

SHRI K. LAKKAPPA: I introduce the Bill.

CASTE SYSTEM ABOLITION BILL\*

SHRI K. LAKKAPPA (Tumkur): I beg to move:

"That leave be granted to introduce a Bill to provide for abolition of caste system and to put a ban on expression of caste after the name."

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to introduce a Bill to provide for abolition of caste system and to put a ban on expression of caste after the name.

*The Motion was adopted.*

SHRI K. LAKKAPPA: I introduce a Bill.

CONSTITUTION (AMENDMENT)  
BILL\*

(Amendment of articles 101 and 190)

SHRI K. LAKKAPPA (Tumkur): I beg to move:

"That leave be granted to introduce a Bill further to amend the Constitution of India."

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to introduce a Bill further to amend the Constitution of India."

*The Motion was adopted.*

SHRI K. LAKKAPPA: I introduce the Bill.

INDIAN FISHERIES (AMENDMENT)  
BILL\*

(Amendment of sections 3, 4, etc.)

DR. VASANT KUMAR PANDIT (Rajgarh): I beg to move:

"That leave be granted to introduce a Bill further to amend the Indian Fisheries Act, 1897."

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to introduce a Bill further to amend the Indian Fisheries Act, 1897."

*The Motion was adopted.*

DR. VASANT KUMAR PANDIT: I introduce the Bill.

MR. DEPUTY-SPEAKER: Shri Bapusaheb Parulekar—absent.

INDIAN PENAL CODE (AMENDMENT) BILL\*

(Amendment of section 53, etc.)

SHRI GEORGE FERNANDES (Muzaffarpur): I beg to move:

"That leave be granted to introduce a Bill further to amend the Indian Penal Code." ....

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to introduce a Bill further to amend the Indian Penal Code."

*The Motion was adopted.*

SHRI GEORGE FERNANDES: I introduce the Bill.

MR. DEPUTY-SPEAKER: Mr. R. P. Yadav—absent.

15.38 hrs.

CONSTITUTION (AMENDMENT)  
BILL—Contd.

(Amendment of Eighth Schedule)

by Shri Chitta Basu:

MR. DEPUTY-SPEAKER: Now, we take up further consideration of the

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[Mr. Deputy-Speaker]

following motion moved by Shri Chitta Basu on 28th March, 1980, namely:—

“That the Bill further to amend the Constitution of India, be taken into consideration.”

**SHRI CHITTA BASU (Barasat):**  
The particular purpose of my Bill is to give recognition to the Nepali language as an Indian national language. This can be done only by including the Nepali language in the Eighth Schedule of the Constitution of India.

At present, the Eighth Schedule of the Constitution of India comprises of 15 languages but Nepali language is not one of those languages. It is to be noted that the language which appears in the Eighth Schedule is generally taken to be the national language of our country. Only because of the fact that the Nepali language is not in the Eighth Schedule of our Constitution, it is not recognised as a national language although it possesses all the qualities of becoming a national language. The Nepali language is enriched and is spoken by quite a considerable segment of Indian people. This is a language which is now spoken by about 60 lakh of Indian people spread over different States of the country, particularly in the Himalayan and northern regions.

So far as the literary richness of language is concerned, Nepali is also a very rich and magnificent language. The House, I think, should remember in great reverence to the memory of Odhiwari Bhanu Bhakta, who was the pinneer of modern Nepali language that he and others have contributed to a great extent for the enrichment of Nepali language in diverse ways. Nepali literature is rich, equally rich its drama, songs, folklore, and it contributes very magnificently to the composite culture which we call the Indian culture, the culture of unity in diversity. It is a very sad thing to

remember that although Nepali language is an Indian language, doubts have been raised by many—I will not say ‘many’, but by certain quarters, as to whether Nepali is an Indian language or a foreign language. This is the crux of the problem. Now, in order to dispel that doubt that Nepali is not an Indian language, I feel that the House should also understand and know the origin of Nepali language.

Since the time at my disposal is short, naturally it is not possible during this brief discussion to analyse the history or the genesis or the origin and development of the language in the course of a debate of this nature. So, I would simply mention some of the opinions expressed by many literatures in regard to the origin of the Nepali language. The history of the Nepali language shows that the origin of Nepali language was Indo-Aryan. As a matter of fact, the Nepali language has come from the family of the Satem branch of Indo-European language.

According to Dr. Parasmani Pradhan, the renowned literary scholar, modern Nepali has descended from ‘Khag Prakrit’, which came to be known as Gorkhali. The name ‘Nepali’ has been given by the Nepalese citizens of India during the British regime and I possess certain documents to show that during the British regime also they accepted the language which they called ‘Nepali language’.

I have got a photostat copy of the Circular No. 11499A of the Government of Bengal, Appointments Department, Notification, Calcutta, the 30th July 1926 which reads as follows:

“The following amendments are made in rules 1, 2, 3 and 5 in Appendix VI of the Department Examination Rules:

Substitute Nepali for ‘Nepali-Paharia’ and ‘Nepalese-Paharia’ or

'Khas-Kura' wherever they occur in these rules.

By Order etc.

Sd/- A. N. Moberly

Off. Chief Secretary to Govt."

Therefore, Sir, it was by an amendment of a rule by the British Government at that time that Nepali language was admitted to be an Indian language and it has found a place in the circulars, in the rules and the administrative work conducted by the Government of India.

There is another Notification of this nature which is Notification No. 422 dated 8th January, 1927 which reads as follows:

"As required by Section 3(i)(I) of the Indian Naturalisation Act, 1926, the Governor in Council is pleased to declare the following to be the vernaculars of the province:

(1) Bengali, (2) Urdu, (3) Hindi and (4) Nepali (*vide* page 86, Part I, Calcutta Gazette dated 13th January, 1927).

Sd/- W. D. R. Patricica."

I quote this from *Amrita Bazar Patrica* dated 21st June, 1979.

Therefore, there is ample proof to show that Nepali was accepted to be an Indian language for administrative purposes even during the British regime.

I would only refer to certain treatises and books for further information and study by those who are interested, because it is not possible for me to refer to each and every thing and quote from them. I would refer to *Indian Paleographical Accounts* by Cassino Belegatti, *A Treatise of Nepali Language* by Sri Golul Sinha, and William Carey Commission of 1816 which referred to Nepali as one of the 33 Indian languages. Late in the year 1820, Prof. Ayton wrote a grammar of Nepali language. Then, the colossal linguist, Dr. Suniti Chatterjee, in

his book, *Origin and Development of Bengali Language*, has expounded that Nepali is an Indian language, and he recommended that it should be included in the Eighth Schedule of the Constitution in order to give it national recognition.

I would also refer to another book of Dr. Suniti Chateerjee, *Languages & Linguistic Problem of India*, wherein also he has mentioned that Nepali is an Indian language and should be given recognition by including it in the Eighth Schedule.

All these things go to prove that Nepali is an Indian language, and it is necessary to give recognition to it by including it in the Eighth Schedule.

I would also like to mention that Nepali languages and its status have been accepted or recognised by many authorities and even by the State legislatures of this country. The Sahitya Akademi has already recognised Nepali as one of the Indian literary languages. Nepali is spoken by about 77 per cent of the people of Sikkim. It is the first official language of Sikkim, and it is now the *lingua franca* of Sikkim. Besides, the Legislative Assembly of Sikkim adopted unanimously an official resolution on 11th October, 1977, urging upon the Government of India to include Nepali in the Eighth Schedule.

In West Bengal in three hill districts Nepali has been recognised as the official language. Therefore, official recognition to Nepali has been given by the West Bengal Government and administration work in those three districts is being done in that language. Not only that. The West Bengal Government felt that recognition of Nepali within the borders of the State was not enough, and therefore the West Bengal Legislative Assembly unanimously passed a resolution on 2nd July, 1977, urging upon the Government of India to include Nepali in the Eighth Schedule. The Assembly of Tripura also adopted a resolution on 28th June, 1978. Therefore, Nepali is now recognised as the

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official language in two States, Sikkim and West Bengal. Not only that. The Legislative Assemblies of Sikkim, West Bengal and Tripura have accepted unanimous resolutions urging the Government of India to include Nepali in the Eighth Schedule. I think the House will remember that Sindhi language was included in the Eighth Schedule and it was a matter of happiness that another language, Sindhi language, which was not earlier recognised as a national language, had been recognised as a national language by inclusion in the Eighth Schedule. The Nepalese feel happy, we feel happy and every group of people speaking different languages felt happy that Sindhi has become a member of the family of Indian languages. With all respect to Sindhi language, I would like to say that Nepali is being spoken by a larger number of people in India than Sindhi. The point is that the Eighth Schedule is not sacrosanct, it is not an inexhaustible list. I remember that Pandit Jawaharlal Nehru, in 1959, when he referred to this, said that the Eighth Schedule is not an inexhaustible list. As a matter of fact, if you ask me, I would say, on behalf of my party that there should not be the Eighth Schedule at all. All the Indian languages should be taken to be national languages. There should not be any bar to any Indian language. It may be 25, 35 or 40. Every language has got the right to be recognised as a national language, to enrich itself, and to enrich the composite culture of India. This is the concept of 'Unity in Diversity'. All the Indian languages, which have got their origin in India, should be recognised as national languages and they should be provided with all opportunities to enrich the composite culture of India. This is called 'Unity in Diversity'. I think you would agree with this.

