

Mr. Deputy-Speaker: He may continue on the next day. The House will now take up Private Members' Business.

15.31 hrs.

COMMITTEE ON PRIVATE MEMBERS' BILLS AND RESOLUTIONS

NINETY-SIXTH REPORT

Shri Shree Narayan Das (Darbhanga): I beg to move:

"That this House agrees with the Ninety-sixth Report of the Committee on Private Members' Bills and Resolutions presented to the House on the 2nd November, 1966."

Mr. Deputy-Speaker: The question is:

"That this House agrees with the Ninety-sixth Report of the Committee on Private Members' Bills and Resolutions presented to the House on the 2nd November, 1966."

The motion was adopted.

15.32 hrs.

NATIONAL BOARD OF POST-GRADUATE MEDICAL EXAMINATIONS BILL*

Dr. Chandrabhan Singh (Bilaspur): I beg to move for leave to introduce a Bill to provide for the constitution of a National Board of Examinations for conducting post-Graduate medical examinations on an all-India basis.

Mr. Deputy-Speaker: The question is:

"That leave be granted to introduce a Bill to provide for the constitution of a National Board of Examinations for conducting post-Graduate medical examinations on an all-India basis."

The motion was adopted.

(Amdt.) Bill

Dr. Chandrabhan Singh: I introduce the Bill.

Mr. Deputy-Speaker: Shri Yashpal Singh—not present.

15.34 hrs.

CONSTITUTION (AMENDMENT) BILL—contd.

(Amendment of Eighth Schedule) by Shri U. M. Trivedi.

Mr. Deputy-Speaker: We will now take up further consideration of the following motion moved by Shri U. M. Trivedi on the 26th August, 1966:—

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

Shri P. K. Deo (Kalahandi): How many hours?

Mr. Deputy-Speaker: 38 minutes are left out of one hour allotted to this Bill.

15.35 hrs.

[SHRI P. K. DEO in the Chair]

Shri U. M. Trivedi (Mandsaur): Sir, I gave notice for the introduction of this Bill on the 22nd May, 1962, and the Bill was introduced in the House on the 22nd June, 1962. It has now taken all these four and a half years before the Bill could come up for consideration. I am very much obliged to Shri Kamath, for, on the last occasion, when the Private Members' Bills were being discussed, he was kind enough to leave just two minutes to me so that I might get the opportunity of moving the motion for the consideration of the Bill.

Mr. Chairman: How long will the hon. Member take?

*Published in Gazette of India Extraordinary, Part II, section 2, dated 4th November, 1966.

Shri U. M. Trivedi: I do not know how long I will take.

Dr. L. M. Singhvi (Jodhpur): Many of us would like to participate in the debate on this Bill.

Shri U. M. Trivedi: Sir, we have attained Independence in 1947, and it is said of us that India attained Independence without bloodshed. I think it is only true that blood was not shed, at the time of attaining this Independence, by the foreigners; but as regards the shedding of the blood, it did take place and the holocaust that we had witnessed in Sind, Punjab and Bengal was unprecedented in the history of the world. It was good that Dr. Shyama Prasad Mukerjee saved Bengal for the Bengalis. It was good that Punjab was saved for the Punjabis, but it is unfortunate that no portion of Sind was saved for the Sindhis. Whereas Mr. Jinnah was wise enough to lay down a plebiscite for Sylhet even after Independence had been attained and we lost Sylhet by virtue of this plebiscite, we did not insist upon a plebiscite at least in Karachi where we were in a majority of 56 per cent; and thereby we left no space in India, no part of the country, no part of a province, no part of the State in India which the Sindhis could call as their own place.

The Sindhis were uprooted; a rich community in itself, highly intelligent, most adventurous; they are being found all over the world. Wherever Indians could go, they have established themselves, and they have not established themselves as coolies or labourers, but as merchants and traders, and bankers, and indigenous banking in India has been carried on only by Sindhis in every part of the world. I found the Sindhis in Burma; I found them in Tangier; I found them in Gibraltar. I saw them in Paris; I saw them in England. I met them in Singapore; I met them in Bangkok. I met them wherever I had the opportunity of going. Very recently I met them again in Hong Kong. It is this community which had to move from its house; leaving everything for the

sake of their religion, for the sake of their culture, for the sake of this country, they came over here. They shed their blood; many of them lost their wives and children; they lost their father, mother and other relatives. Yet, with all this suffering, they walked across and they came over here. It is their blood, and the blood of the people of Punjab and Bengal was shed so that we may attain Independence.

In what way have we repaid them? Money is not the consolation. People have got sentiments of patriotism, of culture, of preserving their culture, of preserving their language, of preserving what is good. It is these sentiments which you find uppermost in the minds of the Sindhis today. All over India, the Sindhis have claimed a space to live. They have made space for themselves. They are living and they have established themselves. None of them seems to be a beggar. Yet there is a vacuum in their lives and that vacuum is this; although in our Constitution we have provided recognition of 14 Indian languages, we find Sindhi has no place in that Schedule.

The Sindhi language has its own literature, and if I remember aright, Sind having been part of Bombay Presidency and governed by the Bombay Presidency, Sindhi was recognised for examinations even up to M.A. and other post-graduate courses of the Bombay University. Even today, in Poona, Sindhi is recognised up-to-date. The demand has, therefore, arisen from Sindhis all over India, from people from every corner of India, that their language should be recognised. I have received these 500 telegrams which I easily place* on the Table of the House, calling upon me, requesting me, that the demand for the inclusion of Sindhi, the language of the Sindhi community in the whole of India, in the Constitution, should be recognised, and to place these telegrams on the Table of the House.

