

SHRI F. H. MOHSIN: As I have mentioned already, the central board has been formed, and we have requested the State Governments also to form such State Boards. There is no bar to any citizen being trained in the use of rifles. We do not bar any citizen from going to a rifle training institution and enlist himself as a member and get himself trained. But what we do not want is compulsory to train every youth between the ages of 20 and 30. We do not want the element of compulsion that everybody will have to get himself trained in the use of rifles. Certainly, these institutions are there to welcome them and give training to whosoever wants.

MR. DEPUTY-SPEAKER: Before I ascertain from Shri S. C. Samanta whether he would like to withdraw the Bill or not, I shall first put the amendments to the motion for consideration to the vote of the House and dispose them of first.

The question is:

"That the Bill be circulated for the purpose of eliciting opinion thereon by the 31st March, 1973."

The motion was negatived.

MR. DEPUTY-SPEAKER: The question is:

"That the Bill to provide for compulsory training in rifle-shooting to all able-bodied citizens between the age of twenty and thirty years, be referred to a Select Committee consisting of 10 members, namely, Shri S. M. Banerjee, Shri Dharnidhar Basumatari, Shri Jyotirmoy Bosu, Shri M. C. Daga, Shri Samar Guha, Shri Shyam Sunder Mohapatra, Shri S. M. Siddayya, Shri Shankar Dayal Singh, Shri Atal Bihari Vajpayee, and Shri Subodh Hansla, with instructions to report by the last day of the second week of the next session." (5).

The motion was negatived.

MR. DEPUTY-SPEAKER: Does Shri S. C. Samanta want to withdraw his Bill.

SHRI S. C. SAMANTA: I beg leave of the House to withdraw my Bill.

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to Shri S. C. Samanta to withdraw the Bill to provide for compulsory training in rifle-shooting to all able-bodied citizens between the age of twenty and thirty years".

The motion was adopted.

SHRI S. C. Samanta: I withdraw the Bill.

15.28 hrs.

CONSTITUTION (AMENDMENT) BILL

(Amendment of Eighth Schedule)

DR. KARNI SINGH (Bikaner): Mr. Deputy-Speaker, Sir, I consider it a unique honour to have the opportunity once again to introduce a Bill to get recognition for the Rajasthani language and to have it placed on the Eighth Schedule in its rightful place. In 1967-68, I had brought forward a similar Bill before this House.

I am very happy to say that since the last time I had brought forward my Bill before the House, the Sahitya Akademi has recognised Rajasthani on a par with the other languages of India. I believe that this happened last year.

I would like at the very outset to clarify my position. I am one of those who want to see that Hindi becomes the lingua franca of India, and that each and every citizen of India learn to speak Hindi. I should like to see Hindi as the link language. When I

[Dr. Karni Singh]

bring before this House a Bill to have Rajasthani recognised I am not in any way trying to minimise the importance of Hindi or remove the cohesive language that we are trying to work out. But the fact remains that States all around Rajasthan, for that matter all over the country, have their regional languages, Punjab, our border State has Punjabi recognised; Gujarat, south of us, have their language. Maharashtra has its language. Of course South has a variety of languages and so has Bengal and Orissa and so on. It is not the intention of any Rajasthani, whether inside this House or outside, to try to do anything to bring about the disintegration of the country. Far from it. Our intention is and it has been accepted by the country that through the recognition of regional languages the cohesiveness in each State increases. Two crores or more speak Rajasthani today. For some unfortunate reason Rajasthani has not been recognised as a language and this is exactly what we want to correct. Only 34 per cent of Indians speak Hindi. I should like to see 100 per cent of Indians speak Hindi. But we have to recognise certain facts. If the argument is put forward that if Rajasthani were recognised today a great, big chunk of what may be called Hindi-speaking area will disappear, I think it is wrong, because whether you regard Rajasthan as a Hindi-speaking area or not, you have to contend with the basic fact that we Rajasthanis learn Hindi; we do not speak Hindi from our birth. We go to school or college and we have learnt Hindi. We do not object to that. One fact does remain that at the time of our birth in early school years we know Rajasthani which is our mother tongue, just like Punjabi, Gujarati or Marathi.

I believe the census figures are not out. But I was told that in the last census almost two crores of people were supposed to be Rajasthani speaking. They were scattered all over the world. I can tell you from my long

travels. I have been to Madras and Calcutta and I found people speaking Rajasthani as they were from our State. Even in Burma, Cambodia, Hong Kong, England, all over the place where Rajasthani people are, they generally speak in their own language. There is nothing bad about it, because after all the language that you learn from your childhood is the language in which you wish to speak.

I am no authority on linguistics and languages and I happen to be one of those lucky men who drew the ballot today to have my Bill before the House. But I will substantiate what I say by extracts from some of the world's topmost people, particularly some of our big leaders in the country whose pictures adorn the Central Hall today. I think that what they say will carry more force than what I say. If you will give me a little time I shall substantiate what I say from some of the learned quotations from our great leaders.

Mr. Nehru, the man I have always respected from my childhood, I shall quote first and foremost. At the Rajasthan Sahitya Sammelan in Jaipur, Pandit Nehru said:

"We must clearly understand that we desire the development of the provincial languages like Bengali, Marathi, Gujarati, Tamil, Telugu, Kannadi, Malayalam and Rajasthani".

Mark the word Rajasthani.

"In each province its own language comes foremost". "Some people talk of one nation, one culture, one language. That cry reminds me of some of the fascist and nazi slogans of old. We are one nation, of course. But to try to regiment it in one way will mean discord, conflict and bitterness".

It is often said by many persons that Rajasthani should not be recognised and then when I ask those people whether they have their own State language, they admit that they have. I should like to make this quite clear.

We Rajasthanis are prepared to make any sacrifice for our nation provided there is a time-bound programme brought before this House that all the major languages of the country, within a period of ten or 20 or 30 years, will all be put away and that Hindi will become the only language of the country. In that case I am prepared to withdraw my Bill right now. But if it is the desire that other State languages should continue, I must respectfully submit that it is my desire as a citizen coming from Rajasthan and as a proud Indian that the Rajasthani language must also have its due share and given equal status with the languages of our neighbouring States.

Often the argument is put forward that in Rajasthan there is not one language; there are various dialects. I shall go into that a little later. I can say this much. No matter what language and no matter in what country you have dialects changes will take place. They say in Rajasthan Jaipuri, Bikaneri, Jodhpuri, Udaipuri; etc. is spoken but it is true that it is the same language, the same derivation. If you go to the United States and visit the Northern States and the Southern States, the same English is spoken differently and there are dialect changes; yet it is called English.

AN HON. MEMBER: It does not sound like English.

DR. KARNI SINGH: You ought to answer that. Take England. You go to Wales, Scotland, or the London area or Southern England. They do not speak English the same way; it is still the Queen's English. Therefore to merely say that just because dialect changes have taken place and so Rajasthani is not a language, I am afraid, is not fair. You go to the villages today. Little children speak Rajasthani; they do not speak Hindi. I want to say that children in every corner of the country should learn to speak Hindi but that does not do away with the fact that Rajasthani is our

mother tongue. How the States in the South have developed because of their language and how the States in the East have developed because of their language! Because children at the smallest age are able to grasp what is being taught. I can tell you from my experience that in the smaller classes—Mr. Nahata would bear me out because we come from the desert regions—in the desert regions the school teachers have to teach Hindi by translating it first into Rajasthani and then explaining it in Hindi. That is not unusual because after all the child cannot grasp it all that quickly.

Because of the richness of its literature too it has a right to be recognised as a language; its right for recognition cannot be disputed, in my opinion. We only have to go the great Meera Bhajans which are world famous today; many of them are in Rajasthani and she came from Rajasthan; we are proud of her.

Dr. Becomfield, an eminent America Scholar has in his book "Language" also recognised Rajasthani as one of the major languages and place it as the 25th language of the world in relation to the number of people speaking it. Another great authority on languages, the late Sir Asutosh Mukherjee says.

"But Bardic (Rajasthani) poems are also important as literary documents. They have a literary value and taken together form a literature, which better known, is sure to occupy a most distinguished place amongst the literature of the new Indian vernaculars."

Dr. Tessitori of Italy who visited Rajasthan 75-80 years ago, while reviewing the work 'Krishna Rukmaniri-Veli' by Rathore Prithviraj of Bikaner one of my ancestors, I am proud to say: says:

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"This Veli of Krishna and Rukmani by Rathore Prithviraja of Biakaner, is one of the most fluent gems in the rich mine of Rajasthani literature."

Look at some of the published works. I have a list of 200 books here, far too many to read out. I have collected a whole lot of books here; they are all books in Rajasthani and it cannot be said that this represents a minority. There are far too many. I would like to make another quotation from another very learned scholar the Chancellor, in fact the pounder of the Benaras Hindu University, Pandit Madan Mohan Malviya:

"राजस्थानी वीरों की भाषा है। राजस्थानी साहित्य वीरों का साहित्य है। संसार के साहित्य में इसका निराला स्थान है। वर्तमान काल के भारतीय नवयुवकों के लिये उसका अध्ययन होना आवश्यक है। इस प्राण-से-भरे साहित्य और इसकी भाषा के उद्धार का कार्य होना अत्यन्त आवश्यक है। मैं उस दिन की उत्सुक प्रतीक्षा में हूँ, जब हिन्दू विश्वविद्यालय में राजस्थानी का सर्वांगपूर्ण विभाग स्थापित हो जायेगा।"

The picture of the great man hangs in the Central Hall. I will quote another great man, Rabindranath Tagore:

"भक्ति रस का काव्य तो भारत-वर्ष के प्रत्येक साहित्य में किसी न किसी कोटि का पाया जाता है, परन्तु राजस्थान ने अपने रक्त से जो साहित्य निर्माण किया उसकी जोड़ का साहित्य और कहीं नहीं पाया जाता।"

I underline the word bhasha because they say Rajasthani is only a dialect and not a language.

"राजस्थानी भाषा साहित्य में जो एक भाव है, जो एक उद्देश्य है, वह केवल राजस्थान के लिये ही नहीं सारे भारतवर्ष के लिये गौरव की वस्तु है। राजस्थानी भाषा के प्रत्येक दोहे में जो वीरत्व की भावना और उमंग है वह राजस्थान की मौलिक निधि है और समस्त भारत के लिये गौरव का विषय है।"

Now, we have to go back a few centuries. Abul Fazil in his book *Ain-e-Akbari* writes:

"Throughout the wide extent of Hindustan, many are the dialect that are spoken and the diversity of these that do not exclude a common intelligibility are innumerable. These forms of speech that are not understood one of another are the dialect of Delhi, Bengal, Multan, Marwar—what we now call Rajasthan—Gujarat, Telingana, Marhatta Karnatik, Sindh; Afghan of Shal (betweeer, Sindh, Kabul and Kandhar), Baluchistan and Kashmir."

Coming to the yardsticks of a language, The Sahitya Academy has laid down certain requirements before a language can be recognised. They are structurally independent language, grammar, continuous history and tradition for three centuries, and a dictionary. I will go through these one by one. Regarding grammar, we have this pamphlet:

राजस्थान भाषा प्रचार सभा, जयपुर द्वारा आयोजित आधुनिक राजस्थानी गद्य के सर्वमान्य रूप-निर्धारण की समस्या विषयक त्रिचार गोष्ठी।

This refers to all the grammar books that have been published. Every language must have a dictionary. I think very few hon. members in this House would perhaps know that we

have a huge compiled work, a dictionary, in Rajasthani language. There are three volumes but I have only two, produced by the very notable scholar, Sitaram Lalsa, from Jodhpur.

