ANDHRA PRADESH LEGISLATIVE ASSEMBLY

Monday, the 11th November, 1957.

The House met at Half Past Eight of the Clock

[MR SPEAKER IN THE CHAIR]

QUESTIONS AND ANSWERS

(SEE PART I)

ELECTION OF A MEMBER TO THE
ZONAL RAILWAY USERS' CONSULTATIVE COMMITTEE
OF THE SOUTH EASTERN RAILWAY

THE
ANDHRA PRADESH LEGISLATIVE ASSEMBLY
DEBATES

[Part II—Proceedings other than Questions and Answers]

OFFICIAL REPORT

Thirteenth Day of the Sixth Session of the
Andhra Pradesh Legislative Assembly

ANDHRA PRADESH LEGISLATIVE ASSEMBLY

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ANDHRA PRADESH LEGISLATIVE ASSEMBLY

[Part II—Proceedings other than Questions and Answers]

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ELECTION OF A MEMBER TO THE
ZONAL RAILWAY USERS’ CONSULTATIVE COMMITTEE
OF THE SOUTH EASTERN RAILWAY

The House met at Half Past Eight of the Clock
THE ANDHRA DOWRY PROHIBITION BILL 1955

[Mr Deputy Speaker in the chair]

*Mr Speaker (inCharge) called 1 The late Sir

This is one of the important questions of day. The Hon. Shri. V. S. Deshpande, the finance minister, has already introduced the Bill for the Prohibition of Dowry. This Bill is one of the social legislations, which if enacted and enforced will do a great deal to eradicate the evil of Dowry. The Bill has been introduced for the first time in the Indian Parliament, and it is hoped that it will be a successful measure for the eradication of Dowry. The Bill has been introduced to prevent the practice of Dowry, which is a great evil in the society. The Bill has been introduced to prevent the practice of Dowry, which is a great evil in the society. The Bill has been introduced to prevent the practice of Dowry, which is a great evil in the society.
The Andhra
Dowry Prohibition Bill, 1955

11th November 1955

"Dowry means any property or valuable security given or agreed to be given to one party to a marriage to any other person on behalf of such party."

Add the following as new Explanation at the end of Clause 3 (a):

'Explanation II: Any property or valuable security given to the bride either at the time of marriage or before or after
by any person and registered in her name shall not be consi-
dered as dowry'.

amendment to consider the gifts made to the bride by the person and registered in her name shall not be considered as dowry. Any amendment to consider the gifts made to the bride by the person and registered in her name shall not be considered as dowry.

Valuable security given to the bride either at the time of the marriage or before or after...

"Valuable security given to the bride either at the time of the marriage or before or after..."
10. The Dowry Prohibition Andhra Pradesh Act, 1957

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10. The 12th Amendment Act, 1957, makes it obligatory for the marriage to be registered in a legal document either after or before the marriage. The amendment accepts a fixed amount of dowry at marriage. If the marriage fails, the legislation fails to provide for the resolution of disputes in such cases. The Act is successful in the eyes of the amendments it provides, as it helps pass the necessary laws in this regard. The Act is considered Non-cognizable offence as it is not a crime.

A non-cognizable offence is one where the police do not have the authority to arrest a person without a warrant. A cognizable offence is one where the police can arrest a person without a warrant. The Act considers non-cognizable offence as successful in the eyes of the amendments it provides. The Act helps pass the necessary laws in this regard. Practical difficulties can get over 'letter of law' and legal process. The Act considers non-cognizable offence as successful in the eyes of the amendments it provides. The Act helps pass the necessary laws in this regard. The Act considers non-cognizable offence as successful in the eyes of the amendments it provides. The Act helps pass the necessary laws in this regard.
The Andhra Dowry Prohibition Bill, 1955

The element of competition in dowry is no less a factor than dowry itself. The dowry system is viewed with a critical eye. Dowry Prohibition Bills have been introduced in several states to bring about changes in the dowry system. Education and unemployment legislation have been enacted to address these issues.
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11th November 1957  

Dowry Porrhobition Bill, 1955

మితారచన సదిమేమో ప్రపంచంలో మనుష్య మాత్రమే చలించడానికి కావచ్చును  
యువత్వం అయిని, ప్రపంచంలో చలించడానికి నాణ్యం కురువ  
తగినది ప్రతి సారళే మంచి అందంబంధం మనంకు మనం మనుష్యం  
వందన కంటే సమానం ప్రత్యేకత ఉంది తరువాత రాయాడానికి  
యువత్వం అయిని ప్రతి సారళే మంచి అందంబంధం నేను నేను వందన  
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Dowry Prohibition Bill, 1955
Any young man who makes dowry a condition of marriage discredits his education and his country and dishonours womanhood.

