

MR. CHAIRMAN: You will continue tomorrow.

16.02 hrs.

### DISCUSSION UNDER RULE 193

#### **Atrocities on Women In Different Parts of he Country**

[*English*]

MR. CHAIRMAN: Now, the House shall take up the discussion under Rule 193, on the topic 'Atrocities on women in different parts of the country.'

SHRIMATI GEETA MUKHERJEE (Panskura): Mr. Chairman, Sir, first of all, I beg your pardon because a peculiar situation has arisen. All my papers are stuck in the lift which is in the ground floor.

MR. CHAIRMAN: That is also an atrocity.

SHRIMATIGEETA MUKHERJEE: Anyway, I will begin now and I will take my papers later.

I rise to move my motion on atrocities in different parts of the country with a bleeding heart and burning shame. I appeal to all in the house to sincerely share the agony without any partisan rancour, as this is an area where dedicated and determined efforts are urgently needed to rouse the whole society's conscience.

Women always are the worst victims of caste and communal riots. Here itself, it has been going on for quite some days. I hope you yourself have heard, the whole House has heard and shared the agony. Then, they are the most deprived also in the economic field. A vast majority of them suffer from inequality in economic sphere. Again, a vast majority of them are the most oppressed in the social life and in individual families. Gang

rape, mass rape, custodial rape and individual rapes and molestations increasing at a shocking rate in different parts of the country bear testimony to it. Women again are the worst sufferers of the debased culture of consumerism expressed in ever increasing dowry deaths. They again are the worst victims of discrimination in the family as a girl child. Even when they have some opportunities to enter the economic field, either in the village or in the city, either as agricultural workers or in the services, they are the worst sufferers of sexual abuse by the bosses. I do not mean all the bosses, but it is very prevalent. In one word, in all fields of life, be it economic, be it social be it political or be it in the field of education or health, despite some advances of certain sections of women after independence, they still remain second class citizens. Most regrettably, atrocities on women in different parts of the country are increasing menacingly and are become more brutal. This is the hard truth which we must face and try to fight with matchingly increasing dedication and determination. In my opinion, it is the job of this House to search for the causes and try to evolve the remedies.

I need not probably mention the individual incidents because every morning if you turn the pages of newspapers one or the other, more often more than one cases of atrocities from all over the country are reported which should put the whole country in shame. And if one remembers that what is reported is only the tip of the iceberg, the immensity of the dimension can be easily conceived.

Just to refresh the memory, it would be enough to recall the names of a few places surely not all by any chance where inhuman atrocities in the shape of group rapes, gang rape, mass rape and other kinds of atrocities of the worst sort have taken place in the recent past. They are Ujan Maidan of Tripura, Bhind of Madhya Pradesh, Fotehpur and the place near Agra, (about which there was lot of discussion during the debate on atrocities against Scheduled Castes and Schedule & Tribes) Gajraula of Uttar Pradesh, Pararia-

Ghatia of Bihar, and a number of places in Kashmir. They also include innumerable places in Delhi, the Capital. I am sorry to say that different kinds of atrocities have taken place even in places like Bantola and Birati of my State, which is one of the most advanced States in this enlightenment, which has its own glory—I hope, we shall re-establish the glory—reprehensible atrocities of different kinds have taken place.

Now, it is for Satheji to particularly tune his ears—it is no rancour. But I am really sorry and with real sadness in my heart, to say that even such advanced State like Maharashtra, we find in a written answer to a Question on the 16th August, has the higher number of cases registered for rape and the figures are 340 in five months of 1990 averaging 68 a month. It is 114 in Andhra Pradesh in two months, averaging 52 a month. In West Bengal, it is 72 in two months, averaging 36 a month.

SHRIMATI J. JAMUNA (Rajahmundry): These are not correct figures.

SHRIMATI GEETA MUKHERJEE: This is the answer given by the Central Government with the note that the figures have been given by the State Government.

Against Uttar Pradesh, Rajasthan and Madhya Pradesh, the figures are "NA" Not Available.

Who does not know that these are the States who topped the List in the last three years?

Therefore, this "Not Available" also speaks a lot about unawareness. Even the figures are not collected.

One of the most shocking cases of sexual abuse of women employees by the bosses, is the incident reported in all the press in the last two days where a very high

railway official, a local guardian, tried to rape a daughter of his colleague and friend and was arrested. Just imagine the state of affairs in this sphere. I am sure that this is not the only case.

Incidentally, this is not an isolated case, as I said. The Sexual abuse in the Services is quite wide. In fact, I have no list of people coming to me and telling such cases. These are not published for obvious reasons. But, it is quite widespread. Believe me.

Again, not a single day passes without reports of plethora of dowry deaths in different parts of the country. Here again, I am sorry in the Question Hour today, it is answered that Maharashtra State tops the List. From January to May, 1990 the number of cases registered is 366 as against 180 during last year six months.

In Uttar Pradesh, last year 605 cases have been registered. But, figures are not available for this year.

SHRISONTOSH MOHANDEV (Tripura West): That is much more. What about West Bengal?

SHRIMATI GEETA MUKHERJEE: Do not politicise. I am myself quoting all the figures about West Bengal also.

SHRIMATI UMA GAJAPATHI RAJU (Visakhapatnam): Why don't you start with West Bengal?

SHRIMATI GEETA MUKHERJEE: Because answer starts with Andhra Pradesh (as 'A' is the first English alphabet) It is not my fault. In Andhra Pradesh, 191 cases have been registered during the last six months. This year, during the last two months, the number is 41, i.e., the average has increased from 32 to 41.

In Karnataka, the number of cases registered is a little more, 86 in six months.

SHRI SONTOSH MOHAN DEV: From 'A' to 'B'. What about West Bengal?

SHRIMATI GEETA MUKHERJEE: That again starts with 'W' as the official name is not Bengal but West Bengal, but since my friend Shri Sontosh Mohan Dev is very eager to listen the figures of West Bengal, this is 189 in the six months of 1989 averaging 31 1/2 in each month. This year up to February, it is 66 averaging 33. Even then I feel ashamed that in my State of West Bengal 33 cases have been registered. I know there are many others also...

Incidentally, here again the figures of states like Bihar, U.P., Madhya Pradesh are not available which speak for themselves.

*(Interruptions)*

SHRIVASUNDHARA RAJE (Jhalawar): Sir, I will take just one minute. Members from this side and that side are going to get a chance. I think it will be a good idea if we raise the level of the debate. This subject is something which is upsetting everybody in this House. So, whether it is Members of the Congress Party or Members of any other party, I think we should listen patiently to everyone who is going to make a representation in this regard.

SHRIMATI GEETA MUKHERJEE: At the very outset I started with the same appeal. I hope the same spirit will continue. I will again come back to my point.

Atrocities in individual families are no less than that in the society. There is the shocking news of a father in Rajasthan hiring a tantrik to kill his four teen-aged daughters only because they were not sons and he succeeded in smashing one's head and making the other three struggling for their lives.

