

[Shri R. P. Ulaganambi]
a Bill further to amend the Constitution of India.

MR. DEPUTY-SPEAKER: The question is:

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

The motion was adopted.

SHRI R. P. ULAGANAMBI: introduce the Bill.

15.45 hrs.

CONSTITUTION (AMENDMENT)
BILL—contd.

(Amendment of Eighth Schedule) by
Dr. Karni Singh

MR. DEPUTY-SPEAKER: We now take up further consideration of the following motion moved by Dr. Karni Singh on the 13th December, 1972:

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

as also further consideration of amendment for circulation of the Bill for the purpose of eliciting opinion thereon, moved by Shri M. C. Daga on the 15th December 1972.

Shri S. N. Singh was on his feet on the last occasion.—He is not here.

Shri Onkarlal Berwa.

श्री ओंकार लाल बेरवा (कोटा) :
उपाध्यक्ष महोदय, मैं इस भाषा का विरोध नहीं करता, क्योंकि राजस्थान का रहने वाला हूँ। लेकिन विरोध इस लिये करता हूँ कि जिन्होंने इसे भाषा के रूप में यहाँ रखा है, उन्होंने भी अंग्रेजी में रखा है। अच्छा होता कि वह राजस्थानी में बोलते, उस से मुझे खुशी होती। लेकिन जब से यह बिल यहाँ रखा गया और उस पर जितने भाषण इस सभा में हुए सब ने विदेशी भाषा में अपने विचार प्रकट किए। इस लिये हम जो राजस्थानी भाषा बोलने वाले हैं, हम यह महसूस करते हैं कि यह सब हिन्दी के साथ फँवसान बढ़ाने के लिये किया गया है। हिन्दी भाषा एक मात्र ऐसी भाषा है जोकि सारे देश के लिए है। हिन्दी हमारी मातृ-भाषा

है लेकिन यह उसको उस स्थान से अलग हटाना चाहते हैं। राजस्थान में मारवाड़ी, मेवाड़ी, कोटा, बूंदी की भाषायें हैं। रेडियो प्रोग्राम में भी मारवाड़ी को घुसेड़ रखा है। मैं कहता हूँ हड़ोती भाषा है उसको भी रेडियो प्रोग्राम में स्थान क्यों नहीं मिलना चाहिए। तीन महीने मारवाड़ी, तीन महीने मेवाड़ी और तीन महीने हड़ोती—इस प्रकार से चलना चाहिए। मेरा कहना है कि भाषाओं की उन्नति इस प्रकार से नहीं हुआ करती। राजस्थान जब से बना उसको पहले अलग-अलग राज्यों में बाँटा हुआ था तो वहाँ पर कितने स्कूल कालेज बने ? कितना वहाँ पर अनुदान दिया गया। आज राजस्थान को हिन्दी से विस्तार करने के लिए यह रेजोल्यूशन लाया गया है, हम इसका डटकर विरोध करेंगे। राजस्थान की भाषा हिन्दी ही होनी चाहिए। राजस्थानी भाषा हम जरूर बोलें, बोलते भी हैं और आगे भी बोलेंगे लेकिन अलग शाखा के रूप में रखने का कोई प्रावधान नहीं है न होना ही चाहिए। इसका हम डटकर विरोध करेंगे।

श्री एम० रामगोपाल रेड्डी (निजामा-
वाद) : माननीय उपाध्यक्ष महोदय, राजस्थानी और हिन्दी दोनों अलग-अलग भाषायें हैं। ... (व्यवधान) ... यह कहना कि हिन्दी के विरोध में राजस्थानी भाषा का प्रस्ताव यहाँ पर लाया गया है यह बिल्कुल गलत होगा। दो भाषायें अलग अलग हैं। अगर पार्लियामेंट चाहे तो इसको स्वीकार कर सकती है या चाहे तो रद्द कर सकती है। लेकिन यहाँ पर यह कहना कि हिन्दी को धक्का लगाने के लिए प्रस्ताव लाया गया है यह बिल्कुल गलत होगा। ... (व्यवधान) ... मैं एक दक्षिण प्रदेश का रहने वाला हूँ लेकिन फिर भी मैं हिन्दी का चाहने वाला हूँ। आप देख रहे हैं मैं हमेशा हिन्दी में बोलने की कोशिश करता हूँ। हिन्दी इस देश की राष्ट्रभाषा होना चाहिए, इसकी भी मैं माँग करता हूँ। अंग्रेजी की जगह पर हिन्दी होनी चाहिए, यह मैं चाहता हूँ। लेकिन