While these are the illustrations, instances and facts, I am sorry to say that the attitude of the Government of India, the successive Governments at the Centre, I would not mention

any particular Government, has all along remained unhelpful and if you will permit me to say so, inimical and hostile to Nepali language to some extent. Now let us analyse the attitude of the leaders of the Government from time to time. History has it that as far back as in 1956, Shri B. G. Kher, the then Chairman of the Official Languages Commission, most unfortunately, observed: "Nepali language cannot be recognised as an Indian language because there is a country called 'Nepal', which is free and independent." I shall dwell on it later on. By that, he meant to say...

PROF. MADHU DANDAVATE (Rajapur): Tamil is accepted in Ceylon.

MR. DEPUTY-SPEAKER: In Singapore also.

SHRI CHITTA BASU: The then Chairman of the Official Languages Commission said that simply because there is a country called 'Nepal', where the people speak Nepali, which is free and sovereign, it cannot be included in the Eighth Schedule of the Constitution and that the Indian Nepalese should not have the right to get their language recognised as a national language.

As for example, you just now mentioned that Tamil is recognised in Sri Lanka. That does not stand in the way. Bangladesh has emerged as an independent a sovereign and a free nation. Bengali is the official language and the *lingua franca* of the Government of Bangladesh. Bengali is a language which is included in the Eighth Schedule. If you accept the argument of Mr. B. G. Kher, does the Government of India want to delete Bengali from the Eighth Schedule of the Constitution simply because Bengali is also spoken in Bangladesh which is an independent, a foreign, a sovereign and a free country. Therefore, this should not be the argument.

Now, when a question was raised on the floor of the House by Mr. Jyotirmoy Bosu on August 2, 1968, as to what are the reasons for not recognising Nepali language as the national language and not including it in the

**Eighth Schedule of the Constitution, the answer given was, "The Government in the wider national interest would not further enlarge the Eighth Schedule." The "national interest" and the "Eighth Schedule" have been bracketed together— if the Eighth Schedule is expanded, the national interest is affected adversely. Does it not betray a pathstic attitude of the Government towards a national language of India? Do they not want to solve the language problem? Ours is a multi-lingual nation; ours is a multi-cultural nation. Here, the concept of unity should be in diversity; the concept should not be a unitary one. The culture and unity is of a composite nature. Therefore, when the Government says that the national interest would be hampered if a national language is included in the Eighth Schedule of the Constitution, this is shameful. The Government owes a reply, an explanation, to the people outside.**

Again, on the 7th August, a similar question was put and the same answer was repeated that in the wider national interest, this cannot be accepted.

As I have already mentioned, Pandit Nehru also made a remark in 1959 saying, "The Eighth Schedule is not an exhaustive list of major Indian languages." They go by the words of Pandit Nehru. They follow Nehru principles. But in this case, Nehru was conveniently forgotten.

There is no national interest involved in it. Rather, the national interest will be better served if Nepali language and other languages also are included in the Eighth Schedule. When I speak of Nepali language, I do not mean to say that I am opposed to the inclusion of other languages in the Eighth Schedule. There will be another Bill today to be moved by Dr. Karan Singh for the inclusion of another language also. I am happy. Therefore, I wish to make it clear that I want all the Indian languages to be included in the Eighth Schedule of the Constitution. As a matter of fact,

there is no necessity for the Eighth Schedule. All the Indian languages should be equal; all languages should be given proper respect; all languages should be given proper scope and opportunity to enrich themselves. Therefore, there is no necessity for the Eighth Schedule as such.

16 hrs.

**PROF. MADHU DANDAVATE:** You mean there should be no 'Scheduled Castes' among languages.

**SHRI CHITTA BASU:** Yes, no Scheduled Castes among languages. I am happy he has helped me to give better expression to my feeling. There should be no Scheduled Castes in the comity of languages.

I now speak of Mrs. Indira Gandhi, the present Prime Minister of the country.

**PROF. MADHU DANDAVATE:** You will provoke them now!

**SHRI CHITTA BASU:** I hope they will not be provoked.

Mrs. Gandhi is reported to have observed that the inclusion of Nepali in the Eighth Schedule should be examined from the stand-point of security. One was national interest, another is security! Now Nepali is sandwiched between national interest and security. What is the security hazard involved here? These are the things to be answered. It is 'insensible'. I do not like to use harsh words because I think harsh words won't pay dividends. It is insensible; it is incomprehensible...

**MR. CHAIRMAN:** It is because Nepali is a sweet language.

**SHRI CHITTA BASU:** Therefore, I would say, by what stretch of imagination can you understand that the inclusion of the language in the Eighth Schedule would constitute a security

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hazard to the country? Is it secession? Is it rebellion? Is it an act of treason? Is it rebellion to claim the right for a person elected by the people to come here and take the oath in his own mother-tongue? A Nepali is prevented from taking the oath in his own mother-tongue, the Nepali language. They consider it to be rebellion; they consider it to be anti-national; they consider it to be a security hazard. What is the simple thing we want? We want that every language should have the right, that every language should be given the opportunity to develop itself and achieve national recognition.

A most hostile attitude was displayed by Mr. Morarji Desai. He did not only resent....

MR. DEPUTY-SPEAKER: I think Mr. Dandavate also resents it.

SHRI CHITTA BASU: He did not only reject the demand for the recognition of Nepali language, but he said it is foreign language. He also threatened: 'If you want recognition of the Nepali language, be prepared for the consequences for I shall disband the Gorkha regiment'. He said 'If you insist on the recognition of Nepali language, the recognition of Nepali language, as a national literary language would be withdrawn by the Sahitya Academy'. He spoke in terms of threats and there was a counter-demonstration. He was properly received and he received it properly also..

SHRI SAMAR MUKHERJEE (Howrah): At Darjeeling.

SHRI CHITTA BASU: At Darjeeling.

So, I feel, at this stage, that there is a clear case, there is an irresistible case, for the recognition of Nepali as a national language and for its inclusion in the Eighth Schedule.

SHRI SAMAR MUKHERJEE: It is long overdue!

SHRI CHITTA BASU: It is long overdue, I agree; and this Government should not delay this process. In the absence of this recognition, I will only mention a few instances of persecution to which the Nepali-speaking people are exposed. The Nepali-speaking people are treated as foreigners, only because of the fact that they speak a language which does not find a place in the Eighth Schedule. They are not enrolled as voters. A comparative study of the number of Nepali-speaking population and voters—Nepali-speaking citizens or Nepali-speaking Indians, whatever you may like to say—will bear this out. They are prevented from retaining Nepali as their mother-tongue for the purpose of census. The Union Government has laid down that only an Eighth Schedule language may become an official language for districts or talukas. This violates article 347 of the Constitution. I do not like to read it. It is there in article 347 that he official language in an area where the majority of the people speak a particular language can be a language different from the already-declared official language of the State; there may be more than one official language in a State.

It is a principle which has been accepted by the Government that the Eighth Schedule language alone will become the medium of instruction for secondary and higher education. This denies the Nepali-speaking people the right to receive instruction in their own language at the secondary and higher stage of education.

Lastly, articles 29 and 30 of the Constitution provide certain guarantees for the linguistic minorities. If you want, I can read them out. By virtue of the fact that the Nepali language is not in the Eighth Schedule, the Nepali-speaking people are

denied this fundamental or Constitutional guarantee as enshrined in the Constitution under articles 29 and 30.

Therefore, I would fervently appeal to all sections of the House, all the Members of this House, to rise above Party considerations and accept this Bill and thereby positively respond to the hopes and aspirations of the Nepali-speaking people of our country. That will go a long way in bringing about emotional integration which is most needed today. Therefore, I once again appeal, through you, Sir, to the House, to all the Members of the House, to all sections of the House, to support me in my request that this long-standing or long-overdue demand of the Nepali-speaking people be accepted by the Government.

MR. DEPUTY-SPEAKER: Motion moved:

"That the Bill further to amend the Constitution of India, be taken into consideration."

Mr. Ananda Pathak

SHRI MOOL CHAND DAGA (Pali): I have given notice of an amendment. I want to move.

MR. DEPUTY-SPEAKER: 'Yes'.

SHRI MOOL CHAND DAGA: Sir, I beg to move:

"That the Bill be circulated for the purpose of eliciting opinion thereon by 31 October, 1980."(1)  
I want to speak on this....

MR. DEPUTY-SPEAKER: You can speak later on.

Mr. Ananda pathak.

SHRI ANANDA PATHAK (Darjeeling): Mr. Chairman, Sir, I support the Bill and I congratulate the mover of the Bill which seeks to amend the Eighth Schedule of the Constitution and include the Nepali language in the Schedule. I hope all sections of this House will lend their support to this legitimate and democratic demand of

the millions of the Nepali-speaking people of India.

First of all, please allow me to take this opportunity to dispel the notion that the Nepali language is a foreign language as some of the leaders of the ruling Party had time and again tried to spread this notion. I think Mr. Chitta Basu has already mentioned so many reasons as to why Nepali language should find a place in the Eighth Schedule and therefore, I will not elaborate on that point. But let me go on record that the Nepali language is as much an Indian language as Hindi, Bengali, Punjabi, Tamil, Malayalam and other Indian languages are.

The history of languages shows that the origin of the Nepali language was Indo-Aryan. The modern Nepali language has descended from the "Khas-Prakrit" which came to be known as "Gorkhali" after the name of the Gorkha Kings of Rajput origin. The Brahman of India with knowledge of Sanskrit got mixed up with the Rajputs and the local Mangars and Gurungs and the "Khas" tribes of Nepal and produced a language which came to be known as "Gorkhali" or "Parbatia."

