

TITLES AND GIFTS FROM FOREIGN STATES (PENALTY FOR ACCEPTANCE) BILL

Shri C. R. Narasimhan (Krishnagiri): I beg to move for leave to introduce a Bill to provide for penalties for acceptance of titles and gifts from foreign States.

Mr. Deputy-Speaker: The question is:

"That leave be granted to introduce a Bill to provide for penalties for acceptance of titles and gifts from foreign States.

The motion was adopted.

Shri C. R. Narasimhan: I introduce the Bill.

CODE OF CIVIL PROCEDURE (AMENDMENT) BILL

Shri Pataskar (Jalgaon): I beg to move for leave to introduce a Bill further to amend the Code of Civil Procedure 1908.

Mr. Deputy-Speaker: The question is:

"That leave be granted to introduce a Bill further to amend the Code of Civil Procedure, 1908."

The motion was adopted.

Shri Pataskar: I introduce the Bill.

Mr. Deputy-Speaker: Then we come to the Unemployment Relief Bill in the name of Shri A. K. Gopalan. The hon. Member is absent.

UNEMPLOYMENT RELIEF BILL

Shri H. N. Mukerjee (Calcutta North-East): I beg to move for leave to introduce a Bill to provide relief to unemployed workers.

Mr. Deputy-Speaker: The question is:

"That leave be granted to introduce a Bill to provide relief to unemployed workers."

The motion was adopted.

Shri H. N. Mukerjee: I introduce the Bill.

Mr. Deputy-Speaker: Then there are two Bills in the name of Shri Raghunath Singh. The hon. Member is absent.

INDIAN ARMS (AMENDMENT) BILL

Shri U. C. Patnaik (Ghumsur): I beg to move for leave to introduce a Bill further to amend the Indian Arms Act, 1878.

Mr. Deputy-Speaker: The question is:

"That leave be granted to introduce a Bill further to amend the Indian Arms Act, 1878."

The motion was adopted.

Shri U. C. Patnaik: I introduce the Bill.

Mr. Deputy-Speaker: Then there are two Bills in the names of Shri A. K. Gopalan and Shri V. P. Nayar. Both the hon. Members are absent.

DOWRY RESTRAINT BILL—contd.

Mr. Deputy-Speaker: The House will now proceed with further consideration of the following motion moved by Shrimati Uma Nehru on the 28th August 1953:

"That the Bill to restrain the custom of taking or giving of Dowry in marriages, be taken into consideration."

Shri R. K. Chaudhuri was in possession of the House. He may continue.

Shri R. K. Chaudhuri (Gauhati): Sir, when I spoke last, I had thrown out a very important suggestion which would do away altogether with the necessity of this legislation..

Mr. Deputy-Speaker: Necessity for what?

Shri R. K. Chaudhuri: Necessity of having this piece of legislation.

Mr. Deputy-Speaker: I thought the hon. Member was saying 'necessity for marriage'.

The Minister of Law and Minority Affairs (Shri Biswas): That will do away with many things.

Shri R. K. Chaudhuri: Sir, my suggestion was relating to the underlying principle and intentions of this Bill, not doing away with marriage altogether. Since I made the suggestion, I had the opportunity of watching the reaction of the country thereto.

Shri Gidwani (Thana): What is that suggestion? We have forgotten it.

Shri R. K. Chaudhuri: The suggestion was that there should be courtship and marriage. Marriage should be after courtship in every instance. That will dispense with the necessity of giving dowry. (*Interruptions*).

Since then, Sir, I have had the opportunity, as I said, of watching the reaction of the country to that important suggestion. I have received on the one hand several letters of protest in which they say 'You being a follower of Gandhiji, should you have the temerity to make such a suggestion of social reform and the breaking up of the structure of the society?'

Dr. Ram Subhag Singh (Shahabad South): Were the letters from men or women?

Shri R. K. Chaudhuri: On the other hand, I had the opportunity of later on receiving the approbation of no less a person than our friend here, Shrimati Renu Chakravarty. As soon as I went out of the House, she said—'It was wrong on your part to oppose this Bill, but as regards the alternative suggestion that you have put forward, I shall whole heartedly support it'. Am I not correct?

Shri K. K. Basu (Diamond Harbour): She does not remember.

Shri R. K. Chaudhuri: So I would submit that this is a short-cut by which we can attain the object of my hon. friend, the Mover of this Bill. And if she accepts this suggestion, I need not weary the House any further.

Shri Jhunjhuwala (Bhagalpur Central): Have you moved any amendment?

Shri R. K. Chaudhuri: I ask the hon. the Mover of this Bill to withdraw the present Bill and give an opportunity to my hon. friend, Shrimati Renu Chakravarty, to come forward with her Bill, and we shall all solidly support it.