राजस्थानी भाषा उसी प्रकार से है जैसे कि तेलगु है, मराठी है या बंगाली है। . . . (अपभ्रंश) . . . या जिस प्रकार से और बहुत सी भाषाएँ इस देश की हैं उसी प्रकार से राजस्थानी एक लोकल भाषा है। तो उसके लिए यहाँ पर इस तरीके से नहीं कहना चाहिए। यदि उसको राष्ट्र भाषा बनाना चाहते हों तो मैं उसका पूरा-पूरी तरह से विरोध करता हूँ लेकिन जिस तरह से इस मुल्क की और भाषाये हैं उसी की तरह इस भाषा को भी स्थान देना चाहे तो मैं समझता हूँ इसका अपोजीशन नहीं होना चाहिए।

SHRI SURENDRA MOHANTY (Kendrapara): Mr. Deputy-Speaker, Sir, I rise not so much as to support or oppose the Bill, but I wish to emphasise and underline certain aspects of the Eighth Schedule to our Constitution and bring them to the notice of the House which, I feel, should have a barring on the dispassionate consideration of the Bill.

Sir, you will find that in the Eighth Schedule as many as 15 languages have been enumerated. Barring the Tamil languages, so far to my knowledge, none of these languages have a history which goes beyond perhaps the 13th century. It is only Tamil whose genesis goes back much earlier according to some philologists. The rest of the languages are derived from apabhramsha, whether it is Hindi or Bengali or any other language. Coming to Rajasthani, it is not a distinct language; it is derived from Sauraseniapa-bhramsha. The ancient texts in Rajasthani were written in a dialect known as Dingal, for centuries. It has merged today into Hindi and its dialectical individuality has been diluted just as the dialectical individuality of Bhojpuri and Maithili had been diluted. To include Rajasthani as a language in the Eighth Schedule cannot be sustained at least by philological evidence.

There is another aspect. The languages which you find enumerated in the 8th Schedule had a sustained

literary development. Speaking about Rajasthani, I am sure Rajasthani remains as a spoken dialect, much less as a language with written literature. In the absence of sustained literary development and in view of the fact that it derives its origin from apa-bhramsha, and its dialectical peculiarities have been diluted and has merged its identity with Hindi, to me there seems to be no justification for including Rajasthani as an Indian language in the 8th Schedule. Rajasthan is already a State and I think the basic desire of having a linguistic State has been satisfied. Therefore, the 8th Schedule should not be burdened again with a language which has no distinct literary development.

SHRI DASARATHA DEB (Tripura East): I fully support this Bill moved by Dr. Karni Singh. If any language is asked to be placed in the 8th Schedule, it should not be considered as if it is aimed against any other language because we live in India with so many nationalities. Every language spoken by any Indian must find a place in it; every language must be given equal treatment and placed on a proper footing and equally respected. I do not know what is the difference between Rajasthani and Hindi. But if there is any difference, if there is a possibility that Rajasthani language can develop independently, it must be included.

At the same time, I say there are other languages such as Nepali, Manipuri. As I said that if any language is spoken by any Indian it should be included and should be given proper nourishment in order that it could contribute to the cultural development of India; otherwise we cannot develop India. Some people talked about the Hindi language. It is already included; if any other language is included, it cannot hurt Hindi, rather inclusion of other languages will develop Hindi because we must accept words from other languages, to enrich the vocabulary of Hindi. That is why I say we must accept all the languages

[Shri Dasaratha Deb]

spoken by any Indian nationality as the language of India and equal opportunity should be given to all of them.