AN HON. MEMBER: Is it from Rajasthani to Hindi?

DR. KARNI SINGH: I think it uses Rajasthani to explain Rajasthani. Then comes the requirements of literature. I have already exhibited to you a book list of 200 books. Then there should be periodicals. I have got here a complete list of periodicals brought out in Rajasthani from various parts of Rajasthan like Rajasthan Bharti, Bikaner, Ledesar from Calcutta, Rajasthani Vir from Poona Parampara from Jodhpur, Shodh Patrika from Udaipur, Sanyukta Rajasthan from Ajmer and so on.

Another requirement of a language is daily newspapers. Here is Marwar Times a daily published from Jodhpur in Rajasthani. There is the requirement that a language must be spoken by a very large number of people. It is my estimation that 2 crores of people residing within the State and 1 crore outside speak Rajasthani. Of course there are many people in the border areas who will be bilingual or multilingual. In North Rajasthan, Punjabi is spoken; in south Rajasthan Gujarati is spoken. In eastern Rajasthan, we have Brajbasha. These are quite natural.

Another argument put up against Rajasthani is that we do not have a script, whereas Gujarati, Tamil and other languages have a separate script. Rajasthani uses the Devanagari script. To that, my answer is simple. Marathi uses Devanagari script and still it is a separate language. The same should apply to Rajasthani also.

There is one very important quotation I must give the House and that is from Dr. Tessitori, which further strengthens the claim of Rajasthani

about structural independence, grammar and continuous history and tradition of three centuries;

“In Western India Shaurseni Apabhhransha was succeeded by that form of language which I have chosen to call Western Rajasthani and other Old Gujarati. This was in use over the whole of Gujarat and Western Rajputana and flourished till about the end of the 16th Century A.D. when finally developed into two distinct vernaculars—Modern Gujarati and Modern Marwari.”

Dr. Tessitori has also said in the introduction to his notes on the grammar of the Old Western Rajasthani with special reference to Apabhhransha and Gujarati and Marwari:

“जिस भाषा को मैंने प्राचीन पश्चिमी राजस्थानी नाम दिया है और इन पृष्ठों में जिसका विवरण देने जा रहा हूँ वह शौरसेन अपभ्रंश की पहली संतान है। और साथ ही उनकी आधुनिक बोलियाँ की माँ है जिन्हें गुजराती तथा मारवाड़ी के नाम से जाना जाता है।”

तथ्य यह है कि जिस भाषा को मैं प्राचीन पश्चिमी राजस्थानी के नाम से पुकारता हूँ उसमें वे सभी तत्व हैं जो गुजराती के साथ साथ मारवाड़ी के नाम से पुकारता हूँ उसमें वे सभी तत्व हैं जो गुजराती के साथ साथ मारवाड़ी के उद्भव के सूचक हैं और इस तरह वह भाषा स्पष्टतः इन दोनों की सम्मिलित माँ है।”

What more do you want?

Then, there must be research institutions in any language. I have got here a list of 13 research institutions:

[Dr. Karni Singh]

Sahitya Samiti, Bissau; Rajasthan Basha Prachar Sabha, Jaipur, Sadul Rajasthan Research Institute, Bikaner, Bharatiya Vidhya Mandir Shodh Pratishthan, Bikaner, Prachya Vidya Pratishthan Sabha, Bikaner, Prachya Vidya Pratishthan, Jodhpur, Chopsani Shodh Prathishthan, Jodhpur, Sahitya Shodh Sansthan, Barunda, Jodhpur, Rajasthan Sahitya Akadunj, Udaipur, Rajasthan Bhasha Prachar Sabhar, Jaipur and so on. They are representative of the whole State.

Another thing is there should be movie films in modern times in any language. I know of at least three Rajasthan films:

नानी वाई रोमायरो
 रोठोड़ अमर सिंह
 रामदेव पीर

May be Mr. Nahata will mention a few others.

श्री मूल चन्द डागा (पाली) : आप
 राजस्थानी में बालिये ।

DR. KARNI SINGH: Sir, if I have your permission, I will speak in Rajasthan. Last time I was stopped because it is not a recognised language. I will be glad to speak in Rajasthan. If the other members cannot have a simultaneous translation, it is not my fault.

AN HON. MEMBER: Please continue in English.

DR. KARNI SINGH: Yes. Another thing, is, the modern of instruction should also be Rajasthan. When the integration of the States took place 25 years ago, the leaders, mostly Congress leaders, decided that Rajasthan would be a Hindi-speaking area and consequently the claim of Rajasthan went over board. I have before me here.

राजस्थान भाषा-प्रचार सभा ।

परीक्षावां रा नियम अर पाठ्यक्रम ।

This gives the syllabus for education. So, this is a thing which very much exists today.

All India Radio today also broadcasts programmes in Rajasthan.

I think we have fulfilled all the requirements laid down by the Sahitya Academy and I do not see why Rajasthan cannot be recognised, now that it has already received a certain amount of recognition as a result of the Sahitya Academy having recognised it as being on par with the other languages of India last year.

Take the richness of Rajasthan language. We have bardic, folk lore, historical khyats and baten, religious, drama (khyal and rammat), novel, biographies, stories, poems, translations, etc. An innumerable number of sources are available.

I cannot conclude unless I once more make reference to some great leaders. But, before I do that, will quote Shri Sukhadia, the ex-Chief Minister of Rajasthan, who wrote to me when I made a request about the Rajasthan language:

"After giving very careful consideration of the matter, therefore, we have recommended to the Government of India that the Rajasthan language should be officially recognised by the all India Sahitya Akademi and in other forums as one of the literary languages of the country."

Then the great Jawaharlal Nehru, again, at the All India Sahitya Sammelan at Dinajpur said:

"हमें यह बात साफ साफ समझ लेनी चाहिये कि बंगला, मराठी, गुजराती, तामिल, तेलुगू, कन्नड़, मराठी

और राजस्थानी आदि अन्य प्रान्तीय भाषाओं की तरक्की चाहते हैं, हर प्रान्त में वहाँ की भाषा ही प्रथम है। हिन्दी या हिन्दुस्तानी राष्ट्रभाषा अवश्य है और होनी चाहिये, लेकिन प्रान्तीय भाषाओं के पीछे ही आ सकती है।”

Having said all this, I can only say this much that we, the people of Rajasthan, are not destructive. We want to see this country become one strong, homogenous, great nation so that we can stand up with our heads high and say we are Indians. But the diversification of the various languages in the country cannot be ignored. As Shri Nehru himself has said, we want that a rightful place is given to all our languages. Then, like our neighbours in Punjab, Gujarat, Maharashtra and some other States who speak their own language, we can also proudly speak our own language. At the same time, make Hindi the *lingua franca* of India, make Hindi the link language of the country, thereby uniting the country. The Bill, therefore, seeks recognition of this language in the Eighth Schedule.

At this stage, I would like to clarify one point before anybody says anything to the contrary. It is not my desire at this stage that we should have the Rajasthani language to become the administrative language or the language for higher education. For that I would like the Central Government and the State Government to appoint a committee which will go into this question in great depth and then take their own decision whether the Rajasthani language, once it is given recognition, should be made into an administrative language or a language for higher education or not. That, I think is a decision that should be left to experts.

So, I commend this Bill for consideration and passing by this august House and I hope that Shrimati Indira

Gandhi, who I know is very fair-minded, who is the daughter of the great Jawaharlal whom I have quoted, would be sympathetic to our cause and will see that this Bill is accepted and passed.

Sir, I move:

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

MR. DEPUTY-SPEAKER: Motion moved:

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

There is a motion by Shri M. C. Daga for circulating the Bill for purpose of eliciting public opinion. Would he like to move it?

SHRI M. C. DAGA: I beg to move:

“That the Bill be circulated for the purpose of eliciting opinion thereon by the 31 March, 1973.”

*SHRI MADHURYYA HALDAR (Mathurapur): Mr. Deputy-Speaker, Sir, I rise to support this Bill of Dr. Karni Singh on behalf of my party. The Rajasthani language should find a place in the Eighth Schedule of the Constitution. But while advocating its inclusion in the Eighth Schedule, Dr. Karni Singh appeared to have an apprehension that a conflict may develop between Rajasthani and Hindi. This perhaps is not unfounded but there need not be any conflict amongst various languages. Dr. Karni Singh has produced proof of the publication in various newspapers and periodicals and books in the Rajasthani languages and has also quoted from the sayings of many selected persons in support of his arguments for inclusion of Rajasthani in the Eighth Schedule. All this effort was perhaps not necessary because it is but natural that a language spoken by over two crores of Indians should

*The original speech was delivered in Bengali

[Shri Madhuryya Haldar]

justly be recognised and included in the Eighth Schedule. Any negation of this will be unreasonable and unjust. Only 15 languages have been included in the Eighth Schedule of the Constitution. The Rajasthani language should also have been included therein long ago. Along with this, I will also say, Sir, that the Nepalese language is spoken by a large number of people in the Darjeeling district of West Bengal. Keeping in view the aspirations of the Nepalese speaking people and the agitations entered upon by them for a long time for recognition of their language, the Nepalese language should also be included in the Eighth Schedule. Some time back when our Prime Minister visited Darjeeling, the Nepalese speaking people there agitated before her for recognition of their language. They had also given call for a 'bandh' in this connection and that bandh was totally successful. All this goes to prove that the people speaking different languages in our multi-lingual country aspire for recognition of their own language and for gaining equal status with other languages in the country. I will further say that in addition to Rajasthani and Nepalese languages, the Santhali language should also find a place in the Eighth Schedule. The Santhali language is spoken by a large number of people in the Santhal Parganas of Bihar, in the Midnapore district of West Bengal, and in a large area in Orissa. This language should therefore be accorded due recognition. I will also like to point out that although we have accepted English as our official language, this language does not figure in the Eighth Schedule. Sir, English is the mother tongue of the Anglo-Indians and this has also been accepted in Nagaland and Meghalaya as the State language. I will therefore urge that English may also be included in the Eighth Schedule.

I am of the view, Sir, that all the languages spoken by a substantial number of people in India should be included in the eighth Schedule. The

Government should advance all the facilities and encouragement to these language to flourish and blossom. The whole of India may be visualised as a beautiful flower with all the languages forming its petals. I will conclude with a well known quotation which says "Let the hundred flowers blossom."

SHRI AMRIT NAHATA (Barmer): Mr. Deputy-Speaker, Sir, whenever the demand for the inclusion of a particular language in the Eighth Schedule is raised, it is quite often misunderstood. The languages included in the Eighth Schedule are not State languages; they are all our national languages. The spirit of the Constitution must be understood very clearly. Hindi is our State language, inter-State language and link language. The purpose of the Eighth Schedule is that Hindi shall draw from and enrich itself from the languages mentioned in the Eighth Schedule. That is the letter and spirit of the Eighth Schedule of the Constitution. Now, why should anybody deprive Hindi of enriching itself and drawing from Rajasthani?

MR. DEPUTY-SPEAKER: Could not that be done without putting in the Eighth Schedule?

SHRI AMRIT NAHATA: If Hindi is doing it already, then why should anybody oppose the inclusion of Rajasthani in the Eighth Schedule?

16 hrs.

It is in the interest of Hindi to draw liberally from Rajasthani. Rajasthani is not a dialect of Hindi. You ask any linguist anywhere in the world and he will tell you that Hindi is a derivative from Apabhraṃsha whereas Rajasthani is a derivative from Sourseni. They are two diametrically opposite language families. Gujarati, Sindhi and Rajasthani belong to one family. All these three languages are derivatives from Sourseni. They have nothing in common with Hindi.