"A strong public opinion should be created in condemnation of the degrading practice of dowry and young men who soil their fingers with such ill-gotten gold should be ex-communicated from Society."
Parents of girls should not hesitate to travel outside their little castes and provinces to secure true, gallant young men for their daughters. The custom of dowry is a heartless one. The custom is confined to the middle class who are but a drop in the ocean of Indian humanity. Whenever we talk of evil customs, we usually think of the middle class. The millions living in the villages have their customs and woes of which we have yet but little knowledge. This, however, does not mean that one may ignore the dowry evil because it is confined to a comparatively small number of people. This system has to go. Marriage must cease to be a matter of arrangement made by the parents for money. The system is intimately connected with caste. So long as the choice is restricted to a few hundred young men or young women of a particular caste, the system will persist, no matter what is said against it. The girls or boys or their parents will have to break the bonds of caste, if the evil is to be eradicated. Then the age for marrying has also to be raised and the girls have to dare to remain spinster if need be, if they do not get a suitable match. All this means education of character that will revolutionise the mentality of the youth of the nation.

Women must dare defy a custom which is wholly indefensible and repugnant to one's moral sense.

"The father who is not able to get his daughter married due to want of money, should be persuaded to refuse to purchase a match for his daughter but choose or let the daughter choose one who would..."
marry her for love, not for money. This means a voluntary extension of the field of choice. There should be no artificial divisions creating innumerable little groups which would not intermarry. There is no religion in this cruel custom. It would not do to plead that individuals cannot make the commencement and that they must wait till the whole society is ripe for the change. No reform has ever been brought about except through intrepid individuals breaking down inhuman customs or usages.

If parents were to educate their daughters as they educate their sons so as to enable them to earn an independent living, they would not have to worry themselves over the selection of husbands for their daughters. When girls have had the opportunity of developing their minds fairly and are able to support themselves in a dignified manner, they have no difficulty when they are desirous of marrying being suitably matched. What I plead for is training of girls in useful knowledge that would make them fully confident about their ability to face the world and not to feel dependent upon parents or their future husbands. I wish this aspect could be emphasised in considering the difficulties of parents having on their hands daughters of marriagable age. In some cases, the accomplishment of a girl is itself a hindrance because she is an accomplished girl. Naturally, she would need an equally accomplished husband. Here it is necessary to break down the highly injurious caste barriers. Breaking down the barriers will widen the range of choice and thus in a great measure prevent exactions.

"Not more than Rs 10 should be required for the performance of the religious ceremonial and nothing beyond the ceremonial should
be considered a necessary part of marriage rites. In this age of
democracy, when the distinction between the rich and the poor, the
high and the low is sought to be abolished, it is for the rich to lead
the poor to a contented life by exercising self-restraint in all their
enjoyments and indulgences. Thousands of poor people deprive
themselves of necessaries of life for this purpose and burden them­

selves with debts carrying ruinous rates of interest. This waste of
national resources can be easily stopped, if the educated youth set
their faces against every form of wasteful expenditure.

“As we are striving towards a Socialistic Society, marriages
should be simplified.”

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Dowry Prohibition Bill, 1955

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...
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Dowry Prohibition Bill, 1955  
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"Self goal" దీనిపై చెప్పండి Football రాయం రేం వంటి పశు పండి కొనసాగాలి

మారుతుందను అక్షరాలతో తీసుకుని ప్రచారం చేసుకోవండి. మరియు ఆకాంపులు ఉంచండి, పాలకాలు ఉంచండి దాని కారణం మేము చేసిన కారణం. ఈ సంస్థ దాని కారణాన్ని ప్రతి పొంది గుర్తించండి. ఈ సంస్థ ఉపయోగిస్తుంది ఆపండి కారణం. సదుపాయానికి రాయం రేం వంటి పశు పండి కొనసాగాలి.
The Andhra
Dowry Prohibition Bill, 1955

11th November 1957

[Text in Telugu]

[Translation or transcription of the Telugu text would be required to provide a natural text representation.]
The Andhra

Dowry Prohibition Bill, 1955

11th November 1957  17

The following Bill was introduced by Mr. V. R. Reddy, M.L.A., and read a first time in the Assembly on the 11th November, 1957.

The Dowry Prohibition Bill, 1955.

This Bill is intended to prevent the practice of dowry and to provide for the maintenance of the wife in case of her husband's refusal to pay dowry.