Sir, no corner of India has been left out. I have received these telegrams from Bangalore, from Gadag,

*The Speaker not having subsequently accorded the necessary permission, the documents were not treated as laid on the Table.

from Madras, from every corner of India—Gujarat, Rajasthan, Punjab; I have received them from Uttar Pradesh, from Bihar, from Calcutta and from Andhra Pradesh. In every part of India where Sindhis have established themselves they have become vocal enough to send these messages to me. These messages are prayers to Parliament that the Government must recognise their language. They have appealed to the House, appealed to the good sense of the Members of this Parliament, that they must agree to the inclusion of their language, Sindhi, in the Eighth Schedule of our Constitution.

Sentimentally, I think, they are right. Morally, it is our duty to respond. I do not think that our Government or the Members present here inside this House or the Members of this House as a whole will refuse this little demand that has been made by the Sindhis for the recognition of their language, because it is this language which speaks of the culture which is behind the Sindhis. As I said, it is a rich language.

I am told, today the population of Sindhis who speak Sindhi in their own houses is about 15 lakhs. If we can have languages recognised in the various parts of our country for much lesser number of people, I say there cannot be any justification whatsoever for refusing the recognition of a language which has made its mark in our country and which is a language of intelligent people spread over the whole of India. Essentially in these days when we realise that the medium of instruction must always be in mother tongue, we cannot refuse, in my humble opinion, the recognition of Sindhi in India.

There are various universities which have recognised Sindhi. The Rajasthan University has recognised Sindhi even for studies up to B.A. The Poona University has recognised it for studies up to M.A. The Bombay University has recognised it for studies up to M.A. The Gujarat Univer-

sity has recognised it for studies up to B.A. I see absolutely no reason why Sindhi should not be recognised as a language.

I am told I will have to wait for it. Sympathy has been shown by the Ruling Party also. My friends in this Parliament who have met me and spoken to me about it have told me that they have got full sympathy with this demand that has been made by my party. It has been my party's platform for a long time and it was by bounden duty that as soon as I entered this Parliament, the Third Parliament, I moved this Bill. On 22nd May, 1962 I gave notice of this Bill and on 22nd June 1966 I got the opportunity. I, therefore, move that this Bill, which is a very short Bill containing hardly ten lines, be accepted by the House in the form in which I have presented it and which will serve the purpose for which it has been introduced. No doubt, it is a Constitution (Amendment) Bill and it will require a special majority. I hope the Government will see to it or the Ruling Party will see to it, to satisfy the desire of the citizens of this country, people who have very peacefully made this demand before this Government, on whose behalf and on behalf of the House I am making this appeal to the Government to rise to the occasion, that the requisite majority is engineered so that this Bill may be passed and adopted by the House.

Mr. Chairman: Motion moved:

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

श्री रघुनाथ सिंह (वाराणसी) :
सभापति महोदय, श्री त्रिवेदी ने जो तीन वेदों में पारंगत हैं; इस बिल को उपस्थित कर के वेद का समर्थन किया है। ऋग वेद में मुख्यतः "सिन्धु" शब्द आता है और "सिन्धु" शब्द के साथ साथ "सप्तसिन्धु" शब्द भी आता है। जितनी भी भाषायें इस समय हमारी

[श्री रघुनाथ सिंह]

हैं उन के नाम नहीं आते। उस समय वैदिक भाषा थी, संस्कृत भाषा नहीं थी। इस लिये संस्कृत का नाम भी वेद में नहीं है। लेकिन "सिन्धु" और "सप्तसिन्धु" शब्द हैं और "सिन्धु" शब्द के कारण ही हम लोग हिन्दू कहलाये। जब तक हम अनेक भाषाओं को स्वीकार करते हैं अब हम ने संस्कृत को स्वीकार किया है, जो कि किसी भी प्रदेश की भाषा नहीं है, बल्कि सारे देश में थोड़े थोड़े लोग उसे बोलते हैं तो यह तर्कसम्मत प्रतीत नहीं होता कि सिन्धी भाषा मानी जाये। किसी प्रदेश की भाषा नहीं है इस लिये हमारी भाषाओं में से सिन्धी नहीं हो सकती कुछ लोग यह तर्क देते हैं। अगर संस्कृत हमारी भाषा हो सकती है तो सिन्धी भी हमारी भाषा हो सकती है। सिन्धी बोलने वालों की तादाद संस्कृत बोलने वालों की तादाद से कहीं अधिक है।

दूसरी बात यह है सिन्धी साहित्य को रचना चाहिये। कुछ थोड़े से लोग हिन्दुस्तान में ऐसे ज़रूर हैं जो कि हिन्दुस्तान के विभाजन को नहीं मानते। वह कहते हैं कि हिन्दुस्तान को ईश्वर ने बनाया है, भारतवर्ष की भौगोलिक सीमा एक है और भारतवर्ष की भौगोलिक सीमा एक होनी चाहिये। जो हमारे देश का बटवारा हुआ वह एक राजनीतिक बटवारा है। कोई समय आ सकता है जब कि हिन्दुस्तान और सिन्धी राजनीतिक रूप से भी एक हो सकते हैं। इस लिये सिन्धी साहित्य जो कि बहुत प्राचीन साहित्य है उस को ऐतिहासिक और साहित्यिक दृष्टि से उस को सुरक्षित रखना चाहिये।

