Chapter -III
CHAPTER - III

SECTION - A

DEVELOPMENT OF THE HINDI LANGUAGE AS THE LINGUA FRANCA OF MODERN INDIA

The question and need of a 'lingua-franca' a language used between peoples whose native languages are different1 - arises when a number of languages are in currency in a particular territory. India is a striking example of this kind of a situation. In fact, 'the multiplicity of languages and dialects is put forward as an argument against India being a nation.'2 The most detailed classification and enumeration of Indian languages as in the monumental 'Linguistic Survey of India' of Sir George Abraham Grierson gives 179 languages and 544 dialects for India. But the Indian people themselves returned during the Census of 1921, only 188 languages with 49 dialects.3 These figures were for the Indian dominion with larger territorial areas under the British rule. Most of these languages are either confined to a very small number of people or are language not belonging to India proper. Therefore, in India, 'it is the great languages of civilization and communication that matter'. At present such 18 languages are mentioned in the Eighth Schedule of the Constitution of India4: They are (1) Assamese (2) Bengali (3) Gujarati (4) Hindi

3. Ibid, p. 133-34
(5) Kannada (6) Konkani (7) Kashmiri (8) Malayalam (9) Manipuri (10) Marathi (11) Nepali (12) Oriya (13) Punjabi (14) Sanskrit (15) Sindhi (16) Tamil (17) Telugu (18) Urdu. Of these, according to Article 343 of the Constitution, Hindi has been accepted as the official language of the union.\textsuperscript{5}

1.1 Hindi on the Map of World Languages

For the expediency of studying languages, linguists have classified the world languages into the following four circles:\textsuperscript{6}

1 North and south America
2 The Pacific Islands,
3 Africa, and
4 Eurasia.

It is agreed that the original form of the Hindi language is related to the Urasia group of languages. Eurasia group is further divided into six language families.

1. Semitic 2. Ural Altaic
5. Dravidian 6. Aryan or Indo-European

H.A. Gleason, Jr., Observes: "The largest and most important language family,\textsuperscript{4}

from the point of view of both the social importance of the major languages in the group and their interest to linguistics, is the Indo-European. The comparative method was very early applied to the study of this family, and more comparative work has been done on Indo-European than on all other groups put together. As a result, many features of the family are well known. There is relatively little debate about the limits of the family or the major groups into which it can be divided.\footnote{7}

Hindi belongs to this outstanding family of world languages, Aryan or Indo-European. The languages of this family have relationships with Europe, India, Pakistan, Bangladesh, Iran and Afghanistan.

The Aryan or Indo-European family was born from the place where the Aryans lived and from the language which they used. Whenever the Aryans moved and spread to different places, differences in their language occurred and, as a result, their language took different forms. Therefore the Aryan or the Indo-European family is further divided into two classes: 1) Kentum, and 2) Satam. The languages of Europe Greek, Latin English, Italian, German, French etc. fall under Kentum class. The languages of the Satam class belong to India and Iran. The language employed by the groups of Aryans that came to India and Iran was called Indo-Iranian.\footnote{8}

\footnote{8}{K.I. Sattigeri, Op. Cit. pp. 16.17}
The Indo-Iranian group is further divided into three branches:

1) Iranian

2) Indo-Aryan or Indic and

3) Dard or Paishachi.

The most important languages of the Iranian branch are Persian, Avestan, Kurdish, Pashto or Afghan, Balochi, and Pahlavi, the last of which was used in the Persian Empire of post-Christian times.9

The Indo-Aryan or Indic branch includes most of the languages of northern India, Pakistan, Bangladesh, Nepal, and Ceylon (Sri Lanka). There are a considerable number of languages in the branch, and several of them are spoken by large populations. Hindi, Bengali, Assamese, Oriya, Marathi, Gujarati, Sindhi, Punjabi, Kashmiri, Nepali, and Sinhalese are ‘among the best known of the group’.10

Urdu is a language with the dominance of Persian and Arabic diction. Hebrew and Arabic are the important languages of the Semitic branch of the Eurasia group.

In the Indian context, the Dravidian family of the Eurasia group of languages has a significant place.

The Dravidian languages are largely restricted to southern India. Four are spoken by very large populations and have highly developed literatures: Telugu, Tamil, Kannarese (Kannada) and Malayalam.11 of all the languages spoken in India.

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11. Ibid, p. 471
Hindi or Hindustani has a predominance over the rest. In some respects Hindi is the most important language of India.\textsuperscript{12}

1.2. Evolution of the Hindi Language.

In Persian, 'Sindh' takes the form 'Hind' Later, a differentiation was brought in the definitions of 'Sindh' and 'Hindi'. The land falling on the right and left sides of the southern end of the river Sindhu was called Sindh and the extensive territory off Sindhu in its physical boundaries in the north and the south and up to the political boundary in the east began to be called 'Hindi'. The name of the language, Hindi, literally means belonging to Hind country. Firdousi and Al- Beruni (A.D. 11thC.), Amir Khusrau (A.D. 14thC.) and Abul Fazl (A.D. 16th C.) have used the word Hindi in this sense only. In Arabic, the literal meaning of Hindi is 'Language of the Hind'. Quite interestingly in the introduction to the Arabic translation of the Panchatantra in Sanskrit by Bravaih, under the title Karila Damana, it is mentioned that the book was translated from Hindi into Arabic. In Tuzuki -I -Babri and Tuzuki -I-Jahangiri too the meaning of Hindi is any of the languages of 'Hind' country. The meaning of Hindi and Hindavi is one and the same. One is born from 'Hind' and the other, from 'Hindu'. An inhabitant of Hind was called Hindu. The meaning of Hindustan is the country of Hindus.\textsuperscript{13}


\textsuperscript{13} Dr. Hardev Baahari, Hindi Udbhav, Vikas aur Roop, Allahabad, Kitab Mahal, First Published 1965, Eighth Ed. 1984, the present Ed., 1991, p. 54.
1.2.1. The Vedic Speech and the Classical Sanskrit

The Aryan advent into India might be dated to 2000 B.C. to 1500 B.C.\textsuperscript{14} The Aryans came to India with their Aryan speech, the oldest record of which is found in the Rigveda. Out of a contact between the Aryan new comers and the non-Aryan peoples of the land, there came a comingling of people and a fusion of cultures and religions, of ideas and languages. 'The legends and tales of the non-Aryan world got inextricably mixed with those of the Aryans.' The Aryans were at first settled in the North-West in the Punjab and then they spread down the country in the East. By dint of the political power of the Aryan conquerers, the enterprise and drive of the Aryan settlers and the high intellectual gifts of their thought leaders', the Aryan language had an upper hand over the non-Aryan speeches. Out of the various Aryan dialects grew up a literary speech which is found in the Vedic literature. Evolving gradually, a literary language took shape which became one of the greatest languages of human civilisation and thought: the Sanskrit, or Classical Sanskrit language. Classical Sanskrit took its rise practically in the same tract where Hindustani later had its birth, viz., the Punjab and the former western United Provinces. Hence, Sunitikumar Chatterji goes to the extent of saying: "We might say that Sanskrit was, as the vehicle of the culture and mentality of Ancient India - a kind of ancient Hindustani which was also the language of prayer and religious ritual".\textsuperscript{15}

\textsuperscript{14} Suniti Kumar Chatterji, Op.Cit, p.156.
\textsuperscript{15} Ibid, pp. 158-59.
1.2.2. The Eastern Dialects-Pali, Ardhamagadhi / Prakrit

By the by, the spoken dialects of the rest of Aryan India, to the east of the Punjab and the Western U.P., differed considerably and they continued their line of development. By the time of the Buddha (500 B.C.) the dialect of the East had become very much differentiated from the earlier Vedic dialect and the later classical Sanskrit. This Eastern dialect had come to be regarded as a distinct language. It acquired a literary dignity when the teachings of the Buddha and Mahaveera were both delivered and written down in it. This was the original language of both Buddhism and Jainism. The discourses of the Buddha were first composed in the Eastern Dialect, and then these were translated into Pali, which was a literary language based on the old Eastern form of Middle-Indo-Aryan. The Jains modified and altered this ancient Eastern speech. In their sacred scriptures it is known as 'Ardhamagadhi'. The Jaina Digambara canon in Aradhamagadhi represents the 'Prakrit' stage of the development of the Eastern Dialect. The Eastern Dialect was the court language of Emperor Ashoka and enjoyed the patronage of political power under the Mouryas, and Eastern dynasty.

1.2.3. Pali, ancestor of Western Hindi

As noted above, Pali was a literary language based on the dialects of the Midland extending from Ujjain to Mathura - in fact, it was a sort of ancestor of Western

Hindi, Pali, as the language of the Midland, was like the speech of the present day. It was the speech of the center, comprising 'the heart of Aryavarta or Aryan land'. It was the speech 'which was easy for people of the surrounding, East, West and North-West, and South and South-West to understand'. Thus, Pali which became a great literary language of the later Buddhist canon, originated in the Western Hindi area. 17

1.2.4. Prakrits and Apabhramshas

Subsequent to the growth of classical Sanskrit in the North West and Pali and Ardha-magadhi of the Eastern Dialects including the Midland of the Aryan region, was the stage of the evolution of Prakrits and Apabhramshas.

'Shouraseni Prakrit' evolved with Mathura as its centre. Shouraseni Prakrit is an ancient form of Braj bhakha (Braja-bhasha), the present day language of Mathura. Side by side with Shouraseni, another Prakrit had some predominance. This was Maharashtri Prakrit, regarded as the dialect current in the Maharashtra tract, which ultimately became Marathi. Some scholars hold that Maharashtri Prakrit was an intermediate stage between Shouraseni Prakrit and shouraseni Apabhramsa. Next after Shouraseni came Western Apabharamsha. A great literary language used in the courts of the Rajput princes of Northern India for some centuries immediately before the Turky conquest of North India, 'Western

Apabhramsha was in general employment from Maharashtra to Bengal. Western Apabhramsha, therefore is the immediate predecessor, and partly the ancestor, of Braj-bhakha and Hindustani.18

1.2.5. Advent of Perso - Iranian Influence

The Turk, Mahamud of Ghazana came and conquered the Punjab in the 11th century and added it to his empire and the Punjab became a part of the territory of Ghazana. In the 10th -12th centuries, the Western Apabhramsha speech was in full vigour. It was the common language of literature, apart from Sanskrit and the Prakrits, and also of general communication. The language of the times was approaching Hindustani to a visible extent.

The Turks conquered Northern India and settled there in the 10th and 13th centuries. The ruling classes spoke Turki at home, but they had been already sufficiently influenced and softened by their civilised subjects, viz., the Persians of the Eastern Iranian tracts as to have accepted the latters' language as their official and cultural language. With the Turkish conquerors came a host of their subjects from outside India, Persian speaking soldiers and officials. The Turks and Persians established themselves permanently with the Persian language. They had to acclimatise themselves in this alien land and, in a generation or two, the process of their Indianisation began. The Indianised foreign Muhammadans, who were also

18. Ibid, 162-64.
largely Indianised in blood (with the passing of a generation or two) might cherish and passionately cling to the Persian language, literature and culture of their fathers and grandfathers'. At the same time, it was inevitable for them to accept an Indian language. The language they first adopted was naturally that current in the Punjab. A period of peaceful contact between the Persian using conquerors and the Punjabi people began. Hindus began to study Persian. As a result of conversions of Indians to Islam, the local language triumphed.  

1.2.6. Rise of Various Dilects and Hindustani/ Hindi.

The Turky slave Dynasty began from 1206 A.D. with Qutbuddin Aibak becoming the first Muhammadan ruler of North India. Delhi became the capital. Punjabi Muhammadans who came to Delhi as followers of the Turky and Persian conquerers brought their dialect to Delhi. In the process of intermingling of several dialects, a Business Speech came into being in the new capital city, which the native people of the Midland (Hindustan) and the Indianised Turks and Persians, Moslemised Punjabis could all speak. The basis of such a Business Speech was found in the Western Apabhramsha as current in the Panjab and Western united provinces. The dialects of Northern India from the Punjab to Bihar fall into four groups: 1) Punjabi 2) Pachhanha (Pachaha) or 'Western' Dialects; (3) Purabiya or Purbi, i.e, 'Eastern', Dialects; 4) Bihari; and Rajasthani.  

19. Ibid, pp. 164-168  
The basis of Hindi / Hindustani are the Pachaha dialects and Eastern Punjabi to some extent. The Pachhanha or Western dialects are the so-called 'Western Hindi' dialects: Braj Bhakha, Kanauji, Bundeli Vernacular, Hindustani, and Bangaru or Haryani. A new form of North Indian speech, on the basis of the Eastern Punjab and Western United Provinces dialects, came into prominence after the foundation of a Muhammadan ruling house in Northern India, at Delhi. Thus Indianised foreign Muhammadans and Islamised Indians adopted Persian for literary purposes. The Hinduds employed their various local dialects for such purposes: 'Dingal', a literary form of Rajesthani; 'Pingal', a vernacular continuation of Western Apabhramśa in Rajasthan; 'Braj-bhakha' in the Midland proper, with its centre at Mathura, extending its branches both East, up to Bihar, and West, including the Punjab and some parts of Rajasthan, South, up to Berar, and north, up to Garhwal and Kumaun; 'Awadhi' 'Baiswari' - in Oudh; 'Bhaojpuria' - further to the East; and 'Maithili' - in Mithila or North Bihar. In the Punjab, the Hindus employed a mixture of Punjabi and Braj bhakha.

Braj-bhakha, as the direct descendent of Shouraseni prakrit, the most elegant and the most cultivated prakrit, was the dominant literary language, literary language par excellence, in its region, so much so that the Muhammadan aristocracy of Northern India also felt its charm and came under its sway. In fact, 'Hindustani had
By the end of the 14th century, the Muslim states of the Deccan, the Bahamani Kingdom, and then the five states into which it was split, viz., Berar, Bidar, Golconda, Ahmadianagr and Bijapur, which were dominated by North Indian Muslims, were centres of the North Indian speech taken from the Delhi side. Particularly, Golconda and Bijapur to some extent were the places where the North Indian dialects developed a literary form. In the 17th century, a Deccan dialect of Hindustani was already in a flourishing condition as the literary language of the North Indian Muslims settled in the Deccan. It was South India (Deccan) which set the example to North India in the direction of literary employment of Hindusthani or Hindi as opposed to Braj-bhakha. North Indian Muslims, soldiers and adventurers, had been pouring into the Deccan during the 13th - 16th centuries where they were seeking positions and fortunes for themselves in the Maratha, Kannada, Telugu countries, sometimes penetrating even into the Tamil Country in the far South. They mostly hailed from the Punjab and from the Bangaru and 'Vernacular Hindustani' areas of North India.

"At any rate", observes Suniti kumar Chatterji, "the North Indian vernacular which became established in the South was a sister speech to Hindustani, if not exactly identical with it, being of the same Punjab and Western United Provinces origin".

Even before the close of the 16th century, North Indian Muslims in the Deccan were composing religious poetry in the Deccan, in the Hindu style, in the native Hindi metres and with pronounced Indian vocabulary of Sanskrit and Prakrit words.
at first very little chance against Braj-bhakha but little by little it came to the forefront, and gradually it became the queen among its sisters.  

1.2.7. Hindi Hindustani and Urdu

Hind, Hindu, Hindavi, Hindustan, Hindustani - all these names were given by the Muslims that came to India and settled here since the 12th century A.D. It is probable that afterwards, when they came to know that the language of the entire Hind (India) was not only one, they began to call the language of the Central country, 'Hindi' in a particular sense. It is also likely that it occurred to them that the language of the central country itself was the language of the entire Hindi. 'Hindi' is older enough than the name Urdu or Hindustani.

It was Amir Khusrau. (A.D. 1340-81) who, for the first time in his Urdu-Hindi dictionary 'Khalik bari' gave this language the name 'Hindi' or 'Hindavi', i.e, the language of the people living in Hindustan, and not the language of any particular religion or sect. During the reign of Allauddin Khilji (1295-1315), Fakharuddin Mubarak Gajanavi compiled a dictionary in which he gave Hindi equivalents to Persian words. Shah Miranaji Shamshul Ushak (1495 A.D.) called the language of his compositions Hindi. Meer, the noted poet of Delhi, called his language Hindi.

1.2.7. (a) Hindustani Hindi in South India

In South India too Hindi was in currency with 'Dakkini' (Dakhkini) or Deccani.

Now that, in the North, Hindi is rapidly becoming the medium of exchange of thought in many walks of life and that its usefulness as the official language of the Union is increasing it is quite necessary to work it on all India level. The non Hindi speaking ought to learn the Hindi language. To terminate the discussion in the words of Jayaprakash Narayan; 'To work amidst the Indian people, Hindi is the sole means.'