The Bill provides for the abolition of the custom of dowry and for the prevention of its practice. It also provides for the protection of the wife and for the maintenance of the wife in case of her husband's refusal to pay dowry.

The Bill contains provisions for the registration of marriages and for the settlement of disputes regarding dowry.

The Bill is an important step towards the eradication of the evil of dowry and the protection of the rights of the woman.
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Dowry Prohibition Bill, 1955

చెప్పి, ప్రపంచంలో ఒక అతి ముఖ్య విధానాన్నీ చేసేందుకు మరువైన వారి వ్యవస్థలు లోపల అంతర్భాగం. ఈ విషయంలో కుటుంబానికి ఉపయోగించబడుతున్నది దాని కోసం అనేక సమస్యలు ఉన్నాయి. ఈ విషయంలో కుటుంబానికి ఉపయోగించబడే దాని కోసం అనేక సమస్యలు ఉన్నాయి.

"వారు అది కూడా ఉంటే అప్పుడు చాలా సమస్యలు ఉంటుంది. ఈ విషయంలో కుటుంబానికి ఉపయోగించబడే దాని కోసం అనేక సమస్యలు ఉన్నాయి.

మరువైన వారి వ్యవస్థలు లోపల అంతర్భాగం. ఈ విషయంలో కుటుంబానికి ఉపయోగించబడే దాని కోసం అనేక సమస్యలు ఉన్నాయి. ఈ విషయంలో కుటుంబానికి ఉపయోగించబడే దాని కోసం అనేక సమస్యలు ఉన్నాయి.


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Dowry Prohibition Bill, 1955  
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[Text内容]

(内容过长，无法完全翻译成英文)
The Andhra
Dowry Prohibition Bill, 1955

11th November 1937

మయులు సంకేతమయులు, రష్యానాలు విశ్వాయమానే పాలకమయులు మారాడంతే ఇది ప్రతిసామిత్యం కలిగివుంది. ఆ ప్రతిసామిత్యం ప్రతి రష్యానా స్వభావం మారింది. ఆ రష్యానా జీవనం మారింది. అందుకే, ప్రతిసామిత్యం ప్రతి రష్యానా స్వభావం మారింది.

(Interruptuon)
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Dowry Prohibition Bill, 1955

(Comments by Mr. V. T. S. Narasimha Reddy, Member of the Legislative Assembly)

Mr. Narasimha Reddy said that the Bill was aimed at the so-called higher caste people, the so-called educated classes. He mentioned that these people had a negative attitude towards backward castes, and a desire to maintain their social status through dowry. He spoke about the connection between dowry and casteism, and the evil consequences it could have on society. He emphasized the need for a change in attitude and a rejection of such practices.
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Dowry Prohibition Bill, 1955

11th November 1957

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...
యెరా చాళిది సంఖ్యలో మంది 200 సాహిత్య, 200 ప్రామాణిక, 200 సంస్కృతి, 200 పారాసాంబాల పండితులు

200 ఎడారు ఉన్న ప్రస్తుతం ముఖంగం నుండి 80, 70 సారాంశాలు

చరిత్రలో, నిర్మాణ సాధనాలు మొదలుగురు. ఇవి కూడా ఉన్నను,

తెలుగు పార్టీ ప్రధానిగానే కూడా తప్పనిసరి

సాధనాలు కూడా ఉన్నను.

కూడా ఇవి నిర్మాణ సాధనాలు మొదలుగురు.

తెలుగు పార్టీ ప్రధానిగానే కూడా ఉన్నను.
The Andhra Dowry Prohibition Bill, 1955

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The Dowry Prohibition Bill, 1955

(introduction)

M.

The Dowry Prohibition Bill, 1955

(introduction)
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సంఘాతం అందోళించిన  తాంత్రిక సిద్ధాంతాలు ఒకప్పటి రాష్ట్రాలలో రాశాంయం జరిగే భాగానికి ఎందుకు సమయం లేకపోయానికి విస్తరించబడింది (ముఖంగతం మాసంలో విస్తరించబడింది). యంత్ర లేక సమాధానానికి నాయుడు మాదిరి నాలుగు సార్లపై విస్తరించబడింది. అతను రాశాంయ ప్రతినిధి విస్తరించబడింది (అవసరం లేకపోయానికి నాలుగు సార్లపై విస్తరించబడింది). యంత్ర లేక సమాధానానికి నాయుడు మాదిరి నాలుగు సార్లపై విస్తరించబడింది.


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"...