अभी तक सिन्धी को अरबी लिपि में लिखा जाता है। लेकिन देवनागरी लिपि अन्तर्राष्ट्रीय लिपि बन गई है। नेपाल से ले कर मारिशस और फिजी तक देवनागरी लिपि प्रचलित है। महाराष्ट्र में भी देवनागरी लिपि का उपयोग होता है। इस लिये

मैं एक सुझाव देना चाहता हूँ। सिन्धी भाषा को स्वीकार करने के साथ साथ हमें यह भी स्वीकार कर लेना चाहिये कि सिन्धी जब लिखी जायेगी तो देवनागरी लिपि में लिखी जायेगी। अगर वह देवनागरी लिपि में लिखी जायेगी तो जो लोग अरबी लिपि नहीं जानते वे भी सिन्धी भाषा को समझ नहीं सकेंगे। सिन्धी साहित्य को भी नहीं समझ सकेंगे। मेरा यह सुझाव है कि सिन्धी भाषा को स्वीकृत दो जानी चाहिये और उस को लिपि भी देवनागरी माना जाना चाहिये ताकि भारत वर्ष ही नहीं बल्कि भारतवर्ष के बाहर भी लोग उस को समझ सकें क्योंकि देवनागरी लिपि अब नेपाल से ले कर मारिशस तक प्रचलित हो चुकी है।

Shri H. N. Mukerjee (Calcutta Central): Mr. Chairman, Sir, I accord my entire support to the proposition placed before the House by my friend Shri Trivedi. I do not think I have to say a great deal in support of the proposition because it is a matter where we should rectify a mistake which had led to the non-inclusion of Sindhi in the Schedule to our Constitution. I need not go into the matters referred to by Shri Trivedi already, but I am glad that at least the Sahitya Akademi and, to a limited extent, the All India Radio also have given recognition to Sindhi language which, as Shri Trivedi pointed out, and Shri Raghunath Singh also reiterated, has a very rich literature, which is part of the total cultural heritage of our country.

The difficulty has arisen on account of the fact that Sindhis in India, and they are about a million and a half according to Shri Trivedi's calculation—we can see them in different parts of the country and they play a very important role in the life of our country—are not being enabled to utilise their language for purposes of education, for instance, which is extremely important in so far as their development is concerned. I notice that when Pandit Jawaharlal Nehru was alive, he always expressed himself as being extremely sympathetic

to the idea of Sindhi being championed as indubitably one of the major Indian languages, but he had sometimes tried to point out that perhaps to put it into the Constitution would be unnecessary, because we could encourage the Sindhi language in other and different ways. But it has come to be found from experience, and the Commissioner for Linguistic Minorities has said it in his Report, that the Sindhi population of India are put to great inconvenience on account of their language not being in the Schedule. Secondary education through the medium of Sindhi is not being provided in the States of India on an official basis because of this exclusion, and there are passages in the report of the Commissioner for Linguistic Minorities, particularly for the year 1963, where there is a very specific recommendation, that to stabilise the position of Sindhi, which is a very worthy object, constitutional recognition should be given to the status of Sindhi.

Sir, I need not elaborate the point that Sindhi is part of the great heritage of Indian culture in its totality, that it is an injustice done to the Sindhis among our co-patriots who do not have their language scheduled in the Constitution, and I think it will rectify the injustice done, perhaps inadvertently, if we accept the recommendation included in the proposition made by Shri Trivedi. I support the idea.

श्री श्रीनारायण दाम (दरभंगा) :
सभापति महोदय, हमारे त्रिवेदी जी ने यह संविधान में संशोधन करने वाला जो विधेयक उपस्थित किया है, इसका मैं हृदय से समर्थन करता हूँ। जब संविधान का निर्माण भारत में हुआ उस समय संविधान बनाने वालों ने हिन्दुस्तान की चौदह प्रमुख भाषाओं का जिक्र संविधान के आठवें शैड्यूल में किया। उस समय जो स्थिति थी मैं समझता हूँ कि उसके अनुरूप ही यह शैड्यूल बनाया गया था। लेकिन उसके बाद देश के कई भागों से बराबर इस बात की

मांग की गई कुछ दूसरी भाषाओं की तरफ से कि संविधान में उन भाषाओं का भी आठवें शैड्यूल में जिक्र होना चाहिये।

एक बार जो हिन्दुस्तान की भाषा नहीं है अंग्रेजी, इसके बारे में भी इस प्रकार का एक विधेयक इस सदन के सामने विचारार्थ उपस्थित हुआ था। उस समय हमारे प्रधान मंत्री श्री जवाहरलाल नेहरू उपस्थित थे। वह एक गैर सरकारी विधेयक था। उस पर बड़ी गम्भीरता से विचार हुआ था। लेकिन उस समय सरकार ने कई कठिनाईयाँ बता कर संविधान में संशोधन करने वाला वह विधेयक मंजूर नहीं किया यद्यपि उसके प्रति उसने बहुत सहानुभूति प्रदर्शित की थी।

जैसा कि माननीय त्रिवेदी जी ने कहा है सिन्धी एक बहुत प्राचीन भाषा है। इसमें बहुत सा अमूल्य साहित्य है। इस में अच्छे अच्छे ग्रन्थों की रचना हुई है। इस भाषा को बोलने वाले यद्यपि भारत के किसी प्रदेश विशेष में नहीं रहते हैं फिर भी उनका हिन्दुस्तान की आजादी में आन्दोलन में गहरा भाग रहा है और अपनी भाषा से उनको काफी प्रेम है। इसलिए उनकी तरफ से भी इस बात का अनुरोध बराबर होता है कि सिन्धी भाषा का भी इसमें उल्लेख होना चाहिये आठवें शैड्यूल में उल्लेख होना चाहिए। अभी प्रो० मुखर्जी ने तथा कांग्रेस पार्टी के मंत्री श्री रघुनाथ सिंह जी ने भी इस विधेयक का समर्थन किया है। मैं भी इसका हृदय से समर्थन करता हूँ।