To cap it all, despite the consternation last year about the incident of goading Rup Kanwar of Deorala in Rajasthan to commit "Sat" in the 20th Century and holding the annual *Sati* mela, and despite the fact that after a lot of *halla* a ban was imposed on glorification of *Sati* mela, this year the annual *Sati* mela in Jhunjhunu has taken place with

pomp and grandeur. Very big families are the donors. Let me tell you this fact.

The point is that enlistment of cases may be endless. But I do not want to go in for enlistment only. The most important question is: what are the root causes and what should be done to meet the situation? I would like to give the root causes now. In my opinion, the root causes are: (a) the unequal status of the women in the male-dominated society; (b) the denial of economic, social, political, educational and medical justice to women in the exploitative structure of our society; (c) the newly invading consumerist and vulgar culture penetrating and fast enveloping our society; (d) the increasing criminalization of political as well as many other spheres of social life; (e) the neo-fundamentalist attack in the name of religious faith which is far from the real humanistic concept of all religions and (f) the great erosion of social values in all spheres of life. In my opinion, these are the root causes. I believe that all sober-thinking people would agree to this view. Therefore, for fighting the atrocities on women, these are the spheres on which all the decent-minded people should act together and act irrespective of their differences in the political field.

Now, what we should do? We, the conscious women, must immediately act in combination with democratic-minded men in the locality to catch the culprit, try to bring justice to the victim as soon as an incident of atrocity on women is known to us.

Now we the representatives of the people and the Governments in different States and the Centre must take adequate measures to activate the law and order machinery in favour of justice to the women.

Again, we the representatives of the people and the Governments of the State and Government at the Centre must give maximum possible help to women to become equals in the field of economic, social, political, educational, cultural and medical fields the planning and the implementation

of the same must be aimed at with all seriousness.

These are some of the points. We the representatives of the people and all political and social forces must agree to a code of conduct that incidents of atrocities on women will not be used for gaining petty political advantages.

Before that, I would like to go back a little because two most important types of atrocities which were left out in this melee of my papers. One is by the police even in Police Stations which are termed as custodial rape and which are increasing everyday. Despite our great attempt in 1983, through which we did succeed in changing the relevant Sections of the Criminal Procedure Code, changing the IPC and the Indian Evidence Act to see that we are able to punish the arbitrators of custodial rape. I am sorry to say that this situation prevailing now is nullifying that laws even.

There is another kind of heinous atrocities that is by the anti-socials. Let me tell you frankly that they are often patronised by politicians, be they in the Government or be they outside the Government. Of late, the case of Kumari Mamata Banerjee has been widely circulated. If for one and for that matter my sisters here, all of us, have condemn this-also brothers. But let me tell you this is a very widely publicised thing and naturally it is definitely condemnable. But this is not a single incident of this type. Of late, atrocities which have been committed either during the caste riots or during the communal riots by anti social groups, many such cases do have the political patronage behind them.

Therefore, I would like to come back again.

We the representatives of the people and all healthy political and social forces must agree that no political shelter would be given either by those who are in opposition and by all those who would some kind of

power to anti-social elements perpetrating atrocities on women.

The media, the print and electronic media must desist from spreading vulgar culture which gives filip to acts of violence and sexual abuse.

The last, but not the least, we the representatives of the people must rise above narrow political or other considerations and actively unite, women and men both in creating a tremendous social awareness which would be able to project the womanhood in fully equality and dignity.

Now, it is upto us to ask ourselves. Each one, in his or her case, has to answer the questions. If the answer is positive, we shall be able to do away; if not do away, at least to lessen the atrocities on women, to a great extent. I hope, the self-searching answers will be forthcoming in a positive manner and let that be the outcome of this debate.

SHRIMATI UMA GAJAPATHI RAJU (Visakhapatnam): Mr. Chairman, Sir, I rise today with a heavy heart, a heart full of remorse for all the sisters in our country who are being subjected to atrocities every day. Even as I speak, there are many women who are being raped. I do not think that this is the time, as Shrimati Geeta Mukherjee has said, to politicise the issue. But why not all the women of India and our few representatives in Parliament, rise together and condemn these atrocities?

As I have remorse and lots of pity, with all my sisters who are in this position, I also have a smouldering anger against the Government, whichever Government it may be, for standing as a silent spectator to every rape, to every dowry case, to every *Sati*, to every incident of child marriage that is going on in this country. What I would like to say is that there is a feudal mind-set through the corridors of power today. Why is it that when there is trouble in Jhunjhunu, when the Goddess of *Sati* is praised and when the Goodness of *Sati* is worshipped, the State Government of Rajasthan stood as a silent

[Smt. Uma Gajapathi Raju]

spectator to these? Why is it that all the fundamentalists in this country stand quietly, while the glorification of *sati* goes on? I would like to question this. Why not, all women, along with all my sisters—I am sure every one of them in this House joins me—join me to say that *Sati* is the most heinous and barbaric crime which is today given a religious sanction? By whom it is given? By the people who made this law—the men of India. I do not want to be a feminist; I am not a feminist. I demand equal relations between man and woman and I want equal opportunities to be given to the women of today. Why is it that women is in the position in which she is today? Only because she does not have economic independence; only because she has no political independence; and only because she has no social independence. Women are raped throughout, whether it is Gajraula where nuns are raped, whether it is West Bengal, 24-Parganas where there is a rape it is supposed to be one of the most enlightened State Governments of our country—or it is Fatehpur where in our own hon. Prime Minister's Constituency Harijan women were raped. Everyday there are screaming headlines in the newspapers and the Government does not even stand up and communicate with our sisters. There are rapes on trains. Just the other day, one of the hon. Members was telling us that in the Dadar Express there was a rape. Why is it that the train authorities could not say, 'okay, let there be a police station where complaints can be lodged'. Do you know this? Today in the Supreme Court, being the Supreme Court, it is a matter of shame that in one case, one of the ladies who was raped, the sentence given was, ten years for the rape. When the defence said that this was not the lady of dubious character, the sentence was immediately reduced to five years. Who decides whether a woman is a person of dubious character, Sir? It is very convenient for a man. When the woman goes up in life, she has gone up in life not because of her competence, not because of her efficiency, she has gone up because she has 'done'. You all know what I am referring to. I do to

want to refer to this. But when the man goes up, the man has gone up because he is competent, because he is efficient! This is not the thing.

Today, this Government has brought National Commission for Women. During the debate, I wish Shri Upendra was here today. There was a debate on the National Commission for Women. I was participating in that debate along with Shrimati Pramila Dandavate and perhaps Shrimati Jaya Jetley. In that debate, I said that there should be independent-minded people who will stand up and say cutting across party lines that this should not be done.—I said, "Why is it that you have in your Government people who support *sati*? Why is it that you have in your Government people who support that women should be denied their parental heritage once they get married? Why is it that you have people in your Government who went to support *sati* on Doordarshan?" All that was censored by Shri Upendra. What does that mean? That means: the voice of women in India has always to be stifled. She should not be heard. She has to be subservient to what the man decides. In this case, it was our hon. Minister, Shri Upendra, who decided.