The name Nepali was given by the Nepali citizens of India during the British regime and there are several historical documents to prove this statement. Therefore, I would like to say that because it is called Nepali, it is not that it was produced in Nepal. It is not so. The Nepali name was given by the Indian citizens and there are several historical documents to prove this.

According to a linguistic survey of Indian languages conducted by a Commission set up under the leadership of William Carey in 1816, Nepali was shown as one of the 33 Indian languages.

In 1820, Prof. Ayton wrote "A Grammar of Nepali Language" which was the first Nepali Grammar published from Fort William, Calcutta.

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Next to Prof. Ayton, Rev. Turnbull wrote another Nepali Grammar in 1887 and published from India.

Sir George Grierson, the most notable and the foremost linguist of Indian languages in his "*Linguistic Survey of India*" published in 1916 gave a fair place to 'Nepali' as one of the Indian languages.

Dr. Suniti Kumar Chatterjee has also described Nepali language as one of the Indian languages and again in 1963 he emphatically demanded recognition of Nepali language as one of the major languages of India in his famous work "*Language and Literature of India*." I will not go on elaborating these historical facts as it requires so much time.

Thus the surveys from 1771 to this date have amply proved that Nepali is an Indian language and it deserves its due place and recognition and inclusion in the Eighth Schedule to the Constitution of India.

Sir, Nepali language has a rich literary and cultural heritage. Thousands of historical and literary books, novels, fiction and stories, translations and text books have been published in Nepali language from different parts of the country. The Sahitya Academy of India has already recognised this language and the left-front government in West Bengal has also set up a Nepali Sahitya Academy to promote Nepali language.

Similarly, the North Bengal, Calcutta, Patna, Varanasi, Gauhati and other universities have also introduced Nepali in the Degree and Honours Courses also. Similarly, the All India Radio in Delhi, Kurseong, Shilong, Gauhati and other places broadcast programmes in Nepali language. As a matter of fact, Nepali is the *lingua franca* of more than 2 crores of people of the Himalayan region. It is similar to Hindi, Bengali and other Indian languages.

One thing I would like to refer to. What is the purpose of the Eighth Schedule?

'Examining Art. 351 of the Constitution which in the main governs the Eighth Schedule, one gains a clear understanding that those Indian languages from which Hindi as official language of Union can for its enrichment assimilate forms, styles and expressions and can draw for its vocabulary too, are to be included in the Eighth Schedule. The Scheduled languages have to be languages contributing to make Hindi as official language of the Union usable and acceptable throughout the length and breadth of the Republic.'

Nepali language is also written in Devanagari script as is the case with Hindi language. If, in the long run, Hindi is to take the place of the official language of this country, I would say that Nepali language can contribute much better than any other language of the country.

We find that in Defence Services also, Nepali language has occupied a prominent place. Nepali-speaking jawans are defending our borders as a rock in the Face of many odds. In 1965 and 1971 when there was war it was the Nepalese in the forefront who were defending the borders of our country. Nepali speaking people had sacrificed a lot for the independence of India. Among those who laid down their lives in fighting against British Imperialism were the martyrs like Major Durga Mulla, Capt. Dal Bahadur Thapa and many others also. But their language has not yet been given its due place in Independent India.

This demand was repeatedly voiced on the floor of this House and in the other House by prominent leaders like Shri Somnath Chatterjee, Shri Samar Mukherjee, Shri Ratanlal Brahman and many others. Shri Ratanlal Brahman wanted to take his oath in Nepali but he was prevented

from taking oath in his own language because that language was not included in the Eighth Schedule. At that time there was a hue and cry. As many as 74 M.Ps. belonging to the Opposition Party submitted a memorandum to the Prime Minister demanding that Nepali language should be included in the Eighth Schedule of the Constitution. But, in spite of this, Nepali language has not yet been accorded the constitutional recognition by inclusion in the Eighth Schedule of the Constitution of India.

One more thing that I would like to say here. It is a pity that even after thirty-two years of our Independence, the successive Central Governments tried to dub it as a foreign language and are still following the same policy of the British Government; they are trying to follow the divide and rule policy. That is why Nepali like other languages is not given its due place in the Constitution as a recognised language. That is why we have to raise this demand time and again.

I would, therefore, like to say that with a view to undoing the injustice done so far against the language of a national minority, I urge, upon the Central Government to accept the Bill so that the sense of belonging may be infused among the Nepali-speaking citizens of India and the process of national integration may be strengthened.

Sir, before I conclude I would like to say that due to non-recognition of the different languages it has led to frustration and this frustration leads to separatist tendencies. Recently we found so much literature being distributed preaching a separate Gorkha land. It has happened because their language has not been accepted. Due to this policy of the government separatist and fissiparous tendencies are growing. It is high time that this policy is changed and the languages of the linguistic minorities are accepted and included in the Eighth Schedule

of the Constitution. I hope the hon'ble Members on the other side of the House will also support this Bill. With these words I conclude.

SHRI P. M. SUBHA (Sikkim): Mr. Chairman, Sir, I am in favour of the Nepali language being included in the Eighth Schedule of the Constitution. As a matter of fact Nepali has also come from Sanskrit. It is part and parcel of the Indian languages because in our Nepali language we will say अ, आ इ, ई, उ, ऊ. That indicates clearly it is not नेपाली, but we will say इ, ई. It is really part of Hindi. So, we cannot say it is a foreign language. Moreover, Gorkhali is the name after the king and these kings were the Rajputs who had gone to Nepal from India and this Nepali language is an admixture of Hindi, Sanskrit and other local languages. That is why it is called 'Nepalese' by all the media. Otherwise it is the Pahadia language. Pahadia means those who are living in the hills. So, all these cases prove that it is one of our own Indian languages. Nepalese is widely spoken in West Bengal, Sikkim, Assam, Dehra Dun etc. So, if these languages are kept outside the purview of politics, I do feel, our national integration will be better in future. If the Anglo Indian people are speaking English we do not call them 'foreigners'. So is the case with Nepalese. Sir, if they could be treated as brothers of Indians and their language is included in the Eighth Schedule, they will feel safety. Nepalese language is declared as the official language in Sikkim, in West Bengal,

and within India more than 10 universities have recognised this language upto the graduate level. North Bengal University has recognised Nepali language up to the master's degree. It is of course true that the inclusion of too many languages in the Eighth Schedule may create practical difficulties, but the claim of languages like Nepalese language and Maithili (which are not merely local dialects, but which have rich literature) deserve special consideration by

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the Government. With these words I conclude my speech.

श्री रामावतार शास्त्री (पटना): उपाध्यक्ष महोदय, मैं इस विधेयक का समर्थन करने के लिए बड़ा हुआ हूँ।

उपाध्यक्ष जी, हमारे पूर्व वक्ताओं ने बहुत ही सफाई के साथ, तथ्यों के साथ और पुरजोर शब्दों में कहा है कि नेपाली भाषा भारतीय भाषाओं में एक है, इसलिए उसकी स्वीकृति होनी चाहिए, मान्यता मिलनी चाहिए और इस प्रकार उसे 8वीं अनुसूची में शामिल किया जाना चाहिए, इस पर प्रकाश डाला है।

यह बात भी यहाँ पर बताई गई कि नेपाली भाषा का साहित्य क्या है।

श्री मूलचन्द्र डागा : आप नेपाली में बोलिए।

श्री रामावतार शास्त्री : केवल समझने का फर्क है।

श्री मूलचन्द्र डागा : आप बिहार से आ रहे हैं। क्या बिहार के अन्दर नेपाली भाषा को आपने मान लिया है ?

श्री रामावतार शास्त्री: हाँ-हाँ, मान लिया है।

श्री मूलचन्द्र डागा : एसेम्बली में बोलते हैं।

श्री रामावतार शास्त्री : डागा जी, आप बैठिए। लगता है नेपाली आपको समझ में नहीं आती है।

मैं यह कह रहा था कि इसका साहित्य बहुत ही विकसित है, इसकी भूमिका हमारे राष्ट्रीय आन्दोलन के साथ जुड़ी हुई है। आपको मालूम नहीं है, शायद आप राष्ट्रीय आन्दोलनों के दिनों में उन लोगों के साथ काम नहीं कर सके हैं। इसलिए मैं बता रहा हूँ कि कौन-कौन लोग उस समय थे।

उपाध्यक्ष जी, मैं यह कह रहा था कि एक दृष्टिकोणों से नेपाली भाषा को सम्मानपूर्ण स्थान हमारे देश में मिलना चाहिए और इसके लिए आवश्यक है कि इस भाषा को 8वीं अनुसूची में शामिल किया जाना चाहिए।

MR. DEPUTY-SPEAKER: If you want Mr. Daga to sit, you speak in Nepali for two minutes.

SHRI MOOL CHAND DAGA: He may even speak only one sentence. I want to hear it.

एक माननीय सदस्य : सब मेम्बरों को भाषीयें आये, यह जरूरी नहीं है।

MR. DEUTY-SPEAKER: I thought, as you are appreciating so much Nepali language, you can speak it also.

SHRI RAMAVATAR SHASTRI: I can read and can understand many things in Nepali because the script is in devnagari lipi.