10.0. Propagation and Spread of Hindi

For centuries Hindi has been in currency as a common spoken language in North India. People, whether in Bengal, Maharashtra, Gujarat or Punjab, though their regional languages differ, have had the facility of living together with the help of Hindi. As such, spread of the Hindi language has been there in operation down the centuries. Philosophers and religious leaders like Shankara, Ramanuja and Madhava from South India travelled through the length and breadth of India and strengthened the unity and integrity of the nation. Likewise Buddhist and Jain Saints from North India came to the South time and again to propagate religion and deliver moral discourses. As a result, different regions in South India had got acquainted with Sanskrit, Pali, Apabhramsha dilects and other numerous North Indian languages. Thus, Hindi or Hindustani had never been entirely a stranger to South India.

120. Dr. V.K. R.V.Rao, Op.Cit.,
It was all in the Hindu tradition, so to say except the script, Persian - Arabic
Nasarati, a court poet of Ali Adil Shah II of Bijapur (A.D. 1656 - 73), has made a
mention of his Hindi poems. Ustad Shah Hatam (1750), Isha Allakhan (1855 - 75),
Bakar Agah of Eilore (Madras ) and other Muslim writers of the South have used
the name 'Hindi' for their language.

1.2.7. (b) Currency of the name 'Hindustani'

From the beginning of the 18th century, a new name came to be applied to
the North Indian Hindi speech as spoken and cultivated by the Musalmans. It was
the name 'Hindustani'. In all probability, 'this name arose in the Deccan, to indicate
the northern speech, the speech of Hindustan, in contradiction to the 'Dakni' or the
Hindi speech of the South'. As Sunitikumar Chatterji points out, 'Ketelaer and other
Europeans who came in touch with it in Gujarat and the Deccan knew it by this
name. By 1750, the name also was accepted by North Indian peoples. The Hindus,
quickly Indianised it as 'Hindustani'. It was a sort of basic dialect of the
Zaban- i- urdu, 'the cultivated courtly language of poetry'. Kabir made the Hindu
people familiar with a mixed Hindustani Braj bhakha dialect. The Hindus realised
the growing importance of the Delhi speech. It had spread to the South, it was
current in the North - West. "It had already influenced the Baraj -bhakha, and in the
eighteenth century was pushing as far east as Bengal.' Muslim elite took this

Hindustani to Lucknow in the heart of the Awadhi (Eastern Hindi) language area and established it in its Muhammadan form, Urdu. Thus Lucknow became a second home for Hindustani after Delhi. The Awadhi dialect of the region received a setback.  

i.2.7.(c) The identity of the Urdu Language

There are divergent views regarding the origine of Urdu. The language that pervaded Northern India as discussed so far, was an imperceptible development out of the dialects of Western Hindi, stimulated by the Punjabi speech of the first Indian 'Muslims'. It was spoken in the bazaars of Delhi as a routine. It was not an artificial language that grew up in the court and camp of the Turky rulers at Delhi. Its first name was 'Hindi' or 'Hindvi' (Hindvi) which simply meant the language of Hind' or India, or of the Hindus'. The other name, Zaban -e-Urdu or 'the language of the camp', arose much later. The name Zaban-e-Urdu came into currency as late as the end of the 17th century, when the Delhi speech was much in evidence in the Deccan with the Mogul emperor sending and leading expeditions after expeditions against the Deccan Muslim States and the Marathas.

The word 'Urdu' came with the Turki conquerers. In its origin, it is an Altaic word found in the various Turki languages, and dialects in the forms 'Ordu', 'Urdu', and 'Yurt'. The Turki word means 'tent, camp, encampment, dwellings, dwelling or

27. Ibid, pp. 177-78.
encampment of a chief. Later the word Urdu was Persianised and Indianised and came to be used to mean 'Court language'. In the 16th - 17th countries Persian was the official and court language of the Moguls and the language of the Muslim elite in the Muslim states of Northern India. During the middle of the 18th century, the Muslims began to increase the proportion of Arabic and Persian words in Delhi speech. They used to call this language 'Rekhata Hindi', 'Rekhata' meaning artificial. Much later it was called Urdu. The authorities of Fort William College, Calcutta (founded in 1800 A.D.) took it for a part of the imperial policy to call Hindi, the language of Hindus, Urdu, the language of Muslims, and Hindustani, the language of the common people. The Urdu poets and scholars went on their way, composing and elaborating Persianised Urdu, and the Hindu scholars and writers built up as Sanskritised Hindi-High Hindi. But the masses of Indians, Hindus and Muslims had their own way with the Hindi or Hindustani. They used and still use Hindustani as the common currency of life when they have to hold commerce with people of different speech. Both the names 'Rakhata' and 'Urdu' are important. The meaning of 'Rekhata' as noted above, is 'mixed language', and 'Urdu' as narrated earlier, was the name of the Mogul camp where various languages were employed. Urdu became the common medium of mutual exchange between the ruling class and the common people. It also developed as the language of Muslims. As such, Urdu

remained, with its loyalty to the Persian script, the language of a class, the Muslims, a fact that has been accepted by the greatest writers of Urdu.  

1.2.7. (d) Khadi-boli - a popular 'Lingua Franca'

Several names are used for 'Khadi boli' - Hindustani, Nagari, Sara Hindi and Kouravi. But, Khadi-boli, is the most popular name today. 'Khadi' means 'standard' 'Kahdi-boli', standard language. The present literary Hindi or common Hindi and Urdu are both based on Khadi boli. Grierson has called this 'native Hindustani'. Khadi boli in its literal meaning presents an interesting situation. The language had come to acquire the name 'Khadi-boli' - 'Standing Language', while the dialects, Brajbhakha, Awadhi and the rest that had receded to the background were 'Padi-boli' - 'Fallen Languages'. Hindustani came out into the modern world by about 1800 A.D., in its twin forms, High Hindi or Nagari Hindi Khadi-boli and Urdu. There was a common Hindi or Hindustani which was the common property of both the Hindus and Muslims'.

1.2.7.(e) The English support to Khadi-boli and Urdu

The English gave their fullest support to these literary forms of Hindustani - High Hindi (Khadi-boli) and Urdu, For the historical reason that the Persianised

Urdu was to some extent an inheritance from the later Moguls of Delhi, the English extended support particularly to the Persianised form of Hindi Urdu, which had in the meanwhile become widely spread throughout the whole of North India. Hindustani in its Urdu form was used in the law courts and in the army. Hindi/Hindustani in the Nagari Script was also allowed in certain cases.

These languages received recognition in the schools and later in the colleges when the Universities of Calcutta (1856 A.D.), Allahabad and the Panjab were started. These factors and events assured the success of High-Hindi (Khadi-boli) and Urdu. In literature 'people naturally wrote in either of the two forms, according to their culture and religion. The press and the platform, religion and politics, took up only one or the other of the two forms of Hindustani'. From the 18th century 'North Indian and Deccan Muslims educated in Persian and Arabic cared for Urdu only. The Hindus, votaries of Braj-bhakha and Awadhi till then, gave their attention to High-Hindi/Khadi-boli from the 19th century. As Sunitikumar Chatterji has analysed, speakers of Punjabi (except the Sikhs who mostly hold on to their native Punjabi written in the Gurumukhi character), speakers of Brajbhakha, of Kanauj and of Eastern Hindi and Bihari, Rajasthani and a number of other languages dialects have gradually abandoned these for High-Hindi (Khadi-boli) or Urdu as the language of education and public life. Thus arose a popular 'Lingua Franca' of modern India out of the dialects of Western Hindi.

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32. Ibid, pp.190-191.
33. Ibid, p.190.
2.0. 'Devanagari'- the script for Hindi as the Lingua Franca

At the present moment three forms of Hindustani are in currency:34

1. Sanskritic Hindi in Devanagari script, which uses to the fullest the resources of the Sanskrit diction, and yet keeps a respectable number of Perso-Arabic words.

2. Perso-Arabic Hindi written in the Perso-Arabic characters, employing Persian and Arabic words and having few or no Sanskrit words - a language ‘frankly Mahammadan and extra Indian in its inspiration and attitude’.

3. ‘Bazaar Hindi’ or ‘Bazaar Hindustani’ - a language in common use among the masses, considerably simplified with a vocabulary using Sanskrit and Perso-Arabic and other foreign words and native ‘tadbhav’ creations, a language for elementary communication only.

For various considerations ‘Devanagiri’ is the most useful script for Hindi as Lingua Franca of modern India. Historically, Hindi or Hindustani was born in the bosom of the Devanagari Script. In its earlier forms, the script is ‘older than the language and has never been divorced from it’.35 Devanagari is related to the most ancient Indian Script ‘Brahmi’.

It is inferred that the Aryans themselves had invented the Brahmi script. The Brahmi script is written from left to right whereas the Semitic scripts are written from right to left. The Brahmi has similarities with the scripts of other Indian Languages

34. Ibid, p.200.
35. Ibid, p.205.
in form and letters. It is also established beyond dispute that all the Indian scripts that are in currency today have originated from Brahmi.36

The Brahmi script was in use in India till 350 A.D. After that the style of writing Brahmi got split into two streams: the Southern Style and the Northern style. The scripts of the Dravidian family of languages - Telugu, Kannada, Tamil, Malayalam and others - took their shape from the Southern style of the Brahmi script. The Northern style of Brahmi developed into Nagari and Sharada forms. From the Eastern branch of the ancient Nagari originated Bengali, Napalese, Maithili and Oriya scripts and from its Western branch emerged Kaithi, Mahajani, Rajasthani, Gujarathi etc. From the Sharada script, the present Kashmiri, Takari and Gurumkhi took their shape. The evolution of the present Devanagari from the ancient Nagari took place from the 10th century A.D. Sanskrit as a liturgical language of the Hindus was looked upon as 'Deva-bhasha' - Divine language - and it is likely that the script, Nagari that was used to write the Sanskrit language was therefore called 'Devanagari'. The present Hindi and Marathi are written in Devanagari and Sanskrit works every where are brought out in it. It is proved from this that Devanagari is the form evolved from the traditional Indian script come down from ages and its own different forms are current in the entire country.37

Devanagari is the most suitable script for Hindi as Lingua Franca from the linguistic point of view also. The speciality of the Devanagari script is the scientific

37. Ibid, 278.
arrangement and readability of the letters. Its significance lies in the facility that in it what is written is read as it is. Letter and sound are in perfect agreement and the design of the letters is according to pronunciation. Scholars agree that the alphabet and script of Devanagari are more scientific than the Arabian - Persian - Roman alphabet. It is an accepted opinion that the Indian system of writing is superior to all other systems in the arrangement of the letters. It is also universally agreed that the Devanagari script is natural, intelligible, readable, regular and simple.

From the discussion in the preceding paragraphs it becomes clear that for practical reasons also Devanagari is the only suitable script for Hindi as national language Sanskrit, Hindi, and Marathi use this script only and the scripts of all the Northern and Southern languages of India are only altered forms of Nagari or Brahmi script. For this reason there is close similarity between all the Indian languages and Devangari. This incidence facilitates the currency of Devangari scripts as the national script. In addition to this, from the point of printing and publication also the Devangari script proves to be more useful. The objective of public instruction cannot be realised without the facility of printing and publication. In the words of Maithilisharan Gupt, the renowned poet of modern Hindi: "Hindi is our national language and the script is Nagari". For Gandhi, Devangari script

had to be the common script of India an incidence which did not need any
demonstration - 'the deciding factor being that it is a script known to the largest
part of India'.

3.0. The Composite Culture of India and the contributions of Hindi.

The Hindi language has contributed a lot to the composite culture of India.
Scholars reflecting upon cultural subjects are agreed upon one thing, i.e. Indian
culture is a composite culture and India has exhibited amazing genius and elasticity
in assimilating various cultures and harmonising them with its original nature.

In one of his poems, Rabindranath Tagore stated that Aryans, non-Aryans,
Dravidians, Chinese, Sakas, Hunas, Pathans and Moguls - all came but all
of them got assimilated into this country. All cultures from all over the world poured
into this country successively and went on mingling with it. A unique speciality of
this country is that the races from outside merged with the mainstream. Peoples
and races coming from outside could not keep themselves isolated from the main
cultural stream. This is clearly an example of the composite cultural nature of this
country.

Prima facie, Hindi stands out as the vehicle of the composite
culture of India both in form of the language and in content of its literature.

41. *Gandhi on Education*, NCTE Document 98/29, New Delhi, Secretary,

42. Dr. Jayanti Prasad Mishra 'Bharat Ki Samasik Samskriti ki Samvahika Hindi,
*Bhasha : Visheshank-Sampark Bhasha Hindi Ke Pachas Varsh*, Bharat
Bhashaon evam sahityaki patrika, Bi-Monthly, Delhi, Kendriya Hindi
Nideshalay, July-August 2000.
Hindi is the heir of that form of Sanskrit, Prakrit and Apabhraṃśh which was employed as a medium of interstate communication and affairs. The diction of the Hindi language has prospered by assimilating words from a host of languages. Being a major language of communication, Hindi came in contact with other Indian languages and even with those foreign languages that entered this country. The diction of Hindi is Sanskritic, but a rich treasure of words from Arabic, Persian, Turkish and English has been employed as an amazing part of it. The language necessarily receives from Indian languages words, idioms and proverbs. From the point of expression of the composite culture, the literature of Dakkhini (Deccan) Hindi is worth mentioning. Hindi poets and writers in the Deccan, mostly Muslims, adopted in their language words not only from Sanskrit in their original forms, 'tatsam' and their 'tadbhava' creations, but also words, idioms and proverbs from the regional languages - Marathi, Telugu, Kannada and others, in enough proportions and some of such idioms and proverbs that are used are direct translations from these languages. 

The Hindi literature is replete with such poetry as became the vehicle of the unique composite culture of India. The great poet of Sufi tradition Mallik Muhammad Jayasi (A.D. 1528) made efforts to blend the superb elements of Indian culture with Islam. Irrespective of the contemporary political conditions in the country, in the

44. Ibid, p.12.
poetry of such poets of Hindi the bright aspects of Indian composite culture were brought to light. Amid spiritual values, a strong longing for cordial relations based on the sentiment of love which reached its summit in Suradas and to which Jayasi provided a philosophical foundation, a deep conviction in the existence of the Supreme Reality beyond polytheism, transcending the concrete and the abstract forms, an interest in looking at this Truth harmonising it with Shivam - the Auspicious, Sundaram - the Beautiful, an effort to comprehend householder’s life as a religion and duty, a desire to blend kingship or power with morality and such other eternal values found expression in Hindi literature. At the one end, if the aggressiveness of Islam attacked religious practices through Kabir, Sura’s sentiment of graceful devotion checked the gush of extremism of the yogis, Nathapanthis and Siddhas living in seclusion from society, at the other, amidst all this, the conscience of Tulsi strived to bring about an all inclusive synthesis. In fact, Ramacharita Manasa of Tulsi is the total comprehensive idealistic expression of the medieval cultural setting. If the totality of the Vedic culture manifested itself in the Bhagavadgita, the medieval culture in its comprehensiveness found utterance in Ramacharitra Manasa.\footnote{Dr. Chandrakant Bandivadekar, ‘Hindi Sahitya Aur Samasik Samskriti’, \textit{Hindi Sangha Samachar}, Op. cit., p.4.}

Most of the Hindi writers of Deccan (Dakhshini Hindi) have been Muslims. But they had a fairly good knowledge of Indian traditions and customs and Hindu festivals. Muslim poets and writers have used such similes and metaphors more that belong to Indian environment. The Suffi writers of Deccan kept themselves
aloof from putting forth or refuting doctrines of any particular religion. On their attempt at explaining the cosmic categories - the Supreme Reality, the world and the individual soul, along with Islamic acceptances, there is enough influence of Indian philosophy.46

Gurunanak, Guru Govinda Simha and a host of other Sikh religious leaders composed poetry in Hindi and wrote excellent works in the Braj-Bhasha and enriched Hindi literature. Religious leaders and saints from Non-Hindi religions like Bengal, Maharasthra, Gujarath, Panjab and Kashmir have enriched this literature. The form and glare that the Muslim poets from Amir Khusrau, Kabir, Jayasi, Raskhan, Rasheen and a host of other poets gave this language and literature has been ever above the barriers of language, region, religion etc. Hindi language has travelled within and outside India carrying with it cultural elements and has been proved successful in keeping alive the elements of the composite culture of India among Indian residents in Fiji, Mauritis, Malaya, Burma, Nepal and other countries. If there is any language which is the real carrier of Indian culture and which is of a universal character, growing by keeping oneness with the life of the people: that is Hindi alone Undoubtedly, Hindi is the language of the composite culture of India.47 To sum up the account in the words of Khursheed Alam Khan: "Hindi is not merely the name of a language, it is the name of the culture too".48

4.0. National Integration, the National Struggle for Freedom and the Role of Hindi.

The measuring rod of the nationality of a multilingual country of a subcontinental character with the resultant composite culture like India is her spirit of integrity, a strong desire for co-operative living and a sense of mutual protection from external aggression. Exchange between people speaking different languages is possible only through a common language of communication.49

Language is one of the most powerful bonds uniting a people. For centuries, the Sanskrit language kept the people of this vast country unified. During the medieval period, it was undoubtedly the Hindi Language in its one form or other, understood by the people through the length and breadth of the country, that served the purpose of keeping the nation unified. Even during the days of dependence under the British, a foreign language, English, kept the people unified.