Shrimati Renu Chakravarty (Basirhat): Why don't you draw up a Bill?

Shri R. K. Chaudhuri: Madam, I am too late.

[**PANDEIT THAKUR DAS BHARGAVA** in the Chair]

Now, the other alternative before the House is that gradually the number of marriages—legal and Sastric marriages—would be reduced and my hon. friends, most of the hon. women Members of the House, have already anticipated that position and they have, as the House will find from the list of Bills which were introduced today, caught time by the forelock and they are wanting to have homes for women—unattached women and children. They are wanting to have legislative measures to suppress immoral traffic in women and brothels, because the inevitable result of this sort of legislation would be that the number of brothels will increase...

Shrimati Renu Chakravarty: No, no.

Shri R. K. Chaudhuri:... and immoral traffic will go on and there will be greater necessity on the part of the State to have homes for taking care of such women and children.

In this country, we have seen a change. We are asking for the removal of unemployment. And unemployment, as the House knows, is largely rampant amongst the middle class people. Who is responsible for this unemployment amongst our youth today? It is. I am constrained to say, due to the employment of women in a large number. Those employments which were formerly held by the young men are now being held by women who have elbowed out the young men and have increased the unemployment among young men. There is a growing unemployment among young men. People are invited for an interview. The interviewing officer holds the interview. There is a young man; he comes in a half-torn dirty dhotie because he has been out of employment for a long time; he has not been able to see a washerman or a barber or anything of that kind...

Mr. Chairman: May I request the hon. Member to speak on the Bill.

Shri R. K. Chaudhuri: I am speaking on this Bill. My whole point is this. If this Bill is intended to have any effect, it is intended to restrict marriages. When you think of marriage, Sir, you have also to think of this. Unless you agree to my suggestion of having marriage after courtship, the number of marriages will be restricted.

I am talking of the miscults of this Bill. This Bill will largely increase unemployment because the women who would have been, in the ordinary course of things, married, would remain unmarried and they would elbow out young men who are seeking employment. Look at the interviews that are being held for appointments. A young man goes dressed like that, unkempt and unwashed because he has not the means to do it and a young lady goes there for the same appointment in a beautiful sari and hand-bag and all sorts of things. Who is that immortal or mortal man, that officer—I want to see his face—who will prefer that young man and discard the young

woman? That young woman may be married. Even then she goes out elbowing out the young man. This is the effect of social legislation like this. When the young man gets the appointment he spends his salary for the benefit of his brothers, mother and others and the household, but when the woman gets the same employment, three-fourths of her salary goes for her fineries.

Shrimati Renu Chakravartty: That is all nonsense.

Shri R. K. Chaudhuri: Is it nonsense? Yes, I agree with the hon. Member—that is nonsense. (*Interruption*). If the young married lady is to seek employment in rivalry to the man, surely the country goes in a nonsensical way. I entirely agree with my friend Shrimati Renu Chakravartty.

Now, let us see the utility of this Bill. I appeal to the House to be a little serious and consider the Bill on its merits. Let us see, what is the object of the Mover of this Bill. It is that this unconscionable system of dowry should be put an end to. Amongst whom is this evil rampant? This evil of giving dowry is rampant amongst the higher classes of people. It is because they want to purchase their bride-grooms. Therefore other persons who are not rich cannot get their daughters married. That is the idea I suppose. The whole object of my friend is to put an end to this custom of dowry. This custom of dowry has not come into vogue now. It is not a custom at all. At the time of marriage, the dress, watch or something, whichever the father of the girl likes to give to the boy is given. For that there is a special mantra. Of course, it is a long time I married but still I remember that there is a mantra. I ask, does the hon. Member want to put an end to that which is a part of the marriage rite. I would try to remind Dr. Khare of that—when the time comes at the end of the marriage the Guru asks him what dowry he is going to give. It is a part of the marriage ceremony.

Dr. N. B. Khare (Gwalior): It is called *vara dakshina*.

Shri R. K. Chaudhuri: He remembers it all right, Sir. I hope this strong memory is not due to the repetition of the event.

Dr. N. B. Khare: I have married thrice.

Shri R. K. Chaudhuri: I suppose that it is on account of the repetition of the event that he has got this memory.

Does the hon. Mover want to do away with that custom of giving dowry—*vara dakshina*? Is that the object of this Bill? If that is not the object of the Bill, if this Bill does not want to interfere with the religious part of the marriage ceremony, which is now almost forgotten in this country, then I come to the question of the modern practice which is prevailing in some States—in Bengal probably in a militant form—and in some other provinces. That is found only in the richer classes of the people.

डा० राम सुभग सिंह : आप कितने दिन की कोर्टिंग चाहते हैं।

श्री प्रार० के० चौधरी : वह तो यहाँ नहीं जाता।

That is only confined to the richer classes of the people. Even if you bring in legislation you cannot restrict that. Take for instance the case of many rich people and high officials who send the boy to England. They educate him and when he comes back, he gets married to their daughters. How are you going to stop this?

