

the Society, by the Government and I am quite sure that Government as such cannot move, cannot keep the spirit. It is difficult for the Government to keep the spirit moving as the Government is run on the basis of L.C.M.—Lowest Common Factor. But here the specialised people are needed people with ideas and vision are needed and I am quite sure that Government will look into that. I support the Bill.

SHRI P. V. NARASIMHA RAO : The additional suggestions have come. I entirely agree with the approach which has come out in the debate, in the speeches. It is true that when we hand over this body to another body, we cannot hand over it in a situation where that body will find that it has inherited something unmanageable. Naturally we have to look into it and the suggestions that have been made specifically will be looked into, Sir. Thank you.

MR. DEPUTY SPEAKER : The question is :

“That the Bill be passed”.

The motion was adopted.

14.24 hrs.

**STATUTORY RESOLUTION RE: DIS-
APPROVAL OF CONSTITUTION
(SCHEDULED TRIBES) ORDER
(AMENDMENT) ORDINANCE, 1987**

AND

**CONSTITUTION (SCHEDULED
TRIBES) ORDER (AMEND-
MENT) BILL**

[English]

MR. DEPUTY SPEAKER : Now, we will take up the next item that is Items No. 8 and 9. Mr. C. Janga Reddy— He is not here. Then, Dr. Chinta Mohan, are you moving the Resolution?

DR. CHINTA MOHAN (Tirupati) : I move my Resolution.

**SHRI C. JANGA REDDY (Hanam-
konda) :** Sir, I have come. I will move my Resolution.

MR. DEPUTY SPEAKER : Just wait. I called your name, but you were not in your seat. That is why I called Mr. Chinta Mohan and he is on his legs. Please take your seat.

SHRI C. JANGA REDDY : Sir, I am sorry to say that I am not allowed to move my resolution. I was entering the House when my name was called and I was just coming before the mike to speak.

MR. DEPUTY SPEAKER : Please take your seat. When I called your name, you must be in your seat. When I am calling your name you should be in your seat and then only I can allow you.

SHRI C. JANGA REDDY : I was just entering the House.

MR. DEPUTY SPEAKER : When the Bill is discussed you can speak. Please take your seat. Now, Dr. Chinta Mohan, do you want to speak on this?

DR. CHINTA MOHAN (Tirupati) : Sir, I beg to move :

“That this House disapproves of the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1987 (Ordinance No. 5 of 1987) promulgated by the President on the 19th September, 1987.”

(Interruptions)

MR. DEPUTY SPEAKER Now he has taken the floor.

SHRI C. JANGA REDDY : I am very sorry, when I am coming here, before the mike, you called him.

MR. DEPUTY SPEAKER : You have to be on the seat when I call you. You are just entering means I cannot wait for you.

SHRI C. JANGA REDDY : I am coming to the mike only. I am here.

MR. DEPUTY SPEAKER : No, no. Yes, Dr. Chinta Mohan.

(Interruptions)

DR. CHINTA MOHAN : Sir, the three communities, Koch, Boro Kacharis and Raba are being included in the Scheduled Tribes. I am happy that the Government is trying to do some justice for these Scheduled Tribes. But at the same time, I have my reservations on this. Here, Meghalaya has got three major communities. Meghalaya is surrounded by most of these communities. Actually, we are going to have some elections in Nagaland on 18th December and at this juncture, the Government of India has taken a decision to send an Ordinance to the President to approve these three communities for inclusion in the Scheduled Tribes list. I am happy that the Government has taken this decision, but I have my own doubts and reservations on this. Actually, the use of Article 123 of the Constitution was explained by Dr. Ambedkar. When there is a serious situation, when there is a serious trouble, when the present law is not applicable, when the present legislation is not able to control the situation, then we can use Article 123 of the Constitution. But the frequent use of this Article 123 of the Constitution creates erosion of Parliament, it creates confusion in the parliamentary democracy and also it makes the Parliament a powerless spectator. It is also nothing but bringing the legislation through the back-door methods when the situation does not warrant it. But on September 19, I do not know what made the Government come to this decision, but the people outside are saying that they have taken this decision in view of the ensuing Nagaland elections, the leaders from Nagaland, the leaders from Meghalaya approached the higher authorities in Delhi and managed to send the Ordinance to the President on 19th September. By including these three communities in the Scheduled Tribes list they have some possibility of winning this Nagaland election. That is what the people outside are saying. If it is so, I call it a political conspiracy of the Government of India in this election. They say, it is also a political gimmick. If it is a political gimmick, I condemn the attitude of the Government. The people outside are saying that the leaders of Nagaland have taken this inclusion of the three communities in their political campaign and they are trying to create an impact on the Nagaland people.