मैं यह कह रहा था कि हमारे संविधान में अभी तक 15 भाषाओं को शामिल किया गया है। मैं माननीय सदस्यों की याददाश्त को ठीक करने के लिए या दूरस्त करने के लिए उनके नाम बतला दूँ। असमी, बंगाली, गुजराती, हिन्दी, कन्नड़ो, कश्मीरी, मलयालम, मराठी, उड़िया, पंजाबी, संस्कृत, सिंधी, तमिल, तेलगु, उर्दू—इतनी भाषाओं को 8वीं अनुसूची में शामिल किया गया है। इस समय हम लोग आप से यह निवेदन कर रहे हैं कि 16वें नम्बर पर आप नेपाली को शामिल कर लीजिये और उस के बाद—हमारे माननीय सदस्य चित्त बसू जी ने ठीक ही कहा है—दरवाजा बन्द मत कीजिए, दरवाजे को आगे के लिए भी खुला रखिए, क्योंकि हमारा जनतन्त्र अभी विकसित हो रहा है। विकसित होते हुए जनतन्त्र में...

SHRI HARIKESH BAHADUR (Gorakhpur): Mr. Deputy-Speaker, Sir, as there is no quorum in the House, this discussion cannot proceed.

**MR. DEPUTY-SPEAKER:** For your information, there is quorum in the House. The hon. Member may continue.

**श्री रामादतार शास्त्री :** इन भाषाओं में नेपाली को शामिल करने के बाद भी इसका दरवाजा खुला रखिये ताकि हमारे देश में जो और भाषायें विकसित हो रही हैं, हो सकती हैं हमारे और आपके जाने के बाद जो दूसरे लोग यहां आयेंगे कुछ अन्य भाषाओं के विकसित हो जाने के बाद उनके शामिल करने की मांग करें। हमारे देश की यह शान है कि यहां विभिन्न प्रकार की भाषायों हैं, विभिन्न प्रकार की पोशाकों हैं, विभिन्न प्रकार के आचार-विचार हैं, विभिन्न प्रकार की संस्कृति हैं—एसी स्थिति में भी हम सब एक साथ मिल कर चल रहे हैं। अगर हम कप-मण्डक नीति को अपनाने की कोशिश करेंगे, इस रेखा से आगे नहीं बढ़ेंगे, तब तो हमारे देश का जनतंत्र कुंठित हो जायेगा, विकसित नहीं हो सकेगा। इस लिए जब हम ने इतनी भाषाओं को सम्मानपूर्वक अपनाया है तो नेपाली को भी सम्मानपूर्वक अपनाया चाहिए।

अब मैं आप को बतलाना चाहता हूँ कि दो करोड़ लोग इस भाषा को बोलने वाले हमारे देश में बसते हैं। . . .

**श्री मूल चन्व डोगा:** यह फिगार कहां से लाये हैं?

**श्री रामादतार शास्त्री:** मैं आप को बतलाता हूँ— 8 से 10 लाख लोग तो केवल पश्चिमी बंगाल में हैं। डोगा साहब तो वकील हैं, तब भी इस तरह की बात कहते हैं। पश्चिमी बंगाल के अलावा असम, पूर्वांचल के जितने राज्य हैं और खुद मेरे राज्य बिहार में कई लाख लोग हैं। आप लोग जो हमारे उत्तर प्रदेश के भाई यहां बैठे हैं, वे भी जानते होंगे कि उत्तर प्रदेश में भी नेपाली बोलने वालों की काफी बड़ी संख्या है। पंजाब में भी काफी लोग हैं, हिन्दुस्तान के हर सूबे में हैं, जो हाथ में डण्डा लेकर आप के तमाम सरकारी और अर्ध-सरकारी कारखानों में पहरा देते हैं। बड़े-बड़े पूंजीपति अपनी तिजारियों की रक्षा करने के लिए किन से काम लेते हैं—वे सब नेपाली लोग हैं। नेपाली पूरे हिन्दुस्तान में फैले हुए हैं। मैं डोगा साहब से कहूंगा कि उनकी अब सरकार है और श्रीमती इन्दिरा

गांधी प्रधान मंत्री हैं। अब जो मरदमशुभारी जन-गणना होगी, उससे पता चल जाएगा कि ये लोग यहां पर एक करोड़ हैं या दो करोड़ हैं या कुछ नहीं हैं। मैं उनसे कहना चाहता हूँ कि इस का उन्हें पता लगाना चाहिए लेकिन जो भी उनकी संख्या हो, वे हमारे देश में रहते हैं और हमारे भाई हैं। आसाम में जो पृथक्तावादी आन्दोलन चलाने वाले हैं, हम उन के समर्थक नहीं हैं। कुछ उनके समर्थक हैं जो यह कहते हैं कि गोरखा या नेपाली विदेशी भाषा है। तो ऐसे लोगों के हथकंडों में आप न आइए। नहीं तो हमारे देश की एकता भंग हो सकती है। हमारे देश में वे बसे हुए हैं और हमारे स्वतन्त्रता आन्दोलन में, हमारे उन दिनों के राष्ट्रीय आन्दोलन में उन लोगों ने काम किया है। डॉ. विश्वेश्वर प्रसाद कोइराला श्री मातृकी प्रसाद कोइराला और श्री दिल्ली रमम रेग्मी आदि लोग थे जिन्होंने पटना में रह कर राष्ट्रीय आन्दोलन में भाग लिया था और मेरा यह सभाग्य है कि स्वतन्त्रता आन्दोलन के दिनों में और समाजवादी आन्दोलन के दिनों में जब कांग्रेस सोशलिस्ट पार्टी बनी थी और श्री जय प्रकाश नारायण, आचार्य नरेन्द्र देव, डा. सन्पूर्णानन्द, श्री श्री प्रकाश जी और श्री अशोक मेहता आदि नेता उस समय के राष्ट्रीय आन्दोलन में शामिल थे और जिस समय समाजवादी आन्दोलन की नींव डाली गई थी, तो वह 1934 में पटना में डाली गई थी और उस समय कांग्रेस सोशलिस्ट पार्टी का जन्म हुआ था। उस वक्त मैं एक छोटा बच्चा था लेकिन मैं इस बात को जानता हूँ कि हमारे देश के राष्ट्रीय आन्दोलन में, हमारे देश के समाजवादी आन्दोलन में, जैसा कि मैंने ऊपर कहा है, इन लोगों का भारी योगदान रहा है। अगर इस चीज को आप ध्यान में नहीं रखेंगे, तो आप को जरूर यह लगता होगा कि नेपाली भाषा एक विदेशी भाषा है और यह हमारे देश की भाषा नहीं है और इसको हमारे संविधान में उचित स्थान नहीं दिया जाना चाहिए। इन तमाम बातों को सन कर ऐसा लगता है कि हमारे जो दूसरे माननीय सदस्य हैं, वे या तो पुरानी बातों को जानते नहीं हैं और अगर जानते हैं, तो उससे अनभिज्ञ बनना चाहते हैं। इस दृष्टिकोण से भी मैं यह निवेदन करना चाहता हूँ कि इन लोगों का योगदान हमारे देश के डेमोक्रेटिक, जनतान्त्रिक और आजादी के आन्दोलन तथा समाज-

## [श्री रामावतार शास्त्री]

वादी आन्दोलन के साथ बहुत ही गहरा है और वे सारे के सारे लोग नेपाल से आकर हमारे इस आन्दोलन में भाग लेते रहे हैं। इस के साथ-साथ नेपाल में जनतान्त्रिक प्रणाली कायम हो, वहाँ पर राजतन्त्र समाप्त हो, इसके लिए जो वे लोग लड़ाई लड़ रहे हैं, उस लड़ाई को हम दोनों मिल कर लड़ें। स्वतन्त्रता संग्राम की लड़ाई में जो उन लोगों ने हिस्सा लिया, उस की जानकारी अगर ये हासिल करना चाहते हैं तो ये इण्डियन नेशनल कांग्रेस के इतिहास को पढ़ें। तब इन को मालूम होगा कि हमारा और नेपाली भाषा जानने वाले लोगों का क्या संबंध रहा है लेकिन इस बात को भी अगर आप नहीं मानते हैं, तो यह तो मानियेगा कि बहुत बड़ी संख्या में ये लोग हमारे देश में हैं और वे नेपाली भाषा बोलते हैं। हम जनतन्त्र को मजबूत करना चाहते हैं, तो यह जनता की भाषा में ही फल-फूल सकता है। अंग्रेजी बोल कर हमारे देश में जनतन्त्र नहीं फल-फूल सकता। नेपाली भाषा क कहीं भी हिन्दी से विरोध नहीं है। हिन्दी हमारी स्वीकृत राज-भाषा है। इसलिए हमें थोड़ा अपनी बुद्धि से काम लेना चाहिए ताकि हिन्दी एक सम्पर्क भाषा के रूप में विकसित हो। अगर उस का कोई विरोध करे, तो आप उस के बारे में अवश्य कह सकते हैं लेकिन संविधान की आठवीं श्रेणियों में जो तमाम की तमाम भाषाएँ हैं, उन भाषाओं के बोलने वाले लोग हिन्दी को सम्पर्क भाषा, लिंक लेगुएज मानते हैं और हमारा जो राज-भाषा अधिनियम 1963 का है, उस से उन का विरोध नहीं है। तो फिर आप क्यों नेपाली भाषा का विरोध कर रहे हैं। मेरा कहना यह है कि तमाम भाषाओं की एकता स्थापित की जाए। जब आप इस देश की सारी जनता की एकता को स्थापित करेंगे तो हमारा जनतन्त्र आगे बढ़ेगा और हमारी प्रतिष्ठा बढ़ेगी। नेपाली भाषा को संविधान की आठवीं श्रेणियों में शामिल करने से न केवल हमारी प्रतिष्ठा ही बढ़ेगी बल्कि उस में और चार चांद लग जाएंगे और लोग यह समझेंगे कि नेपाली भाषा-भाषी भा हमारे पार्ट एण्ड पार्सल है, हमारा एक अंग है। रोम रोम में वे हमारे व्याप्त हैं। नेपाली बोलने वाले भी हिन्दुस्तान के ही हैं। इस-