...

..."
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మాటాటాది ప్రయోగాల కుడి సమయం ఆధారంగా తాగం ప్రయత్నం చేసింది, సాధనం కంటే యుగాన్ని విశేషాలు కమరేశింది. అక్కడి నిషిపాన యుగాన్ని విశేషాలు కమరేశింది, యుగాన్ని B A నిషిపా యుగాన్ని విశేషాలు కమరేశింది, యుగాన్ని B A నిషిపా యుగాన్ని విశేషాలు కమరేశింది. యుగాన్ని B A నిషిపా యుగాన్ని విశేషాలు కమరేశింది.

ఈ సమయంలో నాటికి ప్రయోగాల కుడి సమయం ఆధారంగా తాగం ప్రయత్నం చేసింది. సాధనం కంటే యుగాన్ని విశేషాలు కమరేశింది. యుగాన్ని B A నిషిపా యుగాన్ని విశేషాలు కమరేశింది, యుగాన్ని B A నిషిపా యుగాన్ని విశేషాలు కమరేశింది.

సమాచారం యుగాన్ని సమాచారం యుగాన్ని సమాచారం యుగాన్ని సమాచారం యుగాన్ని సమాచారం యుగాన్ని సమాచారం యుగాన్ని సమాచారం.
మిగిలిన అంశాల ప్రపంచంలో కృతి ఆనాచారి చేసిన కార్యం, లేదా పిన్చాలు నిర్మాణం ఉపయోగం ఉండడం లేదా పిన్చాలు ప్రామాణిక కాల పరిస్థితులకి అవసరం ఉండడం. యుద్ధం అవసరం ఉండడం లేదా పిన్చాలు లేదా పిన్చాలు పరిస్థితులకి అవసరం ఉండడం. సరీశ్రీ ప్రముఖాని మతాన్యస్తులకి అవసరం ఉండడం లేదా పిన్చాలు పరిస్థితులకి అవసరం ఉండడం. సరీశ్రీ ప్రముఖాని ప్రయోగానికి అమలం ఉండడం లేదా పిన్చాలు పరిస్థితులకి అవసరం ఉండడం.
The Andhra

Dowry Prohibition Bill, 1955

11th November 1957

Dowry Prohibition Bill, 1955

[Text content]
The Andhra Dowry Prohibition Bill, 1955

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ಒಂದು ಸರ್ಥಕ ಅಸಂವಿಚಾರ ಎಣ್ಣೆಯನ್ನು ತೋರಿಕೆಯಾಗಿ ನೀಡುವ ಅವಕಾಶ ಹೊಂದಿಕೆಂದು ಸ್ಥಳಾನಿಲೆಗೆ ಜಲಾಶಯವು ಕಟ್ಟಲು ನೆಲೆಸಾಗಿದೆ. ಇದು ಅಧಿಕಾರವನ್ನು ಸಾಧನಾ ವೈಶಿಷ್ಟ್ಯಕ್ಕೆ ರಚಿಸಿದೆ. ಇದು ಆಮದುಗಳ ಮತ್ತು ವಿಮಯನ ಮೇಲಿನ ಸರಿಯಾದ ಸ್ಮರಣ ವ್ಯವಹಾರಗಳೇ ವ್ಯವಸ್ಥಾಪಿಸುತ್ತದೆ.

ಪ್ರಶ್ನೆಗಳಿಗೆ (ಚಿತ್ರ). ಇದರೆಲ್ಲ ಭಾಷೆಗಳು ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನಮಾದರು. ನಂತರ ಕೆಲಸದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಂಯೋಜನೆಯ ವೈಶಿಷ್ಟ್ಯವನ್ನು ಪ್ರತ್ಯೇಕಿಸುತ್ತದೆ. ಇದು platform ಪ್ರಶ್ನೆ 10, 20 ಸ್ಪರ್ಧಾತ್ಮಕರಾಗಿದೆ. ಸ್ಪರ್ಧಾತ್ಮಕ ಪ್ರಶ್ನೆಗಳನ್ನು ಪರಿಸ್ಥಿತಿಗೆ ಸಂಬಂ್ಧಿಸಿಕೆಯುತ್ತದೆ. ಅದು open secret ಎಂದು ವಿವರಿಸಿದ್ದು, ಸುಬ್ಧ ವ್ಯವಸ್ಥೆಗಳು ಸಂಬಂ್ಧಿಸಿಕೆಯುತ್ತದೆ. ಇದು ಒಂದುಎಕ್ಕೇ ಎಣ್ಣೆ, ಸಾಧನೆಗಳ ಕೆಲಸ.