THE MINISTER OF STATE OF
THE MINISTRY OF WELFARE

(DR. RAJENDRA KUMARI BAJPAI) : It has nothing to do with Nagaland, it is only for Meghalaya.

DR. CHINTA MOHAN : Nagaland has got the population of some of these communities there. In fact, Nagaland is surrounded by these three communities. Recently I visited that place. But here it appears to me that the frequent use and abuse of Article 123 of the Constitution appears to me that it is nothing but looting the parliamentary democracy. The Parliament can be called a powerless spectator. It is nothing but violating the spirit of the Constitution. If it is so, I condemn the attitude of the Government. Whatever it is, I am happy that the Government constituted a Joint Select Committee to look into the scheduling and re-scheduling and unscheduling of these communities. I would like to know when this Joint Select Committee is going to bring this Bill in Parliament. I will be glad if the Minister will give me some information about it.

I have a problem in my mind. If you continue this attitude of including some communities in the Scheduled Tribes list, the people from Nagaland, the people from Meghalaya, the people from Karnataka and so on will start campaigning in Delhi and they may create confusion to the Government and later create a problem to the Government. They will say, you include our community also in the Scheduled Tribes list, in the Scheduled Castes list. This campaign may have a little problem in future. I request the Government to keep all these things in mind before bringing such an ordinance. I would have been very glad had he brought forward straight-away a Bill here, which should have been something substantial. Any-way, I want to know, in what circumstances, the Government issued this ordinance.

With these words, I conclude my speech. I oppose the Ordinance.

DR. RAJENDRA KUMARI BAJPAI : Mr. Deputy Speaker, Sir, I oppose...

MR. DEPUTY SPEAKER : You move the motion for consideration of the Bill.

DR. CHINTA MOHAN : She is opposing the Bill.

DR. RAJENDRA KUMARI BAJPAI :
I am opposing your statutory resolution.

SHRI JANGA REDDY : You are not giving proper training to the Minister as to how to move.

DR. RAJENDRA KUMARI BAJPAI :
I beg to move* :

"That the Bill to provide for the inclusion of certain tribes in the list of Scheduled Tribes specified in relation to the State of Meghalaya, be taken into consideration."

The tribal communities of Boro Kacharis, Koch and Raba or Rava, in the State of Meghalaya, were not included in the Schedule to the Constitution (Scheduled Tribes) Order, 1950 and accordingly, these tribal communities did not derive the benefits of the various safeguards provided for them in the Constitution, including the reservation of seats for them in the Legislative Assembly of the State. The State Government of Meghalaya had recommended the inclusion of these communities in the list of Scheduled Tribes.

SHRI H. A. DORA : (Srikakulam) :
Why has it taken 37 years ?

DR. RAJENDRA KUMARI BAJPAI :
It is a continuous process. The proposal of the State Government was examined. When the State Government recommends it, the Central Government also considers it. The proposal of the State Government was examined and it was found that all these three communities fulfil the criteria followed for the inclusion of any tribal community in the list of Scheduled Tribes. The criteria are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness. These are the criteria on which any tribe is recognised and included in the list.