Now, if I try to catalogue how many rapes have happened during the as few months, the list is endless and it would take a long time for us to listen to this. But what I would like to say is that this Government is now dividing the country on communal lines. What is the need to bring religion into this and say that *sati* is a great act. Raja Rammo-han Roy said in those days that *sati* is a heinous act. In those days, the British people showed us the way. They said that *sati* is a heinous act. Why is it that this Government cannot come out openly against *sati*? It is a rule of the Thakurs, it is a rule of the Kshatriyas and they have decided that *sati* is a glorious feat. But this is not a glorious feat. The Congress Party has never supported *sati*. This is what I want to say. (*Interruptions*)

MR. CHAIRMAN: Order, order.

(*Interruptions*)

SHRIMATI UMA GAJAPATHI RAJU: Sir, as I began my speech, I said, we have to cut across party lines. Why? Because the man's chauvinistic ideas in India have to change. (*Interruptions*)

MR. CHAIRMAN: Please allow her to speak.

(*Interruptions*)

SHRIMATI UMA GAJAPATHI RAJU: If the responsible hon. Members of Parliament here, who are representing chauvinistic ideas, do not like the women of India to speak, I want to ask where are we going to get them justice? (*Interruptions*)

Before I conclude my speech, I would like to make only one point. The National Commission for Women has been formed by this Government. I congratulate this Government for having formed the National Commission for Women. But the whole of India is looking with expectations. They think that the national Commission for Women is going to be a panacea for all the evils. It is good if a special court could be under the National Commission to see that they will be the arbitrating authorities, to see that such cases are immediately dealt with. There are a number of cases. I have hundreds of petitions which I receive every day about women in my constituency being troubled by the employers who are men. I do not want to bring any single case here but I only think that this is the moment for all of us to have the political will and political determination to see that women are properly represented. Shri Rajiv Gandhi said that 30 per cent reservation will be given for women of India. I wish that this Government, which is in power today, decides to honour Shri Rajiv Gandhi's commitment as Government is a continuing process. It is not a process of one party or another. It is a continuing process and all commitments made by the previous Government have to be honoured by this Government also. I only appeal to this Government that justice should be given to women of India.

[*Translation*]

SHRI CHHEDI PASWAN (Sasaram): Mr. Chairman, Sir, I do not want to go into the details of what the member spoke prior to me and hon. Member Shrimati Geeta Mukherjee said about atrocities committed on women in the different parts of the country. I would conclude after making only one submission.

At present atrocities on women are increasing in different parts of the country and the main reason for it is lack of political will power and illiteracy among the women. These two factors are mainly responsible for increase in the cases of atrocities on women. We have enacted several laws for the upliftment of women and we need not enact more laws for this purpose. What is needed is the effective implementation of these laws. Women face so many difficulties right from their birth till they become wives. No political party or voluntary organisation, who talks of equal rights to women has ever started any big agitation against it. The society, police, Judicial system, women themselves and politicians all are responsible for the present plight of women in some way or the other.

Today we have many acts such as Women and Child Welfare Act, Maternity benefits Act, Dowry Abolition Act, etc. If all these Acts are implemented effectively, atrocities on women can be checked. Even today there are certain private institutions and Government departments which do not want to recruit women for fear of giving many facilities to them in the event of their recruitment. As a result of which the number of women employees is decreasing.

I would like to say once again that there is no need to enact more laws to check atrocities on women but by implementing the existing laws properly and changing our social attitude towards women we can check atrocities against women.

With these words I conclude. I thank you for giving me time to speak.

**SHRIMATI VIJAYARAJE SCINDIA** (Guna): Mr. Chairman, Sir, today, those who spoke before me have expressed their views in a very touching way about the condition of women in our society. I agree with Geetaji that today the situation is very pathetic, terrible, barbarian and shameful. Such incidents are taking place daily. We should think about its solution very seriously.

Examples of atrocities on women are also found in our mythological tales. For example, you must have seen the 'Mahabharat' serial which was telecast recently, in spite of being a woman of royal family and a queen Draupadi was dragged to the royal court and a heinous and shameful attempt to disrobe her was made before personalities like Bhishma Pitamah, the devout religious Mahatma and a great soul and before a pious man like Yudhishthira. Atrocities are continuously being committed on women in the name of religion. But there is a difference. The atrocities which were committed on a woman like Draupadi resulted in a great war and in this war all the guilty persons were killed along with their families and the people who were not guilty were also killed along with their families and the ruler was dethroned. It was a good sign that the entire nation stood against such people and several kings and their soldiers were killed in that battle. Today it is a matter of regret that such incidents have become common all around us. We read them in the newspapers and throw them in the waste paper basket and the matter ends there. What is the main reason behind it? Just now what Geetaji has said is correct that we would have to think over it to find a solution. First of all we have to find out the causes.

The incidents are taking place in each and every State, their number may be low or high. Geetaji mentioned about all of them one by one. I am sometimes termed as communal but I want to make it clear that atrocities have been committed on women. It was never the tradition of our country to commit atrocities on women. But it was given the name of tradition. It was called 'Sati Pratha'. You can see in our religious books

from the very beginning till now that there was no 'Sati Pratha' anywhere and this is a system in which women are forcefully pushed on the funeral pyres of their husbands. It is wrong to name such heinous, shameful and painful incidents as tradition. I remember that we had read about such incidents. This practice was introduced for their selfish interests. They wanted that women should not get any rights in Indian society. But during British rule when the Britishers gave rights to the widow in the property of her deceased husband then a large number of helpless, uneducated and illiterate women were forcibly made to commit sati. These women were pushed to the pyres of their husbands and if they expressed fear and cried loudly, drums were beaten so that nobody could hear their cries and in this way they were forced to commit sati. You give me any example where a woman who committed sati like this has been worshipped or a temple has been constructed for her. This is not true. You can consult our history. In Hindu culture, sati Savitri and sati Sita were worshipped as satis. Savitri did not become sati by jumping on the pyre of her husband. Devi sati, wife of Bhagwan Shankar, in whose name all this has started, did not become sati by jumping on the pyre of her husband. She was the wife of an omnipotent God Shankar. So there was no question of her husband's pyre, she unable to tolerate derogatory words spoken against her husband and in anger she jumped into the 'Yajna Kund', a yajna was in progress in her father's house, and ended her life. She was worshipped as sati before she sacrificed herself. Sati does not mean that a woman has to burn herself on her husband's pyre. Many satis including sati Anusuya are mentioned in our holy scriptures. I do not want to go into that. But I would like to say that after pushing a woman on her husband's pyre in the name of religion and then claiming that she has committed sati is wrong and an evil. Raja Ram Mohan Roy, who was a great reformer, started a movement against the practice of sati. A law was enacted during the British regime for banning the practice of sati. That law is still there. But after decades if there are one or two cases where in front of officials thousands of people a woman on

her own, sits on the pyre of her husband, taking her husband's head in her lap and invokes the fire god, then people consider her a sati. I would like to say that nobody can do anything against their faith.