What are essentials for a language? They are, grammar, syntax and dictionary. As my learned friend, Dr. Karni Singh said, we have a lexicon in Rajasthani in four volumes. This dictionary contains 2 lakh words in Rajasthani language. In Hindi, for example, we have gender in verb.

राम जाता है । सीता जाती है ।

Many people, Bengali-speaking people, do not understand what is this. They often mix up masculine and feminine genders. Probably, south Indians also. If it is a small booklet, it is feminine; if it is a book, it is masculine.

ग्रंथ रखा है । पुस्तक रखी है ।

In Hindi, we have gender in verb. In Rajasthani, we do not have it:

मैं जाऊँ,

whether it is a man speaking or a woman speaking. It is a qualitative difference from Hindi language. The syntax is different from Hindi language. Sanskrit is also like that.

Sir, the sub-conscious fear is that if Rajasthani is included in the Eighth Schedule and if about 3 crore people are considered as Rajasthani-speaking people, the number of Hindi-speaking people will shrink. Now, this fear is baseless. We are champions of Hindi. In this very House, whenever the question of Hindi arises, we have championed the cause of Hindi. Even now, while I support the cause of Rajasthani, I am for Hindi. Hindi should not depend for its claim of becoming the national language only on the numbers of the people who speak that language. On paper, you may say, 3 crores additional people speak in Hindi. But, in fact, they do not.

Today, if any doctor goes to Rajasthan, in any corner of Rajasthan, in any village of Rajasthan, if he does not speak and understand Rajasthani, he can never diagnose a disease. If a judge does not understand Rajasthani, he can never record evidence. If a

politician does not speak and understand Rajasthani, he can never win elections in any part of Rajasthan. If an administrator does not speak or understand Rajasthani, he cannot administer in any part of Rajasthan. *De facto* Rajasthani is the State language of the Rajasthan. In panchayati raj institutions, in gram panchayats, in panchayat samities, in zila parishads, the actual deliberations take place in Rajasthani. In courts, in offices, people speak Rajasthani. It is the spoken language of Rajasthan. Therefore, it is the rightful claim of Rajasthani to get an honourable place in the Eighth Schedule.

It is true Rajasthani has many dialects. So has Hindi. Hindi spoken by people in eastern U.P. is different from Hindi spoken by people in western U.P. Each language has its dialect. That proves that Rajasthani too is independent language. These language question cannot be decided on political grounds. The linguists, the authorities on languages, have all agreed that Rajasthani is a language. That is why the Sahitya Akademi has already awarded recognition to Rajasthani language. The authorities on languages are unanimous, right from Prof. Tassitorty to Tagore, from Nehru to Shri Jai Narain Vyas. Dr. Suniti Kumar Chatterji who was the first Chairman of the Language Commission and a few other literary figures all are agreed that Rajasthani is an independent language.

Last time when we discussed this question, Shri Gokhale said, he is not opposed to this demand but the fear is that many languages will clamour for inclusion in the Eighth Schedule. What is the harm? The more the diversity, the more the variety, the more the richness we have in our cultural and literary field of our country, the more enriched, the more beautiful and more glorious our national heritage becomes. In this cultural and literary garden of ours let many flowers of different hues bloom. That will

[Shri Amrit Nahata]

enrich our national life. Therefore, I am not of the opinion that more languages in the Eighth Schedule will mean disintegration. Integration and unity does not mean uniformity. Unity in in diversity is the real unity. And we are of course, for unity. But that type of unity is a fascist unity. Nehru used to speak again and again emphasizing the richness, the variety, the diversity, that is there in our country.

Lastly, I would only give you one interesting illustration of how a politician was contesting elections in Rajasthan and who did not speak and understand Rajasthani. He went to a village of Rajasthan. A loud-speaker was fitted on his jeep. He started speaking in Hindi and he wanted to explain to the illiterate people of that village the distinction between democracy and autocracy, the difference between the feudal system and the democratic system. So, in Hindi he used to say:

सलोकतन्त्र और राजतन्त्र का अन्तर
 मजना चाहिये ।

He went on explaining the distinction, the difference, between various systems. Now, *Anter* in Hindi means, difference; but in Rajasthani, it means, scent. Some youngman was listening to that. He was newly married. When he went home he found his newly-wed wife very angry. He asked, "Why are you so angry?". She replied, "That man selling scent came to the village. Why have you not brought a bottle of scent for me?". *Anter* was understood by the villagers as scent. He was explaining the difference between democracy and autocracy. But people thought that he was a pedlar selling scent. That is the story going round our various parts of the country.

Don't deprive our children from learning through their mother-tongue. All educationists all over the world

agree that the medium of instruction must be mother-tongue. You are handicapping millions of our children, you are retarding their intellectual growth, by fostering on them a language which they do not learn with mother's milk. Therefore, to do justice to school-going children, let Rajasthani be introduced as a medium of instruction so that our boys and girls also contribute their mite towards general overall national welfare.

SHRIMATI GAYATRI DEVI OF JAIPUR (Jaipur): Mr. Deputy-Speaker, Sir, I rise to support Dr. Karni Singh's Bill. Dr. Karni Singh has given such an interesting speech and has given so many reasons why Rajasthani should be put in the Eighth Schedule. Mr. Amrit Nahata has also supported this Bill. So, there is not really very much for me to say except that I too like the rest of Members of the House do not feel that this should be a political issue. Nobody is arguing with the fact that we wish Hindi to become our national language. As speakers before me have said, it would be a very sad day if the Rajasthani children were not taught and brought up in their mother-tongue. I myself said when this issue of Hindi was being raised, that the people in Bengal from where I come would feel it very bad if one day their children could not read Bengali and have to read the Hindi translations. The same applies to Rajasthani. There is such a rich cultural heritage all over our country, and if we are going to ignore this, very soon we will find that children in this country, in the coming generations, have forgotten their mother-tongue. Sanskrit is now a dead language. Pali is now a dead language, and there are certain other dead languages in India. Let us not be responsible for being a party to making languages like Rajasthani and other rich languages of our country dead within a few generations. That is why. I would beg of the members of this House not to consider this as a political question but realise that, if we

want the cultural heritage in India to be varied and rich, the language of Rajasthan should be included in the Eighth Schedule.

श्री पन्नालाल बारपाल (गंगानगर) :

उपाध्यक्ष महोदय, राजस्थानी के प्रश्न पर हमारे साथी डा० कर्णी सिंह ने जो विधेयक प्रस्तुत किया है उसका मैं हृदय से समर्थन करता हूँ। दरअसल मैं राजस्थानी में बोला था उसके बाद जो रिपोर्ट उसकी आई वहाँ पर जोरो लिख दिया। चूँकि उन्होंने कहा कि यह भाषा हमारे संविधान में नहीं है इसलिये उसको लिखा ही नहीं।

16.13 hrs.

[Shri R. D. Bhandare in the Chair]

मैं आपका अधिक समय नहीं लेना चाहूँगा। इतना ही कहूँगा कि राजस्थानी भाषा में 7 लाख ग्रन्थ हैं और वह एक बहुत ठोस संजीदा भाषा है। मैं आपको राजस्थानी का एक उदाहरण देना चाहता हूँ यह बतलाने के लिये कि मैं राजस्थानी भाषा जानता हूँ। मैं जानता हूँ कि डा० कर्णी सिंह ने जो विधेयक प्रस्तुत किया है वह पास नहीं होगा क्योंकि जब वोट देने का अवसर आयेगा तब पार्टी के अनुशासन के नाते अपने दिल पर छुरी रख कर और मन को मसोस कर, आत्मा की हत्या करते हम को विधेयक के विरुद्ध वोट देना पड़ेगा, लेकिन यह हमारे दिल की बात नहीं होगी। राजस्थानी में कहा है कि :

गिर मोरां वन कुंजरां, आम्बा रस सुआ,

जन्मभूमि कट रचन और मायड़ भाषा विसर
सामुआ।

इस राजस्थानी में श्रंगार रस, वीर रस सभी कुछ है। राणा प्रताप के सम्बन्ध में इस प्रकार की कहावत है कि :

जननी जन्मभूमि पूत जण जेड़ा राणा प्रताप
अकबर पतो औज के जाणे सिराने सांप।
राजस्थानी भाषा में एक ही शब्द के लिये
अनेक शब्द हैं। मैं आप से बतवाऊँगा कि

राजस्थानी में ऊंट और ऊंटनी के लिये सांड सांडनी, टोड़ियो, टोडड़ी और जकिड़ों करवलिया आदि शब्द आते हैं, इसी प्रकार गाय और बैल के लिये टोपड़ियो, टोगड़ी, वाछड़ियो, वाछड़ी, डूड़ियो, डडड़ा आदि शब्द आते हैं, इसी तरह से भैंस और भैंसे के लिये झोटा झोटी, कट्टा कटी, पाडिया पाडकी आदि शब्द आते हैं। चूँकि राजस्थानी भाषा में सात लाख ग्रन्थ हैं इसलिये कम से कम साहित्यिक दृष्टि से तो मान्यता दे ही देनी चाहिये। आपने पहले संविधान में चौदह भाषायें रखी थीं। उसके बाद संशोधन करके एक और भाषा को मान्यता दी है। राजस्थान में ढाई करोड़ लोग राजस्थानी भाषा को बोलते हैं और बाहर एक करोड़ राजस्थानी भाषा भाषी लौ रहते हैं। इस तरह से अगर आप साढ़े तीन करोड़ लोगों द्वारा बोली जाते वाली भाषा को मान्यता नहीं देते हैं तो यह राजस्थान के साथ अन्याय होगा।

कुछ लोगों ने कहा कि दक्षिण में कुछ ऐसे लोग हैं जो अंग्रेजी का समर्थन करना चाहते हैं और हिन्दी भाषा भाषियों की संख्या में से राजस्थानी वालों को कम करके अंग्रेजी को महत्त्व देना चाहते हैं। मैं अंग्रेजी के विरुद्ध नहीं हूँ, न किसी की मातृभाषा अथवा प्रादेशिक भाषा के विरुद्ध नहीं हूँ, मैं कहना चाहता हूँ कि सारी भाषाय देश की भाषायें हैं। अपने अपने प्रदेश में लोगों को उनको बोलने का अधिकार है और वह वहाँ सब फूले फले। लेकिन मैं राजस्थानी भाषा की सुन्दरता आप के सामने वर्णन करना चाहता हूँ। जेठ बैसाख की गर्मी के बाद असाड़ के महीने में जब बादल थोड़ा बरसते हैं तब तालों में थोड़ा थोड़ा पानी भर जाता है। एक बार ऐसे ही समय दो महिलियाँ अपने गिर पर घड़े रखते हुए बरसात का पानी भरने जा रही थीं। रास्ते में देखा कि एक हरिण और हरिणी जो बहुत प्यासे थे

Bill

[श्री पन्नालाल बा.पाल]

पानी पीने के लिये एक झील पर गये। दोनों में बड़ा प्रेम था। हरिणी ने हरिण से कहा कि पहले तू पी, हरिण ने कहा कि नहीं पहले तू पी। इसी तरह करते करते दोनों प्यास के मारे मर गये। उनको देख कर एक सहेली ने कहा दूसरी सहेली से कि यह दोनों कैसे मर गये।

खड्यो ने देख्यो पारधी लग्यो न देख्यो बाण हूँ तने तूँहूँ सच्चिदां। किस विधि तज्यो प्राण।

तव दूसरी सहेली कहती है कि तू बावरी है।

जग थोड़ा नेहा घगा लग्या प्रीति का बाण तू पी तू पी कहतां इयां दोनों तज्यो प्राण।

यह भाग राजस्थान की है मैं हूँ य से सरकार से प्रार्थना करता हूँ कि सारे तीन करोड़ लोगों की राजस्थानी भाषा को उसको मान लेना चाहिये। यहां पर श्री पहाड़िया हैं। वह राजस्थान से चुन कर आये हैं और डिप्टी मिनिस्टर बने हुए बैठे हैं, लेकिन राजस्थानी भाषा की बात की जाती है तब वह उसका विरोध करते हैं। वह उनके लिखे शोभा की बात नहीं हैं। वह गवर्नमेंट के आदमी हैं तो न्यूट्रल रह सकते हैं, लेकिन इस तरह से राजस्थानी का विरोध करेंगे तो उनके लिये राजस्थान में प्रवेश करना मुश्किल हो जायगा। उनको शर्म आनी चाहिये कि राजस्थान के प्रतिनिधि होकर वह राजस्थानी भाषा का विरोध करते हैं।

SHRI P. K. DEO (Kalahandi): Mr. Chairman, this country is a very rich tapestry in which various cultures and languages have been inter-woven to make it a beautiful whole, and among the various languages, 14 languages have got recognition and are found in the Eighth Schedule of the Constitution.