During the last session, as you all know, Parliament enacted the Constitution (Fifty-seventh Amendment) Act, 1987 for Meghalaya. (*Interruptions*)

*Moved with the recommendation of the President.

These tribal communities were not in the Meghalaya list. Each State has got its own separate list. Some tribe is recognised in some State and some tribe is recognised in another State. Meghalaya Government wanted that these three tribes may be included and so we had considered it.

In the last session, Parliament enacted the Constitution (Fifty-seventh Amendment) Act, 1987 and the Representation of the People (Second Amendment) Act, 1987 with a view to determining the number of seats for Scheduled Tribes in Legislative Assemblies of the State of Meghalaya and some other States in the North-Eastern region. That we had already enacted. In consideration of that, to facilitate further work of Election Commission, ordinance was promulgated. Now as Parliamentary Committee, we have come with this simple Bill and elections to the State Legislative Assembly of Meghalaya are due to be held any time before February, 1988. Before that, Election Commission also wanted that after determining the seat, they can declare it. In order to enable the Election Commission to take preparatory action for the determination of the number of seats to be reserved for Scheduled Tribes for the conduct of elections to the State Legislative Assembly, and as there was very little time, because in February, we are facing election, so Ordinance was promulgated. The President promulgated the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1987 on the 19th September, 1987 for the inclusion of 'Boro Kacharis, Koch and Raba or Rava' in the list of Scheduled Tribes in Meghalaya. Since both the Houses of Parliament were not in session at that time, the aforesaid circumstances necessitated, as the Hon. Members were asking, the promulgation of the Ordinance by the President. This measure was undertaken having regard to the urgency of the matter as pointed out by the Election Commission. So, we had to promulgate that Ordinance.

I, therefore, move that the Constitution (Scheduled Tribes) Order (Amendment) Bill, 1987 for replacing the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1987 to provide for the inclusion of Boro Kacharis, Koch and Raba or Rava in the list of Scheduled Tribes specified in relation to the State of Meghalaya be taken

into consideration. That is the simple reason and I hope that House will adopt it without further discussion because we are only including three tribes.

MR. DEPUTY SPEAKER : Motions moved :

"That this House disapproves of the Constitution (Scheduled Tribes) Order (Amendment) Ordinance, 1987 (Ordinance No. 5 of 1987) promulgated by the President on the 19th September, 1987."

"That the Bill to provide for the inclusion of certain tribes in the list of Scheduled Tribes specified in relation to the State of Meghalaya, be taken into consideration."

Shri E. Ayyapu Reddy will speak now.

SHRI E. AYYAPU REDDY (Kurnool) : From our party, Shri H. A. Dora will speak.

SHRI C. JANGA REDDY : I want to speak, Sir.

MR. DEPUTY SPEAKER : I will call you. Wait.

SHRI C. JANGA REDDY : That is the allotted seat for me. I was there.

MR. DEPUTY SPEAKER : Why have you come here then ? Why are you here ?

SHRI C. JANGA REDDY : That is my seat. That is there.

MR. DEPUTY SPEAKER : That shows that you are not in your seat. That is the problem.

SHRI C. JANGA REDDY : That is my seat. You go and see. That is my seat.

MR. DEPUTY SPEAKER : But you were not in your seat. That is the problem. This is not your seat. You occupy your seat. When you are not in your seat, how can I

call you ? For your argument, I am telling that had you been in your seat, it was OK. You are sitting here only. No argument please.

SHRI C. JANGA REDDY : Only I am coming to the mike.

MR. DEPUTY SPEAKER : Near your seat also mike is there. When I called your name, you were not in the House. You are always creating problems. When I called your name, you were not in the seat. Why this argument ?

SHRI G. G. SWELL (Shillong) : There is nothing wrong. He can sit anywhere.

MR. DEPUTY SPEAKER : He can sit. That is not the point. Why are you defending him ?

SHRI C. JANGA REDDY : I was there.

(Interruptions)

Sir, I was there. I agree, you have got more powers.