लिए इस भाषा का विरोध नहीं होना चाहिए। अगर किन्हीं के दिल में यह है तो उसे छोड़ देना चाहिए।

इसलिए मैं कहता हूँ कि नेपाली भाषा को भी आठवीं अनुसूची में शामिल किया जाए। वैसे बहुत सारे सदस्यों ने बहुत कुछ कहा है, मैं उसमें नहीं जाना चाहता। लेकिन इतना कहना चाहता हूँ कि इसको संविधान की आठवीं अनुसूची में शामिल करना जनतंत्र के हित में होगा, हमारे देश की एकता के हित में होगा और आगे आने वाली पीढ़ी के हित में होगा। इसलिए नेपाली भाषा को आप आठवीं अनुसूची में शामिल करें और इस अनुसूची का दरवाजा खुला रखें ताकि हमारे देश में और जो भाषाएँ विकसित हों उन्हें भी इन भाषाओं के परिवार में शामिल करने की आवश्यकता हो।

कुछ पुरानी गलती हो गयी। कुछ हमारे हिन्दी मनीषियों ने भी गलती की जिसके कारण आज हमें यह भुगतना पड़ा है कि कहीं-कहीं हिन्दी के खिलाफ आवाज उठ जाती है। मैं इस में शामिल नहीं हूँ कि हिन्दी लादी जा रही है। हिन्दी लादी नहीं जा रही है, न लादी जानी चाहिए। यह तो चाहने से आगे बढ़ेगी। कहीं-कहीं हमारी आवाज उठती है कि हिन्दी राष्ट्रभाषा है। नहीं, 15 हमारी राष्ट्र भाषाएँ हैं। इन तमाम की तमाम 15 भाषाओं को समानता के आधार पर विकसित किया जाए। यह नहीं हो कि कोई पीछे रहे, कोई आगे रहे, कोई छोटी हो, कोई बड़ी हो। छोटे और बड़े भाई हो सकते हैं लेकिन हमारे संविधान में सब के अधिकार समान हैं। अगर हम सब का बराबर का अधिकार मान कर चलेंगे और इन तमाम को राष्ट्र भाषाएँ मानेंगे तो कहीं किसी भाषा का विरोध नहीं होगा। मैं तो इस तरह की कमेण्टियों में काम कर रहा हूँ जो इस काम को देखती हैं। मुझे मालूम है कि दिल से लोग इसे स्वीकार करने के लिए तैयार हैं बसतर्त कि हम उनको ठीक से बताएं कि 1963 का राजभाषा अधिनियम क्या है। वे इसको जानते नहीं हैं। इसलिए हिन्दी वालों पर बहुत बड़ा दायित्व है। हम सब से ज्यादा हिन्दी बोलने वाले लोग हैं। अगर हम अपने दायित्व को नहीं

शब्दों और हिन्दी, हिन्दी का नारा लगाते रहें तो इस से हिन्दी का अहित होगा, हमारे देश की एकता टूटगी और हम इस भाषा को विकसित नहीं कर पाएंगे। अगर हम भाई-भाई की तरह नहीं चलेंगे तो इस भाषा को विकसित नहीं कर सकेंगे।

इन्हीं शब्दों के साथ मैं मंत्री महोदय से और सदन के माननीय सदस्यों से निवेदन करूंगा कि नेपाली को आठवीं अनुसूची में शामिल करने के इस विधेयक को स्वीकार करें। जब हमारे सदन के माननीय सदस्य श्री रतन्लाल बाह्रमण ने इस मांग को प्रस्तुत किया था तो उस पर हमारी कम्प्यूनिस्ट पार्टी के लोगों ने भी दस्तखत किये थे। हम इस मांग का पूरा-पूरा समर्थन करते हैं। यह मांग बहुत दिनों से चली आ रही है। इसको अब मान लिया जाना चाहिए। अगर आप इस को नहीं मानते हैं तो कहीं ऐसा न हो कि हमारे चित्त बसू जैसे सदस्यों को फिर से एक ऐसा बिल न लाना पड़े। इसलिए मेरा यही निवेदन है कि इसको अब मान लिया जाना चाहिए।

MR. DEPUTY-SPEAKER: Mr. Mool Chand Daga. You can also speak on your amendment while speaking on the Bill.

SHRI MOOL CHAND DAGA (Pali): I have already moved.

"That the Bill be circulated for the purpose of eliciting opinion thereon by 31st October, 1980."

उपाध्यक्ष महोदय, जिस नाजूक स्थिति से देश गुजर रहा है, उस में हमारे माननाय सदस्य अपने गले की पूरे जोर की आवाज के साथ इस मांग को रख रहे हैं। जब हमारे आगममेंट में दम नहीं होता है तो हम अपने गले से इतने जोर की आवाज करते हैं और इतने जोर से बोलते हैं। इस प्रकार की आवाज सदन में उस समय उठ रही है जब कि देश में मंहगाई का प्रश्न है, ला एण्ड आर्डर का प्रश्न है। जहां देश में इस प्रकार की बड़ी-बड़ी समस्याएं हैं वहां हमारे माननीय सदस्य यह प्रस्ताव, यह बिल लाए हैं। अगर इसको मान लिया जाता है तो कल को राजस्थान के लोग खड़े होंगे कि

हमारी राजस्थानी भाषा को भी आठवें खंड-युल में शामिल किया जाए। कल लोग मैथिली भाषा के लिए खड़े होंगे कि इसे भी उसमें शामिल कर लिया जाए। दूसरी कोकणी के लिए भी खड़े होंगे कि इस भाषा को भी शामिल कर लिया जाए। जितने भी माननीय सदस्यों ने इस बहस में भाग लिया है उन में किसी ने भी नेपाली भाषा का न तो अध्ययन किया है और न ही इस भाषा में वह बोला और न ही नेपाली भाषा के किसी राइटर की किसी बुक को उसने कोट किया है। पार्लियामेंट की लाइब्रेरी में भी जहां और बहुत से समाचार पत्र देखने को मिल जाते हैं नेपाली भाषा का कोई समाचार पत्र मैंने नहीं देखा है और न पार्लियामेंट के सदस्य शायद उस भाषा के समाचार-पत्र को पढ़ने में रुचि रखते हैं। इस बिल के आवर्जक्ट्स एंड रीजन में यह कहा गया है कि दो, तीन करोड़ नेपाली स्पीकिंग लोग हिन्दुस्तान में हैं। मैं आपको जनगणना के आंकड़े देना चाहता हूँ। 1950 में उनकी संख्या 4 लाख 22 हजार थी, 1961 में 10 लाख 21 हजार और 1971 में 12 लाख 87 हजार। बंगाल को ही आप लें। वहां एक प्रतिशत लोग भी नेपाली भाषा नहीं बोलते हैं। सिक्किम की दो लाख की आबादी है। वहां केवल 1 लाख 28 हजार लोग ही इस भाषा को जानते हैं। आपने दो तीन, करोड़ की बात कही है। यदि आप सैंसस फिगरर्स से मुझे यह आंकड़ा निकाल कर दिखा दें तो मैं आपकी बात को मान लूंगा।

हमारे चित्त बसू जी को नेपाली से प्रेम है। शास्त्री जी भी काफी विद्वान हैं। सभी भाषाओं के वह पारंगत हैं। अभी डा. साहब का बिल भी आएगा। मैं चाहता हूँ कि शास्त्री जी रिसर्च करें नेपाली भाषा पर और फिर किताब लिखें। आज मैं चाहता था कि कोई माननीय सदस्य नेपाली में यहां भाषण करता—

श्री आनन्द पाठक: अभी भी मैं बोल सकता हूँ यदि सभापति महोदय मुझे बोलने की इजाजत दें।

श्री मूल चन्द डागा : 1950 में यह संविधान बना था और हम ने हिन्दी को राष्ट्र भाषा माना था। मुझे दुःख के साथ कहना

[श्री मूल चन्द्र डागा]

कहता है कि जैसे रामावतार शास्त्री जी कह रहे थे आज भी हम लोग हिन्दी में बात करने में, हिन्दी में बोलने में उतना गौरव-निवृत्त अपने द्रो नहीं मानते हैं जितना अंग्रेजी में बोलने और बात करने पर मानते हैं। हम 68 करोड़ के प्रतिनिधि राष्ट्र भाषा हिन्दी में बोलने और बात करने में गौरव का अनुभव नहीं करते हैं और एक विदेशी भाषा में बोलने और बात करने में करते हैं। मैं इस बात को कहना नहीं चाहता था लेकिन मुझे कहनी पड़ गई है।

एक बार इसी सदन में यह सवाल आया था कि राजस्थानी को आठवें शेड्यूल में स्थान दिया जाए। मैं राजस्थान का रहने वाला हूँ। मैंने इसका विरोध किया था और इसलिए किया था कि राजस्थान में कई जगह तो मारवाड़ी बोली जाती है, कई जगह मेवाड़ी बोली जाती है और कई जगह कोई दूसरी भाषाये बोली जाती है। अलग अलग भाषाएँ वहाँ बोली जाती हैं। जब वहाँ राजा महाराजा हुआ करते थे तो जो भाषाये उनको पसन्द हुआ करती थी उनमें वे बड़े अच्छे-अच्छे ग्रन्थ लिखवा दिया करते थे आज राजस्थान का रहने वाला विधाधी हिन्दुस्तान में न तो हिन्दी ही ठीक बोल सकता है और न अंग्रेजी पर ही उसका कमांड है। सिनेमा एक ऐसा साधन है जिसके द्वारा हिन्दुस्तान में हिन्दी कई लोग जानते हैं। आज आप नेपाली की बात करते हैं, क्या आप यह दावा करते हैं कि इन भाषाओं की रिसर्च हो, इन भाषाओं में रई जान फूँकी जाये? आर्टिकल 29 और 30 इस बात पर संफगार्ड करते हैं और आप हृद जानते हैं। आर्टिकल 29 में है कि—

“Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.”