During the period of the struggle for freedom, Hindi became a powerful medium of the sentiments of the struggle. In fact, the entire fight for freedom against the English and the English language was fought through Hindi alone.50 Bal Gangadhar Tilak declared at a mass meeting on 15th August 1905 that Indians would have to take up a four point movement as a national programme. The four points thus suggested

were: boycott of foreign goods, use of native goods, adoption of national education, and attainment of freedom. Under national education was brought national language of communication and that national language of communication was Hindi. Again, at the annual convention of the Nagari Pracharini Sabha, Kashi in December 1905, Tilak said that if it was intended to bring unity in the nation, then there was nothing else stronger than the use of a common language in the entire nation. Some standard script and language was the most important need of the hour. For Indians, added Tilak, to bring about unity and concord of mind and spirit, the Hindi language written in Devanagari script as national language could be of immense help. Tilak's view was perfectly practical. In those days, Hindi was looked upon as a symbol of nationalism and an inevitable means of unity and integration of the nation.51

With Gandhi leading the National struggle for freedom in its entirely, Hindi as a common language of the nation received due attention and direct action began to be taken towards recognising the importance of Hindi and strengthening its position. Gandhi's far sighted perception could clearly visualise the fact that no nation could be a nation without a national language. He combined with the freedom struggle such varied programmes as were in no way directly connected with the freedom struggle but which were closely connected with social and economic aspects of the nation and strengthened emotional integrity of the nation. Propagation of Hindi was one of such constructive programmes taken up by Gandhi. He realised

that it was not possible to go to the heart of the people with the message of national reconstruction with the medium of English. The people needed a medium that was a product of this very nation and which most of the people could understand. Although Gandhi's own mother tongue was Gujarati, he chose Hindi for the purpose. Himself not that good at Hindi, Gandhi had made it a point to speak in Hindi only wherever he went addressing people and public meetings. When he came to the South he spoke in Hindi, and not in Gujarathi or English everywhere and his speeches were interpreted in the regional languages of the South—Telugu, Tamil, Kannada etc. 52

the numerous campaigns launched by Gandhiji to strengthen unity and integration of the country, the campaign for propagating Hindi assumed all the more importance in those days. 53 In those days, propagation of Hindi was carried as a strong part of the programmes of gaining independence. 54 In the Azaad Hind Fouz (Indian National Army) of Subhash Chandra Bose, while Bose's own mother tongue was Bengali, Hindi had been accepted with full honour and every order, every job in the army was carried through Hindi. 55

Dayananda Saraswati, himself a Gujarathi, firmly believed that through Hindi entire India could be unified in a single thread. He was sentimental in his utterance when he said that his eyes were eager to witness the day when, from Kashmir to

52. Dr. Susheela Nair, 28th Convocation Address, Madras, Dakshin Bharat Hindi Prachar Sabha, 29 December 1963.
Kanyakumari, Indians would begin to speak and understand one language. Lala Lajapat Roy, the renowned national leader from Panjab, asserted that for national harmony and political integrity of India, propagation of Hindi and the Nagari script in the entire nation was essential.

5.0. Claims of Hindi as a National Language

India has been nurturing a variety of languages since very old times. During the British period, the English language served the purpose of a common language. But English could not claim to be a language of the masses. The most controversial problem of independent India was, probably, the language problem. At the same time, the solution to the problem was not very difficult.

5.1. Hindi as National Language - Popular Opinion

The problem of a national language for India had made its appearance during the days of the freedom struggle, since the beginning of the 20th century itself. Gandhiji had honestly felt: To me the question of national language is more than the question of freedom. 'Without a national language, the nation was dumb' was his conviction. Along with the problem was emerging the solution too. The only question after Independence was to convince the people of certain regions of the problem. Much before the National Struggle for Freedom and Gandhiji, Raja Ram

58. Ibid.
Mohan Roy (A.D. 1772 - 1833) had discerned that Hindi had the full power to become the national language. 59

Bankim Chandra (A.D. 19th century), the renowned Bengali writer and the author of the celebrated National Song, Vandemataram, had said that Hindi would one day become the national language of India. 60 During the later years of freedom struggle, Chakravarti Raj Gopalachari was hopeful to the core that Hindi was bound to be the national language. 61 Rabindranath Tagore also supported Hindi in the form of national language. He said that if Indians accepted the theory of natural rights, then they had to adopt that language which was spoken in a large territory of the country and to accept what Gandhiji had recommended to the people, i.e. Hindi. Similarly, in 1938, Subhash Chandra Bose said that some people had held that Bengali should be the national language because there was in it literature of a high order. Hindi, he said, was extensively spoken in the length and breadth of India and there was in it a power of comprehension and the language was easy also. Therefore, he asserted, Hindi alone was capable of being the national language. In a similar tone, front rank writer of the Assamese literature, Rasaraj Laxminath Bejbarua had declared that every Indian had the necessity of studying his mother tongue, but if all Indians speaking different regional languages wish to spread their ideas across the country or to know the entire nation, the study of

59. Ibid.
Hindi is essential. Hindi alone is fit to be national language of the country.\(^62\) Jawaharlal Nehru spoke of the inevitable utility of Hindi: 'There are no two opinions about the conviction that Hindi as a national language would prove to be the most useful in strengthening national integration'.\(^63\) While Lalbahadur Shastri saw that by virtue of its characteristics, Hindi was the national language of the country, Zakir Hussain held that Hindi was a link in the unity of the nation. While Acharya Kripalani was assured of the fact that national integration was not possible without adopting Hindi, Syam Prasad Mukherji insisted that every Indian ought to learn Hindi. For Sumitranandan Pant Hindi was the source of the national expression of the country, while V.V. Giri thought that it was futile to talk of nationalism without Hindi. According to Murli Manohar Joshi's perception Hindi has been a strong link uniting the country, and Bhakta Darshan wants to tie entire people of India with the thread of Hindi.\(^64\)

5.2. The identity of a National Language and Hindi

When a developed language gradually acquires all the more significance and when it comes to be used in public affairs even in the regions of other languages and even in the areas of other language families, it attains the status of a national language.\(^65\)

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Hindi has been gradually acquiring the position of a national language. It has been extending its ambit to non-Hindi states where languages of its own family, like Rajasthani, Bengali, Gujarathi and Marathi, are in use and even to the states particularly in South India where languages of other family, Dravidian languages - Kannada, Telugu, Tamil and Malayalam are in use. 66

5.3. The Test of National Language and English Vs Hindi

Deliberating on the issue of a national language for India, Gandhiji analysed the possibility and otherwise of the English language becoming the national language of India. During the British regime the Viceroy's believed that English would day after day command a larger place, would permeate the family circle, and at last rise to the status of a national language. A superficial consideration would support the contention of the Viceroy's. The condition of the educated classes of the country then gave one the impression that all the activities of the people of the country would come to a stand still if they stopped the use of English. But deeper thought would show that English could never and ought not to become the national language of India. To clarify the confusion, Gandhiji put forth the following parameters as the test of a national language; 67

1. For the official class it should be easy to learn.
2. The religious, commercial and political activity throughout India should be possible in that language.

66. Ibid.
3. It should be the speech of majority of inhabitants of India.

4. For the whole of the country it should be easy to learn.

5. In considering the question, weight ought not to be put upon momentary or short-lived conditions.

On putting the English language to scrutiny, Gandhiji could find that it did not fulfill any of the conditions above mentioned. 68

Regarding the first condition, for the officials, even during the days of the British rule when English was the Official language, it was not easy to learn. In the scheme of administration that existed, it was assumed that the number of English officials would progressively decrease, so that in the end only the viceroys and others whom one might count on one's finger-tips would be English. The majority were of Indian nationality and everyone would admit that for them, English would be more difficult to learn than any other Indian language. As for the second condition it could be found that until the public at large could speak English, religious activity through that tongue was an impossibility and a spread of English to that extent among the masses seemed also impossible. Coming through the third condition English could not satisfy it because the majority in India did not speak it. The fourth condition too could not be satisfied by English. It was not an easy language to learn for the whole of India.

68. Ibid, pp. 146-47.
Considering the last condition it could be observed that the position that English occupied then was momentary. The permanent condition was that there would be little necessity for English in national affairs. It would be certainly required for imperial affairs. For that purpose its knowledge was a necessity. At the same time, the English language was not to be allowed to go beyond its proper sphere, as it would be the imperial language. Some of the Indian intellectuals would be compelled to learn it no doubt. 'They would advertise the greatness of India in other parts of the world'. But English could not become, held Gandhi, the national language of India :" In my opinion, it is unmainly even to think that English can become our national language." 69

Setting aside thus the English language from claiming to become national language, Gandhiji had the answer to the question as to which the language was that satisfied the five conditions to be the national language : 'We shall be obliged to admit that Hindi satisfies all these conditions.' There was not another language capable of competing with Hindi in satisfying the five conditions. 70

Hindu preachers and Mohammadan Moulvis deliver their religious discourses through out India in Hindi and Urdu and even the illiterate masses follow them.

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69. Ibid., p. 147.
70. Ibid, pp.147-48.
The Bengalis and the Gujarati's use Hindi outside their regions. Hindi is heard spoken and understood even in the Draivd region. Mohammadans throughout India mostly speak Urdu, a form of Hindi. Hindi had been used as national language in times gone by. Mohammadan kings were unable to make Persian and Arabic the national language. Even during the British administration, the military terms had to be prepared in Hindi or Urdu for the soldiers.\(^\text{71}\)

In contrast to English, Hindi would be easy even to the illiterate masses to learn. For people from the Deccan, Gujarat, Punjab and Bengal it was easy enough to learn Hindi. In a few months they could acquire sufficient command over Hindi to enable them to carry on national intercourse in that tongue. Hindi would take no time to permeate even the Dravidian masses. Thus, in view of the permanent conditions in the country in the future Hindi alone could be the national language.\(^\text{72}\)

Regarding the supposed difficulty with the southern people in learning Hindi, Dr. Susheela Nair could not believe that the southern men and women that exhibited the ability to have a fine mastery over a foreign language, English, would feel any difficulty in learning a language of their own country. She could even go to the extent of saying that the day was not far off when the southerners would not only surpass their northern counter parts in Hindi but would guide them.\(^\text{73}\)

\(^{71}\) Ibid, p. 148.
\(^{72}\) Ibid, p. 149
\(^{73}\) DR. Susheela Nair, \textit{28th Convocation Address}, Madras, Dakshin Bharat Hindi Prachar Sabha, 29 December 1963.
6.0. Hindi as 'Rajbhasha' - Official Language of the Republic of India.

Under the British administration in India English as the official language and medium of education ruled supreme. With the nation attaining freedom (15 August 1947), the question of an official language for the country surfaced most. The English language was a legacy of the imperial masters and beyond the reach of the common man to learn and use. As such, consideration of English being accepted as the official language of the country was out of question (vide 5.3 ante). India as a Sovereign State had to have a language of its own as the official language. In a country where there is only one language in use, the question of official language does not arise. But in a multilingual country, like India, the need for a link language - Lingua Franca or an official language would arise. This would be the demand of the nation, of the government and of the people. 74 As a natural consequence, a unique multilingual nation with a large number of highly developed major languages, as many as eighteen (vide 1.1. ante), India had to face the problem of a common language to serve as the official language of the Union: "Of the many problems which the country has faced since independence the language question has been one of the most complex ....."75 However, the constituent Assembly of India tackled the problem satisfactorily.


6.1.0. Constitutional Provisions regarding Official Language

The Constituent Assembly of India accepted Hindi as the Official Language of the Republic of India on 14 September 1949 (subsequently 14 September being observed all over the nation as 'Hindi Day'). The Constitution of India came into force from 26 January 1950 (26 January being observed as Republic Day hence). The president of the Constituent Assembly, pointing out the importance of an official language said, "There is no other item in the whole Constitution, which will be required to be implemented from day to day, from hour to hour..... from minute to minute in practice". 76

Article 343 to 351 of the constitution contain the details regarding the provisions for the official language policy of the Union. Article 343, 'Official language of the Union' Lays down : "The official language of the Union shall be Hindi in Devanagari script." 77 A period of 15 years from the commencement of the Constitution, i.e. till 1965 was given for the continuance of the English language for the official purposes of the Union. However, the President of India might, during the said period, authorise by order the use of the Hindi language in addition to the English language. In exercise of the powers thus vested, the President of India issued orders one in 1952, another in 1955 and yet another in 1960. The 1952 and 1955 orders were for implementing

Hindi language in addition to English for the official purpose and the 1960 order provided for training of administrative personnel in service in the Hindi medium.

The parliament passed the Official Languages Act in 1963. Under the Act, even after 1965, English was to be used along with Hindi for all official purposes and for transacting business in the parliament. This Act was further amended in 1968. (Act 1 of 1968) and as per the amendment along with Hindi the use of English was to be continued. However, extending the time for the use of English language did not amount to abandonment of progress in the use of Hindi as the official language of the union.  

6.1.1. Justification of Hindi as the Official Language of the Indian Union

Hindi to be the official language of India was in no way accidental. Decades long before Independence, Hindi had in its natural course attained the position of national language, a common language of communication - Lingua Franca (vide 3.0 - 5.3 ante). The same was the case with the Devangari script. By virtue of its genesis and familiarity, Devanagari had acquired a national character long before it got State recognition (vide 2.0 ante). The point to be noted here, a point that had been the cause of apprehension among certain sections of people of the country that Hindi was going to be thrust on them, is that constitutionally Hindi is the 'official language' of the Union Government and not the only national language'. All the

major languages of India mentioned in the Eighth Schedule of the constitution, eighteen languages including Hindi are recognised national languages (vide 1.1. ante), of which Hindi is the official language of the Union. An official language - Rajbhasha - is a language used in the affairs of administration of a state. 79 In the opinion of UNESCO experts a language which is accepted for administrative purposes of a State and which serves the purpose of communication between the administration and the people is called an 'official language'. But that major language of a country is called a 'national language' which is spoken by a large linguistic group and is understood fairly well across the country. Hindi fully contains the elements of a national language, a link language (Lingua Franca), and an official Language, and that is why Hindi is mentioned under all these three nomenclatures national language (Rastra bhasha), link language (sampark bhasha), and official language (Rajbhasha).

6.1.2. Regional Languages / Official Languages of the States

Acceptance of Hindi as the official language of the Union did not mean suppression of the regional languages across the country in anyway. Provisions are made in the Constitution to safeguard the interests of the regional languages in tune with Gandhi's contention: "Hindi not in the place of the mother tongue but in

States in the Federal Union of India are free to adopt as their official language the regional language of the State or any other language accepted by law. Article 345 of the Constitution of India specifies: "... the Legislature of State may by law adopt any one or more of the languages in use in the State or Hindi as the language or languages to be used for all or any of the official purposes of the State". Further it is added that 'until the Legislature of the State otherwise provides by law, the English language shall continue to be used for those official purposes within the State for which it was being used immediately before the commencement of this constitution.' Government of India through the Ministry of Home Affairs passed a resolution on language policy in January 1968. With reference to the 17 regional languages excluding Hindi specified in the Eighth Schedule of the Constitution, the resolution specified that 'it is necessary in the interest of the educational and cultural advancement of the country that concerted measures should be taken for the full development of these languages. It was further resolved that a programme would be prepared and implement by the Government of India in collaboration with the State government for the coordinated development of all these languages along side Hindi, so that they grow rapidly in richness and become effective means of communicating modern knowledge.'