श्री हुकम चन्द कछवाय (मुरैना) :
उपाध्यक्ष महोदय, डा० कर्णी सिंह जी ने यहां पर जो बिल रखा है उसका मैं विरोध करता हूँ परन्तु यह देश बहुत बड़ा है और इस देश में अनेकों भाषायें हैं। मैं जहां तक राजस्थानी भाषा से परिचित हूँ, यह भाषा बहुत ही मीठी, बड़ी प्रभावशाली और बड़ा ही आकर्षण देने वाली है। इसका विकास अवश्य ही होना चाहिए, इसमें कोई दो मत नहीं हो सकते हैं परन्तु इस प्रकार की और भी भाषायें इस देश में हैं। मालवी, बुंदेलखंडी, और वषेनी हैं, इन सब भाषाओं का विकास होना चाहिये और शासन द्वारा आने वाली पीढ़ी के लिये सुन्दर साहित्य को एकत्र किया जाना चाहिये। राजस्थानी अगर सरकारी तौर पर एक भाषा हो गयी तो कोई बहुत बड़ा परिवर्तन नहीं होगा, परन्तु इससे हिन्दी को बहुत बड़ा नुकसान होगा और वह यह कि लोगों के मन में एक भावना घर कर जायेगा राजस्थान में और वह हिन्दी के विरोध में प्रचार करेंगे। इसलिये इस भाषा का तो विकास होना चाहिये लेकिन जहां तक उसको संविधान में स्थान देने की बात है उससे मैं सहमत नहीं हूँ। हिन्दी ही इस देश की राष्ट्रीय भाषा है, और कोई भाषा नहीं, उसको प्रथम स्थान देना चाहिये जहां तक और भाषायें हैं उनको अधिकार मिलना चाहिये, उनका विकास होना चाहिये, इसमें दो मत नहीं हैं। सरकार आने वाले भविष्य में इस प्रकार की जितनी भाषायें हैं उनका विकास हो, अच्छा साहित्य हो उसका प्रचार और प्रसार हो इसका प्रबन्ध करे, और हमारे देश की भाषाओं को जानने वाले विदेशों में हों तो और भी अच्छा है। हमारे यहां की सभी भाषायें अच्छी हैं। गुजरात, मध्य प्रदेश, राजस्थान की जो भाषायें हैं इनमें कुछ भाषा ऐसी हैं जो एक दूसरे से मिलती जुलती हैं, थोड़ा ही उनमें अन्तर है। भारत के

एक कोने से दूसरे कोने तक बोली जाने वाली भाषाओं में थोड़ा अन्तर है, हर आदमी उन को समझता है, इसलिये आवश्यक है कि राष्ट्रीय भाषा एक ही होनी चाहिये। अतः इस बिल का विरोध करता हूँ। लेकिन साथ ही सरकार से निवेदन है कि देश में और जो भाषायें हैं उनका वह उत्थान करें।

बिधि, न्याय और कम्पनी कार्य मंत्रालय में राज्य मंत्री (श्री नीतिराज सिंह चौधरी) :
उपाध्यक्ष महोदय, यह बिल संविधान के आठवें शेड्यूल में संशोधन के लिये लाया गया है। उस शेड्यूल को पढ़ने से मालूम होगा कि उसका सम्बन्ध अनुच्छेद 344(1) और 351 से है, और अगर इनको पढ़ें तो मानना पड़ेगा कि उनका उद्देश्य बहुत सीमित है। दोनों अनुच्छेद इस प्रकार हैं :

344. "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 as the President may appoint, and the order shall define the procedure to be followed by the Commission."

351. "It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the Eighth Schedule and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages."

इन दोनों अनुच्छेदों पर विचार किया जाये तो स्पष्ट हो जाता है कि आठवें शेड्यूल में किसी भाषा को रखने का न रखने से उस

भाषा को बढ़ाने के लिये किसी का उत्तरदायित्व नहीं होता। इस बिल के मुद्दे ने 1968 में ऐसा ही बिल मूव किया था। उस समय उनका उत्तर देते हुए 16 फरवरी, 1968 को मानवीय चन्हाण साहब ने कहा था, वह मैं उद्धृत कर रहा हूँ :

"What is the purpose of the Eighth Schedule? If we look to the Eighth Schedule, it has something to do with Articles 344 and 351. They have got a specific purpose for which they are mentioned there. We have very carefully avoided including any other language. In that Schedule except Sindhi which we did with complete unanimity of this House and the other House. It was because of the fact that in Sind it was their language and Sind was part of undivided India. It was a language accepted as a regional language of that region and in the process of independence, as a result of partition, Sind was lost to India and, therefore, Sindhis lost their home. So, it was a recognition of a patriotic people and of their language when they had to leave their homeland and come here."

