALF-AN-HOUR DISCUSSION ON POINTS ARISING OUT OF THE ANSWER TO STARRED QUESTION NO. 124 GIVEN ON THE 26TH JULY, 1974 REGARDING INCREASE IN PRICE OF CARS

**श्री प्रकाशबीर शास्त्री (उत्तर प्रदेश) :** उपसभाध्यक्ष जी, भारत जैसे अर्ध-विकसित और निर्धन देश की परिस्थितियों