Here, I would like to give you another example. The 'Guru Sati Mata' who is the mother of our hon. Member Major Jaswant Singh who expired three or four years back, wanted to commit sati at the age of 16-17 years on the death of her husband. At the time, her family, society and public stopped her from doing so. She was so hurt by this opposition that she decided to give up food and water. She must have thought that she would die after some days. So she started fasting but she lived for forty to fifty years after giving up food and water. Many people became her disciples and started living in her 'Ashram' as her followers. They realised her spiritual powers in her company. From where did this totally rural and illiterate woman get these powers? It is difficult to understand from where this rustic Indian woman got that internal power, you and myself are unable to understand it. Therefore, we should never criticise it. I have faith that Shri Jaswant Singh can never deny that whatever he is today, due to the grace of Mata Sati. We are proud that Shri Jaswant Singh is a good parliamentarian. We should think over it with a cool mind. We have constitutionally full right to pray to any God and in any way. We may worship cow or man. We have full freedom to do so. Ravindra Nath Thakur has correctly said that:

[English]

"I love thee, my God, because thou hast given me freedom to deny thee."

[Translation]

This is the greatness of our Indian culture.

I regret that such incidents are taking place in a culture which stands for "Yatra naryastu pujanya, Ramante tatra Devta." Women are worshipped here. Mother has

been given the highest place. Mother's position has been accepted above that of father, teacher and God. Shri Adi Shankracharya Maharaj had said and he also instructed the 'Sanyasis' that after taking sanyas they have no right to keep any relations with any one, except their mothers, who gave birth to them. If there is no one to perform the last rites of the mother, a sanyasi would have the right of performing the last rites of his mother. Shankracharya Mahara himself performed the last rites of his mother. We have allowed so many evils to enter into our culture and due to these evils we are not able to understand anything and criticise the people for nothing.

I want to say that when M.G.R. died, many people committed self immolation. Did any body instruct them to do so? Did anybody encourage them to do so? I want to say that instead of involving in petty things we should find the root cause of such incidents. I want to ask why woman is being neglected? Why is she exploited and why has her position gone down to such an extent? When our culture accords women such a high place, then why is she beaten and exploited? Our daughters-in-law and daughters are being burnt for dowry. They are being harassed in this way. The life of women has become hell today and that too in this Independent India.

I am in full agreement with those points which have been raised by our hon. lady colleagues. I would like to say that we have to go deep into the matter. This is happening due to degradation of values in the country and not because of economic, social or political reasons. We are not able to protect our human values according to our traditions and high values because of degradation of values in our country. That is why such atrocities are increasing. I can give so many examples in this regard but I feel that time should not be wasted by going into its details because our several hon. lady colleagues have expressed their views in this regard. But I would like to tell that according to the official report of the Bureau of Police Research and Development 20,000 incidents of rape are occurring on an average every

[Smt. Viyararaje Scindia]

year. This report has been published. It has also been stated in it that the number of rape cases in the year 1976 was 3893 which reached upto 6888 in the year 1988. It means that number of such cases has doubled in the period of 12 years. I would like to ask that in spite of all such laws why atrocities on women are increasing day by day.

I regret to say that the police was also involved in these cases and at some places cases of rape and gang rape have been occurring in Police Station. Geetaji and other lady Members have also made a reference in the regard. Just now Shrimati Geetaji mentioned the incident of Virata. I think that the victims of gang rape were refugees from Bangladesh. There are so many similar cases. I have a report which has appeared in 'Jansatta' that such atrocities are being committed on small and minor girls in slums.

Mr. Chairman Sir, even today marriage of minor girls takes place. 50 years have passed since Sharda Act was enacted. After some time centenary of this Act will be celebrated and not one or two but thousands of child marriages are taking place. Every year 'Kanyadan' of minor girls takes place at various places and they feel very proud of themselves for fulfilling their duties. So innocent girls are treated cruelly and their parents do not think about their future.

SHRI SURYA NARAYAN YADAV (Saharsa): Please speak something about widow-marriage also. It is a social evil.

SHRIMATI VIJAYARAJE SCINDIA: Yes, it should be there, women have legal right in this regard also. Widow marriages should take place. When did I say that it should not take place? You are talking in a very strange manner. Minor girls get married and they become widows in young age. They have to suffer a lot through out their life. Suitable matches should be found out for them so that they are married. (*Interruptions*) But we cannot do it compulsorily Nothing can be done against one's wishes.

Mr. Chairman, Sir, on one hand it is said about women, 'Yatra Narystu pujiyate, ramante tatra devata' and on the other side atrocities are committed on them and cases of rape are occurring. This problem is not only of Hindu religion but of all religions. Recently, you must have read the news of Gajraula where nuns were raped and perhaps no culprit has been nabbed or punished so far. (*Interruptions*) So, christian priests have also to face this problem. Similarly, a muslim woman named Munvra Khatun was also raped. At Sandolia station a woman had to become victim of gang rape in a marriage party. I want to say that this problem is not only of one religion and society but it is the common problem of all castes and religions. The atrocities have been committed on women and I would like to submit that we have to think that how these can be checked. We should discuss the issue of degradation of values in our country. No religion allows such barbaric and shameful atrocities on women. All religions should condemn it and say that it should not happen. Then, what are the reasons for which such incidents are occurring. For solving this problem we have to discuss this issue and hold conferences. But it should not happen that we hold conferences and pass resolutions and after that nobody bothers about them, we have to implement them. All laws are ineffective, therefore, Sharda Act and other laws should be given wide publicity. There is no use in raising the marriage age from 16 to 18 or 18 to 21 by law and even if you raise it from 21 to 25 it will serve no purpose. It should be given proper publicity. All people should be convinced and made aware about the atrocities committed on women. A woman thinks about her daughter in a different manner and behaves with her daughter-in-law in an entirely different manner. Publicity should be done in this regard for making people aware. Such narrow thinking should be overcome and we can solve this problem with the help of religion. The religious feelings in the mind of people of our country are very deeply rooted and all the evils developed in our religion have to be removed and people will have to be shown the right path. In olden days only good and

evil things were there. The question of any particular religion did not arise. There was no demarcation and discrimination among Hindu, Islam and Christian religions. Those, who opposed religion were called impious. Those who were followers of religion considered it their duty to eliminate impious persons. The people used to consider their duty as religion. At that time human religion was the only religion. I would like to ask where where is this human religion and who are following it? Who are following secularism? We can strengthen our nation by discussing these issues. We can make progress and improve our country and society by deeply going into the main issues of spirituality and character building which are united together. We have to make laws and policies on the basis of these religions. We have to free our women from these problems and this hell. It is not an ordinary task. I would like to appeal that we should discuss it by keeping this in our mind. I am very grateful to Shrimati Geetaji that she has raised this issue under rule 193. I would like to say that we should discuss it seriously at a time specifically allotted for this purpose. It is a saying that "As the king so are the subjects" so if rulers of the country become biased and adopt policies of appeasement for votes, it is wrong. We cannot get success with the policy of favouritism. All religions can strengthen our country by respecting policy of 'Sarvadharmā'. Although I have become old but I have been fighting against wrong policies throughout my young age. Even today I think that God will shower His grace. Good days are in the offing. A day will come before my death when India will become prosperous. If women are able to take equal part in political, social and economic fields and family affairs our country will definitely make progress.