(Interruptions)

MR. DEPUTY SPEAKER : When I called you, you were not here at that time.

SHRI C. JANGA REDDY : I was here. Who told you that I was not here ?

MR. DEPUTY SPEAKER : Have I got any enmity against you ? When I have allowed Dr. Chinta Mohan, what is the problem in not allowing you ?

[Translation]

SHRI C. JANGA REDDY : Just see, I came here before the resolution was moved...

(Interruptions)

[English]

AN HON. MEMBER : He can speak afterwards.

MR. DEPUTY SPEAKER : Why doesn't he understand that ? That is what

I told him. I will call him afterwards. Why is he shouting like this ?

SHRI C. JANGA REDDY : When I was there, why have you allowed him to move the Resolution ?

MR. DEPUTY SPEAKER : No, You were not there. When I called you, you were not there.

(Interruptions)

SHRI C. JANGA REDDY : I do not want much time. But, why have you done like this ?

MR. DEPUTY SPEAKER : You are wrong.

(Interruptions)

SHRI H. A. DORA : Mr. Deputy Speaker, Sir, I rise to support the Bill. But at the same time, while supporting the Bill, I would like to briefly bring to the notice of the Hon. Minister...

(Interruptions)

MR. DEPUTY SPEAKER : That is the way of Mr. Janga Reddy's doing things. What can I do ? That is his way of creating the problem.

(Interruptions)

SHRI C. JANGA REDDY : You are also trying to create problems.

MR. DEPUTY SPEAKER : No. It is not my duty to create any problem. What is the problem with you ?

SHRI C. JANGA REDDY : When I was in the House, you have not called my name. I was present here.

MR. DEPUTY SPEAKER : You were not present here. I am in the Chair. I know whether you were present or not. I am in the Chair.

SHRI C. JANGA REDDY : I was there and I was coming to my seat.

MR. DEPUTY SPEAKER : The point is that when I called your name, you were not present in the House.

SHRI C. JANGA REDDY : I was in the House.

MR. DEPUTY SPEAKER : You were not in the House. No argument. Please sit down.

(Interruptions)

SHRI C. JANGA REDDY : Is it not dictatorship ?

(Interruptions)

MR. DEPUTY SPEAKER : This is not dictatorship. This is democracy. That is what I am telling you. Don't dictate to me.

SHRI C. JANGA REDDY : I was there. Before moving the Bill, I came to my seat.

MR. DEPUTY SPEAKER : Don't tell all these things. You are an experienced man.

(Interruptions)

MR. DEPUTY SPEAKER : Had he been there, I would have immediately called him. But now he is shouting : "I am here." What is the meaning in an argument like this ?

SOME HON. MEMBERS : You can give him some time.

MR. DEPUTY SPEAKER : I told him that I will give him the chance.

(Interruptions)

SHRI C. JANGA REDDY : I am not at his mercy.

(Interruptions)

MR. DEPUTY SPEAKER : Nobody is at anybody's mercy. I am not at your mercy and you are not at my mercy. Everybody is at the mercy of the people. Not you. I know that.

(Interruptions)

SHRI H. A. DORA (Srikakulam): Mr. Deputy Speaker, while supporting the Bill, I would like to bring to the kind notice of the Hon. Minister that a comprehensive review of the reservation and the developmental programmes intended to the scheduled tribes must be taken up expeditiously. That is my first point. Secondly, it is not uncommon to come across cases where the reservations are exploited by non-tribal communities, posing as if they are belonging to the tribal community. This must also be looked into. It is time that each State be directed to submit reports to the President of India as to the progress and development made by the scheduled tribes. The tribal unrest, particularly in the North-Eastern States requires careful handling by the Government of India. At the same time, I would like to bring to your kind notice that the non-tribal residents in tribal areas must not be deprived of their fundamental rights, as citizens of India. Some of the enactments made to protect the tribals from exploitation by non-tribals have been infructuous on account of impracticability. They must also be reviewed and re-modified. That is all I am going to submit and I support the Bill.