हमारे संविधान के अनुच्छेद 29 में साफ है कि हम यह नहीं चाहते कि उस भाषा को न रखा जाये। आर्टिकल 30 कहता है कि—

“All minorities, whether based on religion or language, shall have the

right to establish and administer educational institutions of their choice.”

मैं एक बात जानना चाहता था कि जो माननीय सदस्य यहाँ बड़ी हिम्मत के साथ बोल रहे थे, क्या वह अपने बच्चों को या अपने परिवार के लोगों को नेपाली स्कूलों में भेजकर नेपाली की ट्रेनिंग दिलवायेंगे?

एक माननीय सदस्य : हम भेजते हैं।

श्री मूल चन्द्र डागा : हाँ, आप एक ही हैं। यहाँ पर इन भाषाओं का जो पैडोराज बाक्स खोला गया है, मैं चाहता था कि केन्द्रीय सरकार को इस बात पर निर्णय ले। हमारी यहाँ मणिपुरी भाषा है, बड़ी रिच लैंग्वेज है, अखबारों में निकलता है, मैं तो मणिपुरी जानता नहीं। इसी तरह से हिमाचली है।

अभी हमारे डा. कर्णसिंह जी भी एक बिल डोगरी भाषा का लेकर आये हैं। इसी तरह से कितनी ही भाषाएँ हैं, मैथिली है, मगधी है, भोजपुरी है, भगवान जाने कितनी भाषाएँ हैं। मैं चाहता हूँ कि एक बार केन्द्रीय सरकार इस तरह का बिल लाये।

श्री रामावतार शास्त्री : सांविद्यत यूनियन में 100 भाषाएँ हैं, सब मिलकर चल रही हैं। (व्यवधान)

श्री मूलचन्द्र डागा : हिन्दुस्तान की एकता और राष्ट्रीयता की दृष्टि से मैं चाहता हूँ कि इन सारी भाषाओं का विकास हो, उनका अध्ययन हो लेकिन ऐसा नहीं होना चाहिये कि उन भाषाओं के जानने वाले लोग हिन्दुस्तान के अन्दर गिने-चुने ही रहें। अभी हमारे डा. कर्णसिंह साहब अपना प्रस्ताव रखेंगे, वह भी अंग्रेजी में ही रखेंगे या हिन्दी भाषा में रखेंगे। क्यों रखेंगे, क्योंकि वह जानते हैं कि उन्हें तो जनता के ऊपर यह बात कायम करनी है कि उन्होंने डोगरी भाषा के लिये अपनी बात उठाई है। आज डोगरी भाषा में अगर पब्लिक सर्विस कमीशन में एग्जामिनेशन होने लगे तो क्या आप समझते हैं कि उस भाषा का विकास इंडियन नेशनल लैंग्वेज हिन्दी के बराबर हो जायेगा या उन लोगों को अगर अपने स्कूलों में खेवदी

भाषा की एजुकेशन देने की शुरु कर दी तो उन विद्यार्थियों में कुछ दिन के बाद डोगरी, राजस्थानी और नेपाली में बोलने की आदत हो जायेगी, और इस कारण उनके हिन्दुस्तान के मेनस्ट्रीम, मुख्य धारा, में शामिल होने में कठिनाई होगी। माननीय सदस्य, श्री चित्त बसु, एक पैंडोरॉज बाक्स खोलना चाहते हैं। वह यह प्रस्ताव ला कर नेपाली-भाषी मत-दाताओं को खुश करना चाहते हैं कि मैंने तो बड़े जोर से आवाज उठाई कि नेपाली को आठवें शिड्यूल में शामिल कर लिया जाये, लेकिन क्या करे कांग्रेस सरकार ने नहीं माना। मैं सरकार से कहना चाहता हूँ कि वह इस बारे में एक दफा और विचार कर ले कि हिन्दी को रिच और मजबूत बनाने के लिए देश की किन भाषाओं को आठवें शिड्यूल में रखना है। अभी एक वक्ता कह रहे थे कि नेपाली एक सिस्टर लैंग्वेज है, हिन्दी तथा नेपाली की लिपि एक ही है। मेरा कहना यह है कि हिन्दी भाषा को मजबूत किया जाये। जिसने रिसर्च करनी है, साहित्य पढ़ना है, वह दूसरी भाषाओं का अध्ययन करे। श्री चित्त बसु को पढ़ने का शौक है। वह इस बारे में किताबें लिखे, जिन को पढ़ कर लोग कहेंगे कि हिन्दुस्तान की धरती पर ऐसे स्कालर पैदा हुए हैं, जो इतनी भाषाओं को जानते हैं।

अगर आठवें शिड्यूल को बहुत लम्बा बना दिया जायेगा, तो हिन्दुस्तान जिन हालात में से गुजर रहा है, उनमें कितनी कठिनाइयाँ पैदा होंगी, आप इसका अन्दाजा लगायें। राजस्थान में एसम्बली की भाषा हिन्दी है। वहाँ कोई राजस्थानी में नहीं बोलता है। लेकिन वहाँ यह आवाज उठाई जाती है कि राजस्थानी को सरकारी भाषा बनाया जाये। स्कूलों में तालीम हिन्दी में दी जाती है। राजस्थानी में कोई पुस्तक लिखी हुई नहीं है और न कोई बच्चा राजस्थानी में पढ़ता है, लेकिन बाह-बाही लेने के लिए राजस्थानी भाषा का नारा लगाया जाता है।

नेपाली और राजस्थानी आदि भाषाओं में जो अच्छे शब्द हैं, उन्हें राष्ट्रभाषा में सम्मिलित कर दिया जाये। वे भाषायें फले-फूलें, विकसित हों। संविधान इस पर कोई रोक नहीं लगाता है। लेकिन आजादी

के तीस साल बाद भी हम उत्तर से दक्षिण तक और पूर्व से पश्चिम तक सारे देश की एक भाषा कायम नहीं कर सके हैं। हम लोग हिन्दी को थोपना नहीं चाहते हैं। लेकिन कई राज्यों में आज भी लोग ऐलान करते हैं, चुनावों में यह प्रोग्राम बनया जाता है कि हम हिन्दी को बर्दाश्त नहीं करेंगे। देश में एकता कायम करने के लिए एक भाषा का होना आवश्यक है। दूसरी भाषाओं को भी पूरा विकास हो। अच्छा होता कि सरकार खुद एक काम्प्रिहेंसिव बिल ले कर आती कि किन किन भाषाओं को आठवें शिड्यूल में रखना है। आर्टिकल 347 में कहा गया है :—

“On a demand being made in that behalf the President may, if he is satisfied that a substantial proportion of the population of a State desire the use of any language spoken by them to be recognised by that State, direct that such language shall also be officially recognised throughout that State or any part thereof for such purpose as he may specify.”

मैं कहता हूँ कौन आप को इन आर्टिकल्स में मना करता है? मैं आज भी देख रहा हूँ, पब्लिक स्कूल्स का क्रिटिसिज्म हो रहा है। आज हमारे बच्चे हिन्दी के अंदर ठीक बोलना नहीं जानते, इंग्लिश में बोलने में अपना गौरव समझते हैं। तो जिस हालत में देश गुजर रहा है उसमें आप इन छोटी छोटी समस्याओं को खड़ी कर देंगे तो उस से और कठिनाई ही बढ़ेगी। हम कहते हैं कि आप केन्द्रीय सरकार पर छोड़ दीजिए या एक पार्लियामेंट की कमिटी बना लीजिए, उसमें बैठ कर सोच लीजिए कि आठवें शिड्यूल में और कौन-कौन सी भाषा रखी जा सकती है।

17 hrs.