With this hope and faith I would like to thank my colleagues of all parties that they had listened to me patiently. I hope you will not misunderstand me. We all should come forward to work hand in hand for the prosperity of the country.

17.04 hrs.

(MR. DEPUTY SPEAKER *in the Chair*)

SHRIMATI SHEILA KAUL (Rai Bareilly): Mr. Deputy Speaker, Sir, on 15th of August, the Hon. Prime Minister had said that human race of a country was brought up by women. This is quite right, but we have seen that in spite of all this, atrocities are being committed on women and nobody is doing anything to check them. Just now my hon. Lady Colleague has told us that the number of cases regarding atrocities on women has gone upto 20,000. What is the reason behind it? She had these figures with her. So I got this information but I am unable to understand why all this is happening? It is a fact that our population is increasing but atrocities on women should not increase at this rate as they are now. We also know that these atrocities are of two kinds. In cities and in villages these are of different kinds. The women living in metropolitan cities like Bombay, Madras etc. face different kinds of problems and atrocities. Office going women and girls are harassed there. Only day before yesterday an Air hostess committed suicide in Hotel Kanishka. The reason was that her colleague misbehaved with her. In cities harassment is different from that in villages. A woman was raped in Lady Harding College when her E.C.G. was being done. I am unable to understand as to what is wrong with our society. Those men who indulge in these acts are like our brothers. I am unable to understand as to how they do all this. No legislation will be effective unless people really follow it. Shrimati Geetaji has said that moral education is very necessary. It is also stated that human race is brought up by women and they should do their duty properly. In villages or in small cities it is a general practice that if a son joins the army and goes away for five-six months, other men of the family rape the daughter-in-law, which is shameful. The daughter-in-law commits suicide because she is not able to face her husband after his return. This is also an atrocity against women. She thinks her sanctity of marital Vows has been broken. She becomes victims of man's lust. When will these atrocities come to an end? Rural Harijan women are facing lot of problems. We would like to say that atrocities on women and teenage girls should be put to an end.

[Smt. Sheila Kaul]

Girls between thirteen and fourteen years of age are also suffering. Many cases have come to our notice and Shrimati Geetaji has also brought to our notice many cases of atrocities by police. It has come to light that in Calcutta, policemen trained a gun on the forehead of a woman named Bimla Dey and then tore her blouse. Are they human beings or animals? Being MPs all of you must ensure that such things do not happen. I would like to relate an incident which occurred in Etawah in U.P. A 13 year old girl named Rajendri was raped and detained for 6-7 days. As a result of this the girl died and her corpse was thrown away. After the culprits were apprehended, the U.P. Chief Minister offered some money as compensation which the girl's father refused to accept. Today man is valued in terms of money; religion and values have been relegated to the background. So we must pay attention to atrocities against women. Although we are celebrating the birth centenary of B.R. Ambedkar we are not paying attention to atrocities on Harijans. There have been many atrocities on women, particularly Harijan women, in Farrukhabad, Gajraula, Ghaziabad and Aligarh. I want to take up the case of Ghaziabad in particular. The former MP from that area Shri Shailani and his sons were subjected to a lot of atrocities. A girl was going to the market to buy something for 'Raksha Bandhan' when she was stopped on the way by four boys and molested. Later they killed the girl. I feel ashamed to use such phrases at this age. When the case was reported in the newspapers, the culprits mentioned names of Harijans and not of upper caste people. The two sons of the former MP Shri Shailani were arrested and put in jail. These boys were also fired at. The law and order situation has worsened. Ours is a federal structure and the Central Government is so weak that it is unable to control the situation in the State. If orders are issued by the Centre to check the increasing incidents of atrocities on Harijans it will not only be in our interest but in the interest of Harijans also.

One of my colleagues just said that

there are several laws for the protection of women. But I think our women do not have information about the provisions of these laws. So it is necessary to make the women understand these provisions. All hon. Members should go to their respective constituencies and explain to the women as to which provision of the law would be applicable to which cases of atrocities.

I am very grateful to my hon. colleague for having moved this Resolution. This will be of tremendous benefit to women. I thank you for giving me an opportunity to speak.

[English]

SHRIMATI MALINI BHATTACHARYA (Jadavpur): I think, we speak on this subject with a very heavy heart because the fact that a discussion on atrocities on women being held in Parliament proves how worrying the phenomenon has become.

It is true that for ages such atrocities have gone on. It is not as if they are happening only today. But the fact is that today as a result of the development of the democratic movement particularly among women these things are becoming more visible. But it is not just the visibility of such incidents, which make us think that such incidents are on the increase. In reality these incidents, certain specific type of atrocities against women are on the increase because of very rapid changes in the socio-economic situation. We find that there are, for instance, cases of rape. Is it that rapes never happened before? No, Sir. They had happened always. They had happened within the fourwalls of family homes, they had happened within village communities, but we had never heard about them. Now we find more women going out for work, sometimes being forced to go out for work, but the basic attitude towards women has not changed, and that is why cases of rape are on the increase.

Again, Sir, we find that for centuries and centuries, certain classes of people—agricultural labourers, poor peasants, many of them

from the Scheduled Castes and Tribes have bent their heads low and suffered oppression. Now they are rising every —where, they are becoming vocal, and, as a result, oppression against them is increasing. One way of oppressing any particular group of people, any particular community, to break the back of their protest, is to torture the women, to rape the women of that community or of that particular group. So, these political rapes are also there.

Then, Sir, dowry deaths are also there. Dowry, of course, has been there. This system has been there in our country for a long time. Ever since women were considered as dependents, as parasites, ever since this attitude of 'Na Stri Swatantr Yamarhati' became common, the system of dowry has been there. But now we find the monster of dowry system raising its ugly head in a new form because in society, there is a plethora of black money. This phenomenon of black money behind dowry deaths, behind the giving and taking of dowry has to be analysed.