It was envisaged that development of Hindi and development of the regional languages was mutually contributory. M.C. Chhagala is quoted to have said at the first meeting of the Indian Languages committee, 1960, that development of Hindi was the development of all the Indian languages and thus, through Hindi the other Indian languages could be helped to attain their pride of place. 84 Deliberating on the point, Dr. Susheela Nair explained that enjoying the constitutional support the regional languages would develop more than before and that by mutual exchange amongst themselves Hindi and other languages would be enriched side by side, come nearer each other, get strengthened and their power of expression would grow. Because of getting the recognition of interstate language and State language of the Union, Hindi would enjoying some what special status, but in the respective states, the regional languages would enjoy the same position as Hindi at the Centre. 85 Referring to Gandhi’s visionary outlook Dr. Zakir Hussain said that Gandhi visualised that for the unity and integrity of the nation, the various languages of the nation should prosper and spread, but to join them and hold them together one language ought to be adopted which would join the different parts of the country together. In Gandhi’s view this particular language was Hindi. 86 Rama Prasanna Nayak, Hindi Adviser, Government of India held that Hindi would never hamper the

84. Bhakta Darshan, 21st Convocation Address Dakshin Bharat Hindi Prachar Sabha, Madras, n.d.
85. Dr. Susheela Nair, Op. Cit.
growth of other languages, it would only develop assisting other languages at the inter-regional level.\textsuperscript{87} Mutual relationship has been there in all the Indian languages. Those who are conversant with many Indian languages, evince the same love and interest at least in two or three or more languages. \textsuperscript{88} It is to be understood that Hindi is the companion of the regional languages and with their combination only the commonly acceptable form of Hindi has developed and will do so in future. \textsuperscript{89} Bhishma Narayan Singh pointed out that for Gandhi it was through Hindi only that contacts with other provinces could be established and development of provincial languages could be achieved and not through a foreign language. \textsuperscript{90} Jnani Zail Singh was all praise of all the Indian languages of national importance. He said that there are in this country many languages that are very rich. Literature of a very high order has been produced in these languages. The literature of these languages is the literature of the whole nation. Development of Hindi lies in the development of all the Indian languages. \textsuperscript{91}

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\textsuperscript{88} Dr. Pratap Chandra Chandra, \textit{41st Convocation Address}, Hindi Prachar Samachar, Madras, DB, H.P. Sabha, May 1979, p.3-5.
\end{flushright}
6.1.3. Responsibility of the Union for the development and spread of Hindi

Article 351 of the Constitution contains a directive for the development of the Hindi language:

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 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 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. ²²

To fulfill the constitutional obligations relating official language and implement the language policy of the Union, the Central Government began to take several measures in the right earnest. The following have been some of such measures: ²³

**Hindi Teaching Scheme**

After recognising Hindi as the official language of the Union in 1950, it was necessary to train up Central Government Officials in Hindi to run the administration. For this purposes, Hindi Teaching Scheme was launched under the Ministry of Home Affairs in 1955. For such officials training in Hindi was made compulsory. Similarly, Such training in

Hindi was made compulsory for typists and stenographers working in Central Government establishments. With a view to enabling officials acquire proficiency in the use of Hindi in administration, workshops are organised by the ministry and the concerned departments and offices, according to the needs. A journal under the title 'Rajbhasha Bharati' connect with the information of the affairs of official language and expertise of official language is brought out by the Official Language Department of the Ministry.

**Central Bureau of Translation**

English being continued as a co-official language with Hindi, there was a bilingual situation in the Central administration. To cope up with the situation, Central Bureau of Translation was set up under the Ministry of Home Affairs. The Bureau all along has been doing the work of translating into Hindi all necessary material connected with the Union Government with a view to making it available to officers and officials doing their job in Hindi.

**Law Commission on official Language**

For the employment of Hindi in law courts, the Union Government set up a Law Commission on official languages. The commission translates into Hindi books related to Law and according to necessity, develops law related terminology in Hindi, and produces books also on Law. The Commission publishes two journals in Hindi under the titles 'Ucchatam Nyalay Nirmay Patrika', and 'Uccha Nyayalay Nirmay Patrika'.
Commission on Scientific and Technological Terminology

Set up under orders of the President of India in 1960, the Commission on scientific and Technological Terminology has developed Hindi terminology in the areas from Ayurved to the latest space science, as a result of which original and translated books in Hindi on various subjects are made available.

Central Directorate of Hindi

Keeping in mind the contentions and implications of the Constitution, Central directorate of Hindi was instituted under the Ministry of Education in 1960 from the viewpoint of propagation and spread, development, learning and teaching of Hindi. Work has been carried out under different schemes by the Directorate. Some of such important schemes have been: cultural exchange programme, lexicon schemes, research projects, publication plans, programmes related to propagation and spread of Hindi, free distribution of books and periodicals, Hindi correspondence curriculum, felicitating non Hindi speaking writers in Hindi through the President, buying meritorious books in Hindi, and programmes of publishing manuscripts etc. and such others. So far the Directorate has turned out commendable work in the intended direction.

Central Institute of Hindi

The Central Institute of Hindi is an institution set up in 1961 under the Ministry of Education. The institute is an all India centre for learning and teaching of Hindi, fundamental research and mainly, applied linguistics and language study. With the
objective of raising standards of study of Hindi in India and abroad, the institute provides training with the latest technique to teachers and teacher-educators. The institute has been working in the areas like development of methods of imparting training in Hindi, production of learning material, applied research in Hindi language and literature, comparative study with other languages, inservice Hindi education to government officers and bank officers etc. Books on a variety of latest branches of knowledge have been prepared in Hindi and brought out by the institute.

**Progress of Hindi and Mechanical Facilities**

Under the official language policy of India carrying out Hindi work at governmental and non-governmental level was necessary. Keeping in view conveniences of officials, quick management of government work and employing Hindi in the place of English, the department of official language stressed the need of Hindi mechanical facilities as a result of which different types of machines related to Hindi began to be used. Some of such worth mentioning machines are - Hindi type writer, Hindi electrical type writer, pin-point, broad machines, computer, address writing machines, teleprinter, artistic printing types, Hindi typing, stenography, multilingual type writer etc.

**6.1.3.(a) Schemes of Incentives for Implementing the Language Policy**

The policy of the Government is to accelerate the progress of implementation of the official language by incentives and good will. Accordingly, to increase the use of the official language Hindi, the Government, along with other measures
launched a number of incentives programmes. Awarding official language shield and Trophy is one of such schemes. The name of the prize is 'Indira Gandhi Official Language Prize.' It is awarded to institutions and individuals in the public sector such as the various ministries or departments, banks and finance institutions and measures in the public sector area for their excellent achievement in the work of pushing the Government policy forward. The Indira Gandhi Official Language Shield is awarded to Original books written by government officials in Hindi. To increase the proportion of correspondence in Hindi in government offices a cash prize scheme is in force. In cities where there are at least 10 Central Government Offices, City Official Language Implementation Committees are formed to inspect the work of Hindi in government offices and encourage it. Incentives in the form of prizes are given to the committee that does the best work in Hindi.  

6.1.3.(b) Creation of Hindi Posts for Implementation of the Official Language Policy

To ensure implementation of the official language policy and the various laws and directives regarding official language, it was necessary to obtain Hindi posts in adequate numbers in all the central ministries, departments, banks, boards etc - Senior Hindi Officer, Hindi Officer, Senior Hindi Translator, Hindi Translator, Hindi Typist. Norms and principles for creation of such posts have been issued through

the official language department and creation of such posts is being given effect to. 95

6.1.3(c) Broadcast of Hindi Lessons through All India Radio

Under the programme of propagation of Hindi as a link language and fusion of the language among the masses in non-Hindi speaking areas, the All India Radio broadcasts Hindi lessons. These lessons are produced in the bilingual method regional language and Hindi. The supposed audience are the common people and not students of any particular form. The programme helps Hindi language reach the common people and establish warmer relationship between Hindi and the regional languages in non-Hindi speaking states.

7.0. The 3 - Language Formula and the Position of Hindi

In Independent India, while the Union Government was trying to find out a solution to the language problem, education commissions and committees set up by the Union government made suggestions and recommendations towards the settlement of the problem. The 3 - Language Formula recommended by the Indian Education Commission (Kothari Commission) 1964-66, seemed to be agreeable to the linguistically complex situation of the country.

The Education Commission 1964-66 propose the following 3 - Language formula for the nation: 96

95. Ibid, p.22.
(i) Mother tongue or regional language,

(ii) Official language of the Union or co-official language, and

(iii) a modern Indian language or foreign language, which is not offered by the student under (i) or (ii) and which is not the medium of instruction.

In view of keeping up emotional integration of the nation, the 3-Language formula thus proposed seemed timely and suitable for the emerging picture of the nation. The proposed formula was put to scrutiny and after detailed deliberation, the government of India gave it the final form. The National Policy on Education 1968 accepted the 3-Language formula in the following form and declared that at the secondary school level the study of the following three languages was compulsory:

a) in the Hindi speaking States

   i) Hindi

   ii) English, and

   iii) a modern Indian language which should be one of the south Indian languages.

b) in the non-Hindi speaking States

   i) The regional language,

   ii) Hindi, and

   iii) English.
The implications of the above framework are obvious. The study of the regional language/mother tongue makes acquisition of education easy. Secondly, Hindi being, for all practical purposes, national language is useful for every Indian to learn it and even it is his duty to do so. Thirdly, English has the status of an international language and the benefits of it are to be derived as a world language.

All the states except Tamil Nad, have adopted the 3-Language formula. As yet, Tamil Nad has 2-Language formula- regional language and English. Implementation of the 3-Language formula all over India would remove the difficulty of language. Any citizen of the country going anywhere in the country would not find himself handicapped because of the language situation, if he has studied the proposed three languages. The 3-Language formula can prove successful in understanding one another and strengthening cordial relationships among people at national and international levels. Mutual relationships in the field of education, literature, commerce, trade, industry, art and science can get strengthened. When national integration gets fortified because of linguistic unity, India can keep up her identity in the national and international fields, transcending the limits of regional languages. 97

8.0. The Need of Hindi as Medium of Instruction

Taking into consideration the constitutional position of the Hindi language and following the implementation of the 3-Language formula across the country,

educational institutions, even in non-Hindi speaking regions, were found to rise to the occasion and participate in the implementation of the language policy of the nation. Hindi was introduced as a subject of study in the optional group, in addition to giving it a place in the basic languages group, and departments of post-graduate studies in Hindi were opened in the Universities. Research work in the field of Hindi picked up keeping in view liberal approach, national integration, comparative study and harmonious outlook.98

So far so good. But much remains to be done yet to enrich and spread Hindi over the entire country. The conviction that 'English shall have to be replaced by Hindi in education and all walks of life, if identity of the country is to be kept, is to be realised. Hindi should no longer remain as a mere language of literature. It has to accept the challenges of modernisation. It has to engage itself in exploring new avenues and newer horizons. It is necessary that the Hindi Language becomes the medium of conveying the various latest subjects in a proper and easy way. The responsibility of the Hindi Language to reach the masses the exploding developments, experiments, discoveries and inventions in various fields of science, technology, agricultural science, medicine and others. Benefits of all these are to be obtained to the masses through Hindi. Hindi language needs to be made pragmatic, job-oriented, wage oriented and business oriented. Hindi language has to be employed more and more in print media and electronic media of

communication. Some foreign companies are bringing Hindi on the computer and internet. In this direction, Microsoft, a leading American company in the computer world has made a beginning. Native efforts in this area are urgently needed in order to keep the standard form of Hindi intact. Hindi is on the very third place in the largely used world languages, English and Chinese holding the first and the second place respectively. Today the concepts of globalisation and information technology are much talked of. A language that copes up with this, develops in the same way. Hindi has to be raised to such heights. If the material relating to entire knowledge, science and arts is brought on the Hindi website as early as possible, every aspect of Hindi including language of communication, will be strengthened. To wind up the discussion, opportunities for ample use of Hindi would emerge only when the language is used as a medium to acquire knowledge of different subjects.

9.0 Importance of the study of Hindi for Humanistic and Practical Purposes

Language has been the sole means of generating knowledge, acquiring knowledge, preserving knowledge and experiences, and transmitting knowledge and experiences through communication. Communication is the crux of human civilization and culture. Human creations in the field of civilization and culture have

been the results of man's power of reflection and thought. Behind the process of
every thought and reflection there is the play of some sort of language.

Linguists point out 'culture - preserving and culture transmitting features' as
one of the important characteristic features of 'human languages'. There are other
forms of culture preservation, such as architecture, painting, music, etc., but language
is the most dynamic form in which culture is preserved and transmitted to future
generations.\textsuperscript{105} From some of the definitions of language, it can be made out that
language is a method of communicating ideas, emotions and desires, it is a means
of communication, self-expression, transmitting information; it is a system by which
a social group co-operates, a form of social behaviour. According to Aristotle,
'speech is the representation of the experience of the mind'\textsuperscript{106}.

A language performs the function of preserving and transmitting culture through
its literature - creative and applied. This aspect serves the humanistic purpose of a
language. Descartes certainly had this aspect of language in mind when he
expressed: "Thanks to language, Man became Man"\textsuperscript{107}.

9.1. From the Humanistic point of view

Hindi literature has been the vehicle of the composite culture of India. Eternal
human values cherished and nurtured by Indian culture have found utterance in

\textsuperscript{105} S.K. Varma, N. Krishnaswamy, Modern Linguistics An Introduction,
Delhi, Oxford University Press, First Published 1989, Second impression
1992, p.3.
\textsuperscript{106} Ibid, p.16
\textsuperscript{107} Ibid, p.3.
Hindi literature so as to reach the common people. (Vide 3.0 ante) Hindi as the national language can be the possible vehicle to carry national thought current to the masses. Through the medium of Hindi language and literature having a nation wide scope, people would enrich their knowledge and experience by acquainting themselves with the culture, civilization, life style, traditions and customs and thought currents of various provinces of the nation. The Composition of the heroic ballads of the early Hindi literature kindled in the mind and heart of the people the sentiment of love and devotion for the country. The liberal and harmonising elements in the Hindi literature of the Suffi tradition has had a soothing effect on the national mind. The spirits of the bhakti-period in the literature that taught the people of India the art of living are great. The couplets of Kabir, songs of Suradas and the voice of Tulsi provide even today a new dimension and message to life.

Modern Hindi literature is greatly beneficial to the people of all the regions in the country. Very fine instances of working at cultural exchange are found in it. Particularly, the popular works in South Indian literature - Tamil, Telgu, Kannad and Malayalam are brought into Hindi through translation, a task that would go a long way in bridging the so called gap between the North and the South.

111. Dr. N. Sundarm, 'Sampark Bhasha : Hindike Pachas Varsh ' (Tamil Nadu ke Pariprekshya mein'), *Bhasha*, pp. 70-74.
As the official language of the Union, Hindi enjoys greater State Patronage in comparison to the other national languages of India, a factor that has helped Hindi to develop in an organised way. Original books and translations from other languages-Indian and foreign-on applied subjects have been produced in various fields of knowledge (Vide 8.0. ante), with adequate resources at its command, Hindi has greater potentials to be the medium of applied literature through translations from world languages. Such applied literature in Hindi would be of great use in education and research contributing to the growth and development of the nation. As such, the study of Hindi has great advantages from the humanistic viewpoint.

9.2. From the Practical point of view

The study of Hindi from the practical viewpoint has greater advantages. Apart from the constitutional status of Hindi as the official language of the Union, the language has, on its own, acquired the position of a link language in the network of Indian languages. As a language of interstate communication - Lingua Franca - the foundations of Hindi are well organised and strong. Even a working knowledge of Hindi facilitates people of one State to communicate with those of any other state in the country speaking a language other than their own. As the national language Hindi has its own significance and its utility in inter-provincial exchange can not be denied. Today it is realised that there would be progress to the extent to which the field of exchange would be extensive and vast. People coming closer to one an-
other would not only bring about development of language, literature and knowledge but would also help in the development of trade and commerce, science and technology, agriculture and industry, tourism and such other fields. Today, in the advanced countries several languages are taught the knowledge of which is taken to be essential for international relationships.  

Multilingual cities in India, like Chennai, Mumbai, Kolkata and Delhi are live examples of where people speaking different languages co-exist. Such places present a beautiful picture of the emotional integration of India. There, languages unite people and not divide them. If this phenomenon would cover the entire nation, emotional integration of the nation would be achieved and the whole nation would be one. In this context Hindi would play a significant role. One fundamental condition of democracy is that the language of both the administration and the people should be one and the same. A feeling of oneness between the administration and the people would be born only when the language of the exchange of thoughts between the two is one and the same.

Due to the developments of the nation in various spheres, mutual exchange between different parts of the country has increased. Because of the contact of people with numerous industrial centres, workers are going from one place to

another, even to other countries like Dubai, Kuwait etc. All of such people cannot learn English. Hindi only can be the language of communication for them. This is not a question of principle, but a practical reality.\textsuperscript{115} The roots of Hindi have been becoming universal. Non-resident Indians in Nepal, Srilanka, Burma, Thailand, Mauritius, Fiji, Trinidad have kept Hindi living. Hindi is being taught in over 100 universities in Russia, Canada, U.S.A, Mexico, England and other countries together.\textsuperscript{116}

Hindi has established on its own as the language of communication of India. In big cities and industrial establishments where a conglomeration of people speaking varied languages comes to sight, Hindi instantly comes on the tongue to play the role of the spoken language of mutual exchange. Hindi as the link language gives strength to the sentiments of nationality, good will, identity, progress and cultural harmony. The link language Hindi is the symbol of self-esteem, unity, integrity and self-confidence of the nation. 'Unity in diversity' is the basis of Indian culture and Hindi as the link language is its medium. Hindi is the voice of expression of the entire nation.\textsuperscript{117} Today, across the nation, Hindi is the language of communication of trade and commerce, celebration of festivals, greetings, election

meetings, prgorammes of the All India Radio and Television. As far as the Indian film industry is concerned, in matters of producing films, the place of Hindi is on the forefront.  