If you trace the history of the languages, you will find that a great work has been done in 1902 by Prof. G. A. Grierson. Regarding Rajasthan

Bill

language, he has published as many as twelve volumes and those have been re-printed after independence under the auspices of Dr. S. Radhakrishnan when he was President of India. Regarding Rajasthan, he writes:

“Rajasthani means literally the language of Rajasthan or Rajasthan, the country of Rajputs. The name as connecting a language has been invented for the purposes of this survey in order to distinguish it from western Hindi on the one hand and from Gujarati on the other.”

So, it is quite different from Western Hindi or Gujarati. To call it an offshoot or branch or dialect of Hindi will not be doing justice to Rajasthan. If you come to modern times, the expert view on the subject is this. Dr. Suniti Kumar Chatterji, the National Professor for Literature and now the President of the Asiatic Society of Calcutta, has written a book, *The Languages and Literatures of Modern India*, and there he has expressed his concern that in addition to the above, Sindhi, Rajasthani, Nepali, Bhojpuri and Mythili, among the other Aryan languages, deserve special treatment. Now, Sindhi has got its rightful place and has been included in the Eighth Schedule of the Constitution and that took place in the Third Lok Sabha when Shri U. M. Trivedi, the leader of the Jana Sangh, brought a non-official Bill to include Sindhi because a large number of refugees came after the Partition from Sind and they settled in this country. He wanted that their language should get a rightful place among the various national languages of this country and his non-official Bill was more or less accepted and after an assurance, he withdrew that Bill and the Government, *suo motu*, brought the Twenty-first Constitution (Amendment) Bill in which Sindhi was included among the national languages of the country.

It should be mentioned here that there is no Sind State now even though

in our national anthem we say Punjab, Sind, Gujarat, etc. There is no Sind State now.

Even then Sindhi has got its rightful place. Similarly, Rajasthani which is a very rich language and has a heritage of its own and Dr. Suniti Kumar Chatterji has given ample evidence that it should find its rightful place.

I congratulate my colleague, Dr. Karni Singh, my distinguished colleague, for bringing forward this Bill and it reminds me that in the late 19th century, when Orissa was a part of Bengal and accidentally, Calcutta became the capital of the British empire, as a spring board for their imperialist expansion, they wanted to include Oriya as a dialect of Bengali and they wanted to introduce Bengali as the court language and a circular was also issued. But, at that time due to the unique and patriotic service of Maharaja Ramachandra Bhanjdeo of Mayurbanj and Sir Raja Bir Basudeo Sudhaldao of Bamra under whose patronage the Oriya writers flourished and Oriya had its rightful place. And, when States were carved on the basis of language, the various groups of the Oriya-speaking people who were spread in the former Madras Presidency, in Madhya Pradesh and in Bihar and in Bengal, were all put together and the State of Orissa was formed in 1936 along with Sind.

Similarly, I take this opportunity to congratulate Dr. Karni Singh that he has espoused a very good cause and there should be no two opinions to support this Bill. I know it will be very difficult to get passed a non-official Bill with this thin attendance in the House. But the Government should come forward with an assurance and I request Dr. Karni Singh to withdraw his Bill so that the Government may come forward to bring their own Bill.

Unless these things are done and unless the various national languages get their rightful place in the country, fissiparous tendencies of dissension will spring up and we may become a party to it. Now, the question of Mulki Raj and Telangana are agitating the minds of my friend, Mr. Raghu Ramaiah and the M.Ps of Andhra Pradesh. We do not want that such things should happen. That can only happen if rightful recognition is made of Rajasthani language as a national language and it finds a place in Schedule VIII of our Constitution.

Thank you, Sir.

श्री मूलचन्द डागा (पाली) : राजस्थानी होने के नाते मैं बड़ी विषम परिस्थिति में पड़ा हुआ हूँ। लेकिन फिर भी जो बात मेरे मन में है और जिस को मैं ठीक समझता हूँ वही कहना चाहता हूँ। मैं किसी बात की चिन्ता नहीं करता। मैं समझता हूँ कि कभी कभी हम राजस्थानी राजस्थानी भाषा को समझते हैं या नहीं समझते हैं लेकिन अंग्रेजी में अपने भाषण करते हैं और बड़ी बुलन्द आवाज में कहते हैं कि राजस्थानी भाषा को मान्यता चाहिये। शुरू से अन्त तक यही राजस्थान वाले कहते गए हैं। मैं बड़े आश्चर्य में पड़ गया। मैं सोचता हूँ कि क्या वाकई में संविधान में जो व्यवस्था भाषाओं के सम्बन्ध में की गई है उसकी पूर्ति हुई है। आप आर्टिकल 344 और 345 को देखें। मुझे नहीं मालूम कि इन आर्टिकल्स का मतलब मेरे मिला समझ चुके हैं या नहीं समझ चुके हैं। आर्टिकल 344 में कहा गया है कि इस कांस्टीट्यूशन के अमल में आने के पांच साल बाद और उस अवधि को पूरा हो जाने के दस साल बाद कमिशन बटेगा। आज पच्चीस साल हमें स्वतंत्र हुए हो गए हैं। मैं जानना चाहता हूँ कि कहां इस बीज को लाया गया है और कहां यह बीज आती है। आपकी स्टेट ने हिन्दी की अपनी भाषा एडाप्ट किया

[श्री मूलचन्द डागा]

है। राजस्थान ने कहा कि हमारी भाषा हिन्दी होगी। कालेजों के अन्दर आपने टू लैंगुएज फार्मुला रखा है। कहां उस में आपने मातृभाषा रखी है और कहां आप ने टू लैंगुएज फार्मुला रखा है। हमारे बारूपाल जी ने बड़े जोश के साथ श्रगर रस और बीर रस की कविताएं आपको सुनाई हैं। मैं जानना चाहता हूं कि किस कालेज या यूनिवर्सिटी ने इन भाषाओं या बोलियों के बारे में कहा है कि इनका अध्ययन होना चाहिये किस ने इनको रखा है। अगर आपको राजस्थान के टुकड़े टुकड़े करना है अगर आपको राजस्थान का विभाजन करना है तो आप यह कर सकते हैं। माननीय सदस्य ने कुछ हिम्मत के साथ लेकिन डरते डरते कहा है तीन करोड़ लोग राजस्थानी बोलते हैं। मैं चुपचाप उनके भाषण को सुनता रहा हूं और सोचता रहा हूं कि शायद वह बड़ी जिम्मेदारी से बात कह रहे हैं या कोई एनसाइक्लोपेडिया हैं। लेकिन मैं उन से पूछना चाहता हूं कि सिरोही का सारा इलाका क्या गुजराती भाषा नहीं है? अगर आपने राजस्थानी भाषा को इस तरह से मान्यता दे दी है तो क्या वह इलाका आपके साथ रहेगा या वे लोग अहमदाबाद या गुजरात के साथ जाना पसन्द करेंगे। वे गुजरात में घुस जाएंगे। राव साहब भी विशाल हरियाणा की बात करते हैं। वे कहेंगे कि हिन्दी भाषी इलाके विशाल हरियाणा में मिलें और जहां हिन्दी बोली जाती है हरियाणा में आना पसन्द करेंगे। हमारे राज बहादुर जी भरतपुर के रहने वाले हैं। यहाँ अज भाषा बोली जाती है। वे लोग कहेंगे कि हम राजस्थानी नहीं समझते हैं और हम अज भाषी इलाके के साथ मिलना चाहते हैं। क्या आपने राजस्थान के टुकड़े टुकड़े करने की बात सोच रखी है?

भाषा राजस्थानी भाषा हमने कब मना किया है कि समृद्ध न हो। राजा महाराजाओं ने यह भाषा दी है बड़े बड़े कवि आते थे जोकि उनके गुणगान करते थे उनकी शोभा बढ़ते थे राज महलों में यह प्रचलित भी थी। आप इस भाषा को तथा इन बोलियों को ग्रन्थों में रखें साहित्य की भाषा बनाएं और इसको समृद्ध करते चले जाएं। कोई मना नहीं करता है। जो बात मैं कह रहा हूं इसको कहने की कौन राजस्थानी हिम्मत करेगा? मैं जानना चाहता हूं कि कौन सी कोर्ट ने राजस्थानी में जजमेंट दिए हैं। आप हाई कोर्ट को देखें सेशन कोर्ट को देखें दूसरी कोर्ट्स को देखें। किस ने राजस्थानी में जजमेंट दिए हैं? जो वकील हैं वे बहस भी इस में नहीं करते हैं। बीकानेरी बोलने वाले हैं मेवाड़ी बोलने वाले हैं वे क्या राजस्थानी को अपनाएंगे? कोई मेवाड़ी बोलता है कोई मारवाड़ी बोलता है। ये भाषाएं आपकी भाषा से बिल्कुल अलग हैं। भीलवाड़ी जो बोलते हैं वह भाषा भी बिल्कुल अलग है। हर तीस कोस पर भाषा बदल जाती है.....

श्री पन्नालाल बारूपाल : एक एक गांव और एक एक कोस पर भाषा बदलती है।

श्री मूलचन्द डागा : राजस्थान की अलग अलग बोलियां हैं। मेवाड़ी अलग भाषा है मारवाड़ी अलग है कुछ लोग बीकानेरी बोलते हैं कुछ शेखावटी भाषा बोलते हैं। आप कहते हैं कि तीन करोड़ लोग राजस्थानी भाषा बोलते हैं। कहां बोलते हैं?

यहां पर किताबें कोर्ट की गई हैं। इस लोग यहाँ नागपुरी में जाते हैं। मैं आप से पूछना चाहता हूं सभापति महोदय, कि कौन सा पत्र आपने यहाँ राजस्थानी

[श्री मूलचन्द डागा]

में देखा है जो प्रकाशित होता है । दो चार नाम ले लिए जाते हैं । बंगाल में जो राजस्थान के लोग गए उन्होंने चूक उनकी दूकानदारी नहीं चलती थी इस वास्ते दूकानदारी चलाने के लिए पांच दस साहित्यकारों को, कवियों को इकट्ठा कर लिया और कह दिया कि राजस्थानी भाषा को प्रोत्साहन देना चाहिये और इसको सुरक्षित रखना चाहते हैं । लोग अपने जीवन में, अपनी दिनचर्या में कहीं इस भाषा को नहीं लाते हैं । इस भाषा की हिमायत करने वाले लोगों को कहते हैं, उनको सलाह देते हैं कि इस भाषा को अपनाओ । अगर किसी भाषा में दौलत है, साहित्य है, तो लोग उस को पढ़ेंगे, उस की तरफ लोगों का खिंचाव होगा । किस ने पढ़ने से मना किया है ? (व्यवधान)

कांस्टीट्यूशन का आर्टिकल 344 इस प्रकार है

"In making their recommendations the Commission shall have due regard to the industrial, cultural and scientific advancement of India."

