

[Shri Nath Pal]

they had to come to us as refugees. Having imposed this fate on them, we ought to see that the language is preserved in this country. Sindhi must not disappear from the map and culture of India. There is also the claim of our Manipuri brethren and with that I will be concluding; there are a few other languages such as Santhal . . . (Interruptions) Hon. Members may think it as a joke. For me it is a matter of pride that this country has such a richness of culture. So, our attitude towards English should be that. This is my appeal to him: he may think once again before pressing this Resolution whether we can go with the spirit of the amendment which my Party has moved. Amendment of the Constitution should not be piecemeal; it should be a comprehensive one. We should provide for the other languages also. Howsoever small a community may be, it has the glory of being born in India. I was born here; this land preserved my identity and helped me. The Anglo-Indian should feel pride and joy which he perhaps does not feel today. So, you should extend this spirit to Sindhi, Santhal, Rajasthani and Manipuri. Let us take this attitude. I will, therefore, plead with him, having pleaded with the House, that we should not try to seek to amend the Constitution piecemeal; but let us consider this and try to find a solution. Thank you very much.

The Prime Minister and Minister of External Affairs (Shri Jawaharlal Nehru): Mr. Deputy-Speaker, Sir, this debate has gone on for a fairly considerable time and I had intended not to participate in it. Not because I am not greatly interested in the subject but right from the beginning, I had felt that in this particular debate, every Member should be free to express his views and give his vote as he chose without any, if I may say so, party pressures or whips or anything like that. And I thought that, even though I had made that clear and it is clear, perhaps, if I spoke,

that itself might be some kind of indirect pressure, although I do not want it to be so. But during the last session, friends pressed me to participate in this debate and I promised to do so and I am, therefore, fulfilling my promise.

To some extent I have tried to prepare myself for this by reading last evening Mr. Frank Anthony's speech when he moved this Resolution and also some other speeches. Taen I went back to the records of the Constituent Assembly when these language matters came up and among other speeches, I read my own which I made almost exactly ten years ago in September, 1948. If I may be permitted to say so, I was rather surprised to see what a good speech I had made there. And I find that really I have little to add to it or to vary it in any way.

My approach to this question is not hidden. I have repeated it on various occasions. It is not an approach of those worthy colleagues of ours whom I would call the Hindi enthusiasts, nor is it the approach of the other colleagues who are the English enthusiasts. Personally, I am an enthusiast for both: Hindi and English—when I say Hindi, I mean the Indian languages also—provided they function in their proper domains and spheres. I do not see any real conflict. There may be overlapping. Necessarily, languages overlap. That is not harmful. They have a good effect on each other but we should avoid this approach of conflict, as if the advance of one language somehow crushes the other. I recognise that in the past of India, English was undoubtedly an imposed language by the power that dominated over India. Therefore, while on the one hand it brought and opened out windows of knowledge, etc. it also had that sting in it—of being a language, sitting on the top of our own languages and our own cultural traditions. That is true. To some extent that memory lingers though we should try to get rid of it and consider these

matters more objectively and impersonally.

In the course of the debate, many aspects of the language issue have been referred to although it is well to remember that Mr. Anthony's Resolution only touches one small aspect of it; it does not cover the rest. It is true also that the moment you touch these matters, immediately you shake up a hornet's nest and all kinds of things—not only language but all kinds of suspicions in people's minds, fears—come up and rather come in the way of calm and logical thought. One cannot help, therefore, looking at this relatively small matter in this larger context. Nevertheless, let us consider it in the smaller context.

Shri Nath Pai, who was just speaking, appealed with eloquence for our helping the Anglo-Indian community to maintain their individuality and all that I am all with him. I just do not see, however, how this particular amendment this way or that way helps or hinders. It is a very very minor matter from the point of view of maintaining their individuality. I am all for it. There are other forces that play in India which will help in maintaining it and other forces which will come in the way; because, naturally, all kinds of forces came to unify India, came to mix us up with each other, and I hope—I am not talking of the Anglo-Indian community, but all of us—that these forces which mingle and commingle us will grow and not keep us in watertight compartments as they do still, and compartments of caste, and the like will actually vanish. If that happens, no doubt, that kind of thing will affect the Anglo-Indian community also, and I think it is a good thing if it happens, not by any pressure but by the natural process of racial integration and all that.