The modern era is an age of advertisement. One can not escape from encountering advertisements either through the print media or the electronic media. On roads, outside shops, electricity poles, railway stations, aerodromes, public places, places of programmes and functions, sports and games and such other places and occassions the presence of advertisements is perceptible invariably. In this age of consumerism, advertisement plays a decisive role in the daytoday life of people. In the Indian context, Hindi is the main language of advertisement at the natinal level. Foreign multinational companies had made out this very early and they prepared their advertisements in Hindi. Any propaganda medium in India would not be able to achieve its objective neglecting Hindi, the language of mass communication. Naturally advertisement media, have been realising the need of Hindi for strengthening their position on one side and in the process, they have widened the scope of Hindi extensively on the other. There can not be two opinions about the fact that in making Hindi popular and easily comprehensible among non-Hindi speaking people, the role of radio, television and cinema has been greatly effective.

From the foregoing account of a few instances it becomes clear that Hindi, passing beyond its literary phase, is pervading utility - oriented fields effectively.

119. Dr. Damodar Khadase, 'Prachar Madhya aur Hindi'. Bhasha, pp. 118-21.
The phenomenon of the spread of Hindi on its own was more visible by the end of the middle ages: "The spread of Hindi (Hundustani or Hindustani) during the 17th and 18th Centuries is one of the greatest gifts to India of the centralised Mogul government. 123

10.1. Travellers and Pilgrims as Carriers of the Hindi language

Since ancient times pilgrims, religious men and women and sages and saints visited holy places and temples from the Himalayas to Kanyakumari. For the pilgrims from the North, the kings and princes in South India built choultries and rest houses and took care of them. To communicate with such travellers in regard to their needs, the kings and princes used to have in their courts 'dvibhashis' - bilinguals. For such officials it was inevitable to talk with the visiting travellers and pilgrims in some kind of spoken Hindi, Hindustani or Urdu. With this kind of utilitarian inspiration, some ambitious persons used to learn some kind of Hindi through the script of their respective South Indian regional language with an intention of getting a job in the government. Necessarily with the assistance of these bilinguals, quite a few among common people also tried to learn a little Hindi or Hindustani for the purpose of participating in holy gatherings and entertainment. Coming in contact with pilgrims from the North, priests of some of the important shrines in the South could also speak a little Hindi. 124

10.2. South Indian Kings and Princes as Patrons of Hindi

The Nizam of Hyderaba in Andhra and the Sultan of Mysore in Karnatak were Muslims and they used to provide ample scope for the currency of Hindi or Urdu Language in their States and used it to a considerable extent for administrative purposes. Similarly, the Maratha rulers of Tanjaore in Tamil Nad had shown some enthusiasm towards development of Hindi. The Nawab of Arcot in Tamil Nad, himself a Muslim, used to contribute to the cause of Urdu to the greatest possible extent. Later, the Maharajas of Mysore too used Hindi or Urdru as much as possible. The Maharahas in Kerala also accorded due respect to Hindi and Urdu scholars and made efforts to learn Hindi themselves and thus had a little knowledge of Hindi. One of the kings of Tiruvitankur, Swatitirunal Shrirama Varma, had written poetry in Hindi in his short span of life. His poetry in Hindi was as melodious and emotional as that of Suradas. In the same way, in the Malayalam poetry of the renowned humour poet Kunchan Nampiyar, could be found a smooth imitation of the Hindi language of the Goswamis coming from North India.\textsuperscript{125}


All the independent kingdoms and small States in South India used to have their own separate armies. To these armies, in addition to the local youth, young men from North India speaking different languages, such as Rajaputs, Punjabis Marathas and others were recruited as soldiers. There used to be among them

\textsuperscript{125} Ibid, pp. 4-6.
many Muslim warriors too. Local soldiers in these areas were required to work with those armymen who spoke different languages from North India and therefore some arrangement to teach Hindi to the local soldiers through the Hindi knowing army officers, used to be made. As such, some kind of spoken Hindi or Urdu was spread among the soldiers. Since the days of the Mogul emperor Aurangazeb, it was thought quite essential for the officers of the Southern States to have some knowledge of Urdu or Hindustani. Under the Nizam of Hyderabad, the Sultan of Mysore, the Nawab of Arcott and other Muslim rulers normally, the use of Urdu was in vogue in their services. By reason of their military expeditions and raids on other kingdoms and states, there was an increase now and then, in the number of people knowing Urdu in such neighbouring states. Evidences of this phenomenon are found in the vocabulary of all the four Southern languages of those times.

An interesting incident relating to the spread of Urdu/Hindi in the South has been recorded. The Sultan of Mysore, Tippu raided Cochin. The ruler of Cochin had to compromise with Tippu. One of the conditions of the treaty was that the ruler of Cochin should appoint a Urdu Scholar to teach the language to the royal family. Since then, the tradition of teaching Hindustani in the Persian script through a Urdu scholar to the members of the royal family continued. The tradition, however, ceased in 1931 with Gandhi launching the campaign of propagating Hindi. The ruler of Cochin declared that it was enough to appoint a Hindi scholar to teach the royal family Hindi in the Devanagari script.
Thus, the account in the preceding paragraphs points to the fact that the use of Hindi was in vogue among the army personnel and the members of the royal families in South India.  

10.4. Merchants and Traders and Spread of Hindi

Since ancient times, merchants and traders from Arabia and North India in large numbers came to South India for purposes of trade and commerce. Gujarati, Marawadi, Punjabi and Bihari traders came to the sea-ports of South India and settled down in trade and commerce there. All of them used to have communication in some kind of spoken Hindi with the inhabitants there in the context of their trade. It became inevitable for the people there to make use of some broken Hindustani in order to carry on business in trading with those merchants. As such, mutual exchange of Hindi between the traders and common people became natural.

10.5. Scholars and Men of Letters at work towards Spreading Hindi.

It has been already noted how Muslim poets and writers of Deccan-South India - contributed to the development of Hindi/ Hindustani. It is said that the foundation of the present form of Hindi was laid in South India only (Vide 1.2.7(a). ante). There was a sort of mutual exchange between Hindi writers and poets and writers of the Southern languages. A few ancient scholars of all the four languages

126 Ibid, pp. 6-8.
127 Ibid, pp. 8-9
of South India have done the great work of translation of ancient mythological and religious works from languages like Hindi, Pali, Rajastani into their own respective languages. These men of letters might have accepted Hindi as national language then only. Probably for this reason they might have thought it useful and essential to translate works in Hindi into Southern languages. From this it can be inferred that among the southern scholars there used to be some enterprise of studying Hindi.129

From the above discussion it becomes clear that since long there was in South India familiarity with the Hindi language and propagation of Hindustani, Urdu or Hindustani for religious, political, administrative, military, trade and commerce and literary reasons.

10.6. Propagation of Hindi in North India during the Pre-Independence Period

The beginnings of the campaign of propagation of Hindi in North India date back to the late eighteenth century. Raja Ram Mohan Roy (A.D.1772-1833), founding the Brahmo Samaj had expressed for the first time the wish that any one of the Indian languages had to develop and become acceptable by all people in such a way that it would be a means of expression of the aspirations of the entire people of India. Himself hailing from Bengal, he brought out a Hindi edition of his journal 'Bangadoot' (1823 A.D.) with this very intention.130


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Similarly, Maharshi Dayananda Sarawaswati, founder of Arya Samaj (1874), had essentially felt the need of a national or link language for India. Despite his mother tongue being Gujarati, he learnt Hindi and successfully ventured to write in Hindi most of the religious works written by him. He made arrangements for teaching and learning of Hindi in his educational institutions. Thus it was Dayananda Sarswati who accepting Hindi to be the National language, pioneered the work of propagating Hindi in the religious and educational spheres. 131

Keshab Chandra Sen, a renowned leader in the cultural and political life of Bengal had felt the need of a national language for the unity and integrity of the nation and for that status he had thought Hindi to be useful (1875 A.D.) The only remedy to bring about unity in entire India was, he said, to encourage the use of a common language. From this statement of Keshab Chandra Sen the national purpose of propagation of Hindi could be made out very clearly. 132

Another leader from Bengal, Bhudev Mukherji, had also contemplated Hindi or Hindustani to be the national language. He had declared in 1876 A.D. that among the Indian languages in vogue, Hindi or Hindustani occupied the prime place. It could therefore be inferred that, he said, resorting to Hindi language, the language of entire India would mingle with all people in a farther future. In addition to Bhudev Mukherji, one of the foremost leaders of Arya Samaj in Bengal, Hansraj, had rendered significant services towards the propagation and spread of Hindi. An

131. Ibid, pp. 11-12.
educationist, scholar and social reformer, he had always accorded an important place to Hindi in his field of work. Encouraging the study of Hindi was one of the noble objectives with which he had founded the D.A.V. College, Calcutta (1885 A.D.). On his own part, he learnt Hindi and made the study of Hindi compulsory for every student studying in his college.133

In the same way, mention needs to be made of another notable person accepting Hindi as national language and making all efforts for its propagation, Swami Shradhanand, a close associate of Gandhi. His genuine adoration for Hindi and his pragmatic outlook towards the language could be inferred from the incident when his address in Hindi as the president of the Reception Committee at the Amritasar session of the Indian National Congress in 1919 inspired even Gandhi. It was the very first historic address in Hindi from the congress platform. To Gandhi's letters to him in English, Swami Shradhanand always replied in Hindi. As a result, Gandhi also started to use only Hindi in his conversation/correspondence with Shradhanand.134 Equally strong was Krishnaswami Iyyar's realisation of the potential of Hindi as national language. In 1910, at a meeting of a very important Hindi organisation, the well known Tamilian leader declared that only Hindi possessed the capacity of becoming the national language. It is to be particularly noted here that Hindi was not the mother tongue of any of the above mentioned supporters and propagators of Hindi.135

10.7. Institutionalised efforts in North India for propagation of Hindi

In the early era of the British rule, the Persian script and the Urdu language were in use in the offices in North India. Discontented with the situation, 'Nagari Pracharini Sabha' was established at Kashi Benares, in 1893 by the efforts of Thakur Shivakumar Simha, with a view to bringing in at least the use of the Devanagari script for the language in use. 136 Subsequently, the organisation came to be known popularly as 'Kashi Nagari Pracharni Sabha'. Sunitikumar Chatterji deliberates in detail on the rational and objective of the founding of this organisation. In his words, 'the concern of the founders (of this organisation) was more for the script than for the vocabulary, and the society was named Society for the propagation of the Nagari Script' (Nagari Pracharini Sabha). The Urdu alphabet made for the most natural affiliation of this Indian speech to Persian and Arabic. This was having an adverse effect on the native culture of India for which High-Hindi (Sanskritic Hindi) stood, giving proper scope for Islamic matters to express themselves in it also. The Hindu thought leaders in Northern India realised the importance of the Nagari script for the maintenance or preservation of Hindu culture. The language may be highly Persianised, but so long as the script remained Devanagari, all was well. Even highly Persianised Hindustani could in this way be made to pass muster as 'Hindi', the native form of the language'. 137

136. Ibid, p.15.
On behalf of the Nagari Pracharini Sabha, study of Hindi literature, research, publication and such other work was taken up. In addition to this, enkindling love for Hindi amongst common people and encouraging it was also the main objective of this organisation.\(^{138}\)

Another milestone in the campaign of propagation and spread of Hindi in North India was the establishment of Hindi Sahitya Sammelan at Prayag (Allhabad). Hindi Sahitya Sammelan was set up in 1910 under the banner of Nagari - Pracharini Sabha. By the efforts of these two institutions, Nagari - Pracharini Sabha and Hindi Sahitya Sammelan - learning and teaching of Hindi became more pervasive and popular. Madan Mohan Malaviya whose services in the political, cultural and educational spheres of India have been memorable, was a powerful supporter and successful propagator of Hindi. Institutions like Nagari Praccharini Sabha, Hindi Sahitya Sammelan and Kashi Hindu Visvavidyalay took their shape and prospered because of his efforts. Other scholars like Purushottom Das Tandon and Mahavira Prasad Dwivedi also rendered significant services to the onward march of these renowned institutions and organisations.\(^{139}\) The work of propagation and spread of Hindi went on unimpaired.

10.8. The Movement towards South India

With the appearance of Gandhi in the political field of India, an atonce new programme of propagation of Hindi from the national point of view was much in evidence He wished to

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139. Ibid., p.16.
liberate the Hindi language from its confinement to North India and to raise it to natinal level. At the congres sessions in Lucknow (1916) and Calcutta (1917) Gandhi particularly stressed the need for propagation of Hindi in South India. 140 He took the responsibility of propagating Hindi in the non-Hindi speaking states of South India on his own shoulders. An epoch making event of Gandhi’s efforts towards spreading Hindi was the establishment of the Dakshin Bharat Hindi Prachar Sabha, Madras.

140. Ibid, pp.16-17.
Gandhi's nationalistic sentiments and ideals were taking shape even while he was in South Africa. After returning from South Africa, he made a deep study of the situation India. He deeply felt that uplift of his countrymen could be possible only when the country would be freed from the shackles of slavery. This very sentiment aroused in his heart a sense of patriotism. His programme of constructive work was a product of his sense of patriotism. To carry out his constructive programme schedule, he established a number of institutions. The Dakshin Bharat Hindi Prachar Sabha has been one of the institutions thus established by Gandhi.¹

Linguistic pluralism in India might have been one of the causes of dissension among people impairing unity and integrity of the nation ultimately. This issue had claimed Gandhi's attention during his stay in South Africa. He had felt that to bring people together, there was a need of a link language for India. He had also realised that a link that joins different languages could not be a language of a particular region that needs to be thurst on others by compulsion. The language possessing power to bring people speaking different languages nearer together had to be

such that kept the power of natural cordiality. He saw in the current Hindi the process of linking languages and understood the language to be developing with the times.²

On his return from South Africa, he roamed about entire India and found that what he had thought about Hindi as the common language was fully correct.³ Earlier, in 1909, he had written in 'Swaraj' that every educated Indian ought to have a knowledge of his mother tongue and Hindi.⁴

The Indian National Congress was founded earlier in 1875 and the organisation had for all practical purposes taken Hindi as national language from those days only.⁵ In the Congress Sessions of Lucknow (1916) and Calcutta (1917), Gandhiji particularly stressed the need of propagating Hindi as national language in South India. The idea had a powerful impact on the entire country and the programme of propagating Hindi began to be given an important place in the hectic activities for attainment of freedom. It was Gandhi's conviction that so long as the people of South India speaking Tamil, Telugu, Kannada and Malayalam did not acquire a working knowledge of Hindi, the national language the problems of unity of India and cultural equality could not be solved. On Gandhi's inspiration, great leaders

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5. Ibid.
Lokamanaya Tilak himself learnt Hindi and made programmes for speaking in Hindi at public meetings. He began to accept propagation of national language Hindi in non-Hindi speaking regions as a significant national programme. Likewise, Other contemporary noted personalities like Shrinivas Shastri, Rabindranath Tagore, Kaka Kalelkar supporting Gandhi’s proposal, began to give advice for the propagation and spread of Hindi and liked programmes of accepting citations in Hindi, as far as possible, at public meetings and functions.  