ತನ್ನ ಮುಖ್ಯ ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನವನ್ನು ಕೆಲಸ ಸಂಸ್ಥೆಗಳ ಸಂಬಂ್ಧಿಸಿಕೆಯದ್ದೆ. ತನ್ನದ್ದೆಲ್ಲ ಹಿಡಿದು ಸೇರಿಸಲು ಸಂಸ್ಥೆಯಾಗಿ ಕೆಲಸಾಗಿದೆ. ಇದು Gandhian Socialism ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನವನ್ನು ಸೇರಿಸಲು ಸಂಸ್ಥೆಯಾಗಿ ಕೆಲಸಾಗಿದೆ. ಇದು ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನವನ್ನು ಸೇರಿಸಲು ಸಂಸ್ಥೆಯಾಗಿ ಕೆಲಸಾಗಿದೆ.

ಇದು ಅನೇಕ ಸಾಧನೆಗಳು ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನವನ್ನು ಸೇರಿಸಲು ಸಂಸ್ಥೆಯಾಗಿ ಕೆಲಸಾಗಿದೆ. ಇದು ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನವನ್ನು ಸೇರಿಸಲು ಸಂಸ್ಥೆಯಾಗಿ ಕೆಲಸಾಗಿದೆ. ಇದು ಸಾರ್ವಜನಿಕ ಸಮಾಧಾನವನ್ನು ಸೇರಿಸಲು ಸಂಸ್ಥೆಯಾಗಿ ಕೆಲಸಾಗಿದೆ.
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dowry prohibition act 1955

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[Image 0x0 to 395x665]
Mr. Deputy Speaker  Let not the hon Member address them

...
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The evolution of family of origin and its significance in understanding the
development of the individual’s identity and behavior. The study highlights
the importance of understanding the family dynamics in shaping personal
identity and the role of cultural and societal norms in influencing familial
interactions. It is argued that the family of origin plays a crucial role in
shaping an individual’s self-concept and that understanding these dynamics
is essential for effective family therapy and counseling. The research
suggests that therapists should focus on exploring the intergenerational
transmission of familial patterns and the impact of these patterns on
present-day family relationships. The study concludes with recommendations
for future research and practice in the field of family therapy.
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In the House of Assembly at Hyderabad, this day of November, 1957, the Hon. M.V. Ranga Rao, Minister for Women and Child Welfare, presented the Dowry Prohibition Bill, 1955, for discussion. The Bill seeks to prohibit the giving or taking of dowry, which is a practice that has been a cause of great concern to the government and its citizens. The bill aims to eradicate this practice, which is against the principles of justice and equity. It is hoped that the passage of this bill will bring about a significant change in the attitudes and behaviors of the people, thereby promoting a more just and equitable society.

The Hon. M.V. Ranga Rao, Minister for Women and Child Welfare, stated that the giving and taking of dowry is a practice that is not only illegal but also immoral. It is a practice that has been known to lead to numerous social problems, including domestic violence, poverty, and social inequality. The bill seeks to address these problems by making it illegal to give or take dowry, thereby providing a strong deterrent against this practice.

The Hon. M.V. Ranga Rao stressed that the passage of this bill is a crucial step towards the realization of a more just and equitable society. He urged the Hon. Members of the House to support the bill and work towards its successful passage.

The Hon. Members of the House expressed their support for the bill and acknowledged the efforts of the Hon. M.V. Ranga Rao and his team towards the formulation of this bill. They expressed confidence that the bill will be passed without any hurdles and will be implemented effectively.

The Hon. M.V. Ranga Rao thanked the Hon. Members of the House for their support and assured them that the government will work towards the successful implementation of the bill.
Law that does not fulfil its social functions is not progressive.

Law has to meet with advancing needs of civilisation and growth of social consciousness.
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If you want to do only that thing,
then you cannot do anything at all, do the thing which you think is right or a thing which is wrong and when you act incorrectly, then try to correct yourself” (vi) Author’s remarks readable line height 550, 400, 500 manuscript page numbers, 300, 400, 500 manuscript page numbers, 300, 400, 500 manuscript page numbers.