The other factor is the rise in greed for consumer products, gross consumerism. This is another reason behind the rise in give and take of dowry and in the rise of dowry deaths. I will not go into the statistics. The hon. Member Shrimati Geeta Mukherjee has given us the statistics. We do not want to repeat them. But while we find that there are some States which have more cases of one kind of crime, there are other States which have a lower rate of such crimes. There are two or three States in which the rate of crimes is fairly low. But in spite of that, let us not be complacent. Even where the rate of such cases is low, let us not be complacent because everywhere in the country, in every State, such crimes are on the rise. Yes, Sir, even in West Bengal when we study cases of atrocities, for instance, cases of dowry deaths, we find there is an increase. Also, there have been certain cases which have acquired a great deal of publicity. Cases where women were attacked, assaulted, raped, we say these things happened even in West Bengal. Why is this? Are people in

West Bengal more respectful towards women, are people in West Bengal angels, that we say that women are safer in West Bengal? No. The real reason is that there has been a tradition of very strong democratic movement in West Bengal, of which the Left Front Government is but a symbol. It is because of this strong democratic movement that wherever such incidents have happened, there have been protests, voices have been raised against it. Such incidents have been condemned and there are untold stories of many more such incidents which might have happened but which do not happen because of this strong democratic movement. This we also find that we say that there are no communal riots in West Bengal; is this because there is no communalism in West Bengal? Not at all. Again, the reason is the same because while, on one hand, the same forces which operate in every State in India are also there, at the same time, there is this strong tradition of organised protests which, I would say, has been there under leftist leadership. I would certainly condemn the incidents which have taken place in West Bengal. I would certainly condemn the incidents of attack against political leaders, of women political leaders of different parties. At the same time, I would also say that in West Bengal these attackers have been arrested, cases have been lodged against them and people have protested. There have been massive demonstrations and we have found, in general, that there is an atmosphere in which people can voice their feelings. Can we say the same thing about other States? I would like to say the same thing about other States. I would like to be able to say the same thing about Tripura. There is in West Bengal a case of one lady being attacked, who is a famous lady, who is an ex-MP, who is a political leader. But just because she is famous, let not her case get more publicity than the cases of 132 women in Tripura State who have been raped (*Interruptions*)

SHRIMATI UMA GAJAPATHI RAJU:  
Irrespective of the parties they belong to, you can talk of the ladies in general. (*Interruptions*)

SHRI JANARDHANA POOJARY: Sir, I have a point of order. (*Interruptions*)

MR. DEPUTY-SPEAKER: Let us hear the point of order of Mr. Poojary.

SHRI JANARDHANA POOJARY: So far, for the last one hour and 85 minutes, I have been hearing the debate and it was going smoothly till a few minutes back. The standard of debate was also of a high level. (*Interruptions*)

MR. DEPUTY-SPEAKER: Mr. Poojary, you have to quote under what rule you are raising your point of order.

(*Interruptions*)

MR. DEPUTY-SPEAKER: Please take your seat. Makkasarji, first of all I would like to tell you that by talking to him you are disturbing your own Member. Please keep quiet and allow me to control the House

Yes, Mr. Poojary. You will please remember that you should have to show the rule or the article of the Constitution or the convention which has been controverted.

(*Interruptions*)

SHRI JANARDHANA POOJARY: Hon'ble Shrimati Geeta Mukherjee quoted some figures. Nobody disputed them and other Members also quoted the figures, and they were furnished by the Government. Now, Sir, here is an hon. Member who is speaking in the highest body. She is not quoting any figures, but what she said has been denied by the hon. Chief Minister stating that no single rape has been committed. She is giving some imaginative figures. (*Interruptions*)

MR. DEPUTY-SPEAKER: Nobody should dispute...

(*Interruptions*)

MR. DEPUTY-SPEAKER: There won't be any point of order.

(*Interruptions*)

MR. DEPUTY-SPEAKER: Mr. Poojary, hear me first. If you are interested in making a speech...

(*Interruptions*)

MR. DEPUTY-SPEAKER: Mr. Poojary, if you want to make a speech...

SHRI JANARDHANA POOJARY: I am formulating my point of order.

MR. DEPUTY-SPEAKER: This is not a point of order. You can't shout like that at me. If you want to make a speech, I will allow the time, you can speak for 10 minutes, you can speak for 15 minutes, I will allow you half-an-hour. But if you are raising a point of order, you should either show me the rule or the article or the convention which have been violated. Otherwise, for the sake of raising a point of order, a senior, Member like you will not raise a point of order.

(*Interruptions*)

MR. DEPUTY-SPEAKER: Don't talk like that. Show me the rule, I will uphold your point

SHRI JANARDHANA POOJARY: You framed the rule. I am going to quote you also

(*Interruptions*)

MR. DEPUTY-SPEAKER: If you have a point of order, I will allow you.

(*Interruptions*)

SHRIMATI GEETA MUKHERJEE: Sir, I am on a point of order now

MR. DEPUTY-SPEAKER: You can't raise a point of order on point of order. Malini, you please take your seat

SHRI JANARDHANA: hear me. Then I will quote

quote Shri Shivraj Patil. Please allow me one minute. (*Interruptions*)

When the hon. Member is speaking, you know the rule also, you also listen nobody should provoke other Members while speaking, and she is making an allegation saying that some ladies were raped, without any proof. She is making such an allegation. It is not allowed. (*Interruptions*)

MR. DEPUTY-SPEAKER: Let me read out.

(*Interruptions*)

SHRI JANARDHANA POOJARY: In Ram Dhan's case, when the privilege motion was there and when Prof. Madhu Danavate was speaking, you had stated...

MR. DEPUTY-SPEAKER: You show me the rule which has been violated.

SHRI JANARDHANA POOJARY: I am speaking on that only. You spoke about the obstruction of the Members. (*Interruptions*)

MR. DEPUTY-SPEAKER: Do you have any point of order? I will allow you.

SHRI P.M. SAYEED (Lakshadweep): Sir, in this House, as you know, you are a senior Member and I am to than you as far as I know. Here in the guise of point of order, many submissions are made. I am very sorry to say that you are only going on asking this side to quote the rules and the conventions. This is very unfortunate on your part. I am very sorry to comment like this. (*Interruptions*)

MR. DEPUTY SPEAKER: Mr. Sayeed, you are a senior Member and I do not want to hurt your susceptibilities. But in doing that, you have cast aspersions on the Chair.

(*Interruptions*)

MR. DEPUTY SPEAKER: Maliniji, I would like to request you on one point. The standard of this debate was elevated to a

very high level. If the party philosophies are injected, then you will have this kind of repercussions and you will be deflected from the point you are making.

(*Interruptions*)

SHRI NIRMAL KANTI CHATTERJEE (Dumdum): Sir, he is right on one point. The level of the debate was very high until a reference to Tripura was made. It is the lowest level that has been reached anywhere in India. (*Interruptions*)

SHRI HARISH RAWAT (Almora): Sir, they should make a mention about Calcutta also. (*Interruptions*)

SHRIMATI GEETA MUKHERJEE (Panskura): Sir, when I spoke. I referred to different States and there itself I stated about Ujjanmaidan in Tripura as well as about Birati in West Bengal. At that time, there was no trouble. Now, the point is: are we for the rape of women or not? Why should we create a situation like this? (*Interruptions*)

SHRI SAIFUDDIN CHOUDHURY (Katwa): Sir, she was very impartial and she condemned the attack on Mamata Banerjee. Irrespective of where the incidents are happening, we condemn the atrocities on women. The attack on Ms. Mamata Banerjee, the Bankula incident and all that, we condemn. But, Sir, by that, we cannot forget the happenings in Tripura where there were atrocities on the tribal women. How can we forget? I went there and met the victims who are tribal women.

(*Interruptions*)

MR. DEPUTY SPEAKER: You have made the point.