1.0 Origin of the Dakshin Bharat Hindi Prachar Sabha

As noted earlier, Hindi Sahitya Sammelan Prayag was set up in 1910 under the aegis of Kashi Nagari Pracharini Sabha. Through this organisation, the study of Hindi became popular in North India (Vide Section A 10.6 ante). In March 1918 the 8th annual convention of the Hindi Sahitya Sammelan Prayag was held at Indore. Gripped by the irresistible idea of propagating Hindi in South India, Gandhi accepted the offer to preside over the convention. In his presidential speech he gave a new dimension to Hindi. Till then the objective of the Hindi Sahitya Sammelan was to foster love towards Hindi among the people of North India. The Sammelan had not perceived Hindi as having the potential of becoming the interstate language of entire India. Gandhi provided this new vision to it and gave a call from the historic platform to propagate Hindi as national language. In his speech Gandhi indicated

that it was difficult to learn Hindi for those speaking Dravidian languages, i.e., the people of South India. There had not been any effort in this direction there. To teach Hindi to the people of South India, there was a need of preparing teachers and necessary books. Gandhi appealed to the Hindi Sahitya Sammelan to do this task. On this appeal of Gandhi a resolution was passed according to which a plan was prepared for propagating Hindi in South India. To execute this plan, Gandhi demanded money too from the public. Instantly, the Prince of Indore and Hukumchand, a wealthy generous personality presented Gandhi a purse of Rs. 10,000 each for the purpose and Gandhi handed over the sum to the Hindi Sahitya Sammelan.\footnote{S. Mahalingam, Op.Cit pp. 20-21.}

1.1. Devadas Gandhi and the First Hindi Classes in Madras

To follow up the Indore resolution of the Hindi Sahitya Sammelan Prayag, Gandhi made correspondence with some leaders of the South regarding propagation of Hindi and wrote articles in the news papers putting forth his views on the issue. As a result, attention of some patriotic youth in the South was drawn towards Hindi. Expressing their desire to learn Hindi, they prayed to Gandhi to send a suitable teacher to teach them Hindi. Following the request, Gandhi despatched his youngest son Devadas to Madras. Devdas was only 18 then. Devadas arrived in Madras and met some important local gentlemen, With the enthusiastic local elite, Devadas started the first Hindi class at the Gokhale Hall in Madras in the first week of May 1918. The class was inaugurated by Dr. Annie
Besant at the Home Rule League office and Sir C.P. Ramaswami Iyyar presided over the ceremony. Both the president and the inaugurator of the ceremony strongly supported Gandhi's scheme.8

By the devotion and incessant efforts of Devadas Gandhi, people were attracted towards Hindi. Notwithstanding their age, the elite and the well known persons of the city began to learn Hindi. Gradually the work of propagation of Hindi in Madras city increased. To cope with the demand, the Hindi Sahitya Sammelan sent to Madras in August 1918, Swami Satyadev to assist Devadas in the task. To teach Hindi, Devadas used to take the help of some books of elementary use from North India. But there was no book among them useful for the people of the South. To fulfill the want, Swami Satyadev wrote a reader under the title 'Hindiki Pahali Pustak' - First Book of Hindi.9

1.2. Deputation of Pracharaks (Propagators) to North India to Study Hindi

The missionary efforts of Devadas Gandhi and Swami Satyadev in teaching Hindi aroused encouraging enthusiasm among the people. Gradually propagation of Hindi in South India gained momentum. Demand for Pracharaks too went on increasing. To meet this demand, Hindi Sahitya Sammelan worked out a scheme. According to the scheme it was decided that some enthusiastic youth from the South be sent to North India and to them such adequate Hindi education be given that they would equip themselves to carry out the work of Hindi as pracharaks

8. Ibid, p.22
satisfactorily. On their completing such education they would return to the South and would be sent for propagating Hindi at different centres. According to this scheme, Gandhi wrote to Harihar Sharma, a leading member of Gandhi's ashram and a devout worker to go to North India with some energetic youth from the South. Gandhi decided to invest the responsibility of the task of propagating Hindi in the South in Harihar Sharma.^{10}

On Gandhi's directions, Harihar Sharma collected a band of enthusiastic youth and reached Prayag. This group of aspirant young men stayed at Prayag for a year, studied Hindi and returned to Madras in 1919. Swami Satyadev retreated from the South and Harihar Sharma and Devadas Gandhi shouldered the entire responsibility of propagating Hindi in the South. Two members of Harihar Sharma's band of worker, K.M. Shivaram and Malladi Sitaramanjaneyulu were sent to Rajahmundry and Machalipatnam respectively to propagate Hindi in Andhra. In the following year it was the turn of a group of workers, from North India to come to the South. Pratap Narayan Vajapei, Kshemanand Rahat, Hrishikesh Sharma, Raghudayalu Mishra, Rambharose Shrivastav, Avadhananadan and Devadoot Vidyarthi came to Madras and engaged themselves in the work of propagating Hindi. In between, two groups of aspirants from Andhra went to North India, acquired Hindi education for a year and returned to work as propagators of Hindi at different centres of Andhra.^{11}

10. Ibid, pp. 22-23.
1.3. The Foundation of the Dakshin Bharat Hindi Prachar Sabha

The campaign of propagating Hindi in the South enlisted the cordial cooperation of distinguished leaders like C. Rajagopalachari, S. Shrinivas Iyyangar, Nageswar Rao Pantulu, Konda Venkatappayyagaru and others. From 1918 to 1927 the work of propagation of Hindi in the South went on under the management of Hindi Sahitya Sammelan Prayag under the presidency of Madan Mohan Malaviya. Purushottamdas Tandon was the secretary of the Sammelan. 12

Thus, the 8th annual convention of the Hindi Sahitya Sammelan held in March 1918 at Indore under the Presidency of Gandhi where a resolution was made for propagating Hindi in the South, proved to be an occasion of historic importance. From here only began the institutional programme of propagation of Hindi in the South. 13 Although the programme of propagation of Hindi in the South was carried on as a Southern branch of the Hindi Sahitya Sammelan Prayag, between 1918 and 1927, the foundations of the Dakshin Bharat Hindi Prachar Sabha were informally laid in 1918 only. Even in those days (1918) when no assistance could come forth from the alien government, this institution prospered only with the help of the people of the South and the interest of its workers. 14

In December 1923, along with the annual session of the Indian National Congress a special conference of the Hindi Sahitya Sammelan was held at

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Kakinanda, under the presidency of Jamnalal Bajaj. After the conference was over, Jamnalal toured the entire South drawing the attention of the people towards propagation of Hindi. During the same time a number of movements for attaining freedom were launched. Because of these movements also, the number of people eager for learning Hindi increased rapidly. With the increasing bulk of work, it became difficult for the Hindi Sahitya Sammelan to manage the task of propagation of Hindi in the South. Financial assistance also was not reaching the South in time. The situation drew Gandhi’s attention.15

1.4. Emergence of the distinct Identity of the Dakshin Bharat Hindi Prachar Sabha

Gandhi wished to render the work of propagation of Hindi in the South self-reliant. In July 1927, All Karnatak Hindi Prachar Sammelan was held in Bangalore. Gandhi presided over the Sammelan. On this occasion it was decided that the work of propagation of Hindi in the South be bifurcated from the Hindi Sahitya Sammelan Prayag and be entrusted to an independent institution. The newly organised institution was named Dakshin Bharat Hindi Prachar Sabha. The proposer of this was none other than Jamnalal Bajaj. The Dakshin Bharat Hindi Prachar Sabha was registered as an autonomous voluntary institution the same year, 1927.16 The first meeting of the newly registered Dakshin Bharat Hindi Prachar Sabha was held in Bangalore and Gandhi was elected life-time president of the Sabha. The first Executive committee of the Sabha consisted of distinguished personalities of the time:17

President: Mahatma Gandhi
Vice - Presidents: M. Shrinivas Iyyangar
K. Nageswar Rao Pantulu
Treasurer: K. Bhashyam Iyyangar
Secretary: Harihar Sharma
Members: Jamnalal Bajaj, Purushottamdas Tadon, Dr. Pattabhi Sitaramaiah, Dr. P. Subbarao, S. Satyamurthy, C. Rajagopalachari, Ramanath Goyanka, Karanasimh Mehata, Pt. Hrishikesh Sharma, M. Satyanarayan.

Gandhi's instructions were that for the purpose of propagation of Hindi money should not be obtained from the North. The workers of the Sabha did not lose heart even in these hard circumstances. They kept on their strength to stand up on their own and gained success beyond imagination. Lal Bahadur Shastri was literally correct when he observed that in the beginning the Dakshin Bharat Hindi Prachar Sabha had no support of any kind but Gandhi's blessings. Nevertheless, he said, the institution made rapid strides. 18

This factor could not escape P.V. NarasimhaRao's attention too. He noticed that the Sabha had made strides of progress through economic crisis. But, he said, it was a feature of a developing institution to march forward amidst financial crunch. 19

Upto 1920 the office of the Sabha was housed at George Town, Madras. Then it was shifted to Mylapore, and after some years to Thiruvallikkeni where it remained till 1936. 20

2.0. Expansion and Growth of the Activities of the Dakshin Bharat Hindi Prachar Sabha

The wide spread impact of the movement of propagation of Hindi in the South accelerated the process of growth and expansion of the Dakshin Bharat Hindi Prachar Sabha day by day. With the expansion of the programme of teaching and learning Hindi, several needs went on increasing. The Sabha had to rise to the occasion and take steps to fulfil the needs even from the days of its identity as the South branch of Hindi Sahitya Sammelan, Prayag prior to its distinct identity as Dakshin Bharat Hindi Prachar Sabha.

2.1. Preparation of Books for Teaching and Learning Hindi

The programme of propagation of Hindi through the activities of the Dakshin Bharat Hindi Prachar Sabha caught the imagination of the general public in the South and aspirants in large numbers began to be attracted towards the campaign. As a result, a need for books for reading and self study of Hindi and books on grammar arose. To fulfil the need, the Sabha published the Second and the Third Readers in Hindi prepared by Swami Satyadev who had previously prepared the First Reader (Vide 1.1. ante), Harihar Sharma and K.M. Shivaram prepared self-study readers to learn Hindi through English and Tamil. Afterwards Telugu, Malayalam and Kannada versions of such readers were also brought out. 21

21. Ibid, p.27.
2.2. The Hindi Prachar Press

To bring out books needed for teaching and learning Hindi, the Sabha felt the need for having a printing press of its own. For this purpose Suvratabai Ramanaryanlal Ruia, a resident of Bombay donated Rs. 10,655/- in 1922 and Hindi Prachar Press was set up in a rented house at Tiruvallikkeni, Madras.  22

2.3. Training Schools for Pracharaks

As the work of propagation and spread of Hindi increased, the necessity for pracharaks in large numbers surfaced most. The Sabha felt the need for preparing Hindi teachers through structured training programmes. Accordingly, the Sabha opened a ‘Hindi Pracharak Vidyalaya’- school for Hindi propagators - in a rented house at Erode in 1922. Avadhanandan and Devadoot Vidyarthi worked here as teacher - educators. The speciality of this school was that it was inaugurated by Motilal Nehru and that Ramaswami Nayakkar had let his house for the school and his brother Nayakkar Krishnaswami extended his continuous help to this school.  23

In 1924 a Hindi Pracharak Vidyalaya was opened in Madras where subsequently, young persons from all the four states of South India - Tamil Nadu, Andhra, Karnatak and Kerala received training and engaged themselves in the task of propagating Hindi. This central training school has been working incessantly till today. For some years this training school was run for women only. For men

22. Ibid.
23. Ibid, pp. 27-28
training schools were opened at Tirucchi, Vijayawada, Madurai, Arankadu, Kalicut and other places.24

2.4 Structurised Mode of Propagating Hindi

With the growing number of aspirants to learn Hindi, there was an increase in the number of centres of the erstwhile southern (Madras) branch of the Hindi Sahitya Sammelan Prayag, i.e., prior to the bifurcation of the branch in 1927 as Dakshin Bharat Hindi Prachar Sabha, in the entire South. A need was felt for some scheme to provide recognition to the learners of Hindi and encourage them thereby so that the aspirants took pride and interest in learning Hindi. To make the study of Hindi systematised, giving it a structured framework, a scheme of conducting graded Hindi examinations awarding certificates were introduced, under the scheme, three graded examinations of elementary level- Prathamik, Praveshika and Rashtra Bhasha - were started and certificates were awarded to the successful candidates, under the signature of the authorities of the Hindi Sahitya Sammelan Prayag and the Examination Secretary of the Madras branch of the Sammelan.25 The first of these examinations, to start with, 'Prathamik' was conducted for the first time, at some centres on Sunday, 11 March 1925.26 After the Rashtra Bhasa Examination, a special examination, 'Tulsi Ramayan' used to be conducted for some years, in which questions on the epic Ramcharita Manas of Tulsidas were asked.27

25. Ibid, p.34.
27. Ibid, p.34.
From 1927, when the Sabha was completely bifurcated from Hindi Sahitya Sammelan Prayag and the name changed to Dakshin Bharat Hindi Prachar Sabha, the above mentioned three elementary level examinations came to be known as Prathamik, Madhayama and Rashtra Bhasha. Since then the certificates to be awarded to the successful candidates bore the signatures of the General Secretary and Examination Secretary of the Dakshin Bharat Hindi Prachar Sabha, Madras (now Chennai.)

2.5. Expansion of the Dakshin Bharat Hindi Prachar Sabha and adoption of the New Constitution.

The work of Propagation of Hindi aroused such interest across the country that a number of leading personalities of the country visited the South and observed the work of the institution. In 1925 Purushottamdas Tandon inspected several Hindi centres of South India. In 1932, to give a new direction to the work of propagation of Hindi in Andhra, Tamil Nad, Kerala and Karnataka, the Sabha had to open provincial offices at Vijayawada, Madurai, Thiruvanathapuram, Ernakulam and Bangalore.

In 1934, Mahatma Gandhi sent Kaka Kalelkar, Vice-Chancellor of Gujarath Vidyapeeth to inspect the work of Hindi in South India and make suggestions for improvement. Kalelkar toured all the four states in South India for three months, met hundreds of propagators and lovers of Hindi, got acquaintance of their difficulties

28. Ibid.
and kindled in them new vigour to carry on their task. Also, he collected Rs. 20,000/- for the Sabha. On the basis of his experiences during the tour, he suggested a number of changes in the constitution of the Dakshin Bharat Hindi Prachar Sabha and recommended establishment of Provincial Sabhas under affiliation to the Central Sabha, in all the four states of the South. 30

On the basis of Kaka Kalelkar's suggestions, the new constitution of the Sabha took shape in 1935 and provincial Branches of the Dakshin Bharat Hindi Prachar Sabha were set up in 1936 in all the four States at Tiruchirapalli (Tamil Nadu), Vijayawada (Andhra Pradesh), Ernakulum (Kerala) and Bangalore (Karnataka). The Karnataka Provincial branch was, before long, shifted from Bangalore to Dharwad (1937).31

2.6. Object and Functions of the Dakshin Bharat Hindi Prachar Sabha

The identity, object and functions of the organisation have been defined in its constitution as follows: 32 (for other details of the Constitution vide Appendix C.)

I. Name: The Society shall be called The Dakshin Bharat Hindi Prachar Sabha.

II. Location of the Head Office: The Head Office of the Sabha shall be at Madras.

III. Object: The object of the Sabha is to spread knowledge of Hindi as specified

in Article 351 of the Indian Constitution, in the areas in South India where Tamil,
Telugu, Malayalam and Kannada are spoken.

IV. Functions:

   For the due fulfilment of its object, the Sabha shall have power

a) to work for the promotion, development and advancement of Hindi language,
   Hindi Literature and Devanagri Script, in India and foreign countries, and for
   that purpose wherever necessary to propagate the South Indian languages
   also;

b) to produce, print and publish literature in Hindi, other Indian Languages and
   English;

c) to arrange for the holding of examinations through the medium of Hindi
   language for teaching Hindi and other languages and to confer degrees,
   diplomas and other academic distinctions for the same;

d) to establish and maintain schools, colleges and other institutions for instruction
   in Hindi language and Hindi literature and for training of Hindi teachers and
   also to affiliate schools, colleges and other institutions for its examinations;

e) to affiliate institutions having for their object the promotion of Hindi language
   and Hindi literature;

f) to award honorary degrees and other academic distinctions to persons who
   may have rendered distinguished service to the cause of Hindi;

g) to institute and award prizes (Paritoshiks) to distinguished scholars in Hindi;
h) to promote and encourage research in Hindi language and Hindi literature;

i) to receive gifts, grants, donations or benefactions from the Govt. and to receive bequests, donations or transfers of movable and immovable properties from testators, doners or transferors, as the case may be;

j) to deal with any property belonging to or vested in the Sabha in such manner as the Sabha may deem fit for advancing the objects of the Sabha;

k) to raise funds, borrow money, on the security of the property of the Sabha or otherwise, for the purposes of the Sabha;

l) to perform such other functions as may be deemed necessary by the Sabha for advancing the cause of Hindi language and Hindi literature or as may be necessary, incidental or conducive to the performance of all or any of the above functions.

2.7. The Provincial Branches of the Dakshin Bharat Hindi Prachar Sabha.

The Provincial branches of the Dakshin Bharat Hindi Prachar Sabha set up in 1937 were known as Pranteeya Hindi Prachar Sabhas of the respective States. Now they are recognised as Dakshin Bharat Hindi Prachar Sabhas of the respective States. The head quarters of the Pranteeya Dakshin Bharat Hindi Prachar Sabhas now are situated at the places shown below:

Tamil Nad............Madras (Chennai)
Andhra Pradesh ..........Hyderabad;
Kerala .................Eranakulum; and
Karnataka..............Dharwad.
In keeping with the objectives of the Dakshin Bharat Hindi Prachar Sabha, the Pranteeya Sabhas have been turning out commendable work towards propagation of Hindi in the respective states. All the four provincial Sabhas have had bands of workers dedicated to the cause of propagating Hindi since the beginnings. Contributions of such workers have accelerated the growth of the Pranteeya Sabhas and cumulatively taken the Dakshin Bharat Hindi Prachar Sabha to lofty heights. Although the accounts of the activities of all the four Pranteeya Sabhas are exciting to peep into, the scope and the limits of the research problem at hand constrain the researcher to abstain from dealing with the details of the programmes and activities of the Pranteeya Sabhas individually.