इसके साथ साथ मैं यह भी कहना चाहता हूँ कि इस विधेयक को अस्वीकार करने का अभी शायद अवसर नहीं है। इसके लिये जितने बहुमत की जरूरत है उतना शायद इस समय नहीं है। यदि सरकार चाहे तो भी इसको अभी मंजूर नहीं कर सकती है। इसलिये मैं कहूँगा कि सरकार को इस तरह का एक विधेयक लाना चाहिये जिसमें सिन्धी का जिक्र हो।

[श्री श्रीनारायण दास]

इस सन्दर्भ में मैं दो तीन और भाषाओं का जिक्र करना चाहूंगा जिन का समावेश इस शैड्यूल के अन्दर होना चाहिये। मैंने एक प्रश्न इसी अधिवेशन में सरकार से पूछा है और यह जानना चाहा है कि किन किन भाषाओं की तरफ से सरकार के पास रिप्रिजेंटेशनज आए हैं कि संविधान के आठवें शैड्यूल में उन भाषाओं का जिक्र होना चाहिये और सरकार की उन रिप्रिजेंटेशनज के बारे में क्या प्रतिक्रिया है। मेरे इस प्रश्न का जवाब तो अभी नहीं आया है लेकिन मैं समझता हूँ कि हिन्दुस्तान के कई भागों से इस प्रकार के रिप्रिजेंटेशन आए होंगे। अभी यहाँ पर राजस्थानी का जिक्र किया गया है। भोजपुरी भी एक ऐसी ही भाषा है। मैं जिस भूभाग का रहने वाला हूँ वह भूभाग मिथिला है और मिथिला प्रान्त भी बहुत प्राचीन समय में भारत का अंग है। उसकी तरफ से इस बात की मांग की गई है कि मैथिली को भी आठवें शैड्यूल में शामिल किया जाना चाहिये। इस संबंध में मैं कहना चाहूंगा कि जिन जिन भाषाओं की तरफ से इस तरह की मांग की जा रही है उन पर सरकार को गम्भीरता से विचार करना चाहिये। संविधान का जिस समय निर्माण किया गया था उस समय यह मांग नहीं थी। लेकिन हिन्दुस्तान के कई भागों में ऐसी भाषाएँ हैं जिन का प्राचीन साहित्य है आधुनिक साहित्य है, साहित्य वे जितने भिन्न भिन्न अंग हैं वे सब उन में हैं। उनका भी अधिकार है कि संविधान के आठवें शैड्यूल में उनका नाम आए। इसलिए जैसा मैंने कहा है इस विधेयक का तो मैं समर्थन करता हूँ और चाहता हूँ कि सिन्धी का संविधान के आठवें शैड्यूल में समावेश होना चाहिए। लेकिन चूँकि अभी यह मुम्किन नहीं है क्योंकि जितने बहुमत की आवश्यकता है वह बहुमत नहीं है इसलिये मैं सरकार से अनुरोध करता हूँ कि सिन्धी को तो मंजूर किया ही जाए लेकिन उसके साथ साथ और भी कई भाषायें हैं, जैसे मैथिली है राजस्थानी है तथा दूसरी

भाषायें हैं, और उनकी तरफ से जो मांगें आई हैं उन पर भी गम्भीरतापूर्वक वह विचार करें और विचार करके इस प्रकार का संशोधन विधेयक सरकार की ओर से यहाँ आना चाहिये और उस पर विचार किया जाना चाहिये।

Dr. L. M. Singhvi: Mr. Chairman, Sir, I rise to support the Bill because I think that it would fill a long-felt need. It has often been pointed out that the Eighth Schedule to our Constitution is not an exhaustive Schedule. It was pointed out by the late Prime Minister, Pandit Jawaharlal Nehru, that the Eighth Schedule was not the last word in the matter of recognising languages of India. An objection is often raised that since Sindhi is not a regional language, how could it be recognised under article 344 and the Eighth Schedule to the Constitution. But, for that matter, Sanskrit is not a regional language. It is enough for us to know that Sindhi is spoken by more than 1½ million people, if not nearly 2 million people, in the country, that Sindhi is spoken by a people who have been uprooted from their hearths and homes as a consequence of the great catastrophe, the partition of India, and as a result of this if today they find themselves homeless, they should not necessarily find themselves without their own language. So, the recognition of their language is the simple courtesy that we can extend to them.

In a polyglot country like ours it is possible to conceive of language as a great disrupter of the unity of the country; but it is also possible to conceive of language as a cementing force for the national integration of the country. I think that Sindhi language could also contribute its mite to the cause of national integration. Our national anthem naturally starts by saying "Punjab, Sind, Gnjarat", it is only a glorious memory that Sind was part of India territorially. But let us perpetuate that memory in a befitting manner, and that by including Sindhi

as a recognised language in the Eighth Schedule of our Constitution.

I would, however, like to make a plea specially to those who propound the cause of Hindi, as I do, that they should accept Devanagari script, as this would promote a common script throughout the country, and it would be easier for those who learn Sindhi and those who want to learn Hindi or interested in learning Hindi and it would promote the cause of this language.