14.45 hrs.

STATEMENT RE PROCUREMENT/
MINIMUM SUPPORT PRICES
FOR RABI CROPS OF
1987-88

[English]

THE MINISTER OF STATE IN THE DEPARTMENT OF AGRICULTURE AND COOPERATION IN THE MINISTRY OF AGRICULTURE (SHRI YOGENDRA MAKWANA): Sir, the Government have fixed the procurement/minimum support prices of Rabi crops of 1987-88 to be marketed in 1988-89 season.

The procurement price of wheat of fair average quality has been raised from Rs.166 per quintal during 1987-88 marketing season to Rs. 173 per quintal for the 1988-89 marketing season.

For barley of fair average quality, the minimum support price has been fixed at Rs. 135 per quintal for the 1988-89 marketing season.

The minimum support price for gram of fair average quality has been fixed at Rs. 290 per quintal for the 1988-89 marketing season marking an increase of Rs. 10 over the price fixed for 1987-88 marketing season.

The minimum support price of mustard of fair average quality has been raised from Rs. 415 per quintal during the 1987-88 marketing season to Rs. 430 per quintal for the 1988-89 marketing season. The minimum support price of Safflower for the 1988-89 season has been fixed at Rs. 415 per quintal. The minimum support price of *Toria* would be announced separately.

DR. DATTA SAMANT (Bombay South Central): What would be the transport and storing charges ..

MR. DEPUTY SPEAKER: No, no. Mr. Girdhari Lal Vyas.

(Interruptions)*

MR. DEPUTY SPEAKER: No, no. Nothing will go on record.

STATUTORY RESOLUTION RE DIS-
APPROVAL OF CONSTITUTION
(SCHEDULED TRIBES) ORDER
(AMENDMENT) ORDINANCE, 1987

AND

CONSTITUTION (SCHEDULED
TRIBES) ORDER (AMEND-
MENT) BILL —Contd.

[Translation]

SHRI GIRDHARI LAL VYAS (Bhilwara): Mr. Deputy Speaker, Sir, I support the Constitution (Scheduled Tribes) Order (Amendment) Bill, 1987.

*Not recorded

Just now a Hon. Member was opposing the ordinance saying that this ordinance was promulgated with some political motive. I pity him if he thinks so. It is a good thing if any creed or caste is included in the list of Scheduled Tribes. What sort of political motive can be behind it? Where is the point of taking the political advantage out of it.

AN HON. MEMBER : It has been done just before the election.

SHRI GIRDHARI LAL VYAS : It makes no difference if it is done before or after the election. It can be done whenever it comes to our notice. The Hon. Minister has said that before including any tribe in the list of Scheduled Tribes, their place of living, their way of life, backwardness of the area, where they live, their dress, culture etc. are taken into consideration. This is a good measure which the Hon. Minister has brought here. She should be thanked for it but on the other hand our Hon. Member is terming it as a politically motivated step and an attempt to take political advantage out of it. In a democratic country, holding of elections is a common thing. Sometime it take place here and sometime at other places and so on. This measure is not for any single state but it is for the whole country. This measure should be adopted for the whole country.

I would like to submit to the Hon. Minister, that she has brought this measure in respect of Meghalaya and but what about other States. In other States, there are a number of such tribes which have not been included in the Scheduled Tribes list and we have been making a demand to this effect for many years. They should also be included in the list of Scheduled Tribes. They are not getting the benefits which these tribes are enjoying.

SHRI C. JANGA REDDY (Hanamkonda) : This is what we also want.