This particular resolution really has no real effect on that, because I recognise that English is and should be considered the mother tongue of the

Anglo-Indian community. By putting it in this list you do not make it more or less a mother tongue, it is that. And, as the House knows, our policy is to encourage education in the mother tongue, whatever it is. We go about in the North-East Frontier Agency teaching people in their tribal languages. Some of them are very imperfect, not developed, nevertheless, we think it important to start their primary education in their own language. If you start in any other language, Assamese, Hindi or whatever it may be—these languages come at a later stage—there is an element of difficulty, of foreignness to the child. If you do that in the case of the tribal languages, surely in the case of the more developed languages that is even more important. Surely, in the case of English it is very important. For people who consider English as their mother tongue,—well, it is for them to decide—it is their mother tongue and they should be given every facility for that.

Shri Anthony referred in his speech, I think, to the so-called Anglo-Indian schools. I do not personally know much about them, so I dare not say much; but without knowing much I would say this, that any facility for Anglo-Indian education should be maintained, should be continued and should be facilitated necessarily.

Now, it must be remembered that the Eighth Schedule of the Constitution containing the list of 14 languages is certainly not an exhaustive Schedule of Indian languages. Obviously, not. There are other languages which are not mentioned there, quite a number. In fact, in the amendments to this resolution I see odd languages mentioned saying that they should be included. Therefore, you must not consider that the non-mention of a language means that it is not an Indian language or is not a language used in India. That is not correct.

Take another language not so much used in India. There are plenty of

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Indians who have French as their mother tongue in Pondicherry and elsewhere. We have promised to honour French in Pondicherry and to encourage it. We are encouraging it, and it is the language of that little State of Pondicherry today; education, law, judiciary, medical, teaching and other matters are done in French there. What will happen in the distant future I do not know. It may be that before too long a very considerable number of Portuguese-speaking people will also be within our country. Many are within our country today, outside Goa. But, no doubt, Goa will come, and we have even now given the assurance that the Portuguese language of Goa will be honoured. We respect it and it will be a language of India in so far as those people are concerned.

So my outlook is somewhat different. I am not referring, of course, to all the other languages which are more typically Indian all over the place. There is Sindhi, a very important language. Sind may have gone, but a large number of Sindhi-speaking people of eminence have come here with their language. Because of that, you know, so far as the Sahitya Akadami is concerned, deliberately we have included English and Sindhi in our list, because we were dealing with a practical problem of encouraging the publication of book in languages which we considered to be of importance to India. We had the whole list, of course, of the Eighth Schedule, and we had English and Sindhi. That is all right. It shows our friendly attitude to encourage English; not at the expense of the 14 or any other—of course not—but we felt that English had a peculiar importance—not because, if I may say so with all respect, the Anglo-Indian community considered it their mother tongue, but for wider reason; because it has been and will continue to be a window to us to all kinds of activities,—thinking etc. Therefore, we included it, and one of our chief purpose in the Sahitya Akadami is to

translate from one Indian language to another, translate from English to an Indian language, translate from an Indian language to English etc., and quite a number of translations have come out.

Now, therefore, my first point is that the Eighth Schedule is not an exclusive list of Indian languages. It is a list of the more widespread, if you like, Indian languages, spoken by large numbers of people. There are quite a number which are not included, which are very much Indian languages. Secondly, so far as education etc. are concerned, we lay stress on the mother tongue, not on the 14 languages but on every other mother tongue that is in India—certainly on English, certainly on French, certainly on Portuguese, leave out the typical Indian languages, and certainly on the tribal languages—so that there should be and there is no burden on the Anglo-Indian community or anybody who consider English or any other language as their mother tongue.

Now, there is article 347 of the Constitution. It says:

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

"Any language", not a language of the Eighth Schedule. It is the right of people speaking any language, if they are sufficient in numbers, to request the President to declare it as the officially recognised language for that area. He may do that. And it is obvious that this is not confined to the 14 languages; any language can come. It is a different matter whe-

ther conditions prevail for any other language to be so, but the point is that the Constitution definitely thinks not of the 14 languages mentioned in the Eighth Schedule only but also of other languages. And, so far as English is concerned, of course, it is mentioned in the Constitution in various places rather specially.