"If a language has become the official language of a State also, it is not necessary that it should be mentioned in the Eighth Schedule. The development of a language is something very independent."

The position of the Government is the same and it has not changed. The stand that was taken in 1968 continues to be the stand of the Government.

16 hrs.

During his speech, Mr. Viswanathan said that in the census of 1971 the figures of Rajasthani and Hindi-speaking people have been manipulated so as to show that the Hindi-speaking persons is larger than in reality. Se-

condly, he said that Sanskrit has been given a place in the Eighth Schedule although the number of speakers of this language is only 2212. He also quoted Dr. Suniti Kumar Chatterjee extensively to indicate the conflict which exists between Hindi and other regional languages. About the second point, I have just read article 351. Sanskrit is the basis on which the vocabulary has to be developed. Therefore, Sanskrit has been included in the Eighth Schedule. About the allegation that figures of Hindi-speaking people during the 1971 census have been inflated, this is something which is absolutely preposterous and against facts. During the census, the operations were conducted by the staff of various State Government. The Centre only issued directions. Mother-tongue has been defined as the languages spoken in childhood by the person's mother to the person. If the mother died in infancy, the language mainly spoken in the person's home in childhood will be the mother-tongue. In the case of infants and deaf mutes the language usually spoken by the mother shall be recorded. All this recording has been done by the State Governments' officers going from village to village, house to house, individual to individual. All that information was compiled by the States and sent to the Centre. The Centre has just reproduced those figures.

SHRI G. VISWANATHAN (Wandiwash): How is it that Rajasthani-speaking population which was 1.47 crores in 1961 census came down to 17 lakhs in the 1971 census?

SHRI NITIRAJ SINGH CHAUDHARY: It might be that under some misapprehension people might have given Rajasthani or any other language as their mother-tongue first. Then with a wider outlook they might have realised that it is only a dialect and the base is Hindi and the script is also Hindi. So, they might have given Hindi. Every individual was free to express his opinion which has been recorded.

[Shri Nitiraj Singh Chaudhary]

Thurdly, he has quoted from the minute of dissent given by Dr Sunil Kumar Chatterjee and not from the majority views. If he feels satisfied with quoting only the minute of dissent and wants the whole House to accept it against the views of the majority members, I have nothing to say.

Then, my other friends spoke about the cultural heritage and the richness of the Rajasthan language. I bow to that. Everyone in this House will accept that the people living in Rajasthan, the language that they speak has richness, has traditions. The *Charans* and *Bhats*, have preserved history of the country and have given us something valuable. If they were not there we would not have got it. I submit, that does not mean that throughout the length and breadth of Rajasthan whatever dialects are spoken, is Rajasthan and one language. May I ask the hon mover and other friends who supported his cause if it is not a fact that in western Rajasthan the dialect spoken, as I would call it, is entirely different from the one spoken in eastern Rajasthan and is different in northern Rajasthan and in southern Rajasthan?

From the figures that I have been able to collect, there are as many as 19 dialects spoken in Rajasthan. Marwari, Thali, Mewari, Bikaneri, Bagri, Shekhawati, Jaipuria, Harauti, Ahirwati, Malvi, Nimadi, Labhani, Kakri, Bahrupia, Gujri, Bhil dialect, Rangri and Brij bhasha. Out of these 19 dialects if the hon mover had said that a particular dialect is Rajasthan, then it could be understood. As Rajasthan does not have a script, that Devnagiri script is the script of Rajasthan and, therefore, it should not be accepted as a language, was opposed by the mover. He said "Take the case of Marathi. It also has Devnagiri script. Why is it recognised as a language?" I may submit that if he goes throughout the length and breadth of Maharashtra, it is only one

and one language that it spoken and they have accepted Devnagiri script.

DR KARNI SINGH (Bikaner)
That is not so. I live in Maharashtra and I speak in Rajasthan. He cannot make a general statement like that.

SHRI NITIRAJ SINGH CHAUDHARY
It is only a few persons. Take the case of Bombay. People going from UP speak UP language, people going from Gujarat speak Gujarati. What I mean is that persons living in parts of Maharashtra speak only one language and that is Marathi and their script is Devnagiri.