“Dowry system is undermining the liberty of women, and with a view to bring women folk into justice and particularly in economic and social sphere and with a view to recognize the dignity of women and worth of human personality the dowry system should be given a speedy good-bye, Jai Hind.”

vi. Mahatma Gandhi (1869-1948) remarks readable line height 550, 400, 500 manuscript page numbers.
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...
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ಮಾಲ್ಯಾರ್ ವಿಧಾನಸಭೆಯ ವಿಭಾಗದಲ್ಲಿ, ಅವೆರೆಕೆಯ ಸರ್ವಾಸ್ತು ಅವಿಧಾನಾವಶ್ಯಕತೆಯನ್ನು ಸೇರಿಸಿಕೊಂಡು, ಮೇರೆಕಾದ್ಯರಲ್ಲಿ ವಾರ್ಷಿಕ ಪ್ರಧಾನ ವಿಶ್ವಾಸಪತಿಯನ್ನು ಒದಗಿಸಿದರು. ಅವೆರೆಕೆಯ ಸರ್ವಾಸ್ತುಷ್ಟು ಅವಿಧಾನಾವಶ್ಯಕತೆಯನ್ನು ಸೇರಿಸಿಕೊಂಡು ಮಹಾನಾಂತರಾಜ್ಯದ ವಿಧಾನಸಭೆಯ ಪ್ರಧಾನತೆಯನ್ನು ಒದಗಿಸಿದರು. ಅವೆರೆಕೆಯ ಸರ್ವಾಸ್ತುಷ್ಟು ಅವಿಧಾನಾವಶ್ಯಕತೆಯನ್ನು ಸೇರಿಸಿಕೊಂಡು ಮಹಾನಾಂತರಾಜ್ಯದ ವಿಧಾನಸಭೆಯ ಪ್ರಧಾನತೆಯನ್ನು ಒದಗಿಸಿದರು.
I rise to support the Andhra Dowry Prohibition Bill. It seeks to prohibit dowry in the State of Andhra. I am happy to see, from the 'Application of Act', that it says that the Act applies to all persons domiciled in the State, whether the marriage is performed within or without the State, and does not restrict to any one community but to all persons domiciled in the State. Although there is no compulsion for any religion regarding this, the custom is there. And not only the Hindus but Catholic Christians, if I am not wrong, and Muslims suffer from it.

The dowry system was, perhaps, prevalent because Hindu girls do not inherit any property from their father's share. But I do not suppose this should be a hindrance in view of the Hindu Women's Right to Property Act. The money of dowry does not go to the girl herself but goes to her husband whom she has, if I may say so, to buy. More than women, I think men should protest against this and support the abolition of this custom. The poet Hali says:

The poet says that we have a slavish mentality towards customs and that habit cannot be reformed. I may point out to you that as early as 1918, the Muslim Ladies' Conference vehemently protested against this custom under the presidency of the Begum of Bhopal. Then, in June 1935, the Munmurukapu Conference passed a resolution condemning the dowry system. In the Bihar Legislative Assembly in 1938, a non-official Bill called the Bihar Dowry Restraint Bill which was very much on the same lines as this Bill, was introduced by Mr. Shukla Sen. The Hyderabad Women's Conference also in the same year protested against the evil custom of demanding dowry. Mrs. Suti had put forward this resolution and it was supported by Rani Sarala-devi of Wanparthy.

As you know, ideals are realised slowly and gradually and perhaps, never completely. The Bill does not include 'Dowry' and 'Mehr' in the case of persons to whom the Muslim Law applies.
We are here dealing with the dowry and not the 'dowar' or 'Mehar' and that should apply to all irrespective of any religion, caste or creed 'Mehar', according to Muslim Law is a sort of restriction on the unreasonable powers exercised by the husband for divorce. Therefore, there is no question of this Bill either transgressing the bounds fixed or infringing any provision of the Muslim Law. In the minutes of the meeting of the Select Committee, Mr Kaleswara Rao says that the Bill does not interfere with the custom prevailing among Muslims as the Bill sought to exempt them from the purview of the Bill. It is a social legislation and has no bearing on any religion. Muslims are equally affected by the course of the dowry system. Poor and lower middle classes specially are affected most and in the name of, as they call 'महर' they demand enormous sum, and the result is that the parents, if they cannot afford to pay the amount do not get their daughters married off very easily.

So, while supporting the Bill, I hope that this will not restrict only to one community because the Bill in itself describes and says that it will apply to all persons. And I trust that it will take all persons into its purview. Thank you, Sir.
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The legislation was approved on 25th January 1957 by the Andhra Assembly. The Bill was introduced by the Hon'ble Minister for Education, Mr. V. R. Krishna, and was passed with amendments on 26th January 1957.

The Bill seeks to prohibit the practice of dowry in marriage. It defines dowry as any property, money, or other valuable consideration given or accepted by the bride or her family at the time of marriage. The Bill also makes provisions for the punishment of those who give or accept dowry.