As Shri Anthony himself said, this question of language whenever it comes up rather clouds our vision because of our emotion. There are psychological and other reactions to it, and that is the real reason for this kind of debate, otherwise, I do not think it makes much difference if you add or subtract a language because that is not an exclusive list, as I said.

It is true that the Indian languages have suffered psychologically and otherwise, yet they have gained a great deal too naturally from contacts with the wider world. They have suffered to a large extent.

Some hon. Member: I forget who it was, perhaps it was Shri Nath Pai or somebody else, who said—

Mr Deputy-Speaker: Pandit Braj Narayan "Brajesh".

Shri Jawaharlal Nehru. He put the idea that a person who knows English is a superior person to a person who does not know English. They have suffered from that to an extent and still they suffer to a certain extent. It is gradually going away, but it is still there, and there is a bad thing. That kind of feeling is a bad thing.

I am rather partial to English. I consider English important, not, if I may say so, for many of the reasons advanced here—those reasons, I think, are relatively unimportant—but for some entirely different reasons. But I do think that it is a bad thing if in India this feeling perseveres, that a person who does not know English he may be a scholar in his own language—is somehow inferior to the other person who knows very imperfect English or whatever it is.

An Hon. Member: There is a feeling.

Shri Jawaharlal Nehru. That is not a good feeling. In fact I go further. I think it is quite essential that a person, even though he belongs to some rather primitive group, whoever he may be—though you might think that he belongs to some rather primitive group—must respect his own culture. If you go and deal with some of the tribal folk—the tribal folk of course differ greatly, some of them are highly advanced and some are not—the first thing, I believe, is to make them respect themselves, never make them have contempt for themselves or their people. It is a bad thing. When I say that about the tribal folk, how much more does it apply to others? There has been this feeling and there has been this separation in India of the so-called English-knowing and the English-speaking people from the masses of humanity in India, whether they are Hindi-speaking or Marathi-speaking or Bengali-speaking or Tamil-speaking. That of course is partly going but it has been there and that has to be very definitely removed. A scholar of Hindi or Tamil is infinitely better than a person who knows indifferent English, obviously he is better. He knows something well.

Take another aspect of it. Whether you like it or not, I like it. The medium of instruction in India is becoming an Indian language, of a region or of the State, call it what you will. There is no doubt about it. The real importance of English in the past was that it was the medium of instruction. Many of us have grown up learning it as a medium of instruction. We cannot get out of it, but the next generation is getting out of it. The generation after that will be completely out of it, and that is the real change that is coming, not your Schedules and all that. The medium of instruction is Hindi or Tamil or Telugu or Marathi or Gujarati or Bengali or whatever it is. Progressively it is coming like that. I do not wish to force the pace anywhere.

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My friend Dr. Subbarayan talked about university education with one language. I do not know. I should like that. But I do not want Parliament or the law to force the pace. I want things to develop naturally, imbibing the good things of the past and the present, because I dislike pressure in the case of language. I dislike imposition in the case of language. Therefore I dislike Hindi enthusiasts trying to impose Hindi. I dislike it. Well, equally I dislike the idea of imposing English. I feel all these things should be allowed to grow naturally, giving a certain help and direction now and then and allow things to be developed.

Now, the major change that has come over India is that the medium of instruction has become—in the schools, high schools, it has already become—the language of the State. English is used certainly,—a good thing too—and I am all for it especially in the universities. But the medium of instruction in the regional language is a big break linguistically from the past. It does not matter where you put it in, in what Schedule, or what the Official Language Commission says or does. They are important for their own reason but the real thing is that the medium of instruction has changed. Therefore, you can only consider English as a secondary language, or if you like, a compulsory secondary language; if you like, a highly important language, a language which is not the medium of instruction but which is learnt as a separate foreign language. That has become inevitable. I think it is right.