If by adopting Devnagiri script, a language loses its character, I may point out that in Baroda, even for Gujarati language, Devnagiri script was accepted. By accepting Devnagiri as the script, did the language of Baroda cease to be Gujarati? No. It continued to be Gujarati. I commend this and I respectfully bow down before the decision of the people of Baroda State who accepted Devnagiri script. If the whole of India does it, we will have one unified language.

Another point that was made by some friends was that throughout the length and breadth of the country, whatever dialects are spoken all should be accepted. There are 279 dialects. If my friends want that all the 279 dialects spoken throughout the length and breadth of the country should be incorporated in the Eighth Schedule of the Constitution, I have only to thank them. I need not say anything to this in reply.

I could have asked: What was the language of the States of Rajasthan before merger? If Rajasthan which consists of very many States had only one language, why was not that language accepted as the language of the land by all its States? It was not so. Hindi was the language because everywhere whatever was spoken was a dialect. Even today, the State of Rajasthan has Hindi as its official

language because they know that Rajasthani is not a language. There are many dialects which are spoken in the great land of Rajasthan and it is a problem for them to choose one and discard the other 18 dialects. Therefore, they rightly decided to have Hindi as the language of the State. Under these circumstances, it would not be possible for the Government to accept the Amendment, and I would appeal to the hon. Mover to withdraw his Bill.

डा० कर्णी सिंह (बीकानेर) . उपाध्यक्ष
महादय, मैं अर्ज करना चाहता हूँ कि इस सदन में मेरे बिल को माननीय सदस्यों ने जो स्पॉट ट्री है उसके लिए मैं उनको धन्यवाद देना चाहता हूँ।

बहुत से लोग कहते हैं कि मुझे हिन्दी नहीं आती है। मैं उनको बताना देना चाहता हूँ कि मैं बहुत अच्छी हिन्दी बोल सकता हूँ। लेकिन मेरा यह विश्वास अग्रव्य है कि अगर राजस्वार्थों भाषा को नान्यता न दी गई तो यह राजस्वार्थों के साथ और राजस्वार्थों के साथ इन्साफ की बात नहीं होगी। इसलिए मैं महमूस करता हूँ कि इस बिल पर इस सदन में विचार अग्रव्य हो और इसको पाम किया जाय।

[The hon. Member spoke a few words in Rajasthan also.]

Mr. Deputy-Speaker, since the introduction of my Bill, I have received many many letters from people in Rajasthan, from various institutions, and as I had said so when I introduced the Bill in the House, it fell to my lot that I won the ballot and my Bill got the opportunity of coming before the House. I do not claim to be an authority on any language, although I can say that, from my childhood, I had spoken Rajasthani, as my Mother tongue and the fact that Rajasthani is a language has been borne out by great leaders like Pandit Jawaharlal Nehru, Rabindranath Tagore, Malaviyaaji Tasskoti, etc.—all of them considered to be experts.

Even my hon. friends, Mr. Sanghi and Mr. Amrit Nahata, who come from Rajasthan, bear out the fact that such a language did exist.

I would like to place before the hon. House that the "Rajasthan Sahitya Academy", Udaipur,—these are new facts that have emerged—has made its Rajasthani Section as an autonomous body and it is working in Bikaner as "Rajasthan Bhasha Sahitya Sangham;" they have a budget of Rs. 1 lakh a year...

SHRI M. C. DAGA (Pali): In order to earn some money.

DR. KARNI SINGH: I do not know why any hon. member should impute motives. This hon. House should rise to a higher standard. The moment an institution is started in Madras or Bombay or Calcutta, an hon. member gets up and says that it is done with ulterior motives, I do not think that it is fair; it is degrading our House. The hon. Member has no knowledge of what these people are doing.

The Rajasthan Education Board, Ajmer, has sanctioned Rajasthani as one of the optional subjects for the 9th and 10th Classes. The Jodhpur University has increased the Rajasthani Question Papers to three as against one in M.A. (Hindi), and there is every hope that, in other universities also, the Rajasthani Question Paper will be increased.