"The President shall at the expiration of five years from the commencement of this Constitution and thereafter at the expiration of ten years from such commencementconstitute a Commission...."

आज पच्चीस साल हो गये हैं । पन्द्रह साल तक तो किसी ने यह नहीं कहा है कि राजस्थान वाले यह मांग करते हैं कि हमारी प्रादेशिक भाषा राजस्थानी होनी चाहिए, हिन्दी हमारी निम्नवा फ्रेंक होनी चाहिए और तीसरी भाषा होनी चाहिए । ऐसा कोई फार्मूला एडाप्ट नहीं किया गया है । इस विल को पेश करने वाले माननीय सदस्य स्वयं जहाँ फ्रेंक भाषण देने के बह हिन्दी में देते हैं ।

असल में बात यह है कि कुछ लोगों की यह मांग करने की आदत सी हो गई है कि उत्तर प्रदेश में ब्रज भाषा को स्थान दिया जाये, बिहार में भोजपुरी को स्थान दिया जाये आदि, हमारे देश में न जाने कितनी बोलियाँ हैं ।

माननीय सदस्य कुछ ग्रन्थ भी लेकर आए हैं । वह एक भी राजस्थानी की किताब बतायें, जो किसी यूनिवर्सिटी में, एम० ए० के कोर्स में, पढ़ाई जाती हो । श्री साल्वे बड़े गौर से भाषण सुन रहे हैं । वह माननीय सदस्य से पूछें कि उन्होंने राजस्थानी की कौन कौन सी किताब पढ़ी है । माननीय सदस्य ने कुछ अखबारों के भी नाम दिये हैं । वे हिन्दी में लिखते हैं और कह दिया कि वे राजस्थानी के हैं । वे खुद उन को पढ़ते नहीं हैं ।

DR. KARNI SINGH: I don't think it is correct to make personal remarks whether any Member reads something or not. He should state his case.

श्री मूलचन्द डागा : माननीय सदस्य ने यह भी कह दिया कि तीन करोड़ लोग राजस्थानी भाषा बोलते हैं । यह सुन कर मैं बड़े आश्चर्य में पड़ गया, क्योंकि राजस्थान की पापुलेशन भी तीन करोड़ नहीं हुई है ।

मैं कहना चाहता हूँ कि अगर इस तरह भाषा का प्रश्न उठाया गया, तो राजस्थान में झगड़े पैदा होंगे । अगर हम ने राजस्थान को संगठित मजबूत और अक्षण रखना है, तो उस की एक ही भाषा होनी चाहिए, और वह हिन्दी है । मैं चाहता हूँ कि डा० कर्णी सिंह राजस्थानी के अच्छे अच्छे सालार पैदा करें, उस का अछा साहित्य दें । अगर श्री वारूपाल दुनिया से जा जायें, तो अपना कोई पिण्ड तो छोड़ जायें । आज सारे विश्वार्थी हिन्दी पढ़ते हैं । आज राजस्थान

[श्री मूलचन्द डागा]

में प्राइमरी स्कूलों में राजस्थानी नहीं, बल्कि हिन्दी पढ़ाई जाती है। इस बिल के बड़े हिमायती, श्री अमृत नाहाटा, ने कहा है कि अगर राजस्थान में कोई हिन्दी बोलता है, तो लोग उस को नहीं समझते हैं उन के क्षेत्र में श्रीमती इन्दिरा गांधी के भाषण होते हैं, श्री अटल बिहारी वाजपेयी के भाषण होते हैं, राजनैतिक पार्टियों के बड़े बड़े नेताओं के भाषण होते हैं, लेकिन वे सब राजस्थानी में नहीं बोलते हैं, बल्कि हिन्दी में बोलते हैं और लोग समझते हैं। आज हाउस में श्री वीरेन्द्र सिंह राव नहीं हैं, वरना विशाल हरियाणा और हिन्दी की बात करते।

SHRI MADHURYYA HALDAR: While campaigning for election she travelled in the interior of West Bengal where people do not know A. B. C. of Hindi, still she spoke in Hindi there.

श्री मूलचन्द डागा : बंगाल के लोग सब हिन्दी जानते हैं। वे हिन्दी की पिक्चर्स खूब देखते हैं। (व्यवधान)

सभाति महोदय, मैंने एक प्रस्ताव रखा है कि इस बिल को लोगों की राय जानने के लिए सर्कुलट किया जाये, ताकि पता लग सके कि राजस्थान के कितने लोग माननीय सदस्य की बात का समर्थन करते हैं। मैं चाहता हूँ कि इस बारे में राजस्थान की राय जान ली जाये। मैं कहना चाहता हूँ कि सारा राजस्थान हिन्दी में विश्वास करता है और हिन्दी बोलता है। राजस्थान की बोली राज महलों तक रहे और वह आगे बढ़े, मुझे इस पर कोई एतराज नहीं है। लेकिन राजस्थानी का हमारी भाषा होने का सवाल ही नहीं है।

SHRI G. VISWANATHAN (Wandiwash): I am very glad that my hon. friend Dr. Karni Singh has brought forward this Bill once again, for the

second time, in the Lok Sabha. Last time in 1968-69, he brought this Bill. It was debated. But now I find a marked change in the debate. At that time the Members of the ruling Congress Party were opposed to the Bill. To my surprise most of them are supporting this Bill, except Mr. Danga. All the Members belonging to Swatantra Party or ruling Congress or Independents like Dr. Karni Singh are in favour of including Rajasthani language in the Eighth Schedule of the Constitution. I would like the Members from Rajasthan, apart from taking up this Bill and advocating the cause of Rajasthani, to persuade the Rajasthan Assembly to pass a Resolution for Rajasthani to be included in the Schedule so that they can take action immediately, as they cannot say 'No' to the unanimous resolution passed by the State Assembly.

What is the position of Rajasthani? I have gone through the census of 1961 and 1971. Other language-speaking people numbers are going up. But this Rajasthani-speaking group number is coming down at a very fast rate. According to 1961 census the number of urban and rural population, speaking Rajasthani stood as follows:

Male 77,46,357

Female 71,86,659.

Total 1,49,33,016.

You will be surprised to find the position in the 1971 census. According to the reply given by the Deputy Minister of Home Affairs on the 13th December 1972, only two days back, the total figure of Rajasthani-speaking people is 20,93,557. How can this be, Sir? It is nothing but a manipulation. It is connivance and conspiracy of this Government and there is subservient Government in Rajasthan. You prove it. How can you account this? It was 1,49,33,016 in 1961. How can it come down to 20 lakhs now? How can you account it? This is nothing but

manipulation, and what is the purpose? They have got ulterior motive. Some of the hon. Members may not agree with me. The motive is to inflate the figure of Hindi-speaking people, to boost up the figure of Hindi-speaking people; they manipulate and bring down the number of other language speaking people of the country. This is not good for the people of the country. For the Census Department, it is the Home Ministry which is in charge. Now, I would like to quote from Dr. Radhakrishnan and others, so that the Members who do not agree with me..

SHIRI N. K. P. SALVE (Betul): If the hon. Member would just permit me, I would like to point out that Dr. Karni Singh has absolutely no quarrel if Hindi is introduced in all the States. He has already stated it.

SHRI G. VISWANATHAN: I differ from him. The hon. Member knows that I differ from him also on this subject.

SHRI SHIVNATH SINGH (Jhunjhunu): He cannot make these baseless charges. They may be speaking both the languages.

SHRI G. VISWANATHAN: If he disputes it, let him prove it. This was what Dr. Radhakrishnan said:

"There are no doubt some fanatical advocates of Hindi who champion its use in spheres where regional languages can very well do duty and who feel that acceptance of a single language for the whole country is necessary to intensify national unity. Such a proposal can come only from the people utterly ignorant of the great treasures of literature and tradition enshrined in these languages whose elimination will be a profound national loss. Some of our regional languages are spoken by millions of people whose cultural progress can be envisaged only in terms of their own languages and not in terms of Hindi."

Among the languages spoken by millions of people, I think about two crores of people are speaking Rajasthani, and naturally it should find a place in the Eighth Schedule of the Constitution. When we have included 16 languages in the Eighth Schedule, why should we reject Rajasthani its pride of place?

I would like again to point out the position in regard to two of the languages among the 16 languages included in the Eighth Schedule. Take the case of Sanskrit. According to the 1971 census, those who had declared Sanskrit as their mother-tongue numbered 2212, and those who had declared Sindi as their mother-tongue numbered 12,04,678. A language spoken by 2000 odd people is included in the Eighth Schedule. I do not know why Rajasthani is being denied of its place. That is why I say that there is an ulterior motive.....

SHRI VASANT SATHE (Akola): That is not so; Sanskrit is the mother-tongue of so many languages.

SHRI G. VISWANATHAN: That may be so. I have no quarrel with it. But why should we reject Rajasthani? That is my argument.

I would like to quote what Dr. Suniti Kumar Chatterjee, undoubtedly an authority on languages, and a famous linguist had to say in this connection. I am quoting from the Report of the Official Language Commission. This is what he has stated:

"The recommendations will, in my opinion, bring about the immediate creation, without intending to do so, of two classes of citizens in India—class I citizens with Hindi as their language, obtaining an immense amount of special privileges by virtue of their language only, and class II citizens who will be suffering from permanent disabilities by reason also of their language. This is bound to be the situation so long as non-Hindi-speakers like the Assam,

[Shri G. Viswanathan]

Bengal, Orissa, Andhra, Madras, Maharashtra and other peoples do not acquire a command over Hindi which can compare favourably with that of those persons who have Hindi as their only language of education....”.

This is how we have created two kinds of citizenship in this country and this is worsening the situation.

16.44 hrs.

(SHRI N. K. P. SALVE *in the Chair*).

Again, I would like to quote what Dr. Suniti Kumar Chatterjee has said. He says:

“I honestly feel that I am seeing an incipient ‘Hindi Imperialism’, which will be all the more anti-national as Hindi has not yet acquired any pre-eminence over the other languages of India except its weight of numbers.”.

Here, I have a question to ask. According to the 1961 figures and the earlier figures in 1951, they used to bracket Hindi with other languages like Hindustani, Punjabi, Urdu, Maithili and say that 42 per cent of the people were speaking Hindi. But now an awareness of the languages has come, and a revivalism has come, and according to the 1971 census even according to the inflated figures, only 27 or 28 per cent are speaking Hindi.

Again, pointing out what the repercussion would be on the other languages, this is what Dr. Suniti Kumar Chatterjee says. If you are going to claim other languages as your language, what would it mean? Suppose I were to be a Hindi-speaking person, it would be a shame on me to claim somebody else's language as my language, it would be like claiming somebody's child as my own child.

Dr. Suniti Kumar Chatterjee then says:

“Those who habitually speak other speeches at home like Rajasthan

Awadhi, Bagheli, Bhojpuri and even Maithili and Central Pahari, are now taking a hand at language-making in Khariboli Hindi frequently possessing neither the true Hindi (i.e. Western Hindi) inheritance nor the Sanskrit tradition. This peculiar situation has strong repercussions on the free and natural development of Hindi; its native speakers go one way, and those who have adopted it go another way. The result is largely a linguistic chaos.