(*Interruptions*)

PROF. P.J. KURIEN: I have only to submit one point. According to the convention of this House, the allegations against a Member or Party are not made without prior consent of the Speaker.

SHRI SOMNATH CHATTERJEE (Bolpur): She did not mention the name of the Party. He is not an adviser to the Chair. *(Interruptions)*

PROF. P.J. KURIEN: Secondly, when the hon. Member is reading certain statistics, she should quite from where she has got it. *(Interruptions)* They should raise the level of debate. *(Interruptions)*

SHRI SOMNATH CHATTERJEE: You do not have to teach us. We know your level. *(Interruptions)*

PROF. P.J. KURIEN: You are saying total falsehood. *(Interruptions)*

SHRI SOMNATH CHATTERJEE: You are teaching us the level of debate! We have to learn it from you! We know your level *(Interruptions)*

[*Translation*]

SHRI BASUDEB ACHARIA: First tell us what all you have done in the past 40 years. *(Interruptions)*

[*English*]

MR. DEPUTY-SPEAKER: Mr. Kurien, please sit down.

MR. BASUDEB ACHARIA: Please sit down.

If you have a cross-talk, you are disturbing your own Member. you please remember this thing. If you talk to another Member sitting in the House, you are inviting disturbance. If you have to say anything, please say it through the Chair, so that we will continue the debate smoothly.

*(Interruptions)*

MR. DEPUTY SPEAKER: You are not helping your Member. I would like to say in the House that this is a very important issue and any Member who wants to make his point, he would be given an opportunity.

Please do not worry. You ask for the time and the time will be given. If necessary, we will extend the time given for this discussion.

*(Interruptions)*

MR. DEPUTY-SPEAKER: You will understand that if you really want to help your colleagues. you will please not talk to the Members directly but talk to the Members through the chair so that it can be filtered a little and it can be diluted so that the impact is a little less. If you do not want to allow your Member, I have no objection.

SHRI SOMNATH CHATTERJEE: Why do you interrupt?

MR. DEPUTY-SPEAKER: I would request all the Senior Members to help me to maintain the dignity, the decorum and the silence in the House, everybody included and, I have said it. Shri Sontosh Mohan Dev, you do not have to say anything. I will give you the time later on. Shrimati Malini Bhattacharya, you have heard what happens when you say something or the other. It is left to you.

SHRI SOMNATH CHATTERJEE: Twice you said that she should not have said like that to provoke others. What has she said to provoke others? She has only mentioned the incidents in Tripura.

MR. DEPUTY-SPEAKER: You are at liberty to say anything. I would not limit your liberty to say anything. You are well within your right to say anything you like and, at the same time, I would request other Members not to interrupt her once she is saying. If you have anything to say in rebuttal, they can ask for the time and do it.

[*Translation*]

SHRI RAM DHAN (Lalgan): On a point of order, Sir. A very senior Member, Shri P.M. Sayeed has cast aspersions on the Chair. I request you to either make him take back his words or expunge it from the records. *(Interruptions)*

SHRI HARISH RAWAT (Almora): This is an Opposition Party and the Opposition party generally... (*Interruptions*) ...the party remains, so what I mean to say is that you are disallowing most of our points of order... (*Interruptions*) ...

[*English*]

MR. DEPUTY-SPEAKER: You are complicating. You are not helping, Mr. Harish Rawat. Mr. Rawat, you please sit down. The Chair will not be so very touchy and I do not think that Mr. Sayeed means anything against the Chair. In the heat of the moment, certain words leak out of the mouth. I know he is not going to say this. Shrimati Malini Bhattacharya to speak.

(*Interruptions*)

[*English*]

MR. DEPUTY SPEAKER. Silence please.

[*Translation*]

I shall give you time to speak. Please don't make the point of order a subject matter of your speech.

[*English*]

SHRIMATI MALINI BHATTACHARYA (Jadavpur): I have been speaking for quite some time on 'Atrocities on Women' in West Bengal also. When I turned to Tripura, suddenly there is a reaction. I cannot see the reason.

SHRISOMNATH CHATTERJEE: When she spoke about West Bengal, nobody objected.

SHRIMATI MALINI BHATTACHARYA: I have all the papers here. I can submit these allegations to the Chair. All I can say is that, all State Governments, irrespective of Party affiliations, should act quickly. As soon as there are atrocities on women, Government

acted in West Bengal. It should act similarly in Tripura. When there is atrocity on one woman, it should be condemned and then again, when there is another atrocity on another woman, a tribal woman, a poor woman, whose voice is not usually heard that atrocity also should be condemned equally. Steps should be taken.

Now I will come to my last point. What can we do? Certain action has been suggested. We are now very soon going to have a National Commission on Women and we do hope that it will have sufficient strength, sufficient authority, sufficient relationship with the grassroots to be able to be effective. However, I still think that there are certain points on which we have to be very active, for instance, in the matter of laws. For instance, in the matter of law, I had, earlier on another occasion, spoken about the recent Prevention of Sati Act in the very first clause of which we find that the victim of sati, the victim of this terrible custom is herself condemned to imprisonment. This is an Act which has to be changed. We have to bring into our consideration the Muslim Woman's act which harms the women. We have to bring into our consideration the various personal laws in which there are ingrained discriminations against women would say this that as a matter of fact, what we call atrocities on women are the symptoms of a disease which is most deep-seated in society that disease is the disease of discrimination against women in every sphere —in the sphere of word, in the sphere of family, in the sphere of education, in the sphere of literacy and everywhere. So, it is not simply a question of plugging loopholes into laws or of meting out justice swiftly. Where justice is delayed. We have to go to the roots of these problems. There also has to be a very strong mass movement of all people not just women but of all people who believe in equality of men and women. And it is through this awakening of mass consciousness at every level that we can hope to build up militancy against these things.

I would just like to say then for us, the leftists, we have for a long time, tried to prevent these atrocities. But now we see that

[Smt. Malini Bhattacharya]

this is not enough. We have to be more vigilant. We have to take the problems at their roots and we have to uproot them. And this is something that is not just the responsibility of the leftists but of all progressive right thinking people in the country.

[*Translation*]

KUMARI MAYAWATI (Bijnor): Mr. Deputy Speaker, Sir, before I speak on atrocities on women under Rule 193 I would like to point out that the other day Shri P. Upendra had taken recourse to English to hide his mistake Hon. Deputy Speaker, Sir, just now you addressed me as 'Shrimati', not in English, so you should apologise, since I am an unmarried woman... (*Interruptions*) ...

[*English*]

MR. DEPUTY SPEAKER: I apologise to you. I am sorry, Madam.

[*Translation*]

In Maharashtra both married as well as unmarried women are addressed as 'Shrimati'.

(*Interruptions*)

KUMARI MAYAWATI: Now I shall draw attention of the House towards the atrocities being committed on women in various parts of the country. Before touching upon current events, I would draw the attention of the House to events of the past.