SHRI GIRDHARI LAL VYAS : This is what I am also saying. Why do you worry? There are two or three such tribes in Rajasthan which have not been included in the list of the Scheduled Tribes and there are some other castes which have not been included in the list of Scheduled Castes. What I mean to say is that you should make

this provision on the level of the whole country. Different States send different recommendations. As you have stated one tribe which is included in the list of Scheduled Tribes in one State, does not find a place in the list of Scheduled Tribes in the case of other States. All those tribes, who belong to the same culture and live in backward areas, should be included in the list of Scheduled Tribes and those who can be included in the Scheduled Castes, they should be included in the list of Scheduled Castes. At present there are lakhs of such people who are not getting benefit of this facility. They should get all those benefits which are available to others. They are hard pressed and are living below the poverty line. If they are brought under this scheme, they will greatly be benefited. So, I would request to make such provision as to bring all these people under this scheme.

In our Rajasthan there are persons belonging to communities like Nayak and Gadia Lohar who have not been included in the list of Scheduled Tribes. The nomadic community known as Kalbelia should also be included in this list. Such communities who are always on the move on carts should also be included in this list. If these communities are included in the list of Scheduled Tribes in Rajasthan, they will definitely be benefited. If there had been a provision to this effect for them in the Bill, it would have been a good step. These communities reside in backward areas. They are very poor people who wander here and there. They are nomads. They should definitely be included in the list of Scheduled Tribes. If this is done, these people will definitely get all the benefits which the Scheduled tribes enjoy.

There are some communities which are prosperous but have been included in the list of tribes. There is a Meena Community in our region. This is a very prosperous community even more than Jat and Gujar Communities. All the candidates belonging to the scheduled castes which are selected in I.A.S. and I.P.S. come from this caste alone. Only one or two families of Jaipur area dominate in these services. Therefore, a caste which is well off should not be kept in the list of scheduled castes. The caste which have Jagirdars in its fold and is otherwise well off in all respects should not find a place in the list of scheduled castes. The people

belonging to Meena Caste in Banswara are quite backward and they should continue to remain in the list of scheduled castes. If the well off caste is allowed to remain in the list, it results in all the benefits being cornered by that particular caste. Only the well off people are able to enter such services because only their children get admission in public schools. The communities which have become well off should be delisted and the poor and backward castes should be included in the scheduled castes. Then only, we shall be able to do justice to the tribals.

With these words, I support this Bill.

[English]

DR. V. VENKATESH (Kolar) : Mr. Deputy Speaker, Sir, at the outset...

[Translation]

SHRI C. JANGA REDDY : What are you talking ? You yourself indulge in such acts and try to put the blame on others.

[English]

MR. DEPUTY SPEAKER : Your name will come according to your turn.

[Translation]

SHRI C. JANGA REDDY : What are you doing ?... (Interruptions)

[English]

MR. DEPUTY SPEAKER : Let him say whatever he wants; it shows his dignity. That is all I can say.

SHRI C. JANGA REDDY : Just now he has given his name and approached you in your chamber and you have called his name.

MR. DEPUTY SPEAKER : I am allowing him according to his party's turn . . . (Interruptions) Mr. Janga Reddy, don't speak like this.

DR. V. VENKATESH : Sir, at the outset I oppose this amendment. My only point is that it should have been done much earlier. Even after forty years of independence you are taking these measures. There are so many communities which are living below the poverty line in this country. They have not seen even the very light of civilisation. Such communities are there. Thousands of people belonging to such communities are suffering. You should see to it that they are upgraded. For instance, in my State a community known as Waddar—Kalu Waddar and Mannu Waddar—were included in scheduled castes whereas the same community which is doing the same profession and has same cultural background in the neighbouring State of Tamil Nadu were treated as backward tribe. In Andhra Pradesh they are considered as semi-nomadic tribe. In Maharashtra they are considered as a criminal tribe. So this is the disparity. I do not know when Government of India will open its eyes and see that the unfortunate brethren of this community who are under dark clouds are given their due share. This is a national problem and it will create crisis in the society. As long as they are ignorant you can rule on them but the moment they come to know what you are doing naturally they will not excuse you. Therefore, I am asking the Government to see to it that this disparity is removed as early as possible otherwise the overall progress of the country will get hampered. It is high time and I give a warning to the Government to take note of the sentiments of these communities and do away with this discrimination early.