According to the inflated figures, they are creating a chaos in the country.

Again, Dr. Suniti Kumar Chatterjee says:

“The situation was like this. North Indian peoples speaking different languages like Braj-Bhasha, Awadhi, Bhojpuri, Rajasthani, Garhwali, etc. took to Urdu (wherever English schools began first to function) and then to Khariboli Hindi, as their own speeches had not developed a prose style—they took up what was presented to them by the modern schools in the towns.”.

I think this replies to the point made by Shri M. C. Daga. Then Dr. Suniti Kumar Chatterjee further says:

“Now, they have persuaded themselves that because they speak and write Khariboli as the language of the school, they are a ‘Hindi-speaking people’ and their home languages are just ‘dialects of Hindi’. Virtually, they are suppressing their home languages, the real mother-tongues, in favour of Hindi, which belongs properly to Western Uttar Pradesh, and Eastern Punjab and parts of Madhya Bharat, Madhya Pradesh and Rajasthan.”.

This is the real situation, according to him.

SHRI R. D. BHANDARE (Bombay Central): I would just like to make one correction. It is Garhwali and

not Gharwali; the term 'Gharwali' has a different meaning altogether.

SHRI G. VISWANATHAN: Since I do not follow the language I cannot pronounce it correctly. Even now, I do not follow what he is saying. I think even my hon. friend cannot claim to be proficient enough in Hindi; I think he has just started learning Hindi.

AN HON. MEMBER: Anyway, the difference between the two is the difference between Congress and DMK.

SHRI G. VISWANATHAN: What is the purpose of inflating the figures?

SHRI PILOO MODY (Godhra): The difference is that between Garhwali and Gharwali. One is Garhwali and the other is Gharwali.

SHRI G. VISWANATHAN: The purpose is to show that more and more people are taking to the Hindi language. The purpose is that they want to have a claim that the real language of the majority of the people is Hindi. If we are going to deny the rightful place to Rajasthani and other languages, then what is going to be the repercussion. According to what Dr. P. Subbarayan has stated in his minute of dissent to the Report of the Official Language Commission, I find that:

"Hindi has been proposed only as the official language of India, but its enthusiastic supporters everywhere go much farther than that. They describe it as the National Language of India and give the impression that it is far superior to other languages and more worthy of being the official language. Our Prime Minister has pointed out that India has not one but fourteen National languages—he does not give any special pre-eminence to Hindi, and rightly so. Now that people in non-Hindi areas are faced with the task of learning Hindi with the idea of

making it replace English, and they are being asked to help in the development of Hindi as something of a sacred duty they are naturally getting anxious and nervous and are reviewing their attitude towards Hindi."

SHRI SHAMBHU NATH (Saidpur): On a point of order. Are we discussing the inclusion of the Rajasthani language or are we discussing the question of Hindi?

THE MINISTER OF STATE IN THE MINISTRY OF LAW AND JUSTICE (SHRI NITIRAJ SINGH CHAUDHARY): On a point of order. I just want to know whether we are debating the question of Hindi or the inclusion of Rajasthani in the Eighth Schedule.

SHRI G. VISWANATHAN: I shall reply to that.

MR. CHAIRMAN: The point of order is for the Chair to reply to.

The hon. Member is making a point in reply to what Shri M. C. Daga had said, and saying that it is not as though Hindi is all pervasive, and, therefore, Rajasthani has to be given its own place....

SHRI SHAMBHU NATH: But he is bringing in the question of Hindi into this debate unnecessarily....

MR. CHAIRMAN: The hon. Member might disagree with him completely, but as long as he is relevant, it is open to him to make that point.

SHRI A. P. SHARMA (Buxar): He is not accepting even the correct pronunciation, namely Garhwali. Still he is saying Gharwali.

MR. CHAIRMAN: It is not necessary. Even if he makes an incorrect statement, as long as he is relevant, it is all right.

SHRI G. VISWANATHAN: What I am trying to point out is this. Here is a language which is spoken by about two crores of people and which wants to find a place of honour as we have given to 16 other languages in the country. We have accepted the theory of linguistic States. Apart from linguistic States even languages which are not spoken, which do not have a state of their own, like Sanskrit or Sindhi—we have honoured them by giving them a place in the Eighth Schedule of the Constitution.

AN HON. MEMBER: English is not one such language.

SHRI PILOO MODY: I may correct the hon. Member. English is the regional language of Nagaland.

SHRI G. VISWANATHAN: We have accepted all these languages and we should give due status to Rajasthani by including it in the Eighth Schedule of the Constitution.

At the same time I know that merely including it in the Eighth Schedule does not serve the purpose. It is for the Government of Rajasthan, the people of Rajasthan especially the representatives of the people of Rajasthan in that Assembly to come out with a unanimous resolution declaring Rajasthani as the official language of Rajasthan and saying that it should be included in the Eighth Schedule of the Constitution.

PROF. NARAIN CHAND PARASHAR (Hamirpur): Listening to the discussion for the inclusion of Rajasthani language in the Eighth Schedule of the Constitution gives the impression that it is some sort of a quarrel between Hindi and Rajasthani. In fact it is not and there is no quarrel. Let us set the record straight. Those who are demanding the inclusion of Rajasthani are also doing a national service. Because a language which is spoken on the soil of the country is as sacred as the country itself. The

Yajur Veda speaks of three goddesses Mother culture, Mother tongue and Mother country. Anybody who denies the sanctity of the mother tongue is as big a traitor as anybody who decries the sanctity of the motherland. Therefore let us accept the fact that mothertongue is the an object of veneration for the people who speak it and for the people who love it.

It is shameful for us that people from abroad should have come and worked on our languages and we should here decry our own language. It does not matter whether the number of speakers of a particular language is large or small. All that matters is that it is a living language. According to the answer to question No. 4173 tabled by me and answered by Shri F. H. Mohsin on the 13th of this month in the Lok Sabha Rajasthani has 20,93,557 speakers. These 20 lakhs of speakers are there according to 1971 census. According to 1961 census figure quoted by Shri Viswanathan the number was more. It is due to the reason that more and more people are claiming Hindi as their mother tongue. As a lover of Hindi I may issue one warning. The tendency to claim Hindi as the mother tongue is doing greater harm to Hindi in India than the biggest opponent of Hindi. Recently I had an opportunity of presiding over a conference of voluntary organisations of modern Indian languages organised by the Central Institute of Languages in Mysore. I could feel the pulse of the people under the impact of this tendency. The non-Hindi-speaking people were very much annoyed. If Hindi is to develop as an All India languages nobody has any objection and they would all welcome it. But the protagonists of Hindi must also realise that the development of the regional languages is a great step towards the development of Hindi. I want to quote from a book of Rahul Sanskrityan "Prachin Nibandh Mala" who says that the vocabulary thrown up by the regional languages of India would be for the benefit of Hindi and not for the detriment of

Hindi. Hindi would enrich itself if it calls upon the resources thrown up by the development of the regional languages spoken far and wide in India. Rajasthani would be one such language.

I would beg Members of Parliament each of whom represents 10 lakhs of people to consider the step taken by an august body like the Sahitya Academy. Is it manned by people who are ignorant in literature, who do not know the difference between Hindi and Rajasthani and the difference between a dialect and a language? It is headed by a national professor of India of the eminence of Dr. Suniti Kumar Chatterjee and it had accepted Rajasthani as one of the modern literary languages of India. What harm are people like Dr. Karni Singh doing by bringing it to the notice of the House? When the literature of that language is accepted by the highest scholars and eminent linguists of the country the law makers should also accept the verdict of such an expert body. When the national professor of India speaks, when eminent literary men and scholars speak I think it is duty of every Member of Parliament to listen to them with respect and see what they said.

The number of languages recognised by the Sahitya Academy whose founder President was Shri Jawaharlal Nehru, is twenty while the number of languages recognised by our Constitution is 16. What harm or damage have the speakers of those four languages which are not recognised in the Eighth Schedule of the Constitution done, I ask? Here is a point to consider.

Our Constitution law, Government and Legislation all these are far behind the movement of literature and language. We cannot allow this to happen. The living languages of India and the speakers of these languages demand it as their right that those languages which are recognised by literary scholars and linguistic experts whom the world honours today, scholars of

the eminence of Dr. S. K. Chatterjee, must be enshrined and given their due place in the Eighth Schedule of the Constitution. By not doing so are we doing a service or a disservice? We are reducing ourselves to the most bitter kind of mockery when we deny them the right. There are persons like Shri M. C. Daga who deny the existence of their own mother tongue (*Interruptions*).

SHRI M. C. DAGA: You have not understood the point. Let me explain.

PROF. NARAIN CHAND PARASHAR: I did not interrupt you when you were speaking. I will explain what I mean.

MR. CHAIRMAN: No personal dialogue in the House

PROF. NARAIN CHAND PARASHAR: The question is why do we clamour for this? Why do we connect language with a particular religion and the dialect with the sect? Do we know the harm we are doing in this way by demanding all sort of divisions and by threatening others that if Rajasthani is included in the Schedule, Rajasthan would be divided? Rajasthan will stand united and India shall stand united, no matter what the number of languages in India are. If we do not take it into consideration history will pass an adverse verdict on us. Your census department can declare that there are 279 languages accepted as the mother tongue by their speakers in India who read, who live and who breathe and who dream in those languages. Should you not take this reality into consideration and accept the fact? According to the hon. Deputy Home Minister there are 279 languages which are spoken by more than 5000 persons each living in the villages and cities of India. I think the people who speak those languages are justified in demanding a place for their languages in the Eighth Schedule of the Constitution. I ask the hon. Minister for law one simple question.

[Prof. Narain Chand Parashar]

What is the Constitution meant for? Is it meant for reflecting the aspirations, hopes and dreams and ambitions of the people of India or is it meant to ignore those realities and facts which are reflected in the census figures voiced by the returning officers and the replies given to the questionnaires of people who went from door to door to collect informations? If you are going to ignore them what is the use of the census? If you do not recognise the reality of a living tongue mother tongue spoken in the villages of India in the postures and gardens of India you are doing a great injustice. So, I forcefully declare that Dr. Karni Singh is doing the right thing. It is an act of great service to India that he has pointed towards the inclusion of Rajasthani in the 8th schedule. There will be people in Himachal Pradesh who will claim the same thing for Pahadi and there will be claims by people speaking other languages also like Dogri in Jammu. Please make the Constitution a symbol of the aspirations and hopes of the people of India. If Russia can guarantee a large number of languages and still retain its sovereign and democratic character, India also can do it. Rajasthan would not be divided simply because we put one more language into the 8th schedule.

17 hrs.

Why should there be any demand for inclusion of any language in the 8th schedule? It is because, as the highest linguistic authority, Mr. Bloomfield has said in his Language which is called the Bible of Linguistics, a language flourishes by the support from the State. Otherwise, it will wither away. The country is witness to the fact that many languages have come and died because India did not have a government of the people belonging to this country to look after those languages. Languages have languished not because there were no speakers of those languages but because the Government was not supporting those languages. The State must support the language

spoken on the soil. Therefore, all the languages which are spoken on the soil are the right claimants for getting entry into the 8th schedule, on the attainment of a certain level of literary development regarded as sufficient by the expert body like the Sahitya Akademi and such of them as have been recognised by this august body must be included in the Eighth Schedule.

MR. CHAIRMAN: I want to ascertain the sense of the House. 2 hours were allotted for this Bill, but there are a number of speakers who want to speak. Does the House want to extend the time?