It is not for me at this stage to go into the whole question of the linguistic and literary status of this language. It has been recognised by such experts as Professor Sunil Kumar Chatterjee. It has been observed by the Commissioner for Linguistic Minorities that as this is not a language recognised in the Eighth Schedule, there is danger that this might die a slow death. These are the words in which the Commissioner for Linguistic Minorities has made this observation:

"Sindhi is a well developed language which does not find a place in the Eighth Schedule to the Constitution...."

Being neither the regional language of any State, nor being included in the Eighth Schedule, the future of this language is in jeopardy and the Commissioner recommends that the same privileges be accorded to it as to the Nepali language in Darjeeling."

16.00 hrs.

Today, the House is considering the question of according it the status and recognition which it richly deserves. I hope, although there is not at present the necessary majority in this House to pass this Bill, the Government would put forward appropriate legislation along the same lines and would see to it that the legislation is accepted before too long. With this assurance, I think, the House would rest content.

One more word and I have finished and that is by way of endorsing the

observations made by my esteemed friend, Shri Shree Narayan Das, about the recognition of some other languages in the Eighth Schedule of the Constitution of India. Rajasthani is the foremost among them as the language spoken by more than 150 lakhs of people in this country; so is Maithili and other languages. It is necessary, if the cultural unity and advancement of the country is to be achieved, that due recognition is given to these languages.

Shri Narendra Singh Mahida (Anand): Sir, I support Shri Trivedi because my state, the State of Gujarat, is also concerned with this, particularly the area of Kutch where Sindhi is a spoken language. Though it is not a written language, as Shri Raghunath Singh has wisely recommended, Nagri lipi maybe recommended to the Sindhi people.

My heart goes to all the Sindhi people who have suffered during the partition days. It is a matter of pride and courage to us that this brave community has adjusted itself so very appreciably that we do not find any Sindhi begging anywhere of crying for bread. They have merged themselves in stream life of our country. Even in those partition days I had seen their children selling minor things, like paper, sev or peppermint. They have made a very courageous living. They have settled themselves in our State of Gujarat as well and their cry is for the Sindhi language to be recognised by the Government.

In Kutch in the city Bhuji, the Government have established a radio station also from where Sindhi is being relayed for the benefit of the Sindhi-knowing people. It is a minority community and we should assure all our minorities that their languages will be preserved and that they have a right to perpetuate their languages.

With these words I recommend to the Government to consider Shri Trivedi's Bill for inclusion of Sindhi in the Eighth Schedule.

Shri Himmatsinhji (Kutch): Mr. Chairman, it is a great pity, as speakers before me have said, that this important language, an ancient language, a part of the heritage of this country, as the hon. Professor Mukerjee said, has been omitted from the Eighth Schedule. Sindhi was not only spoken in Sind itself but its influence was felt in the neighbouring areas also—in Rajasthan, at least in those parts bordering Sind, in some parts of Gujarat and in Kutch particularly where today and for some centuries the dialect known as Kutchi is mainly based on the Sindhi language. In fact, there is very little difference between Kutchi which is spoken today and Sindhi. Therefore I feel very strongly that it should be included in the Constitution.

Because of Sindhis who have come from Karachi and elsewhere in Sind, in the Kandla Port area I could see it with my own eyes that where there were open fields in 1947 today, with the enterprise of the Sindhis—what happened afterwards in connection with the Sindhu Resettlement Corporation is very unfortunate; but even so—if you go there, you will find that it is a budding township.

A free trade zone has now come into existence there and the whole port of Kandla has got a fillip through the initiative of our Sindhi friends who came over from Sind. It is mainly a Sindhi township and, therefore, I feel that there is all the more reason that the language of the people who are part of our land must also have a place in the Eighth Schedule so that their children can learn it and their culture can be preserved. Sindhi literature is very old which will otherwise die out in time to come.

I congratulate my hon. friend, Shri U. M. Trivedi, for having brought forward this Bill. I support this wholeheartedly with the hope that the Government will accept it and the House will adopt it.

Shri N. C. Chatterjee (Burdwan): Mr. Chairman, Sir, I had the privilege

to represent the case of India before the Kutch International Tribunal in Geneva for a fairly long period and I was amazed to find that most of the important documents were in the Sindhi language although it concerned Kutch. If Dr. Shyama Prasad Mukerjee had been alive, today, he would have been very happy to find that Parliament is taking up this language. When I joined a big organisation under the leadership of veer Savarkar along with Dr. Shyama Prasad Mukerjee, I came across this line.

‘*आसिन्नु सिन्धुपर्यन्तं यस्य भारतमचने*’

The integrity of India and the unity of India meant that of the holy land which begins from Sind right down to the seas. And you know the term ‘Hindu’ is nothing but a perversion of the word ‘Sindhu.’

I want to point out that the Eighth Schedule of our Constitution refers to article 344 and article 351. Both are very important articles. Article 344 deals with the appointment of Parliamentary Commission to develop not only the Hindi language but also all the regional languages which I will call as the national languages. Article 344 says:

“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 commencement, by order constitute a Commission which shall consist of a Chairman and such other members representing the different languages specified in the Eighth Schedule.....”

Sindhi should be in the Eighth Schedule so that the parliamentary Commission or the constitutional Committee will also look to the development of that language. As you know, article 351 is also very important. It is for giving directive for development of the Hindi language and it also says:

“...its genius, the forms, style and expressions used in Hindus-

tani and in the other languages of India specified in the Eighth Schedule...."