Shrimati Uma Nehru (Sitapur Distt. cum Kheri Distt.—West): Sometimes he does not.

Shri R. K. Chaudhuri: You have some sort of explicit or tacit understanding that you are bearing the expenses of the boy's education in

England or America and when he comes back he marries your daughter. Are you going to put a stop to this by this legislation? That is the greater cause of mischief. I have seen men of comparatively small means fixing bright boys for their daughters, then educating these boys in the pathshala, educating them in the middle school, educating them in the high school and when they become graduates, in comes a higher man, an official or a rich man who send them to England and get their daughters married to the boys.

Dr. M. M. Das (Burdwan—Reserv-ed—Sch. Castes): What is the number of such cases, of persons sending their prospective bridegrooms to England?

Shri R. K. Chaudhuri: Not merely to England or America but educate them in India also. Are you going to put an end to this? Is it not going to be more adverse to the interests of the girls than this dowry? Therefore, I submit, Sir, that it would be of no use.

My hon. friend provides that somebody should first make a deposit and then the complaint will be heard. In the meantime, the marriage will take place. There is nothing in this Bill. You cannot prevent the marriage. The marriage will take place and the rich man who could afford to pay the dowry to his son-in-law, can afford to pay a few rupees as fine. The only effect of this Bill will be that marriage will be very difficult in the middle and the lower classes. The inevitable result of this restriction of marriage would lead to the things which I have foreshadowed and which we will have to combat in future, a large number of unattached young women and a large number of unclaimed children and a larger and larger number of brothels in the country. This is a mischief which I fear and for this mischief my hon. friends the lady Members of this House have already taken steps to suggest a remedy. But I say why create the

Bill

mischievous and then give the remedy. Let the marriage take place after courtship; it is not compulsory. Let them have special marriages. Let them have divorce and all sorts of things. But, let those poor Hindus who still believe in Hinduism, who still believe in the ceremonies which the Hindu religion prescribes, rightly according to me and wrongly according to you, let them continue with their old traditions and customs and form of marriage. This sort of legislation will give pain to them, to those who want to live, let others live and want to be allowed to let live. We want to follow our form of marriage which has been prescribed by our great Rishis. We follow Mahatma Gandhi today in whatever he has preached. We follow his teachings. Nobody dares to say anything against his teachings. Similarly, there were rishis of ancient days who had sacrificed their lives and spent their whole lives in meditation and prayer; they have laid down a particular course of action and we should not go against that.

Mr. Chairman: May I interrupt the hon. Member again; he has gone away from the substance of the Bill. The rishis, Hindu religion and all these matters he is now referring to have nothing to do with the Bill.

Shri R. K. Chaudhuri: I am speaking of dowry at the time of marriage—*varadakshna*—, that has been prescribed, although I do not want it.

Mr. Chairman: What has dowry to do with the Hindu religion? The Bill refers to dowry.

Shri R. K. Chaudhuri: When I talk something seriously, the House does not appreciate it.

Mr. Chairman: Am I to take that the hon. Member has finished his speech?

Shri R. K. Chaudhuri: I wish only to impress upon the House the absolute futility of this Bill and the unworkable character of it. It will not prevent the evil which the hon.

mover is sincerely trying to prevent, but it will rather open the flood-gate of other kinds of social evil, which it should be the aim of every Member of the House to stop.

श्री रघुनाथ सिंह (जिला बनारस—
मध्य) : बेपरमैत साहब, हमें दो बिल इंट्रोड्यूस करने थे, लेकिन हम बाहर चले गये थे। यदि हज़ाजत दे दी जाय तो हम अब इंट्रोड्यूस कर दें। उनके नम्बर हैं—
४१ और ४२।

Mr. Chairman: Yes.

SRI KASHI VISWANATH MANDIR
BILL

Shri Raghunath Singh (Banaras Distt.—Central): I beg to move for leave to introduce a Bill to provide for the better administration and governance and for the preservation of the Sri Kashi Viswanath Mandir known as the Golden Temple of Banaras.

Mr. Chairman: The question is:

“That leave be granted to introduce a Bill to provide for the better administration and governance and for the preservation of the Sri Kashi Viswanath Mandir known as the Golden Temple of Banaras.”

The motion was adopted.

Shri Raghunath Singh: I introduce the Bill.

CODE OF CRIMINAL PROCEDURE
(AMENDMENT) BILL

Shri Raghunath Singh (Banaras Distt.—Central): I beg to move for leave to introduce a Bill further to amend the Code of Criminal Procedure, 1898.

Mr. Chairman: The question is:

“That leave be granted to introduce a Bill further to amend