Our senior Member who spoke just before me applauded the role of women in the Hindu religion, but I would like to make it clear that infusion of religious sentiments have led to a great degradation in the position of the woman, irrespective of caste. Vedas and other religions scriptures have referred to it. (*Interruptions*)

Mr. Deputy Speaker, Sir, Tulsidas has written:

"Dhol ganwar shoodra pashu naari,  
sakal tarana ke adhikari."

(*Interruptions*)

SHRI LARANG SAI (Surguja): I rise on a point of order. Mr. Deputy-Speaker, Sir, Mayawatiji has addressed you as Mr. Deputy Chairman again and again. It is not proper. She should address you as Mr. Deputy Speaker, and she is not even ready to accept her mistake.

MR. DEPUTY-SPEAKER: It does n't matter, it is not a point of order.

(*Interruptions*)

KUMARI MAYAWATI: Woman in this country, irrespective of caste, has been degraded. In every field she was prevented from moving ahead. However, if there was any person who provided equal rights to woman in India, it was first Mahatma Jyoti Rao Phule and thereafter Dr. Ambedkar.

If you go through the Constitution of India, you will come to know as to how Dr. Ambedkar worked for the upliftment of women, if you study his works, you will come to know as to what extent the women had been degraded earlier in the Hindu religion. (*Interruptions*)

[*English*]

SHRIMATI VASUNDHARARAJE: What is this? How can you allow this?

MR. DEPUTY SPEAKER: You can rebut it in your speech

(*Interruptions*)

[*Translation*]

KUMARI MAYAWATI: Through you, Sir, I would like to say that the population of women in the country is about 50 percent of the total population. But 35 percent of it comprises of the suppressed and exploited sections and I do not want to speak much on

the remaining 15 percent women belonging to upper section of the society because much discussion has already been held over it. A lot of discussion has taken place in the House about Sati and dowry system. I would like to draw the attention of the House to the atrocities being committed on the women of suppressed and exploited sections which comprises 35 percent of the total population of women. Women belonging to these sections have no agricultural land of their own and they have to go out to work as agricultural labourers on other's land, where they are forced to do excessive work and are thus exploited. They are paid less wages and exploited in many other ways. The House must have understood my views.

When these women go to other houses to work, they are used in other ways too. It is very unfortunate.

Mr. Deputy Speaker, Sir, I would like to urge the hon. Minister that women belonging to the suppressed and exploited sections who have no agricultural land of their own, should be prevented from going to others' farms to earn money. Either land should be allotted to them or they should be prevented completely from doing work in the farms of others where they work as labourers. They should also not be allowed to work as domestic servants.

Mr. Deputy-Speaker, Sir, in connection with the incident of rape brought before the House, I would like to submit that 90 percent rape cases are committed with the women of suppressed exploited sections. In connection with the Panwari incident that took place in Agra, when SC, ST Parliamentary Committee visited the spot on August 11, Jatav community presented the problems of their female family members before the committee. Recently on August 6, an eleven years old Jatav girl was raped by four persons belonging to upper class and was later on murdered. Jatavs demonstrated in Aligarh, Sikandrao but the administration, instead of apprehending the culprits, put the demonstrators behind bars and innocent people are still languishing in Jail.

Mr. Deputy Speaker, Sir, a similar incident took place at Shivpuri in Madhya-Pradesh where women belonging to the suppressed and exploited sections were forced to dance naked. Many more such incidents have taken place, but I would not go into them. However, I would like to tell the hon. Minister that if such incidents are not checked, if strict laws are not enacted and stringent action is not taken, women taking inspiration from Mahatma Jyoti Rao Phule and Dr. Ambedkar are preparing themselves, to meet the situation. I would like to tell that there are women like Phoolan Devi also in this country. She too belonged to the suppressed and depressed section. She was raped by the people of upper caste like Thakurs and feudal elements. The Government did not punish the culprits, due to which she herself challenged them and killed them. After this she was put behind bars. Thus in this manner injustice is being done and atrocities are being committed on the women of backward community.

Mr. Deputy Speaker, Sir, I would like to submit to the hon. Minister that a stringent legislation will have to be enacted to check the rape incidents. The accused persons should be given death sentence. I can assure the House that if some culprits are hanged, such incidents of rape will stop completely. But due to slackness in the current situation of law and order, atrocities are being committed on the women of suppressed and exploited sections. Anti-social practices are increasing and the law of the country is totally mute. The hon. Minister must give serious thought to it. Today the matter of atrocities has been raised specifically under the rule 193 by Shrimati Geeta Mukherjee.

18.00 hrs.

Shrimati Geeta Mukherjee has raised the issue of atrocities on women. I would like to submit to her that if she would have raised the issue of atrocities on women of suppressed and exploited sections under rule 193, women belonging to those sections would have been grateful to her. However at

[Kumari Mayawati]

present the discussion in the House... (*Interruptions*)

I would like to tell you that the discussion which was held before I spoke, related to atrocities on women in a society which is based on Manu's philosophy. People involved in committing atrocities on women are the followers of Manu's philosophy they call themselves the custodians of Hindu religion...

I would like to inform the House that with the help of Bahujan Samaj Party, a Jatav girl, a girl of scheduled caste has been elected as an M.P. and she is presenting the problems of that section in the House. I would like to tell the House that if attempts are made to suppress the issue of the poor and suppressed as also the issue of women, I can challenge that I am so strong that nobody can suppress my voice. Great leaders like Dr. Ambedkar, Jyoti Rao Phule, E.B. Ramaswamy Naiker, Sauji Maharaj etc. were the persons who sacrificed their lives for the sake of the suppressed, backward and minority sections. We have got inspiration from their lives. The suppressed, exploited section, no matter whether they are men or women, are rising. Neither this House nor a handful of followers of Brahminism outside can prevent them from doing so. That is why I would like to submit to the hon. Minister that we should not show any slackness in this regard. Stringent legislation should be enacted and culprits should be given exemplary punishment so that the original inhabitants of this country who comprise eighty five percent of the total

population may lead a respectable and decent life and may have a feeling of belonging to this country.

With these words I thank you and hope that the hon. Minister would think over the submissions which I have made.

**18.03 hrs.**

#### PAPERS LAID ON THE TABLE

#### Notification under Central Excise Tariff Act, 1985

[*English*]

THE MINISTER OF INFORMATION AND BROADCASTING AND MINISTER OF PARLIAMENTARY AFFAIRS (SHRI P. UPENDRA): Sir, on behalf of Shri Anil Shastri, I beg to lay on the Table a copy of Notification No. 136/90- Central Excises (Hindi and English versions) published in Gazette of India dated the 22nd August, 1990 together with an explanatory memorandum seeking to increase the tariff rate of excise duty on motor cars and other motor vehicles covered under sub-heading No. 8703.00 of the Central Excise Tariff from 40 percent to 50 percent *ad valorem* under sub-section (2) of section 3 of the Central Excise Tariff Act, 1985. [Placed in Library See No. LT-1251/90]

**18.04 hrs.**

*The Lok Sabha then adjourned till Eleven of the Clock on Thursday, August 23, 1990/Bhadra 1, 1912 (Saka)*