If you do not include Sindhi, then you do not give any directive for the development of that language. They are 2 million uprooted unfortunate people, the victims of India's independence and India's disruption. In all fairness and according to the dictates of constitutional morality, their patriotism and their ancient culture, this Bill should be accepted and incorporated in the Constitution. I am not one of those who want to amend the Constitution everyday. But this is something which should be rectified and put on a parity with the other languages mentioned in the Eighth Schedule.

Shri D. C. Sharma (Gurdaspur):
Mr. Chairman, Sir, I support the Bill whole-heartedly which has been brought forward by my hon. friend Shri U. M. Trivedi, I think, at least once, he has gone something very good. I want the Government to declare in unequivocal and unambiguous terms that Sindhi would be included in the Eighth Schedule which enumerates the national languages.

I say this because, in the first place, I have studied with some very eminent Sindhi teachers and I must pay my debt to them. In the second place, I have had very good Sindhi friends who have stood by me when I was down and out after the Partition. In the third place, in the University of Punjab, there was a Sindhi Board and, you may believe it or not, I was the convener of that Sindhi Board in that University. These are my reasons for supporting this language. My friend talked about the rich cultural heritage of the Sindhi language. But I can assure you that some of the mystical works and some of the noblest folk-lore have come from Sind and I think they are as much a part of our national heritage as the folk-lore of other States and the mystical literature written in other languages.

I would also like to say one thing. I think all the Sindhis here are cosmopolitan in outlook without ceasing to be Indians; while being one hundred per cent Indians, they have the most cosmopolitan outlook. I have visited many countries, at least a larger number of countries than those visited by my hon. friend, Mr. Trivedi, and I have found that where I could not find anybody else, my Sikh friends were there and where I could not find any Sikhs, my Sindhi friends were there. Therefore, I must say that Sindhis are most adventurous and cosmopolitan people.

I think their language is also cosmopolitan. People talk about their local languages. For God's sake, please do not create other controversies. As you know, sometimes the script is bound up with languages and I know that this language, the Sindhi language, consists of Sanskrit words, Urdu words, Persian words, Pushtu words and all kinds of words. It is a rich, composite language. I would like them to change their script but if they do not want to change their script, of course, I have no reason to quarrel with them.

I would say that while I think of the Sindhis who are here. I also think of the Sindhis who are in Pakistan. They are gradually being converted to Islam; they are gradually being starved; they are being dispossessed; they are gradually losing their property. Therefore, I would say that by giving them this right here, we would not only encourage the Sindhis who are in this country, but we would also send a word of cheer to those Sindhis who are still notting in Pakistan. Perhaps after that, there may be an incentive for them to come over to this country.

With these words, I support the Bill of my hon. friend.

Dr. M. S. Aney (Nagpur): I have been the President of the Sindhis Association in Nagpur since the time they are colonised there. They are one among the various classes of persons

[Dr. M. S. Aney]

who have been uprooted on account of Partition. They are now settled in different provinces. Sindhis have really become the object of care and attention of the entire India. In almost every important colony, they are there.

One of the wrongs that were inflicted at the time of Partition was this: the question of language and culture of those people who were likely to be uprooted was not at all considered before giving our consent to Partition. At no place the Sindhis are so numerous as to claim that their language is the regional language of that State. This is an evil due to a wrong which was inflicted on them by the Indians on account of some other higher objective.

For the sake of atoning for this wrong which we have committed at the time of Partition, we must take steps to give Sindhi a place in the Schedule along with the other regional languages and give it all the facilities to grow along with the other regional languages of the country. Though they were living outside the present Sindh which is now in Pakistan, they have brought with them the Sindhi culture and are living on extensively friendly terms with other Indians with whom they have thrown their common lot.

With these words, I support this Bill.

श्री भवू लियये (मुंगेर) : सभापति महोदय, इस विधेयक का समर्थन करने हुए मैं आपका ध्यान दो बातों की ओर दिलाना चाहता हूँ, जिससे आपको पता चलेगा कि इस मुल्क में सड़ान कहां तक पहुंची है इस अयोग्य सरकार के कारण ।

यह खबर बम्बई के एक दैनिक अखबार में आई है, यह भोपाल की खबर है कि एक पंगु बच्चों के स्कूल में चौथी क्लास में पढ़ने वाली एक लड़की ने अंग्रेजी लिखने में गलती की और उस के फलस्वरूप मास्टर साहब ने

उसके हाथ पर एक जलता हुआ शोला रखा । दूसरा उदाहरण यह है कि जो लिनिवस्टिक माइनोरिटी कमिश्नर की सातवीं रपट है, मैं सातवीं रपट से उदाहरण देना चाहता हूँ उसमें सिन्धी के बारे में उत्तर प्रदेश सरकार की क्या नीति है, उसका उल्लेख करते पृष्ठ 47 पर यह कमिश्नर लिखता है—

"The State Government have not revised their stand in respect of not teaching Sindhi as mentioned in paras 154 to 157 in the Sixth Report. These were (i) exclusion of Sindhi from the languages taught under the Three-language formula (from classes VI to VIII) on the ground that Sindhi is not mentioned in the Eighth Schedule of the Constitution; (ii) discontinuation of the provision of offering Sindhi in the High School examination for those who offer English under 'modern European language' on the plea that Sindhi has been bracketed with a 'modern foreign language' English and."