The Bill received the assent of the President on 1st March 1957, and was gazetted on 2nd March 1957.

The Bill has been welcomed by the women's rights activists and has been hailed as a significant step towards the elimination of dowry and related practices.
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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Sri P. Sundarayya (Gannavaram) Sir, I beg to move

“That the question be now put ”

Mr. Deputy Speaker. The question is

“That the question be now put.”

The motion was adopted.

Mr Deputy Speaker The question is

“That the Andhra Dowry Prohibition Bill, 1955 as reported by the Select Committee, be taken into consideration “

The motion was adopted.

Clause 2.

Sri Vavilala Gopalakrishnayya (Sattenapalli): Sir, I beg to move:

“That in clause 2 (1) after the word ‘persons’ in line 1, insert the words ‘including those’. ”

Mr. Deputy Speaker. Has the hon. Member Sri L. Lakshmana Das any objection to this amendment.
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Sri L Lakshmana Das I have no objection to accept this amendment, Sir

Mr Deputy Speaker The question is

"That in clause 2 (1) after the word 'persons' in line 1, insert the words 'including those' "

The motion was adopted

Mr Deputy Speaker The question is

"That clause 2, as amended, stand part of the Bill"

The motion was adopted
Clause 2, as amended, was added to the Bill

Clause 3

Sri L Lakshmana Das Sir, I beg to move

"That in sub-clause (1) of clause 3, insert the following words before the words 'to any other person'—

'the parent or guardian of such other party or' "

Mr Deputy Speaker Motion moved

Sri Vavilala Gopala Krishnayya has given notice of another amendment to this clause, just now Under rule 129 (1) of the Assembly Rules, I waive the notice, because it has been received just now and it ought to have been received a day earlier Sri Vavilala Gopalakrishnayya can now move his amendment

Sri Vavilala Gopala Krishnayya Sir, I beg to move

"That after the Explanation to clause 3, add the following as Explanation II

'Explanation II: Presents of clothes or articles of cloth of the aggregate value of not exceeding Rs. 500 given by either party at the time of the marriage do not constitute 'Dowry'. "

Mr Deputy Speaker Motion moved

Sri L Lakshmana Das This is agreeable to me, Sir
Sri P. Basri Reddi (Pulivendula) May I speak on the ‘Definlick’, Sir?

Mr Deputy Speaker Yes

Sri P. Sundarayya Sir, I too have got amendments to move. Shall I move now, Sir?

Mr Deputy Speaker Yes

Sri P. Sundarayya Sir, I beg to move

“Add the following as new Explanation at the end of clause 3 (a)

‘Explanicktion III Any immovable property given by a registered document to the bride and any movable property or valuable security declared to be given to the bride and filed before a Registrar either at the time of marriage before or after by any other persons shall not be considered as ‘Dowry’, but be considered as ‘Shreedhana’ which cannot be alienated by her within a period of 10 years.”

Mr Deputy Speaker Motion moved

All the amendments have been moved and members who have moved them can speak now, if they want to.

Sri P. Basri Reddi Before the above specific amendments are taken up, may I speak on ‘Definlick’ generally?

Mr. Deputy Speaker The member has to speak with reference to clause 3 and the amendments just now moved

Sri P. Basri Reddi I have got very serious objection to the ‘Definlick’ itself, and am raising it by way of a point of Order, Sir.

Mr. Deputy Speaker Yes.

Sri P. Basri Reddi Sir, by the change of definition of ‘dowry’ at the Select Committee stage, the scope of the Bill as originally introduced in the House has been changed. ‘Dowry’ in the generally accepted sense, is ‘property or money given by the parents of the girl to the bridegroom’. Now, the definition as we find it in the Bill as reported by the Select Committee, goes beyond the scope of the Bill originally introduced, and it now includes money or property given by the bridegroom also. Therefore, I think that Rule 130
of the Assembly Rules is a bar to such change, i.e., to the inclusion of money, etc., going from the bridegroom's side, as that is beyond the scope of the Bill as originally introduced in the Assembly. Even the Title of the Bill itself is 'Dowry Prohibition Bill' and the preamble also is to the same effect. Also, in the Select Committee, in the course of his speech Sri A. Kaleswara Rao said:

Sri P. Sundarayya: Sir, I raise another point of Order.

Sri P. Basar Reddy: Sir, I am appealing to the House to go back to the definition as contained in the original Bill, and I am appealing to the member in charge of the Bill to restore the original definition. I think I am perfectly in order when I raise this as a point of Order and this is the appropriate time.