There are certain risks and dangers in all this—linguism or the languages developing and becoming rather autarchies or developing certain separateness. There are certain risks. We cannot ignore them and we should deal with them. We should fight that tendency; but, mind you, we cannot fight it by trying to come in the way of the developing of the regional languages. That is a wrong

way. We must encourage their fullest development because I believe it is through that development that they can come together and come nearer to each other; not by one language trying to push the other like the exceedingly futile debate for a generation or two generations or more that took place in Uttar Pradesh or the old United Provinces about Hindi and Urdu and each so-called language,—the languages may be more or less the same with minor differences—not trying for its own growth but trying to smother the other, trying to sit on the other and trying to blame and condemn the other. It is an amazing thing, but it goes on still to some extent. Some Hindi enthusiasts get angry if somebody speaks of Urdu not knowing that they cut their own hands and feet by talking against Urdu, because Hindi and Urdu help each other. They do not hinder each other; they help each other, add to the growth of each, and the moment you try to hinder the one you hinder yourselves from growing.

Therefore, I think we have to take that risk, the risk of language separatism. There is no help for it. I think we shall get over it undoubtedly, but we should get over it if we encourage the right tendencies and not impose our will on others.

Now, take Hindi. Hindi is at present objected to by many people in the South. Why? Well, because of a feeling of imposition and not because they are against Hindi. As a matter of fact I think there are vast numbers of people in the South learning Hindi and learning it very well. The process is going on, but the moment you talk of any kind of imposition, quite rightly they get angry. And, therefore, all talk of imposition must go. I should go further and tell them, if they do not want to learn Hindi let them not learn Hindi. Let us gradually, if they want to, make this approach and thereby you would bring them nearer to each other.

There are, of course, many other things I am not discussing the whole question of language, but again I repeat that the big thing that has happened in India is that the medium of instruction has changed from English to the regional languages. Other things are secondary.

Also, it was right and essential for this medium of instruction to change and for our education to be in those languages if we have to deal on a level with the masses of our people. There is no other way. Now, remember, I repeat, I am partial to English, and I will say something about that presently. But I am also partial to our people, the masses of this country, not because of my partiality for English or foreign knowledge or scientific and technical knowledge—I am partial for them—but I just can not forget that we have to carry 400 million people with us and not an elite, a few thousands or even a million or two if you like, and you cannot carry them practically, psychologically, emotionally in anyway except through their language. So you have to deal with those languages, you have to deal not only with them but ourselves too.

Therefore, it is for all these reasons that, although Mr Anthony's resolution does not make a mighty difference this way or that way, I do not think it is a wise resolution or a wise step to take. I do not think it will make any difference. It would not help the Anglo-Indian community but it may very well hinder not the Anglo-Indian community, but the process he wants to encourage by bringing in another bitter dispute, fears and apprehensions. I want to avoid that. I want natural processes and not make a constitutional amendment. Suppose at the time of framing the Constitution, the Constituent Assembly put in English there at that time, then it would have remained. But now to go out of our way to put in any language will obviously open the doors to so many other languages coming in. Apart from

that, it will open the door to infinite controversy and conflict.

It will be injurious to English in the end, because, remember, in the final analysis, it is no good forgetting that it is the non-English-knowing people who will decide the fate of India—I do not say "Hindi-knowing", but "non English-knowing"—because they are the vast majority in this country. Naturally, how can we escape that? We can help them, we can to some extent mould their thinking and direct them, but the moment you make them feel that you are up against them, then you are lost, you will be swept, with all your English and everything. Therefore, I do not think it is wise to raise these things.

But I do think that essentially we have to encourage our languages, our education and our work must be progressively in our languages to keep in touch with the people and to bring them into the emotional contact with what is happening in your Governments and elsewhere. It does not matter I am speaking in English, it is because I am habituated to it, and it does not matter. But I know that the right thing to do is to speak in a language understood by far more people. So, I think that has to be done.

Dr Subbarayan referred to the official language. Our Constitution has laid it down, for a variety of reasons into which I need not go, that Hindi should develop progressively as that, not because Hindi is better or more powerful or whatever it may be, than the other languages, but for certain very practical reasons of extent etc. I believe, that this should be done.