I now come to what my hon. friend, Mr. G. Viswanathan, has very correctly pointed out. The Minister's statement was not very convincing when he said that the census in 1961 had revealed 1.47 crores as Rajasthani-speaking and that ten years later, it has been found that only 20 lakh people speak Rajasthani. I am not prepared to believe this. I do not know where the mistake has occurred. I was told when I was in Rajasthan that very often the census people just ask the people in the villages and everywhere, "Do you know

[Dr. Karni Singh]

Hindi?, and when they say, 'Yes; of course', they are immediately put down as Hindi-speaking. I think if the hon. Minister—I have great confidence in him; he is a senior member—goes more deeply into it, he will find that somewhere there has been a mistake and these figures are not accurate.

श्री हुकम चन्द कछवाय : यह जांच करने वाले राजस्थान के लाभ थे या दक्षिण भारत के ?

DR. KARNI SINGH: The hon. Member, Shri Berwa has just now mentioned that there should be Hadoti, Bikaneri, Jodhpuri, Udaipuri, etc. which only are dialectic changes within the State. I would respectfully submit to the House that there are dialectic changes in any part of the world. Even English as spoken in America is different from English spoken in England. The English I speak is Rajasthani English. It is Indian English. Even in England dialectic changes are there if you go from North to the South or East to the west. As a nationalist, I wanted to see that Rajasthan States, 22 of them, were integrated into one Rajasthan State so that the emotional integration of Rajasthan could be created through the medium of Rajasthani language.

श्री श्रीकार लाल बेरवा : राजस्थान की यह भाषा में से कौन-सी भाषा को मान्यता दी जाये ?

DR. KARNI SINGH: There was a demand just like what happens in Andhra today for a Maru Pradesh border State. I was one of those who opposed it from the very beginning. I come from Bikaner; I can easily call my language Bikaneri as the hon. Member from Jodhpur can call it Jodhpuri. But if we call it Rajasthani it brings about emotional integration. That is my whole object. That is why I have brought this Bill forward.

I am not stressing for Rajasthani to become State Language. I have asked for an experts committee to go into the matter. If the hon. Members would only take the trouble of reading any speech in 1968 and the speech I made in the last session, they would find that I never made such a demand. What all I wanted was that the Experts must advise the Government as to what should be done about it.

श्री श्रीकार लाल बेरवा : इस वक्त रेडियो पर केवल मेवाड़ी के कार्यक्रम होते हैं। क्यों न मेवाड़ी, मारवाड़ी और हाड़ोती, इन तीनों भाषाओं के कार्यक्रम चार चार महीने के लिए प्रसारित किये जायें ?

DR. KARNI SINGH: He is welcome. It is a free country. The hon. Minister said something about Sindhi. He said it was the unanimous demand in this House. I am quite sure if he did not issue a whip today there would be unanimity in support of my Bill also. For the last two months I have been in correspondence with the hon. Prime Minister. I have received her letter today. I seek your permission to quote extracts from this correspondence. She wrote to me this morning to say:

"I have no objection to your referring to our correspondence in your speech on your Bill in the House."

Therefore, I think you will kindly permit me to read out some important extracts which would clarify my stand and Government's stand also.

I wrote to the Prime Minister on January 24, 1973 as follows—quote:

"The object of this letter is on the subject of the Rajasthani Language Bill that stands in my name and was partly discussed in the last session of Parliament. This is the second time that this Bill has come up before Parliament and has received considerable support.

At the present moment as things are in the country, I feel that these matters could perhaps be taken up at a more opportune moment. However, as you no doubt know, Private Members have very little say when their Bills win a ballot. I do not know what your views are about Languages like Rajasthani, Maithili, Bhojpuri, Nepali, etc. being included in the Eighth Schedule of the Constitution, but would like to have your views on the matter. As a staunch nationalist and a strong believer in the integrity of our country I would like to be guided by your advice. If I withdrew my Rajasthani Language Bill by permission of the House at the appropriate moment it might be a very good idea if you could generally consider an assurance being given to Parliament that these major languages of India would be considered at a suitable time for inclusion in the Eighth Schedule of the Constitution. After all even Sindh finds its place there and Rajasthani has been recognised as a language by no less persons than your great father, Pandit Jawaharlalji Nehru, Shri Malaviya, Shri Rabindranath Tagore, Dr. Tessori, Dr. Becomfield, etc. It is not my desire at any stage that these regional languages should reverse the process of Hindi in any State but their richness of literature should not die out."