सिन्धी को विदेशी भाषा के साथ और अंग्रेजी भाषा के साथ रखने का पाप उत्तर प्रदेश की सरकार ने किया है । इस चीज को लेकर कई बार इस सदन में मैंने सवाल किये हैं और उत्तर प्रदेश की सरकार को मजबूर भी कर दिया है कि एम० एस० सी० के इम्तिहान के लिये वह सिन्धी भाषा स्वीकार करे । ये दो उदाहरण मैंने दिये कि भाषा को लेकर यह देश कितना सड़ गया है ।

अब मैं इस विधेयक के बारे में अपना दृष्टिकोण रखना चाहता हूँ । जो लोग अंग्रेजी को कायम रखने के आधार पर उर्दू और सिन्धी का या और किसी भी भाषा का प्रचार करते हैं, उन से मैं सहमत नहीं हूँ । लेकिन अंग्रेजी को खत्म कर के सिन्धी हो, उर्दू हो, तामिल हो, बंगला हो, इन सभी भारतीय भाषाओं को उच्च स्थान पर प्रतिष्ठित करने का जो मुझाव है ...

इस पर मुझे बोलना है, समय बढ़ाया जाय, प्राघ घन्टा बढ़ा दिया जाय। घन्टा घांच मिनट में खत्म करता हूँ।

सभापति महोदय : दो मिनट में खत्म कर दीजिये।

श्री मधु सिमये : भारतीय भाषाओं का जहां तक सवाल है, मैं चाहता हूँ कि भारतीय भाषाओं को प्रोत्साहन दिया जाय, इस लिये मैं बिलकुल इस से सहमत हूँ कि 8वीं सूची में सिंधी का समावेश किया जाय।

अब यहां सातवीं रपट में दूसरी बातें भी हैं। जहां तक सिंधी भाषा में पढ़ाई-लिखाई का इन्तजाम करने का सवाल है, मध्य प्रदेश की सरकार ने और पंजाब की सरकार ने इस सिद्धांत को नहीं स्वीकारा है। 6वीं रपट में भी यह कहा गया था और सातवीं रपट में भी लिग्विस्टिक माइनीरिटी कमिश्नर को इस बात को फिर दोहराना पड़ा। मैं यह निवेदन करना चाहता हूँ कि सिन्धी, पंजाबी, और बंगाली, इन तीनों भाषाओं के और उर्दू के बारे में भी हम लोगों को ज्यादा हमदर्दी दिखानी चाहिये।

आज तो हिन्दुस्तान खंडित हो गया है। दो टुकड़ों में बंट गया है। पाकिस्तान भारत से अलग हो गया है, लेकिन मेरे जैसे जो लोग हैं, जिन्होंने हिन्दुस्तान की एकता का स्वप्न देखा है, वह सोचते हैं कि अगर सिंधी को, पंजाबी को, बंगला को और उर्दू को, उर्दू तो इस देश की भाषा है, असल में हिन्दी और उर्दू में कोई विशेष फर्क नहीं है, हिन्दुस्तानी की शैली के दो रूप हैं, इन भाषाओं को अगर हम प्रोत्साहन देंगे तो हो सकता है कि आज नहीं तो कल हिन्दुस्तान की एकता का हमारा सपना फिर साकार हो जायेगा। जो सिन्धी इलाका हम से कट गया है, पूर्वी बंगाल का इलाका हम से कट गया है, पश्चिमी पंजाब का इलाका हम से कट गया है, पस्तो का भी इलाका है यह सारे इलाके फिर मौजूदा

भारतवर्ष के साथ मिलकर संयुक्त हिन्दुस्तान को कायम करेंगे, ऐसी मुझे आशा है।

इस लिये मैं सरकार से बिनती करना चाहता हूँ कि वह स्वयम् इस के बारे में अग्रसर होकर इस सिद्धांत को स्वीकारे और श्री त्रिवेदी जो बिल लाये हैं उस को मारित करने के लिये योजना बनाये।

Shri S. Kandappan (Tiruchengode): Mr. Chairman, I am very glad to support this Bill brought forward by Shri Trivedi. The consensus seems to be wholly in favour of the inclusion of Sindhi in the Eighth Schedule to our Constitution. I hope Government would take note of this and if not now, at least in the near future, initiate action to amend the Constitution accordingly so that Sindhi gets a place on a par with other national languages in our country.

Sindhi is one of the ancient languages, I think it is the most ancient Indo-Aryan language. As a student of language, I know it has got its origin even before Sanskrit in this country, in the upper parts of this country. Apart from its antiquity, there is another factor that goes in favour of this language, namely, the richness of its vocabulary.

The legal luminary who preceded me referred to arts. 344 and 351 where it is enjoined that Hindi should be enriched by taking into it words and phrases from other national languages of the country so as to give expression to the composite culture of this country. I think Sindhi is most suitable for this purpose. But somehow Government have so far not taken note of it. At least at this late stage, they should come forward to give to this language its proper place.

If anybody thinks that by just adding one or more languages to the 8th Schedule we will give room for disruptive elements in this country to thrive, he is grossly mistaken. Simply because we give certain rights to some people, there will be a tendency

[Shri S. Kandappan]

for disunity in this country—this is a very wrong notion. It is rather the contrary that is true. It is only when people are deprived of their right, however small their number may be, that they feel different. Simply because they are one million or one and a half million, it does not mean that they should be deprived of their just and basic rights. We should not be under the impression that if we give such people their right, that will generate or encourage disruptive forces in this country or endanger its unity.

I would plead not only for Sindhi but for other languages too which are equally developed and have a number of people speaking it. Proper recognition should also be given to those languages.