I believe also two things. As I just said there must be no imposition. Secondly, for an indefinite period—I do not know how long—I should have, I would have, English as an associate additional language which can be used not because of facilities and all that, though there is something in that, but because I do not wish the

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people of the non-Hindi areas to feel that certain doors of advance are closed to them, because they are forced to correspond—the Government, I mean—in the Hindi language. They can correspond in English. So, I would have it as an alternate language as long as people require it and the decision for that, I would leave not to the Hindi-knowing people, but to the non-Hindi-knowing people

I will repeat what I mean Hindi progressively develops; I try for that, but I love English to come into the picture to be used as long as people require it. Some States have followed it; they can go on using it and gradually allow languages to develop and to replace English.

Having said that, I should like to say a few words about English itself. Really the question of Hindi versus English is a very minor issue; it is not the real issue at all, although there is so much argument, if you look at it from my point of view, the way I have put it. I come to English and its importance. It is not important, if I may say so, because a number of people know it in India, although it is a factor to be remembered. It is not important because it is the English of Milton and Shakespeare, although that also has to be considered. There are also great poets in other languages—French, German, Russian, Spanish, etc., apart from Asian languages. It is important because it is the major window to the modern world for us. That is why it is important and we dare not close that window. If we close it, it is at the peril of our future.

We talk about our Five Year Plan, industrialisation, science and technology. Every door of that is closed if you do not have foreign languages. You need not have English; you can have French, German or Russian, if you like, but obviously it is infinitely simpler for us to deal with a language we know than to shift over to German or Russian or Spanish. It is a tre-

mendous job. Certainly we want to learn Russian, German, Spanish or whatever it is, because we deal with them in business, trade and science. Every competent scientist today has to know two or three non-Indian languages.

People imagine that by coming a large number of words in Hindi or Bengali or Marathi or Tamil—technical and scientific words—and maybe by translating some text-books, you provide the background for scientific teaching. Certainly, for high schools you do it and maybe it is right that you should do so, although this business of coining words seems to me to have been carried on to rather absurd limits, making a noble language progressively more and more artificial and ununderstandable. It is terrible and I think the chief persons guilty are, not all, but some of the Hindi enthusiasts. They make it very difficult really. Leave out the question of literary forms and graces; in my own small way, I too am a lover of languages and it hurts me, it hurts my aesthetic sense, my conception of language, to see these artificial monstrosities thrust upon me, put up at cross-roads and stations—huge long words, which nobody understands, not the public. I do not know if the man who invented it understands it.

It is a terrible thing and it is more dangerous for the Hindi language than anything else, because you are tying up Hindi with steel bonds, which will prevent it from growing. The creativeness of a language goes if you impose these things. Language is a delicate flower which grows in beauty. You can feed it in various ways; you cannot pull, tug or twist it about and think it will grow.

Shri Narasimhan (Krishnagiri): This disease is spreading to regional languages also.

Shri Jawaharlal Nehru: It is all the worse; I am sorry. It is a bad thing.

It is inevitable that in the present stage of our development, with our Five Year Plan, industrialisation, mechanisation, scientific progress and research, you cannot progress by all the Indian languages put together I say that definitely today and if you want to stick to them only, without foreign languages, you do not go ahead. You may have enough science to teach in high schools, you may even get some books for your elementary university course. All that should be done, but science is not the BA or the BSc course. Science today goes into the jet age, atomic energy, space travel, automation and all that. It is a new age and this House should forgive me if I say something, not derogatory to the House, but still rather critical, and that is this House does not represent in numbers I mean, the scientific outlook. That is to say, we represent more the literary outlook, the lawyers' outlook and so on and so forth.