The hon. Prime Minister sent me a reply as follows. This is dated the 10th of February, I quote:

"I have your letter of the 24th January regarding the Rajasthani Language Bill. I appreciate the sentiments which have prompted you to seek the leave of the House at the appropriate time for the withdrawal of the Bill.

There has been considerable misunderstanding about the Eighth Schedule.

As you know, this Schedule itself now, in a strictly constitutional sense, otiose. The inclusion of any new language in the Schedule may

satisfy sentimental aspirations, but cannot confer any benefit or advantage to such a language."

as said by the hon. Minister

"We should, therefore, think of other alternatives to preserve and develop the rich cultural and literary heritage of languages like Rajasthani, Maithili, Bhojpuri or Nepali. We would welcome any specific measures which you may suggest in this behalf. Such constructive efforts would be more valuable than mere inclusion of these languages in the Eighth Schedule."

I feel that the hon. Prime Minister has been very gracious. She has been very practical and you will also admit that I have also been practical, in as much as that in view of the recent troubles in this country and the fissiparous tendencies that are coming to head, I had written to the hon. Prime Minister and I felt that this was not the opportune moment to bring anything before the House that may create divisiveness and help fissiparous tendencies. This could come later on. So, I would like to seek the leave of the hon. House to withdraw this Bill on the understanding that an Experts Committee will be called by the hon. Prime Minister consisting of linguists from all parts of the country, far more capable than me, who will be in a position to place before the Government the needs and aspirations of the people whose languages are not recognised and then find ways and means whereby languages like Rajasthani, Bhojpuri, Maithili, Nepali, Pehadi etc. may be given their due share and that these great languages do not die but in this country. With this, I request leave for the withdrawal of my Bill.

MR. DEPUTY-SPEAKER: Before I call upon the House to express its desire on his request to withdraw the Bill there is an amendment to this motion which should be disposed of.

[Mr Deputy-Speaker]

There is an amendment by Shri M.C. Daga to circulate the Bill for eliciting public opinion

The amendment was put and negatived

Now, the question is

"That Dr Karni Singh be given leave to withdraw his Bill"

The motion was adopted

DR KARNI SINGH I withdraw my Bill

16 24 hrs.

CONSTITUTION AMENDMENT BILL
BILL (Amendment of Articles 19, 22
etc.) by SHRI A K GOPALAN

MR DEPUTY-SPEAKER We take up the next Bill. The next Bill is by Shri A K Gopalan, further to amend the Constitution of India

SHRI A K GOPALAN (Palghat)
I move that the Bill further to amend the Constitution of India be taken into consideration

Sir, there are three amendments in my Bill which I am proposing. In Article 19 of the Constitution, in sub-clause (f) of Clause (1), after the words "property", the following words shall be inserted namely, "within such limits as may be prescribed by law". Secondly, after Article 19 of the Constitution, the following new Article shall be inserted, namely, 19 A

"All citizens shall have the right—

- (i) to work and to a living wage after attaining the age of 16 years;
- (ii) to have free education upto the Higher Secondary Standard;
- (iii) to have State assistance in cases of unemployment, old age, sickness and disablement;
- (iv) to free medical treatment;

(v) to have equal pay for equal work,

(vi) to exercise franchise on attaining 18 years of age, and

(vii) to bear small arms".

Then, in clause 4 I have provided that

"In article 22 of the Constitution,—

(a) in clause (3),—

(i) in sub-clause (a), the word 'or' shall be omitted, and

(ii) sub-clause (b) shall be omitted, and

(b) clauses (4) to (7) shall be omitted"

These are my amendments to article 22 regarding preventive detention

‡ Then in clause 5 I have provided that

"In article 31 of the Constitution—

(a) for clause (1), the following clause shall be substituted, namely —

"(1) The right of citizens to their landholdings, handicrafts and small scale industries, houses, trade, profession or vocation, implements and other accessories necessary to carry on their trade, profession or vocations within the limits prescribed by law, and the right of citizens in their incomes and savings from their work, and the income derived from the above-mentioned properties, articles of domestic economy and use and articles of personal use and convenience as well as the right of citizens to inherit personal property shall be protected by law",

(b) after clause (1), the following clause shall be inserted, namely—

"(1A) All other property besides that specified in clause (1) of this article may be acquired