Secondly, Sir, various State Government have sent synonymous names to be treated at par with the other communities under the list of scheduled castes and scheduled tribes but so far the Government of India has not given any response to this demand. This is really creating a lot of problems in this country. Today the Members may laugh at me but this is a very serious issue. They were suffering before Independence and even after Independence they have been suffering. I may point out that there are communities who wear only blouses and some remain bare breasts. Such is the state of affairs. I do not know how long it will take to see to it that the benefits

reach these people. Already an Hon. Member has said that because of the Nagaland elections and the Meghalaya elections the Government has brought this Ordinance but I once again warn the Government to see to it that this community is protected otherwise the integration of the nation will be at stake.

[Translation]

SHRI C. JANGA REDDY : Mr. Deputy Speaker, Sir, I thank you for calling me... (Interruptions)

SHRI BALKAVI BAIRAGI (Mand-saur) : Mr. Deputy Speaker, Sir, his anger is directed against you but it will find vent in the form of attack on our Government. Better you restrain him.

SHRI C. JANGA REDDY : If the king commits a mistake his subjects suffer and if the subjects commit a mistake in that case also the subjects suffer. Therefore, your mistake has prompted me to say so. You did not properly see my massive body. You called the other member and that is why I had to engage myself in altercation with you. This Ordinance was promulgated on 10th September. When did the State Government make their recommendation for inclusion and why was it withheld for so long a time? The House was scheduled to meet on 6th November, then why was this ordinance promulgated on 19th? Would heavens have fallen during this short period of 1½ months? If it was so, it could have been brought forward in August when the House was in session. But your officers sleep over it and wake up only when they are in neck-deep water. The same thing happened in the case of Punjab Ordinance too. That too could have been brought earlier.

[English]

MR. DEPUTY SPEAKER : You can continue tomorrow.

15.00 hrs.

DISCUSSION RE SITUATION ARISING
OUT OF INCIDENT OF 'SATI' AT
DEORALA VILLAGE IN RAJ-
ASTHAN AND THE STEPS
PROPOSED BY THE UNION
GOVERNMENT TO PRE-
VENT SUCH DEPLOR-
ABLE INCIDENTS IN
FUTURE

[English]

MR. DEPUTY SPEAKER : Now we take up item No. 13 : Discussion under Rule 193. Shri C. Madhav Reddy...not present. Dr. Chinta Mohan.

DR. CHINTA MOHAN (Tirupati) : Sir, the word 'Sati' started from a herbal root which has got a feminine noun and which gives the sense of cheerfulness, goodness and some sort of sincerity. In later days, the word 'Sati' was used for a woman, more sincere for the religion and the society. From the 6th century onwards, the 'Sati' started. There are two types of 'satis' : one voluntary and another forcible. When we look into the various scriptures, we do not have any Vedic sanctions at all. Recently, I happened to look at some of the writings in Yuga Veda. In chapter 18, page 8, it is said that a widow can go for a second marriage. In Atharvana Veda also in chapter 18, page 1, it is said that a widow can go for a second marriage. It never said that the forcible 'sati' is practised. It is not given at all. Because Sati is attached to the religious sentiments. I would like to go to the Yugas and ancient culture. When we look into the Krutha Yuga, it is seen that Sati Savitri never died with her husband. When we look into the Tretha Yuga, the famous personality Sita never died with Lord Rama. When we look into the Dwaper Yuga, the famous Draupadi never died with the Pandavas. If we look into the Kalayuga, we are now seeing some instances of Roop Kanwar and other ladies. In some of the writings, it is said that it started in Vijayanagara Samrajya. Then it reached the Gangetic belt on to the Punjab and Calcutta in West Bengal.

PROF. MADHU DANDAVATE (Rajapur) : That's why the CPM had to take over !