मेरी समझ में देश को एकता के सूत्र में बांधने के लिए एक भाषा होनी चाहिए और दूसरी भाषाएं उसकी ऐन्सलरी के रूप में काम करें। उन भाषाओं के अंदर जो अच्छे-अच्छे शब्द और अच्छी-अच्छी बातें हैं उनको लेकर काम किया जाय। उनका भी ध्यान रखा जाय अन्यथा उन क्षेत्रों के रहने वाले लोग पीछे

[श्री मूल शब्द भाषा]

रह जाएंगे और हमारे भारत के स्तर पर, देश के स्तर पर उनकी आवाज आगे नहीं आएगी। आज भी अंग्रेजी जानने वाले सारे सेक्रेटरीयट को डामिनेट किए हुए हैं। हिन्दी जानने वाला आदमी सेक्रेटरीयट में डामिनेट नहीं करता। वो सवाल है। आप नेपाली सिखाएंगे या और भाषा सिखाएंगे, तो उन भाषाओं को जानने वाले विद्यार्थी न हिन्दी में ठीक बोल सकेंगे या काम कर सकेंगे न अंग्रेजी में काम कर सकेंगे। केवल डोगरी भाषा में बोलना शुरू कर देंगे और वह आवाज अलग निकलेगी। जो मुख्य आवाज है, जो मुख्य धारा है जिस में हम बहना चाहते हैं उस में वे नहीं बह सकेंगे। उनसे हम शब्द ले लें। लेकिन यह नहीं कि अलग अलग भाषाएं और अलग अलग सब चीजें हों। मूलक में जितनी ज्यादा भाषाएं रहेंगी उसका विकास, उसकी वृद्धि कितनी मुश्किल होगी? मैंने देखा है रेलवे के अंदर जहाँ अंग्रेजी में नाम लिखे हुए थे, कुछ लोगों ने वह नाम मिटा दिए। कहीं हिन्दी में लिखे हुए थे लोगों ने उन बोर्डों को काला कर दिया। आज तो देश में ये बातें चलती हैं और उसमें आप नेपाली को कह रहे हैं कि मोरारजी ने यह कह दिया, मैं कहता हूँ, मोरारजी ने कुछ भी कह दिया हो, बहुत गहराई के साथ चिंतन करने की जरूरत है। आर्टिकल 29 और 30 मौजूद हैं और उसमें हम अपनी भाषा का विकास कर सकते हैं। हम हिन्दुस्तान के अंदर एक भाषा को, हिन्दी को मजबूत करने के लिये सारी ताकत लगाएँ और जितनी भाषाएं हैं उनके शब्दों को और साहित्य को ट्रांसलेट करके ले लें। यह करने से ज्यादा अच्छा होगा। इसलिए मैंने इस पर जनमत जानने का प्रस्ताव रखा है। जनमत जाना जाय, पूछ लिया जाय हिन्दुस्तान के 68 करोड़ लोगों से कि इन भाषाओं के लिए शैड्यूल खोला जाय या नहीं?

आज कई नेपाली लोग दिल्ली में रहते हैं, और कई जगहों में रहते हैं, वे बिलकुल ठीक हिन्दी बोलते हैं, हिन्दी भाषा में उनके बच्चे पढ़ते हैं, आगे बढ़ते हैं। आप इस तरह से नई नई बात कर के कुछ अपने वोटर्स को खुश करना चाहते हैं, कुछ छोटी मोटी प्राप्ति या उपलब्धि के लिए ऐसा कर रहे हैं। नेपाली न तो आप जानते हैं, न रामावतार शास्त्री जानते हैं, न चित्त बसु ने कभी नेपाली

का अध्ययन किया होगा। लेकिन जिस उसके लिए वा गया है तो उसकी सपोर्ट करना बड़ा काम है। मैं केवल एक बात कह कर समाप्त करूँगा कि इसकी जनमत पर छोड़ दिया जाय। आज नेपाली में कितनी पिक्चर आप ने देखी है, कितनी पिक्चर्स नेपाली की विज्ञान भवन में दिखाई गई हैं। आप हिन्दी के अंदर जाएँ और हिन्दी को मजबूत करने के लिए काम करें, यही मेरा कहना है।

THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS AND DEPARTMENT OF PARLIAMENTARY AFFAIRS (SHRI P. VENKATASUBBAIAH): Mr. Deputy-Speaker, Sir, Shri Chitta Basu, a very effective Member of Lok Sabha, has again come with a Constitution (Amendment) Bill, this time pleading for inclusion of Nepali in the Eighth Schedule of our Constitution and followed by Dr. Karan Singh, who is also bringing a similar Bill but pleading for inclusion of Dogri also in the Eighth Schedule of our Constitution. I can very well understand the predicament of Dr. Karan Singh because he represents two languages. Maharani Sahiba speaks Nepali and Dr. Karan Singh speaks Dogri. He does not want to be partial. He is impartial to both. That is why he has brought Nepali also along with Dogri.

SHRI SAMAR MUKHERJEE: It is a human question.

SHRI P. VENKATASUBBAIAH: Yes, human question. I very well appreciate Dr. Karan Singh's predicament in this matter.

Several Members have spoken very vehemently with regard to the necessity of including Nepali in the Eighth Schedule of the Constitution. Sir, while pleading for the inclusion of Nepali, Shri Chitta Basu made certain points on which I would like to state clearly the stand of the Government. First, he said that there are 67 lakhs of Nepali-speaking people in the country. I do not want to dispute on that score, but we have to depend

on certain data and statistics. According to 1971 census, the Nepali-speaking population in the country is 12.87 lakhs (Interruptions) of which 8.65 lakhs are in West Bengal alone and the rest of them are in Sikkim. Sikkim is the State which has declared Nepali as official language. Even in West Bengal also, in three districts Nepali is the official language.

Sir, even in the Constitution, Article 347 clearly says that non-inclusion of a particular language in the Eighth Schedule does not preclude its use as official language in a particular State under certain conditions. Now the question is, even without being included in this Eighth Schedule if such languages which are not being declared as official languages are enjoying all the facilities that go with an official language, why should Members insist that Nepali language should be included in the Eighth Schedule?

Sir, I would enumerate the various steps that have been taken to help the various languages in the country, not only maintain their cultural heritage, but also develop their language in a free and unfettered manner.

The Linguistic Minorities Commission also, in their Seventh Report, said:

"The number of schools imparting instruction of Nepali remained 66 as in the previous year. The number of pupils rose to 19,411 from 19,351. The number of people learning Nepali as a language rose to 351 from 249. The number of teachers went up to 561 from 558."

In the same report, about the use of Nepali language, it has been clearly stated:

"Bengali is the official language in West Bengal, but in three hill subdivisions of Darjeeling District, namely Darjeeling, Kurseong and Kalimpong, Nepali also is used for official purposes in addition to Bengali."

Nepali language has been recognised as one of the important languages of the country by the Sahitya Akademi, and there has been consistent effort to give all possible assistance to develop this very rich language.

Mr. Chitta Basu stated, if I remember aright, that the Prime Minister had said that if Nepali was included in the Eighth Schedule, it would create some tension, it would be a security hazard. I would like to put the record straight. In 1973 this question came up in Parliament. Shri Indrajit Gupta raised this matter of inclusion of Nepali in the Eighth Schedule. With your permission, I would like to quote what the Prime Minister, Shrimati Indira Gandhi, stated on that occasion. She said:

"I entirely agree with what Shri Indrajit Gupta has said, that it is better to decide across the table than to allow it to get hotted up, and that is what we are trying to do."

I would like to emphasize the words, "That is what we are trying to do."

"As the House knows, no question is a simple question. It will always have various reactions and, therefore, we have to see what the other likely repercussions are."

This is what she said. She never said that it would be a security hazard. It was never the intention of the Prime Minister or the Government of India to discriminate between one language and another.

Ours is a composite culture. From Kashmir to Kanya Kumari this is a multi-lingual country where different languages and dialects are spoken. Yet, there is unity in diversity. We have inherited a composite culture, with respect for each language and religion. No language is inferior to any other language. All the languages have got their rich background and heritage. Several poets and learned people have written books enriching their literature.

[Shri P. Venkatasubbaiah]

Here, the crux of the problem is this. When it has been recognised as an official language in Sikkim and Bengal, why not go a step further and include it in the Eighth Schedule of our Constitution? For your information I may say that in certain States English also is the official language, for instance in Meghalaya, Nagaland and Mizoram. In Manipur, Manipuri is the official language. English has become a part and parcel of our Indian languages. But the framers of our Constitution have said that the Indian languages alone are to be included in the Eighth Schedule. Now because of various factors and circumstances, English also has become a language of our country.

**SHRI RAMAVATAR SHASTRI:** Only 2 per cent of our people know English.

**SHRI P. VENKATASUBBAIAH:** The percentage has no relevance at all. As a matter of fact, Sindhi is spoken by a small number of people. Perhaps, our friend, Mr. Ram Jethmalani, knows Sindhi—I do not know. But still for emotional and historical reasons, Sindhi has been included in the Eighth Schedule.

“पंजाब सिन्धु गुजरात मराठा” —that is line in our National Anthem, that is being sung, although, unfortunately, Sind is not with us.

As I said, for various emotional and historical reasons, Sindhi has also been included in the Eighth Schedule.

**SHRI CHITTA BASU:** Why not Nepali?

**SHRI P. VENKATASUBBAIAH:** I am coming to that. This is a national problem. By touching only a fringe of the problem, it will not help us to arrive at a satisfactory consensus with regard to inclusion of languages in the Eighth Schedule. We cannot prevent friends from demanding inclusion of other languages and more so, when

they have been recognised as the official language. The best solution would be, as suggested by our Prime Minister, to tackle the matter and decide it across the table. A consensus should be arrived at, with regard to enlarging the scope of the Eighth Schedule by including some other languages, after taking into confidence the various sections of our society, the various linguistic groups. I would only appeal to the hon. member that, in the context of what I have said, he may withdraw the Bill and give an opportunity to the Government to ponder over, think over the matter in a broader way and help us to arrive at a consensus and to find a reasonable solution. I do respect the sentiments expressed by the hon. member. Nepali is a vibrant language, as Mr. Chitta Basu said. It is not at all inferior to any other language. Every language is as rich and as vibrant as any other language. So, I would again request the hon. Member, Shri Chitta Basu, to withdraw the Bill in the present context and allow the Government to give a deep thought to this matter and arrive at a reasonable conclusion.