HON. MEMBERS: Yes.

MR. CHAIRMAN: All right. Time is tentatively extended by 1 hour. It will go to the next session.

SHRI RANABAHADUR SINGH (Sidhi): Mr. Chairman, Sir, I wholeheartedly support the most welcome move by Dr. Karni Singh. It comes to me as a surprise that even today in the 25th year of our democracy, we as a country have to take recourse to our written Constitution to deny the people what they demand. I feel that this is a legacy we have carried over with us from the British. The British were hard-pressed to rule a country which was thousands of miles away in distance and millions of miles away in terms of culture and thought from their country. For them it was basically important that they should have a language by which they could rule this country. I feel that we, after 25 years of independence, have outlived that stage wherein we have to take recourse to the Constitution to deny some people the use of their mother tongue. I feel that the fissiparousness that is latest in the demand for the mother tongue has been now a thing of the past for this country. I do not claim that this statement is true absolutely but I feel that our country as such has moved away from that stage wherein the mere question of a regional language would fling a part of our

country way from the policy of our State.

Today in the world when almost the whole of Western Europe has gradually been demolishing or dimming its national boundaries and bringing out a larger policy which is guided by economics, it seems to me that a developing and poor country like ours cannot afford the luxury of splitting up on this mere question of the languages. Therefore, I plead that it is time, and fitting time too, to do that because never before in the history of our democracy have we had a government which is more suited to look to the crying needs of our people, a government which can at the moment if it wishes, move away from that old colonial stand wherein one language would try to rule over another. We can, at the present moment, give the people their right to speak their mother tongue in their own region and I say that it is time that the government did this because, basically, the people will remain backward unless they are able to express themselves in their mother tongue.

For this I present here a very small example, but a significant one. I feel that the things that are taking shape in Bengal, the speed with which Bengal has come up before us would not have been possible but for the fact that Bengal had had immense wealth in its literary heritage, which has been augmented and helped by a few luminous people like Rabindranath Tagore and others. At the present moment, Bengal is ten years ahead of the whole nation in politics in this country because Bengal has been able to make use of its mother tongue. Therefore I commend to the government to accept this most welcome measure, which has been presented before it, by Dr. Karni Singh.

श्री यमुना प्रसाद संडल (समस्तीपुर) :

सभापति महोदय, आज एक बहुत महत्वपूर्ण प्रश्न इस सभा के सामने है और वरसों से, 1966 से हम इस पर विचार करते आ रहे हैं। भारत सरकार ने बड़े प्रणवनीय कार्य

किये हैं 16 भाषाओं को कांस्टीट्यूशन में स्थान देकर देश की कल्चर और सिविलाइजेशन, सभ्यता और संस्कृति को आगे बढ़ाने में काफी काम किया है। अभी हमारे माननीय सदस्य श्री विश्वनाथन ने कन्फ्यूजन क्विस्ट करने की बहुत कोशिश की लेकिन उसमें वे विफल रहे। उन्होंने श्री पाराशर के प्रश्न को इस तरह से तोड़ मरोड़ कर रखा जिससे पता चलता था कि वह महान देश की महान भाषा को चाहते हैं। उन्होंने कहा कि हिन्दी साम्राज्यवाद की ओर बढ़ रही है लेकिन मैं कहना चाहता हूँ कि हिन्दी और संस्कृत आदि जो भाषायें हैं अगर उनको हम एक भाषाविद् की तरह देखेंगे तो पता चलेगा कि हम लोग किस तरह से भाषा के विकास में और उसकी उत्तरोत्तर वृद्धि में साथ देते रहे हैं।

श्रीमो डा० कर्णी सिंह ने जो विधेयक रखा है उसके सम्बन्ध में मैं कहना चाहता हूँ कि मैं जानता हूँ कि संविधान में संगीधन के लिये कई बातों की जरूरत होती है। जिस ढंग से उन्होंने अपने बिल में राजस्थानी भाषा का प्रतिपादन किया कि इस कारण उसको संविधान में होना चाहिये, सरकार बार बार उसका उत्तर दे चुकी है। उन्होंने अपना जो स्टैंड रखा है वह बड़ा ही महत्वपूर्ण है। ऐसी हालत में मैं यह समझूँगा कि और भी जो भाषायें हैं, जैसे मैथिली है, राजस्थानी है, नेपाली है या जो भाषायें उत्तर-पूर्व में बोली जाती हैं, उनको भाषा निर्धारण के वैज्ञानिक दृष्टिकोण से हमको अप्रनाता होगा। उनकी ब्याकरण क्या है, उनकी फाइललोजी क्या है, किस तरह से वह भाषायें निकलती हैं। इसके सम्बन्ध में डा० सुनीति कुमार चाटुर्बा की ओर से जो एक किताब निकली है सब आफ इण्डियन लैंग्वेज उसको अगर हमारे सम्मेलन में जो सम्मेलन कि उन्होंने किस तरह से जेनेटिक रिलेशनशिप आफ इंडो आर्यन लैंग्वेज में दिखलाया है कि बेस्ट में कौसी भाषा बोली जाती है, नोर्न वेस्ट में

[श्री यमुना प्रसाद मंडल]

कैसी भाषा बोली जाती है, मिडलैंड में कैसी भाषा बोली जाती है, साउथ वेस्ट में कैसी भाषा बोली जाती है। इसी तरह से हमारी जितनी भाषायें हैं लोगों की बोलचाल की उनको हम टाल देना चाहते हैं। लेकिन राजस्थानी, नेपाली भाषा या मैथिली भाषा के सम्बन्ध में ऐसी बात नहीं है। चूँकि राजस्थानी की बात यहाँ चल रही है, मैं कहना चाहता हूँ कि मैथिली भी बिहार में और नेपाल तक करीब 2 करोड़ लोगों द्वारा बोली जाती है। उसकी बड़ी सुन्दर और उत्कृष्ट व्याकरण और साहित्य है, जिसको सुनीति कुमार चाटुर्ज्या ने काफी महत्वपूर्ण स्थान दिया है। 1966 से ही अगर आप साहित्य अकादमी की ऐनुअल रिपोर्ट्स को पढ़ें तो पता चलेगा कि मैथिली को बड़ा ऊँचा स्थान मिला है। पहले पहले कलकत्ता विश्वविद्यालय ने ही इस बात को शुरू किया था कि इन सब भाषाओं को प्रश्रय दिया जाये और स्वराज्य के पहले भी यूनिवर्सिटी ने मैथिली भाषा का प्रतिपादन किया।

इतना ही नहीं, अभी श्री डागा और श्री त्रिभुवनरायन ने जो जो काइटीरिया रखे, उन सबको बिहार सरकार ने बड़ा ऊँचा स्थान दिया है। वहाँ का जो प्रादेशिक सर्विस कमीशन है उसमें उसको मान्यता दी गई है, क्योंकि 2 करोड़ से अधिक लोग इस भाषा को बोलते हैं। जो भी इस सम्बन्ध में वैज्ञानिक आधार है और जो राजनीतिक दृष्टिकोण है उन सबके स्थान से निश्चय किया जा सकता है कि राजस्थानी मैथिली, नेपाली या जो इस तरह की अन्य भाषायें हैं, उनको संविधान में मान्यता दी जाये। इसके लिए हम को अपने संविधान में संशोधन करना होगा। जो हमारे यहाँ की यह तीन चार प्रमुख भाषायें हैं उनको मान्यता दी जानी चाहिये।

इस कार्य के लिये मैं अनुरोध करूँगा कि जो हमारे यहाँ के मिनिस्टर्स हैं, फाइना-
 वॉजिस्ट्रस हैं उनकी एक कमेटी बनाई जाये

जो इस पर विचार करे। हमारी साहित्य अकादमी के विद्वानों ने सन 1966 से ही इसको मान्यता दी है और अपनी वार्षिक रिपोर्टों में देना भी शुरू किया है कि इन सब भाषाओं की प्रगति के लिये हमको प्रयत्न करना होगा। मैं श्री शम्भूनाथ से कहना चाहता हूँ कि हमको भाषा के मामले में वैज्ञानिक दृष्टिकोण से देखना होगा। अगर इन भाषाओं के पीछे वैज्ञानिक आधार है तो हमारी बात को आपको सुनना होगा जैसा बिहार सरकार ने किया है।

मैं 12 मार्च, 1954 के दिन साहित्य अकादमी के इनागुरेशन के अवसर पर भाषा के सम्बन्ध में जो कुछ कहा गया था उसमें से दो या चार पंक्तियाँ पढ़ कर सुनाना चाहता हूँ :

“The literary artiste has not merely to reflect the world, he has to redeem the world. He has not merely to portray the experience which he has, but he has to recreate that experience....”

If you do not allow all these living languages to come in the Eighth Schedule of the Constitution, how can this be done?

“..He has to enter into solitude, glimpse the vision of truth, bring it down to earth, clothe it with emotions, carve it into words. That is the purpose of literature. So long as we do not recognise the freedom of human individual to think, meditate and create as he chooses, literature will suffer decline. All this demands concentration and integrity....”

Integrity of art, integrity of judgment.

“All this demands concentration and integrity, which become difficult, if not impossible, if our minds are filled with sickness and violence or if we become puppets with stereotyped opinions.”

We have to give up stereo-typed opinions.

इमलिये मैं डा० कर्ण सिंह से कहूँगा कि आप इस बात को भारत सरकार पर

छोड़ दें। जिस ढंग से भारत सरकार आगे बढ़नी चली जा रही है और जिस तरह से साहित्य अकादमी की स्थापना करके और कमिश्न बनाकर भाषाओं को बढ़ा रही है, उससे वह दिन दूर नहीं जब राजस्थानी, मैथिली और नेपाली तथा अन्य भाषाय भी संविधान में आयेंगी और हो सकता है कि उसके साथ साथ 17, 18, या 25, 26 और भाषायें भी उसमें सम्मिलित हो जायें। मैं डा० कर्णी सिंह का आभारी हूँ कि उन्होंने इस सदन को भाषा के सम्बन्ध में चर्चा करने का मौका दिया।

श्री टी० सोहन लाल (करोल बाग) : सभापति महोदय, आज जगह जगह प्रदेशों के अन्दर जो भाषा का सवाल उठाया जा रहा है, मैं समझता हूँ कि उसके अन्दर सबसे बड़ी कमी यह है कि हिन्दी को संविधान के बनते ही लागू नहीं कर दिया गया। अगर उसी समय हिन्दी को सरकारी भाषा के तौर पर चला दिया जाता तो आज जिस तरह से भाषा का मामला उठ रहा है वह नहीं उठता।

आप देखेंगे कि हिन्दुस्तान के अन्दर 75 फी सदी जनसंख्या देवनागरी लिपि में ही लिखी है। चाहे मराठी हो, चाहे यजुगानी हो, चाहे राजस्थानी हो, चाहे उसकी दिल्ली की भाषा कहा जाय चाहे पंजाबी कहा जाये, उसको लोग देवनागरी में लिखते हैं। लिखने का तरीका थोड़ा बहुर अलग हो सकता है। जिस तरह से देवनागरी में अ, इ, उ, आदि होते हैं उनको थोड़ा सा बदल कर लिख दिया, थोड़ा सा उँडा हटा दिया या थोड़ा सा मोड़ दिया यह बात दूसरी है, लेकिन जहाँ तक भाषा बोलने का सवाल है आप यह देखेंगे कि पन्द्रह मील के अन्दर भाषा में फरक पड़ जाता है। मैं आपको राजस्थानी की बात बतलाऊँ। कहीं पर कहीं कहते हैं, कहीं पर उसको कहेंड कह देते हैं। इस तरह का फर्क भाषा में थोड़ी थोड़ी दूर पर हो जाता है।