2.8. Cadre of Life - time workers of the Dakshin Bharat Hindi Prachar Sabha

During the days when the Dakshin Bharat Hindi Prachar Sabha was in the making, there was a cadre of life -time workers of the sabha. Such life -time workers had to swear to the following oaths : 33

1. It is my firm conviction that the question of a national language for the country is of utmost importance.

2. I have decided to devote my full time for the propagation of Hindi.

3. I will be satisfied with the arrangements that the Sabha will make for the maintenance of me and my family. Refraining from spending my time and energy for earning money for my family, I will extend my full cooperation for the fulfillment of the objectives of the Sabha.

4. I will ever keep before me the objectives of the Sabha and make efforts with full enthusiasm for the growth and development of the Sabha.

5. I will be ever ready to teach Hindi with an egalitarian outlook, without any discrimination of caste, creed or religion.

6. I will keep my personal life simple and pious.

From the contents of the above oath, one can discern what sentiments of patriotism, self-abnagation and missionary dedication the Sabha enthused among its workers and what spiritual satisfaction the workers derived from their service to the propagation of Hindi for the national cause. Also, one can imagine what lofty and idealistic place Gandhi had given to the work of propagation of Hindi in the programme of national reconstruction.

2.9. Scheme of Awarding Sanads to Pracharaks.

Initially, a pass in the Rashtra Bhasha Examination conducted by the Sabha was fixed as the eligibility to become 'pracharaks', propagators of Hindi. Arrangement was made for giving special education (teacher training) to those who passed the Rashtra Bhasha examination by admitting them to the Pracharak Vidyalayas - schools for propagators of Hindi. Subsequently, a scheme of awarding Sanads (licences) to the candidates who passed from the courses at the Pracharak Vidyalayas. The Sabha started thus Pracharka Examination for those who resided in those schools and received education. As such, the Sabha had made arrangements for residential schools for pracharaks, a factor always stressed.
upon in the context of teacher education programmes in general. 34

To raise the standards of pracharaks, the Sabha thought of conducting a degree examination in Hindi and those candidates who passed this degree examination were to be admitted to receive teacher training at the Pracharak Vidyalayas. This degree examination was introduced in 1930 and the examination was called 'Rashtra Bhasha Visharad'.

Further, under the provisions in the new constitution of the Sabha, Academic Council was formed to advise in matters of examinations. Between Rashtra Bhasha and Rashtra Bhasha Visharad examinations another examination - 'Rashtra BHASHA Visharad Chunav' Examination - was introduced for selection for Rashtra Bhasha Visharad examination. However, in 1939 this was cancelled and, in its place, 'Praveshika' ('Entrance' for Rashtra Bhasha Visharad by implication) examination was introduced. In the same year, another innovation 'Vishesh yogyata'- an examination with specialisation in some subject, in three parts was introduced. Passing this examination was made compulsory for obtaining Pracharak Sanad. Later in 1948 on the recommendation of the Academic council, 'Vishesh yogyata' examination was cancelled and, in its place, 'Rashtra Bhasha Praveen', a degree examination in three parts, higher in level than Rashtra Bhasha Visharad was introduced. At both Visharad and Praveen, the third part consisted of a viva voce. 35

34. Ibid, p.35
35. Ibid, pp.35-36.
2.10. Examinations conducted by the Dakshin Bharat Hindi Prachar Sabha for Propagating Hindi.

The Sabha has been conducting the following examinations for the propagation of Hindi among common people in South India. 36

**Preliminary Examinations** - Prathamik, Madyama and Rashtra Bhasha

**Higher Examinations** - Praveshiak

- Rashtra Bhasha Visharad Poorvardh
- Rashtra Bhasha Visharad Uttarardh
- Rashtra Bhasha Praveen Poorvardh
- Rashtra Bhasha Praveen Uttarardh.

2.11. Pramanit Pracharaks (Certified Propagators) of the Sabha

The Sabha gets those of its aspirant Rashtra Bhasha Visharad or Rashtra Bhasha Praveen degree holders registered as 'Pramanit Pracharak'. These Pracharaks conduct classes morning and evening in villages, towns and cities and prepare students for the various Hindi examinations of the Sabha. Today in all the four states of South India spread over 4.5 lac sq.km. area, over 24000 propagators are engaged in the sacred service of propagating Hindi. 37 In addition to South India, the examinations of the Sabha are conducted in Sri Lanka also. 38

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2.12. The Head Quarters of the Dakshin Bharat Hindi Prachar Sabha

By 1934, with the increasing bulk of work of the Sabha, accommodation and facility at Tiruavallikkeni where the office of the Sabha was housed, had begun to fall short. So the office of the Sabha was shifted to Hindustan Buildings, American Street, George Town in the Madras city. The Hindi Prachar Printing Press, however, was retained at Tiruvallikkeri only. Before long, the need for keeping all the offices and units of the Sabha at one place was felt. In consultation with Gandhi it was decided to have for the Sabha its own land and building. The Sabha succeeded in buying about 5 acres of land in the extension colony of Tyagaraya Nagar, Madras, from the city Board at cost price. In the first quarter of 1936, buildings for the main office of the Sabha, the printing press and four residential quarters for the main functionaries were erected on the site. On 9 February 1936 was laid the foundation stone for the buildings by the Mayor of Madras, Abdul Hameed Khan. The main Hall of the Sabha was inaugurated on 7 October 1936 by Jawaharlal Nehru, then president, Indian National Congress. 39

2.13. The Tradition of Convocations

The first batch of the Rashtra Bhasha Visharad degree holders of the Sabha came out in the year 1930. The first convocation to confer the degrees on the graduates of the Sabha was held in 1931. The unique feature of the convocation was that along with the degree certificate, the graduates were presented with a

khadi shawl bearing the seal of the Dakshin Bharat Hindi Prachar Sabha symbolising the National struggle for freedom. Kaka Kalelkar delivered the first convocation address. Since then, the tradition of holding convocations annually at the premises of the Sabha in Madras is continued till today. Those dignitaries who have delivered the convocation addresses include luminaries from all over the country - great men from public life, statesmen, thinkers, social workers, scholars and men of letters. A striking feature of the convocations has been to invite propagators of Hindi whose mother tongue does not happen to be Hindi, to deliver convocation addresses leaving no room for the so called antagonists to raise their voice saying that the Hindi language is being thrust on them. 40

Gandhi presided over the convocations three times - 1933, 1936 and 1946. Another notable feature of the tradition was the degree certificates awarded to the graduates bore, besides the signature of the Examination Secretary and the General Secretary of the Sabha, Gandhi’s signature till he breathed his last. 41

2.14. Hindi Tourist Group

In 1934 it was thought that the work of propagation of Hindi that was undertaken by the Dakshin Bharat Hindi Prachar Sabha in South India be made known to the people of the other provinces in India. With a view to materialising the idea a group of Hindi Pracharaks was formed under the leadership of the general

secretary of the Sabha. The group was named as Hindi Tourist Group. The group undertook a tour of North India and visited different cities like Pune, Mumbai, Delhi, Prayag, Lucknow, Banaras, Calcutta and met leading personalities, Hindi poets and men of letters there. The group also visited various educational institutions in these places and got acquainted with the working of those institutions. Everywhere the group received a cordial reception. Members of the group gave speeches at public meetings on the work of propagation of Hindi in the South and literature and art of South India. It was a grand cultural exchange programme between the Southern and Northern regions of the country. The tour lasted for two months. Devadas Gandhi persuaded Sir Prabha Shankar Patt to donate Rs. 1000 for the tour. Another group of this type was organised in 1947 which was also successful enough.

The mission of these Hindi tourist groups was in keeping with Gandhi’s objective of propagation and spread of Hindi with a view to binding the people of this great country in a single thread and reaching to each and every the message of freedom. The message of Hindi was identical with the message of freedom of the country.

2.15. Celebration of Hindi Propagation Week

In 1934 a scheme was prepared by the Dakshin Bharat Hindi Prachar Sabha to observe Hindi Propagation week. The objective of the scheme was to strengthen

42. Ibid, p. 38.
the Hindi propagation movement and to reach the message of Hindi house to house. Since then the week was celebrated in all centres of the Sabha every year from 30 September to 6 October. The celebration of the week was a unique occasion when all Hindi pracharaks and Hindi lovers would get together, meet each other, exchange views, assist each other in their work, conduct meetings and return to their places with innovative ideas and, reinforced vigour for the next year's work for the cause of propagation of Hindi.

The celebration consisted of a number of constructive programmes throughout the week. On the first day was held a huge public meeting to inaugurate the programmes. The second day, 1st October, was observed as the birth day of Annie Besant, inaugurater of the first Hindi class in South India in May 1918 (vide 1.1. ante). The third day, 2nd October, was obviously celebrated as the birthday of Mahatma Gandhi, the founder of the Sabha. On the 4th, 5th and 6th days followed observance of student's Day, Women's Day and Mother Tongue Day respectively. The programmes concluded on the seventh day with distribution of prizes and cultural and entertainment programmes like enactment of Hindi playlets. Throughout the week Hindi Flags were sold out to people and funds were collected thereby for the work of propagation of Hindi. 44

2.16. Hindi Pracharak Sammelan

With a view to facilitating the Hindi Pracharaks under Dakshin Bharat Hindi Prachar Sabha to know each other and exchange views about their work, 44. S. Mahalingam, Op. Cit., p.39.
conferences of pracharaks are held in Madras now and then. The first conference of this kind was held at Soundarya Mahal in Madras city in 1923. Nearly 25 Pracharaks participated in the Sammelan as delegates and made important proposals. A second conference was held in December 1931 in which 40 delegates participated. The third conference was held in December 1932 on a large scale under the presidency of Devadas Gandhi, the first Hindi Pracharak in South India (Vide 1.1. ante). Being given to know the progress of the work of propagation of Hindi in the South which he had started fourteen years ago, Devadas Gandhi was quite pleased. Since then Hindi Pracharak Sammelans have been held in Madras continually, presided over by great leaders from different parts of the country. On the occasion of the Sammelans literary conferences, enacting Hindi plays, exhibitions of means of propagating Hindi including Hindi books and such other activities are organized. 45

2.17. Hindi suggested to be the National Language

A three-day conference of the Dakshin Bharat Hindi Prachar Sabha was held at Madras where it was suggested for the first time from a public platform that Hindi ought to be made national language. C. Rajagopalachri speaking in Tamil supported the suggestion while leaders of Andhra T. Prakasham and Kaleswar Rao did so speaking in Hindi. Triple requirements of a nation - National Flag, National Anthem and National Language were stressed by the speakers at the

conference. They also expressed full trust in the potentials of the Dakshin Bharat Hindi Prachar Sabha in upkeeping the expression of the future of India. 46 The roots of the faith were unshakable. The Dakshin Bharat Hindi Prachar Sabha worked towards the realisation of the dream with unwavering conviction. In this context the observations of Justice Ranganath Mishra are worth recording. He said that even before the formal declaration by the Parliament, when the nation had not attained freedom, Hindi had become popular throughout South India by the efforts of the Dakshin Bharat Hindi Prachar Sabha. He further added that even without the constitutional directive, the Sabha had achieved worth mentioning success in propagation and spread of Hindi. 47

2.18. The Scheme of Certified Propagators of Hindi

In 1940 the Dakshin Bharat Hindi Prachar Sabha worked out a plan called Pramanit Pracharak Yojana -Scheme of Certified Propagators of Hindi. The objective of the Sabha in launching this scheme was to bring the workers for Hindi in South India under an organisation by providing, them authentic recognition as pracharkas to associate them with the Sabha and provide them special facilities. The Pracharakas so authorised were called 'Pramanit Pracharakas' -Certified Pracharakas. They were classified into two grades, those who had passed Rashtrabhasha

46. Dr. Shivamangal Simha 'Suman', 59th Convocation Address, Madras, Dakshin Bharat Hindi Prachar Sabha, 14 May 1975.
Praveen Examination as first grade Pracharaks and those who had passed Rashtrabhasha Visharad as second grade Pracharaks. The first grade pracharaks have the right to teach for the higher examinations too, while the second grade pracharaks are entitled to teach only up to Rashtrabhasha. The Sabha has a scheme of giving grants to Pramanit Pracharaks. This practice is in vogue even today. As a special privilege, the Pramanit Pracharaks are graced with representation on the Academic Council, Subcommittees and Managing Committee. Today the total number of Pramanit Pracharaks is 15000.

2.19. The Co-operation and Role of Chakravarti Rajagopalachari in Introducing Hindi as a subject of study in Schools and colleges.

In 1937, under the provision for provincial autonomy under the British rule, congress ministries were formed in different provinces. They had considerable freedom in the administration of their provinces. C. Rajagopalachari became the chief minister of Madras. He had the support of the Sabha since earlier times. In fact, Gandhi had made him his representative to take after the work of the Dakshin Bharat Hindi Prachar Sabha. As soon as he took the reigns of administration, he declared the policy of introducing Hindi as a compulsory subject in the high schools of the province. It was decided to appoint Hindi teachers in 125 schools every year. Teachers trained through the Dakshin Bharat Hindi Prachar Sabha were appointed as teachers in these schools. To train teachers to meet future demands,

48. Ibid, p. 41
training schools were opened, in addition to Madras city, at centres like Coimbtore, Vijayawada and Anantpur. On the directions of the Government the Sabha prepared Hindi readers to teach to the first three forms. The Sabha was authorised to bring out and distribute these books on behalf of the Government. As such there was considerable progress in the economic condition of the Sabha. In 1941 when World War II broke out, the provincial Ministries had to resign. Soon after, the Quit India Movement started, in which a number of Hindi Pracharaks took part and went to jail. Gandhi and all other leaders were arrested. The Dakshin Bharat Hindi Prachar Sabha too came under the custody of the police. But because of Rajaji, any occasion to close its work did not arise. 50

It is because of the honest efforts of the Dakshin Bharat Hindi Prachar Sabha that before Independence, Hindi entered as a subject of study in many schools and colleges, and everywhere in South India after independence. Hindi was not only introduced as a subject of study but also as a medium of instruction at different levels of education and post-graduate departments of Hindi were opened in the South Indian Universities. Today arrangements are made in most of the Universities of the South for the study of M.A., M.Phil., Ph.D. and D.Lit degrees. Even in Tamil Nadu, where two language formula is adopted, Hindi education is imparted in many schools and colleges, and the number of people learning Hindi is increasing

year by year throughout the province. The entire credit of this goes to the peaceful and cordial activities and programs of the Sabha.  

3.0. Silver Jubilee of the Dakshin Bharat Hindi Prachar Sabha and further expansion

In 1945, when World War II ended and Gandhi was released, a plan to celebrate the Silver Jubilee of the Sabha was made. The Jubilee was to be celebrated in 1942 only, but the situation in the country due to the World War on the one hand and the quit India movement on the other, was not congenial to observe such celebrations. Instead, the event took palce in January 1946. Gandhi presided over the celebrations. He appealed to people to extend financial assistance to the celebrations. It was aimed at collecting Rs. 5 lacs from South India.

The Jubilee was celebrated at the premises of the Sabha on a gigantic scale in which nearly 10,000 Hindi pracharak and Hindi lovers from South India participated. For providing facilities for the residence, food etc., 'Hindustani Nagar' was erected in the nearby extensive ground. A number of Hindi writers, Tamil, Telugu, Malayalam and Kannada writers and many noted leaders from all over the country participated. It was not merely a festival of Hindi language and literature. It was studied with a number of constructive programmes of Gandhi's vision and foresight.  

had made it a rule to talk to every one in Hindi only. Only with the Parliamentary Delgeation he spoke in English. After the completion of the Jubilee, Gnadhi toured South India and conveyed the message of Hindi to lakhs of people. From the place in the premises of the Dakshin Bharat Hindi Prachar Sabha where Gandhi delivered his speeches on the occasion of the Silver Jubilee of the Saha, now stands there 'Gandhi Mantap' in commemoration of this historic event. The foundation stone for the Mandap was laid by Vallabhbhai Patel in 1949 and Murarji Desai inaugurated the Mandap in June 1963. 