**SHRI CHITTA BASU:** Mr. Deputy-Speaker, Sir, I am really thankful to the hon. members who have taken part in this debate. I am equally thankful to the hon. Minister, Mr. Venkatasubbaiah, for the spirit he has displayed during his speech. I am also glad to find that he has understood the spirit with which I have moved this Bill.

At the outset, I want to set the records straight about the reported remark or alleged remark about Mrs. Gandhi's attitude towards the demand of Nepali-speaking people. I simply quoted from a memorandum prepared by All-India Nepali Bhasha Samiti, Darjeeling, West Bengal, wherein they say:

“A delegation led by All-India Nepali Bhasha Samiti met the then Prime Minister, Shrimati Indira Gandhi, at New Delhi on 15th April, 1972 and it was made out that the question of inclusion of Nepali n

the Eighth Schedule needed to be examined from the stand-point of security."

I want to put the record straight that I have got some material on the basis of which I made that remark. My feeling is quite clear that it is not a security hazard and it does not adversely affect the national interest. Rather, it serves the national interest in bringing about the national unity, integrity and, more so, emotional integrity.

As early as in 1973, in the course of a reply to Mr. Indrajit Gupta, she mentioned that she was prepared to discuss the matter across the table. That was the commitment made in the year 1973. It is now 1980. She was not in power only for 2-1/2 years. In 1977, in 1976, in 1975 and in 1974, as far as I know, as the All-India Nepali Bhasha Samiti has remarked, there was no sincere or serious effort on the part of the Prime Minister to have the matter discussed across the table. This also betrays the attitude of the Government and the Prime Minister, with all respect I say. If the hon. Minister can give an assurance to the House that within a certain period of time he is prepared to convene a meeting of all party leaders and the representatives, of the All-India Nepali Bhasha Samiti and discuss the matter across the table and he accepts, on principle, the legitimacy of the demand of the Nepali-speaking people of our country, on the justification of the recognition of the Nepali language as an Indian national language, naturally, it leave room for everybody to have a second thought over the issue.

My intention or object is not to create any disillusion. My object is not to do anything which creates any such feeling in the minds of the Nepali-speaking people. What I want to say is that there is a strong sentiment, there is a strong movement, even today. As my comrade Pathak said, even today, some meetings are being

organised in Darjeeling and at several other places on this particular demand for the recognition of Nepali as an Indian national language and for the inclusion of Nepali in the Eighth Schedule of the Constitution. Therefore, it is not the question that I have raised. Quite a large chunk of our Indian population has been raising this question since long time past. They are still conducting peaceful democratic agitations. The Government should respond to it positively.

So far as I have understood the hon. Minister, there is no positive response to the urges and aspirations of the people and there is no positive display of response to the movement which is now being dominated by the All-India Nepali Bhasha Samiti. Therefore, the question is: what practical steps the Government propose to take in the matter? If they want to shelve it, then naturally I will have to take recourse to the usual method. But if they really and sincerely feel that there is scope for discussing the matter across the table, and they are sincere and serious about it, they will call a meeting of the Leaders of all Parties, they will call representatives of the All India Nepali Bhasha Committee and, naturally, I think the House will consider the appeal of the Minister.

Lastly I would say that Nepali is not altogether different from Hindi. The very constitutional purpose of enriching Hindi will be fulfilled. Therefore, there is nothing in the argument of Mr. Daga, that the demand for recognition of Nepali as one of the languages in the Eighth Schedule would be opposed to the interests of the Hindi language. I think he has taken a mistaken view of things.

I shall refer to Art. 351. It says:

"It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite

[Shri Chitta Basu] . . . . .

culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the Eighth Schedule, and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages."

Therefore, there is an element of discrimination that the Hindi language should be enriched and enriched through the assimilation of words, expressions etc., only from languages in the Eighth Schedule. Nepali is not there; Rajasthani is not there; Bhojpuri is not there; Manipuri is not there. I think my Party's feeling—and I think of other Parties also—is that there should not be any exhaustible list in the Eighth Schedule. As a matter of fact, I had said earlier that there is no necessity for the Eighth Schedule. All Indian languages are equal; all Indian languages ought to be equally encouraged; all Indian languages should be given equal opportunity. Why should there be Scheduled castes and Scheduled Tribes among languages or non-scheduled languages.

Therefore, this is in the spirit of national unity; it is in the spirit of bringing about emotional integrity or unity. Here, I am surprised to find that Mr. Daga could not understand the basic essence of Indian unity. The basic essence of Indian unity is not the unity of Hindi speaking people. The basic essence of the unity of India is the unity of all language groups, of people of all cultures. I am sorry that this monolithic approach is still being encouraged. That will strike at the root of Indian unity as a whole.

Therefore, having regard to all these things, if the Hon. Minister, on behalf of the Government, is in a position to assure us that, immediately, specific steps will be taken by way of calling a meeting of all Parties'

Leaders and representatives of the All India Nepali Bhasha Committee naturally, from my side, there will be room for reconsideration of the whole thing.

**SHRI P. VENKATASUBBIAH:** Whatever I wanted to say, I have said in so many words. I would again appeal to the Hon. Member...

**SHRI SAMAR MUKHERJEE:** He has quoted the Prime Minister's assurance; it would be decided across the table. From 1973, no table has been found. At least you say that there will be a table found...

**SHRI P. VENKATASUBBIAH:** It takes some time to take stock of the situation. What the Prime Minister has said holds good even today.

**SHRI SAMAR MUKHERJEE:** There is a very big movement outside behind this demand. You are not giving consideration to that. That is why there is the urgency, and it has been raised. We know that, by vote, it will be defeated...

**SHRI P. VENKATASUBBIAH:** Why should we divide the House on this? What the Prime Minister has said holds good even today.

**SHRI SAMAR MUKHERJEE:** We want some assurance so that we may be able to carry it to the Nepali-speaking people that, out of the debate, we got this assurance from the Government. That is what we want. We are not interested in getting votes or getting defeated. We want that there should be some assurance which we can carry to the Nepali-speaking people who have been raising this demand for years and years. Now, big demonstrations are going on. Subsequently there will be *bundh* and other forms of agitation. Keeping in mind today's overall situation, you must consider this; these emotional questions are very important. That is why, we want some assurance that at least

one table would be found and persons would also be found to sit around the table. That may be done within three months or six months. But then you say that. If you say that, then we will carry this to them and they will wait for six months.

**SHRI P. VENKATASUBBIAH:** I have nothing more to add. I will only reiterate that the sentiments and feelings expressed by the hon. Members here will be conveyed to the Prime Minister. I again reiterate that what the Prime Minister has said certainly holds good. I again request Shri Chitta Basu, my good friend not to divide the House on this emotional issue.

**SHRI CHITTA BASU:** Having regard to the sentiments, the Government's policy announced, the Prime Minister's assurance, I do not like to press my Bill for vote. I hope that the Minister of Parliamentary Affairs and the Home Minister will convey to the Prime Minister that, in deference to her assurance, I am not pressing this for vote. Remember it that there is a big movement outside, and this assurance will assuage their feelings and create conditions for strengthening the national unity and integrity of our country.

**MR. DEPUTY-SPEAKER:** Mr. Daga's amendment...

**SHRI MOOL CHAND DAGA:** I want to withdraw my amendment.

*Amendment No. 1 was, by leave withdrawn.*

**MR. DEPUTY-SPEAKER:** The question is:

"That leave be granted to Shri Chitta Basu to withdraw his Bill."

*The motion was adopted.*

**SHRI CHITTA BASU:** Sir, I withdraw the Bill.

17.34 hrs.

**CONSTITUTION (AMENDMENT)  
BILL .**

*(Amendment of Eighth Schedule)*  
by **DR. KARAN SINGH**

**DR. KARAN SINGH (Udhampur):** Mr. Deputy-Speaker, Sir, in every great civilisation, language has been looked upon as a divine gift, the *Shabda Brahma* or the divine word. In all the great classics of the civilization that humanity has produced over the last 10,000 years, you will find a special place given to language, because, it is language that has distinguished ultimately our species from the millions of other species that inhabit this world. Man developed as man because of the development of language and the whole magnificent edifice of civilisation that we have seen over the last 10,000 years owes its origin and existence to the development of language. It is, therefore, that language touches something very deep within the human psyche. It is not simply a question of wanting a vote here as my good friend, Shri Moolchand Daga very uncharitably hinted. It is very much more than that, because a people who are deprived of the full utilisation of their language do suffer from some sense of grievance and from some sense of an unfair treatment.

In the development of the Indian civilisation many languages have played their role. The Indus Valley script has not yet been deciphered and when it is, I am sure we will find that the language used in Mohenjodaro and Harappa was also a great and noble language...

**THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS AND DEPARTMENT OF PARLIAMENTARY AFFAIRS (SHRI P. VENKATASUBBIAH):** It is more akin to Tamil, your language, Mr. Deputy-Speaker, Sir.