Shri Hem Barua: The emotional too

Shri Jawaharlal Nehru: The peasant's outlook too, which is important. I do not challenge that. But I will say this. I was reading a lecture delivered in the Cambridge University a few months ago by an eminent man. The lecture was called "the two cultures". He was dealing with the English scene, mind you, not India. And he was saying how in England two cultures have developed which were far apart from each other, which did not understand each other, the two cultures being the literary cultures and the scientific culture. And he gave examples. He said in the hall of the big college at Cambridge there were dons sitting—the scientific dons, the mathematical dons and the literary and the classical dons and they glared at each other; they did not talk to each other, the literary and the classical people, Greek and Latin and all that, on the one side and the scientific and the mathematical people on the other

side. They looked with contempt at each other. And he said it is extraordinary these two cultures developing—the literary man, he knows nothing about the modern scientific age and the scientific man knows nothing about the treasures of literature. If that can happen in a country like England, in a city like Cambridge in a college gathering, people glaring and not understanding each other, professors of a single college, transport yourself to India. We are backward in science. Our scientists apart, our own thinking is not scientific. We use some of the products of science in industrialisation undoubtedly. We travel by air, we talk about space travel. Maybe we read some fiction, what is called "science fiction" or space fiction or something. But essentially we are far far away from this age, the atomic age in our thinking. Naturally, it is not surprising. If the English literary men who live in a highly industrialised country cannot fit into that mentally how much more difficult will it be for us who are industrially backward scientifically backward and in other ways not used to that.

We have some professors teaching science. We have some technologists. They are growing, of course, and there we are on the threshold of an industrial revolution in India. Now that industrial revolution cannot, in the present age—I am not talking of the future ages—be carried out, because we have no literature, no language. We have some books on elementary physics or biology or chemistry, but this higher mathematics and all that is really quite beyond our languages, at the present moment. And you cannot have an industrial revolution unless people have access to these and are taught these books in various languages. You may translate some. You should. But it is not enough. So, without the knowledge of the foreign language the doors of the new age are closed to you, without the knowledge of several foreign languages I would say, and inevitably the language which is easier to you is English, to come back to it.

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There is another aspect. When I talk of the industrial age and all these other scientific developments, and when we talk about language, a totally new language is developing in the world, a language, if you like, of the elite, the language of the mysterious, the high priests, which average people do not understand. But it is developing with amazing rapidity among the technical people, among the scientific men, a language largely of mathematical formulae. There is very little of the rest there. It is chiefly mathematical formulae which are accepted and as only mathematicians and physicists will understand and for you and me we do not just understand it. And this is developing at a terrific pace, because it has to keep pace with the development of technology, development of so many other things of science and there surely is going to be, I hope, one language in the world, the language of the mathematical formulae. For that we cannot have a separate language; otherwise, the world is lost.

We talk about one world today in theory because of scientific advance, communications and all that. National boundaries hardly count. And I have no doubt that if the world survives long enough there will be one world. But these national prejudices come in the way and we cannot ignore them. At any rate, let us go towards that, and not isolate ourselves. In this connection, I would say a lay small matter which you have decided and I would like to stress on that. It is of the highest importance that you use international numerals progressively—not that you cannot use whatever you like in the private books and things, I have no objection because that again becomes a symbol of the modern age, of science, of mathematics, of formulae and all that. You cannot introduce all that formulae etc. in the Devanagari numerals. You immediately get into a different world. You have to use it. That at least, let us have in common with the world,

common in India to begin with. Then the commonness increases.

[At this stage the alarm of an hon. Member's (Seth Govind Das') watch was heard ringing].

An Hon. Member: That is a signal for you to stop.

Shri Jawaharlal Nehru: I know it is a signal from Seth Govind Das. In conclusion I would venture to say that it is of the utmost importance that the people grow from their roots. We cannot uproot, without doing them enormous injury, any people, even the primitive people. We are not a primitive people. We have 5,000 years, 10,000 years background behind us. How can we uproot ourselves? It is an impossibility. We cannot do it. The language becomes a symbol of continuity. What are languages, every language, even the Southern languages? The northern languages are intimately connected with Sanskrit. The southern languages are not connected in that way, but in other ways.

Now, everyone knows that Sanskrit was the symbol and the vehicle of our magnificent civilisation in the past, a tremendous thing. Whenever I think of it I am overwhelmed by the achievement of Sanskrit. It is a tremendous thing. Now we cannot leave it. Let us learn it by all means. But our languages are a continuity, are a cultural tradition from Sanskrit. They keep that continuity deep of the dim past through Sanskrit and for us not to lay stress on that, not to encourage them, not to imbibe them ourselves means that we cut ourselves away from thousands of years of cultural tradition, to cut ourselves away from our people who have that cultural tradition. You may call them illiterate but you dare not call our people uncultured. They are not. They are full of culture even though they may not know how to read and write. So, if this continuity is broken, for an ancient country like us it will

be fatal. We dare not do it. Therefore, we have to develop our language. Therefore, we have to keep in touch with the mass of the people. Therefore, we have progressively to function in those languages.