*Sri K. Brahmananda Reddy: Sir, I have to make one submission. We are passing a legislation and I feel, from the amendments moved, more consideration will have to be given to the amendments, and they cannot be automatically accepted at this stage. It is not that I am opposing the amendments. When we are passing a very serious legislation practically affecting every family, I would suggest to the Chair, Sir, that this may be taken up at the next non-official day. Because, you will please see, Sir, the amendment moved by Sri P. Sundarayya is a very important amendment, though he calls it as 'Explanation', it is no explanation, it is a kind of proviso to sub-clause (a). That is the crux of the matter. 'Dowry' is defined in clause 3 (a) and the whole legislation depends on that. Therefore, Sir, I would humbly suggest to the Chair, and to the House through you, Sir, that the amendments may be given better
thought and their consideration taken up at the next non official day. Rushing through this measure at this stage, without proper consideration, I may submit, Sir, would be very detrimental to the interests of the society whom we are trying to guard. I would therefore suggest this for the consideration of the House.

**Mr Deputy Speaker** Before the point of Order raised by Sri P Basi Reddi is dealt with, I want to know what the Leader of the Opposition has to say on this.

**Sri A B Nageswara Rao (Rajahmundry)** Sir, the Bill has been considered and we are going through the second reading, i.e. consideration of clauses. At this stage, can we postpone discussion on clauses to another non-official day, because the motion for taking this into consideration has already been passed?

**Mr Deputy Speaker** That is not the point before the House now. First I am dealing with the point of Order raised by Sri P Basi Reddi.
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In the House of the Legislative Assembly of the State of Andhra, the Select Committee raised the issue of public opinion regarding the recommendations made by the Select Committee. The House passed the Bill without further consideration. However, Mr. Sundarayya pointed out that there was no basic change in the definition of the original draft Bill and the amendment made by the Select Committee. There was no point of law or point of order to be considered at this juncture. Therefore, we can proceed further.

Sri L. Lakshmana Das agreed with Sri P. Sundarayya and suggested that we can proceed with the consideration of clauses.

Mr. Deputy Speaker: I do not think there is any basic change in the definition of the original draft Bill and the amendment made by the Select Committee. I do not think there can be any point of law or point of order to be considered at this juncture. Therefore, we shall proceed further.

Has the hon. Leader of the Opposition got anything to say regarding the suggestion of Sri K. Brahmananda Reddy to postpone further discussion to the next non-official day?

Mr. Deputy Speaker: The Business Advisory Committee has declared that the Taxation Bills shall be proceeded with, 21 February shall be non-official day. Therefore, 22 February shall be non-official day.
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...
Mr Deputy Speaker  In view of the motion moved by Sri Brahmananda Reddi and also the views expressed by Sri P Sundarayya and Sri L Laxman Das, I think it would be better if further consideration of the Bill is postponed.

Sri A B Nageswara Rao  I rise on a point of Order, Sir,—whether the Bill could be postponed to another non-official day after it has been taken into consideration and discussed clause by clause today.

Mr Deputy Speaker  If, for any reason, a Bill could not be considered, discussed and passed in one sitting the consideration may be continued on another day of the same session. There is no hitch on this point, and the rules do not say that we cannot postpone consideration of the Bill to any date during the same session. Therefore, I postpone further consideration of the Bill to the next non-official day, the date of which will be announced tomorrow or day after. I believe it will be within a week or fortnight. However, during this sitting itself, some time will be fixed for non-official business, when this Bill will be taken up for further consideration.

Mr. Deputy Speaker  Thinking that this Bill would take us till 1 O’clock today, I have allowed the hon. Minister Sri M Narasimha Rao, to leave the House. Therefore, under these circumstances, I am not able to take up the next resolution.

Sri K Brahmananda Reddi: One suggestion, Sir. That resolution will come only after this Bill is passed, but not otherwise. Therefore, under extraordinary circumstances...
On a point of information, Sir. The amendments that are received are usually taken up first, discussed and then either accepted or rejected by the House, and the Bill taken up for consideration clause by clause. Is not the same procedure followed now also?

Mr. Deputy Speaker Are you speaking about this Bill?

Smt Masuma Begum Yes. We have passed 2 clauses of the Bill. We have other amendments which we have either to accept or reject, and then take up the Bill clause by clause.

Mr Deputy Speaker When there is a motion for adjournment, there is no question of considering the procedure you are
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The clause by clause discussion of the Bill has been postponed.