Another important factor is the script. There was reference made to it by two or three speakers, that Sindhi should be in Devanagari script. I differ from that. I strongly feel that if you want to give recognition to Sindhi, simply give it, but do not make any condition that it should be in Devanagari script.

This idea of having one script for all the languages has been there for a pretty long time, even before the independence, when the British were here; we were saying then that we should have a common script for all the languages. I think Government are not genuinely interested in that. That is my feeling.

There are languages which can have different scripts. As far as I know, Sindhi is written in Arabic, Roman and Devanagari. They may or may not prefer Devanagari, let us leave the option to those people themselves.

With regard to the common script, I would like to make a suggestion to the Government. The Government should make an honest effort to see that those Aryan languages which can be written in Devanagari are brought under that script first before they go to the southern Dravidian languages. I say this because you cannot just write

Tamil in Devanagari as it is. Even the word "Tamil" you cannot write, because there is no letter for *zh* in any other language in India so far as I know. So, Government should first try to have a common script for cognate languages and then try to bring the other languages also into the fold by reforming the script if necessary. That would be a constructive thing to do. I wish the Government takes note of it.

The Deputy Minister in the Ministry of Home Affairs (Shri Vidya Charan Shukla): The Government has been sympathetic to this demand of giving equal status to Sindhi language with other languages of India right from the beginning. But for the unfortunate partition of the country, Sindhi would have definitely found a place of pride in our Constitution. Even though Sindhi was not included in the Eighth Schedule of our Constitution, Government have been treating Sindhi as one of the national languages of the country.

The Sahitya Akadami has recognised it as one of the major languages of India. The National Book Trust also recognises it as such, and Sindhi books are given presidential awards also. There are broadcasts by All India Radio in this language, and the only thing that remains is to give this language a legal and constitutional recognition.

As many hon. Members have stated, the Commissioner for Linguistic Minorities has from time to time referred to the Sindhi language in his reports.

As I was trying to tell the House, by and large and in most cases Sindhi has been given its due as a national language though it was not in the Eighth Schedule. There might have been mistakes here and there, but they have been promptly corrected.

In the Sixth Report, the Commissioner for Linguistic Minorities has given a very specific recommendation

to include Sindhi in the Eighth Schedule of the Constitution. It is a little long paragraph, but I think it deserves to be quoted here in this debate. In the Sixth Report, the Commissioner said:

"As far as the languages are concerned, Sindhi has been the worst victim of partition. Today because of the wide dispersal of Sindhi-speaking people in different States, and because it is not the regional language of any State, there is a reasonable apprehension that this language may become extinct, unless extreme care is taken, with the passage of time. This will be most unfortunate. The Commissioner feels that the surest way of ensuring the continued and further enrichment of Sindhi would be to amend the Eighth Schedule of the Constitution and incorporate Sindhi as one of the languages listed therein."

In view of this and the general feeling all over the country, as I said earlier, the only thing that remains is to give it legal and constitutional recognition. Now, Government have decided to introduce a Bill in the current session of Parliament to amend the Constitution and incorporate Sindhi in the Eighth Schedule of our Constitution. In view of this decision, I would request the Mover of this Bill to withdraw his Bill so that Government may introduce its own legislation for this purpose.

Shri U. M. Trivedi: Sir, I beg leave of the House to withdraw the Bill in view of the statement made by the hon. Minister.

Mr. Chairman: Has the hon. Member leave of the House to withdraw the Bill?

The Bill was by leave withdrawn.

Shri C. K. Bhattacharyya (Rai-ganj): Only the day before yesterday, while speaking on the no-confidence motion a charge was made against the Government by the opposition that the Government amends the

Constitution repeatedly. This is an occasion when the Constitution amendment is being done at the instance of the Opposition.

श्री मधु लिमये : बंमतलद बात इस यक्त क्यों कह रहे हैं ?

16.32 hrs.

CONSTITUTION (AMENDMENT) BILL

(Omission of Article, 314) by
Shri Vishwa Nath Pandey

श्री विश्वनाथ पाण्डेय (सलेमपुर) :
सभापति महोदय मैं प्रस्ताव करता हूँ :

"कि भारत के संविधान में आगे संशोधन करने वाले विधेयक पर विचार किया जाए।"

संविधान में अनुच्छेद 314 को हटाने के बारे में मैं संशोधन विधेयक पेश कर रहा हूँ। इस अनुच्छेद का यह मन्तव्य है कि स्वतन्त्रता प्राप्ति के पहले के जो आई० सी० एस० ये या आई० पी० एस० ये उनको इस अनुच्छेद के द्वारा विशेष सुविधायें प्राप्त थीं और उनको इसमें जारी रखने की व्यवस्था है। उनकी पेंशन के सम्बन्ध में उनके रिप्युनरेशन के सम्बन्ध में उनके अवकाश के सम्बन्ध में उनके डिसिप्लिन के सम्बन्ध में एक विशेष सुविधा उनको प्रदान की गई है और इस अनुच्छेद के द्वारा उन्हें रक्षित किया गया है।

16.33 hrs.

[SHRIMATI RENUKA RAY in the Chair.]

इसके पीछे एक बहुत बड़ा इतिहास है और उस इतिहास की तरफ मैं माननीय सदस्यों का ध्यान आकर्षित करना चाहता हूँ। अंग्रेज इस देश में चार हजार मील की दूरी से हकूमत करते थे। उन्हें इस बात की आवश्यकता थी कि एक ऐसा वर्ग शासकों का बनाया जाय जो कि हिन्दुस्तान पर हकूमत करे और उन्होंने आई० सी० एस०