यह कहा गया है कि राजस्थान विधान सभा में राजस्थानी बोली जाए। लेकिन आप देखें कि राजस्थान में ब्रज भाषी लोग भी हैं। उनका क्या होगा। वे भी कहेंगे कि इस भाषा में भी कार्यवाही हो। ब्रज भाषा उत्तर प्रदेश में, मध्य प्रदेश में भी बोली जाती है? मेरा जन्म दिल्ली में हुआ लेकिन ब्रज भाषा हमारे घर में बोली जाती थी। कदीमी हम राजस्थान के रहने वाले हैं। भाषा को लेकर जो वाद विवाद चल रहा है यह नहीं चलता अगर हिन्दी को राष्ट्र भाषा मान कर इसको लागू कर दिया गया होता और सरकारी कामकाज में इसका इस्तेमाल पूरी तरह से शुरू कर दिया गया होता। लेकिन आज भी 85 प्रतिशत काम अंग्रेजी में होता है। डी एम के वाले अंग्रेजी को ज्यादा पसन्द करते हैं बजाय हिन्दी के? लेकिन हिन्दी जानने वालों की जन संख्या 85 प्रतिशत है। लेकिन सरकार डर के मारे इसको लागू नहीं करती है सरकारी कामकाज के अन्दर। यह कैसा जनतंत्र है? जनतंत्र की भाषा को अपनाया नहीं जाता है, उसकी समस्याओं को हल करने के बजाय अंग्रेजी के पीछे हम चलते जा रहे हैं। चन्द आदिमियों से पता नहीं सरकार की क्यों डर लगत है। विधान सभा या लोक सभा का सदस्य जो अंग्रेजी नहीं जानता है उसको बड़ी कठिनाई कई बार होती है। उनको चूँकि अंग्रेजी का ज्ञान नहीं होता है इस वास्तविक कार्य करने में बड़ी कठिनाई का सामना करना पड़ता है। वही कारण है कि प्रशासन के अन्दर भी तरह तरह की गड़बड़ होती है। बहुत से नोट अंग्रेजी में ऐसे लिखे जाते हैं कि थाम अफसर नहीं समझता है। कुछ एक लोग ही जो चालाक होते हैं उनका दूसरा ही मतलब लगा लेते हैं। जिस तरह से कानूनों के अन्दर सीधी बात ल कह कर गोलमोल भाषा का प्रयोग किया जाता है, क्लार्क आदि रख दी जाती हैं और जग के शारे में यह कहा जाता है कि यह काम मोम की नोक जैसा है, चाहे इधर मोड़ लो या उधर मोड़ लो, उसी तरह से अंग्रेजी को

[श्री टी० सोहन लाल]

आज भी रखा जा रहा है ताकि आस-आदमी इसको समझ न सकें। अंग्रेजों ने इसको इस वास्ते लागू किया था कि उन्होंने हकूमत करनी थी। हम उस ब्रह्मकृत गुलाम थे, कुछ कर नहीं सकते थे। अंग्रेजों ने जिस तरीके को चालू किया था उसको हम आज भी लागू किए हुए हैं। उस जमाने में आई सी एस हुआ करते थे। वे मालदारों के खंडके होते थे। 25-30 हजार रुपये से कम आई सी एस करने में नहीं लगता था। यह 30-40 साल पहले लगता था। आज तो दो द्वाई लाख से कम नहीं लगेगा। गरीब आदमी खान में आई सी एस करने की सोच भी नहीं सकता था। तब सरमायेदार अंग्रेजों के साथ थे। तब खान बहादुर, राय बहादुर, दीगुर बहादुर होते थे जोकि सरमाएदार और मालदार होते थे। उनके लडके ही डिग्रियां लेकर आते थे। उनको जो ट्रेनिंग दी जाती थी यह दी जाती थी कि गुलामों के उपर राज किस तरह से किया जाता है अंग्रेज हर जगह नहीं रह सकता था। वह हकूमत कर सके इस वास्ते उसने आई सी एस हमारे लोग तैयार किए। मुझे अफसोस है कि भारत सरकार आज भी वही तरीका अपनाए हुए है, वह गुलामों पर राज करने की ट्रेनिंग आई ए एस को दी जा रही है। जनतंत्र को दुहाई दी जाती है। मैं जानना चाहता हूँ कि अंग्रेजी को अपनाए रखकर क्या हम जनतंत्र को सुरक्षित रख सकते हैं? जिस को ब्यूरोक्रेसी कहा जाता है, लालफोताशाही कहा जाता है यह वही है जो अंग्रेजों के जमाने में चलता था यह वही तरीका है जो डंडे के बल पर हकूमत करने का है। यह उन अफसरों का कसूर नहीं है। उनको ट्रेनिंग ही ऐसी मिलती है। काम करने का प्रोसीजर भी वही पुराना है। सब से बड़ा दोष इसमें हमारी सरकार का है चाहे यह मेरी अपनी सरकार है। लेकिन यह सच बात है। 75-80 फीसदी लोगों की भाषा में अगर काम काज किया जाए और उसी सिस्टम के मताधिकारकारी

कर्मचारियों को ट्रेनिंग और शिक्षा दी जाए तो मैं समझता हूँ कि वे ईमानदारी से काम करेंगे और आपका काम बहुत अच्छी तरह से चल सकेगा। तब कोई झगडे नहीं होंगे।

आज राजस्थानी की डिमांड हुई है। कल ब्रज भाषा की हो सकती है। वे भी तीन करोड हैं। आपको ब्रज भाषा बोलने वाले अलवर में मिलेंगे, गुजरात में मिलेंगे, मध्य प्रदेश में मुरैना, भिंड आदि में मिलेंगे। तब आपको ब्रज भाषा के लिए भी कुछ करना पडगा। मैं समझता हूँ कि ये सारी जितनी भाषाएं हैं ये धरों तक सीमित रहनी चाहिए और कामकाज के अन्दर हिन्दी लाई जानो चाहिए। ऐसा किया गया तो कोई झगडा नहीं होगा।

डो एम के के भाई अंग्रेजी को हिमायत करते हैं। पता नहीं उनको इससे इतना मोह क्यों है? एक डो एम के मैम्बर जो पार्लियामेंट के मैम्बर नहीं थे वह मेरे मित्र थे मने उनको कहा कि आपको हिन्दी से क्या दुश्मनी है। उन्होंने कहा कि हिन्दी ने हमारा बेडा गर्क किया है। वह भी मेरी तरह से जैडूल्ड कास्ट के थे। मैंने कहा कि जिस भाषा की वजह से हम गुलाम इतने सालों तक रहे, उसकी तुम हिमायत करते हो? जब गुलाम बनाया होगा तब बनाया होगा लेकिन आज तो हम स्वतंत्र हैं। अगर कोई अब हमें दवाता है तो भाषा की वजह से नहीं। इस वास्ते से इस विदेशी भाषा को छोडे। मैं मानता हूँ कि हम को तमिल, तेलगू और दूसरी जो भाषाये हैं उनको सीखना चाहिए, उन पर जोर देना चाहिए। लेकिन हमारी मदर टंग अंग्रेजी नहीं हो सकती है, प्रादेशिक भाषा अंग्रेजी नहीं हो सकती है। अगर आप तमिल के लिए या किसी दूसरी भाषा के लिए डिमांड करेंगे तो हम उसका समर्थन कर सकते हैं लेकिन अंग्रेजी का समर्थन नहीं कर सकते हैं। मैं कद्गा कि जब तक अंग्रेजी देण से नहीं जाएगी, इसकी जड़ खत्म नहीं होगी तब तक देश विचकल फलफूल नहीं मरना है। इस जड़ को निकालने के लिए

यह जरूरी है कि सारे कामकाज के लिए हिन्दी ही ।

श्री शिव नाथ सिं (झंझुनू) : राजस्थानी को सविधान के आठवें शैड्यूल में स्थान देने की मांग को मैं उचित ही समझता हूँ । वैसे हमारी राष्ट्र भाषा हिन्दी है । कहीं भी हिन्दी पर आँच आती ही तो राजस्थानी उसके आगे अपना मस्तक झुकाएगी । लेकिन राजस्थानी भाषा एक बहुत बड़ी हिस्से में बोली जाती है और उसको एक इतिहास है, उसका अपना साहित्य है जो बहुत ही समृद्ध है । पुराने जमाने से यह साहित्य चला आ रहा है और समृद्ध होता जा रहा है । हिन्दी से इसका कोई कम्पीटीशन नहीं है । हिन्दी राष्ट्र भाषा हो, फ्लैफुले, यह हमें चाहते हैं । हमें यह भी चाहते हैं कि हिन्दी की छत्रछाया में राजस्थानी आगे पनपे । आठवें शैड्यूल में आने से किसी भी भाषा को कई फायदे होते हैं । राजस्थानी उन फायदों से वंचित क्यों रहे ? राजस्थान में बहुत से लड़के ऐसे हैं जो राजस्थानी सीखना चाहते हैं लेकिन चूँकि वह आठवें शैड्यूल में नहीं है इस वास्ते उसको सरकार की प्रोटेक्शन नहीं मिलता है । जैसा एक माननीय सदस्य ने कहा कोई भी भाषा सरकारी प्रोटेक्शन के बिना आगे बढ़ नहीं सकती है । डी एम के के साथी ने कहा कि राजस्थान में राजस्थानी बोलने वालों की संख्या कम हो रही है । लेकिन उनका ऐसा कहने का मंशा यह था कि हिन्दी का जो केस बन रहा है उसको डिफीट किया जाए । उन्होंने अंग्रेजी के लिए केस बनाने की चेष्टा की । मैं आप की जानकारी के लिए निवेदन करना चाहता हूँ कि राजस्थान में राजस्थानी बोलने वालों की संख्या कम नहीं हो रही है । राजस्थान में ऐसे लोग बंध रहे हैं, जो हिन्दी, राजस्थानी और अंग्रेजी तीनों भाषाएँ बोलते हैं । जो हिन्दी भी जानने वाले हैं, वे अपनी भाषा को हिन्दी ही कहते हैं ।

MR. CHAIRMAN: The hon. Member may continue on the next day.

17.31 hrs.

HALF-AN-HOUR DISCUSSION

Experimental Nuclear Explosion for Peaceful Purposes

MR. CHAIRMAN: Now, Shri Samar Guha may raise his half-an-hour discussion. I have one request to make to him. At 6 p.m. we have to take up the discussion on student unrest. If he wants the hon. Minister to reply and he wants his other colleagues also to participate in the discussion, then he should be very brief. I would like to know how much time he wants.

SHRI SAMAR GUHA (Contai): About ten to twelve minutes.

MR. CHAIRMAN: Then, I shall not disturb him for 12 minutes.

SHRI SAMAR GUHA: Today, I am not raising the issue of whether India will have nuclear weapons, tactical or strategic or nuclear missiles. Today, the whole debate that I want to raise is on the issue of the use of nuclear technology for peaceful and constructive purposes.

We are already using nuclear energy for health purposes, for preservation of food, and also for generation of power. But, of late, a new development has taken place in the international world about nuclear engineering or nuclear technology. The areas for which nuclear technology or nuclear engineering can be utilised have also been identified, as in the case of deep mining or surface-mining, particularly in our country in the case of copper, and non-ferrous type of mining such as for copper, zinc and lead of which there is a dearth, and also for Uranium finding and for exploration of underground gas and oil resources, and for the purpose of converting desert into a fertile land having cavity and irrigation facilities there and also