Now I come back again to the second point, of the modern scientific jet atomic age. We must have a foreign language to open our windows and we must not close our minds to it.

Shri Nath Pai: The hon. Prime Minister stated that Portuguese is the language of Goa. Konkani is the language both of the Hindus and the Christians in Goa. Portuguese is the language of the forces of occupation.

Shri Jawaharlal Nehru: I know that Konkani is the language. But we have said that it is entirely for the people there—we have said that as we said in the case of Pondicherry—that if the people there want to carry on with Portuguese they can do so.

Shri Vajpayee: May I ask a question of the hon. Prime Minister?

Some hon. Members: No.

Shri Vajpayee: He has just now stated.... (Interruption).

Some Hon. Members: No questions. (Interruption).

Mr. Deputy-Speaker: Order, order. I have called Shri Prabhu Narayan Singh for the present.

श्री प्र० ना० सिंह (चन्दीली) : उपाध्यक्ष महोदय, श्री फ्रैंक एन्थनी के इस प्रस्ताव पर कि अंग्रेजी को कांस्टीट्यूशन के आठवें शिद्दुल की एक भाषा मान लिया जाये इस सदन में जो बहस चलाई गई, उस के दौरान में यह दलील दी गई कि फ्रैंक एन्थनी साहब एंग्लो-इंडियन कम्युनिटी को बिलांग करते हैं और साथ ही साथ इस देश में जो कि एंग्लो-इंडियन कम्युनिटी माइनारिटी में है, इसलिये उन की जवान को, जोकि अंग्रेजी जवान है, आठवें शिद्दुल

में रख दिया जाये। इस सम्बन्ध में अभी इस सदन के सामने माननीय प्रधान मंत्री जी ने प्रॉटिकल ३४७ को पढ़ा, जोकि आफिशियल लैंग्वेज के सिलसिले में है और उस के मुताबिक यह बात साफ है कि यदि किसी इलाके में किन्हीं लोगों की जवान ज्यादा तादाद में बोली जाती हो, तो उस के मुताबिक वह उस स्टेट को आफिशियल लैंग्वेज हो सकती है।

उसी के साथ साथ फंडामेंटल राइट्स के प्रॉटिकल २६(१) में यह बात साफ तौर से कही गई है कि :

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

तो फंडामेंटल राइट्स में और उसी के साथ साथ आफिशियल लैंग्वेज के सिलसिले में कांस्टीट्यूशन बिल्कुल साफ है कि किसी भी अल्पसंख्यक समुदाय की जवान—मातृ-भाषा—जो कोई भी हो, उन को प्रिजर्व करने का कांस्टीट्यूशन अपनी तरफ से पूरी गारण्टी देता है। लेकिन मुझे इस बात का दुख है कि जो प्रस्ताव इस सदन के सामने माननीय फ्रैंक एन्थनी साहब के द्वारा रखा गया है, उस के पीछे उद्देश्य कुछ और ही है। यदि केवल इतना सवाल होता कि एक माइनारिटी कम्युनिटी की मातृभाषा को—मदर लैंग्वेज को—कांस्टीट्यूशन के आठवें शिद्दुल में रख दिया जाये, तो हमें कोई एतराज न होता, लेकिन हमें यह कहते हुए कोई हिचक नहीं है कि आज जो यह रेसोल्यूशन इस सदन के सामने है, वह केवल इस बजह से नहीं है कि एक माइनारिटी कम्युनिटी की लैंग्वेज को आठवें शिद्दुल में रख दिया जाय, बल्कि इसलिये है कि माननीय फ्रैंक एन्थनी साहब अंग्रेजी जवान को इस देश में आने वाले जमाने के लिये—आने वाले सालों के लिये लगातार कायम रखना