To make Gandhi's tour a grand success people of every strata of society helped whole heartedly. Nearly two and a half lacs of rupees were collected for the Sabha. The first floor of the Sabha Bhavan was constructed. For this Ramkumar Bhuvalkaji of Calcutta made a special donation of Rs. 11.000. The hall was inaugurated by Jawaharlal Neharu. The Printing Press Block was also extended. The second and third floors were erected on the Academic Building which was constructed in 1937-38 with the generous demations of Colonel Gopinath Pandale, S.R. M.C.T. Annamalai Chettiyar and Mrs. Rangachari the foundation of which was laid by C. Raj gopalachari, the Chief Minister of Madras. At Tiruchirapalli, Vijayawada, Ernakulam, Dharwad, Bangalore, Coimbatore and other places also buildings of the Sabha were erected. Grants from the Silver Jubilee collections were made to these also.

55. Ibid, pp. 44-45
56. Ibid, p 45
3.1. Mandal Plan

In 1951 Hindi was declared by the Constitution as the official language of the Indian union. Since then popularity of the Hindi language began to grow. The Dakshin Bharat Hindi Prachar Sabha also felt the need to further strengthen its organisation. In March 1953 the entire work area of the Sabha was divided into 15 Mandals - blocks. 3-4 districts were brought under each block. The responsibility of the organisation of these blocks was entrusted to experienced workers of the Sabha. Undertaking tours in their respective work area and meeting pracharaks and teachers, establishing contacts with the public and disseminating information about the work of the Sabha, enrolling them as members of the Sabha, making Pracharaks know each other among themselves, conducting camps, seminars, conferences etc., inviting scholars in regional languages to participate in these activities and setting up schools for teaching and studying for Visharad and Praveen degree examinations and such other activities began to be carried out through these organisers. As a result of the Mandal plan the works of the Sabha began to increase.

To cope up with the work, the Sabha appointed three joint secretaries, one to assist the General Secretary at the Central Office in Madras, another to supervise with his office in Hyderabad, the work in Andhra and Karnataka and the third appointed at Tirucchi to look after the affairs of Tamil Nadu and Kerala. Through these joint secretaries remarkable progress was made in the programme of establishing contact with people. Pracharak camps were conducted in every district. 57

57. Ibid, pp. 46-47.
4.0. Encouragement to Hindi in the Five year Plans of Government of India

In the Five Year Plans of Government of India, commencing from 1951, provision was made to extend financial assistance to voluntary organisations to further accelerate the work of propagation of Hindi. To rise to the occasion, the Dakshin Bharat Hindi Prachar Sabha prepared several plans. In these plans were included appointing Pracaraks at small centres, running Visharad and Praveen schools at district centres, giving prizes to students studying Hindi in schools, making gifts of Hindi books to libraries and such others. The Sabha began to receive 60 percent of the expenditure incurred on such activities as grants from the Ministry of Education, Government of India. In addition, grants were received from the Central Government for the Pracharak Vidyalayas and libraries managed by the Sabha. 58

5.0. The Role of Dakshin Bharat Hindi Prachar Sabha in Indian National Struggle for Freedom and Emotional Integration

Ramlal Parikh rightly observed when he remarked that Gandhi dispatched his son Devdas to Madras as the first Hindi Pracharak in 1918 and laid the foundation of Indian Nationalism (vide. 1.1. ante) 59.

By the inspiration of Gandhi the Dakshin Bharat Hindi Prachar Sabha was established to fulfil certain lofty ideals. These ideals were to enkindle national feeling, to bind people with one thread of unity, and with that organised strength to challenge

58. Ibid, p.48
In Gandhi's constructive programmes for Indian renaissance, the palace of Dakshin Bharat Hindi Prachar Sabha had been unique. Apart from programmes connected with Hindi like Hindi Pracharak Sammelan and Convocation, Gandhi celebrated Women's Conference, Constructive Worker's Conference, Conference of Writers in Southern Languages, Students' Conference, Labourers Conference, Artists Conference, Harjan Conference, Nai Taleem Conference, Congress Workers Conference, discussions, rallies etc. Exhibition of constructive programmes of Sevagram Khadi and Cottage Industries was also displayed. To conduct these activities in a neat and tidy manner, a team of 1000 school and college students was organised which rendered appreciable services.

No assistance whatsoever was taken from the police. At the extensive ground at Tyagya Nagar every evening Gandhi's prayer meeting was held. It was on this occasion that the Parliamentary Delegation from England headed by Sir Pethic Lawrence met Gandhi in the premises of the Dakshin Bharat Hindi Prachar Sabha, and discussed with him about according freedom to India.

People poured in to meet Gandhi. To every one Gandhi’s question was if the person knew Hindustani and if the response was in the negative Gandhi’s next question to the person would be why the person did not know Hindustani and finally his advice to the person would be that the person ought to learn Hindustani. Gandhi
the foreign government that had bound the people with the shackles of slavery. The culture of a land is preserved and protected by the language of the land.

The credit of keeping the Indian culture intact goes to her languages through the medium of which it found expression and flourished since time immemorial. As such Hindi was chosen as the link language and it was given to the Dakshin Bharat Hindi Prachar Sabha to work for the propagation and spread of Hindi as a national task. 60 As P.V. Narasimharao observed the Sabha has been propagating and spreading Hindi in the interest of the entire people of India. The endeavour of the Sabha would be of a historic importance in the nation building task. As the nation has been becoming self-reliant in other directions, in the same way she has to become self-reliant in the matter of the state language and in this only is there the honour of the nation. 61 The history of this great institution is very old and with its every step is connected the history of the struggle for freedom. The propagation of Hindi that took place between 1918 - 47 was not merely the propagation of the Hindi language but it was a symbol of national awakening. When the Sabha had embarked upon the task of propagating and spreading Hindi then it was considered to be a part of the struggle for freedom. 62

62. Dr. Pratapchandra Chandra, 41st convocation Address, Madras, DBHP Sabha, 14 April, 1979.
Khursheed Alam Khan remarked in the same vein when he said that in the great institutions of India Dakshin Bharat Hindi Prachar Sabha is such an institution that its history is linked with the freedom of the country.  

For Bahism Narayan Singh the propagation of Hindi that was achieved between 1918 and 1927 was not merely the propagation of the language but in it was hidden the sacred sentiment of patriotism. Reading, writing, teaching and propagating Hindi was an integral part of the freedom struggle of the nation. Gandhi had wished that the people of South India learnt Hindi and got mingled with the people of North India and thus mutual contact and love between them prospered leading to emotional integration of the nation. Gandhi’s efforts met with unpredictable success and in the minds of all the people of the nation love for Hindi was stirred up. People of India recognised the fact that to understand each other better and to strengthen national integration it was necessary that one language be understood in all the states and that was Hindi. Learning Hindi was taken to be a national work and teaching Hindi a national service. Mohanlal Sukhadia found in this national education institution a grand scenario of service. Gandhi viewed every issue from national interest wherein there was no place for regionalism, traditionalism, casteism.  

Indulging in a metaphor, the Hindi poet Dr. Ramdhari Simha Dinakar described that the Dakshin Bharat Hindi Prachar Sabha was a centre for preparing an army of national integration and the persons that stepped out from here equipped with knowledge of Hindi were soldiers of Hindi. For Dr. Zakir Hussain, the Dakshin Bharat Hindi Prachar Sabha was an institution in which every Indian could take pride. The seed that Gandhi had sown had grown into a huge tree with its branches spread over nooks and corners; the shade of the tree was very thick and cool and its fruit was so sweet and juicy. Gandhi had taken up the work of Hindi for uniting the nation and not for disentangling any part of it. He did it to stop the nation splitting into fragments due to linguistic differences. This Institution had been, since its inception, playing a significant role in the national movement. When the struggle for freedom had assumed a nation wide form this institution had provided direction to the entire political life of South India. There could hardly be a greater fortune for an institution than not only to have witnessed for a longtime from very near the final struggle of its nation, but also made its full contribution to it. Since its inception, being associated with the freedom struggle of the nation this institution has produced devoted, brilliant workers those have shouldered their responsibilities with interest and faith with the sentiment of national service. Today there is a need to make that sentiment more luminous, dynamic and eloquent so that Hindi could prove to be

68. Dr. M. Malik Mohammad, 'Welcome speech', 38th Convocation Address, DBHP Sabha, 12 July, 1975.
dear, useful and inevitable to all and the conceptualization of the builders of the nation regarding the language and its future could be actualised. Truth lies in the fact that voluntary organisations like the Dakshina Bharat Hindi Prachar Sabha only can kindle in the mass mind the light of Hindi in the glare of which Hindi can on its own march forward on the path of development. 69

Dr. Gopal Singh in his message to the 53rd convocation had wished that the Sabha would continue its efforts with even more zeal and devotion and would be successful in bringing about national harmony and integration for which the Sabha was founded by its great founder, Gandhi 70 As Dr. Susheela Nayar pointed out Gandhi attached all importance to the work of the Dakshin Bharat Hindi Prachar Sabha in the national context. Activities of the Sabha had, for years, carried out silent propagation of Hindi among the non-Hindi speaking people of South India and had secured good success in that task. In the non-Hindi speaking areas of the country, a number of institutions had been at work for the propagation and spread of Hindi. In this task, the institutions had been getting inspiration, support and strength from the Government also and there had appeared certain momentum in the work. However, the work of the Dakshin Bharat Hindi Prachar Sabha in this field is perhaps more important than that of any other institution because when this institution had started its work the question of Government aid did not arise. It was not easy in

70. Dr. Gopal Singh, 'Message', 53rd convocation Address, Madras, DBHP Sabha, April, 1990.
those adverse circumstances to gain grounds in its work. The task of the Sabha in generating love and good will towards Hindi and rendreing it extensive would be remembered with gratitude by future generations. 71

For B. Shankaranand, the task of propagation and spread of Hindi in South India by securing love and sympathy of the people was a task of foremost importance from the point of emotional integration of the nation. 72 In the eyes of Jnani Zail singh, the Dakshin Bharat Hindi Prachar Sabha had rendered significant service in strengthening national unity. Many of the office bearers, officials and propagators of the Shaba had taken part in the freedom struggle and had thus made the history of the Sabha all the more glorious. A number of voluntary institutions had done a lot of work in propagating Hindi, but the Dakshin Bharat Hindi Prachar Sabha was ahead of them all. 73 By the constant efforts of institutions like the Dakshin Bharat Hindi Prachar Sabha today citizens from various provinces of Northern India do not come across any inconvenience in South India. Hindi had fully attained the status of a language of mass communication. 74 As Devendra Kumar saw to it, to develop Hindi into a common language through the Dakshin Bharat Hindi Prachar Sabha was a part of the programme of bringing about national integration, equality and social justice. 75

71. Dr. Susheela Nayar, 28th Convocation Address, Madras, DBHP Sabha, 29 Dec., 1963.
72. B. Shankaranand, 'Message to the 45th Convocation', Hindi Prachar Samachar, Madras, DBHP Sabha, May, 1982, p. 6
It was not only by Gandhi's inspiration but also by the full consent and assistance of the people that the movement of propagating Hindi in the form of a committed constructive project and aspirant attitude was launched, developed and spread. There was in this the contribution of all Hindi lovers and propagators and because of this the Sabha could flourish, attain fame and render commendable service and had the power to do so in future too.  

Infact, the task of propagation and spread of Hindi had been started in the form of a peoples' movement, which had provided the struggle for independence an unceasing momentum and a strong support. To take the task further, the foundations of the Dakshin Bharat Hindi Prachar Sabha were laid. Since beginning, great leaders of the nation have been associated with the Sabha. Through the Dakshin Bharat Hindi Prachar Sabha excellent work had been turned out in the propagation and spread of Hindi in all the four provinces of South India and thousands of propagators of Hindi had taken part in this task. Balram Jakhad could discern the contribution of every one in the propagation and spread of Hindi when he said that in the task of propagation and spread of Hindi, learning and teaching, writing and creativity Hindi speaking, non- Hindi speaking, native and foreign all people have had their hand. In this language are present those eternal

principles that influence not only India but also the whole world. 80 Those who took concrete steps for the extension and spread of Hindi were all of them, particularly non-Hindi speaking people. 81

5.1. Structure of the Hindi Language and Emotional Integration of the Nation and the Contribution of Dakshin Bharat Hindi Prachar Sabha towards it

Hindi or Hindustani is a very great heritage for Indians as of today. It is a very important expression as well as a natural symbol of Indian unity and Indian Nationality. As such Hindi or Hindustani is the representative language of India. As Sunitikumar Chatterji points out, like its cousins and sisters Bengali, Marathi, Punjabi and the rest, it inherits the 'speech commodity' of roots and words of the old Indo-Aryan speech as one of its direct descendants. Like the other Indo-Aryan languages it has approximated itself to the Syntax and thought processes of the non-Aryan speeches of the country-Dravidian and Kol (Munda), so that a Dravidian or Kol speaker may find Hindi or Hindustani roots and words different from his own language, but the mental atmosphere as indicated by the order of words and idioms he does not find to be different. It is a familiar habit of thinking which he gets in Hindi, not a quite different and foreign one as in English. Hindi or Hindustani again, is a great liaison language between Sanskrit and persian or Arebic Persian. 'Hindi

81. Kamalapati Tripathi, 43rd Convocation Address, Madras, DBHP Sabha, Dec, 1980.
or Hindustani is now arriving at what may be called the encyclopedic stage, when it can absorb foreign words as necessity arises, and can absorb them in the raw, as it were; unlike poor, ultra-provincial languages, it is not affected by the voice of dont-touchism with regard to foreign words that are expressive and necessary. In its spirit Hindustani may be described as one of the most liberal and reasonable languages so far as enriching itself with foreign words is concerned. 82

It is because of the above-mentioned liberal and reasonable character agreeable to both Hindus and Muslims, Hindi has been accepted as the official language of the Indian Union (vide Ch.3, Sec.A, 6.0. ante). The Hindi language is expected to serve as a medium of expression for all the elements of the composite culture (Vide Ch.3 Sec.A., 3.0. ante). The constitutional Directive in this regard lays down that to secure the enrichment of the language ‘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, by drawing, whereever necessary or desirable for its vocabulary, primarily on Sanskrit and secondarily on other languages’ is the duty of the Union Government (vide ch.3 Sec. A, 6.1.3. ante).

Keeping in view the linguistic situation in the country, the Emotional Integration Committee-1962 took some constructive step in modifying the 3-language formula (vide Ch.3, Sec.A, 7.0. ante) and making it practically useful for the country.

According to the modified 3-language formula, three languages - mother tongue, Hindi and English - should be taught. The 3-language formula took its final form in 1968. As a compromise between the South and the North, a South Indian language was to be taught along with Hindi and English in the Hindi speaking States. In the non-Hindi speaking states mother tongue, English and Hindi were to be taught.

It is Hindi alone, as discussed elsewhere, that enjoys the prestige of being understood in the entire country. It has the potential of bringing about integration between different parts of the country and helping the nation emerge as a great culture and a national force. The work of propagation of Hindi to the Sabha was not merely the work of propagation of the language but it was the task of propagating nationality. For Dr. V.K.R.V. Rao, the Dakshin Bharat Hindi Prachar Sabha, since its founding, in the form of a voluntary institution, had been rendering, national service through making the people of the South familiar with the Hindi language and literature.

Dr. B.D. Jatti observed that the Sabha had been doing in a beautiful manner the task of propagating and spreading Hindi. It was a matter of immense gratification to know that a task of national importance was being achieved through this institution since its inception.

83. Khursheed Alam Khan, 56th Convocation Address, Madras, DBHP Sabha, Feb, 1992
The figures of aspirants taking Hindi examinations conducted by the Sabha year by year are indicative of the fact that the Hindi language is beyond dispute becoming popular and people are welcoming this language. This has been possible because instead of thrusting Hindi on the masses, a non-governmental institution has engaged itself in this task with a sense of dedication. The institution has been striving for bringing people nearer a common language for communication. For Ramlal Parikh, the service to Hindi rendered by this institution for decades deserved to be written in golden letters in the history of national language. In the development of the national language the Sabha has contributed significantly. Till today more than fifteen million people have taken various examinations of the Sabha. Adoring themselves with the certificates and degrees of the Sabha many have been extending their cooperation is enhancing linguistic integrity of the nation by being appointed as teachers of Hindi in the secondary, higher secondary and collegiate institutions in most of the Southern States.

On another occasion Dr. B. D. Jatti remarked that the Sabha was doing its work with dedication, its character being worthy of emulation and that the institution belonged to the entire people of the country.

5.2. Development of Regional Languages along with Hindi

Resorting to figures of speech, Mohanlal Sukhadia described that Gandhi brought the Hindi Ganga across the Vindya Mountain range in 1918 when he established the Dakshin Bharat Hindi Prachar Sabha to propagate Hindi in South India. The Hindi Ganga came here to embrace Krishna, Godavari and Kaveri. Hindi is not a rival of the regional languages in the multi-lingual situation of India but is in fellowship with them. Development of the Indian languages is essential for the development of Hindi itself. \(^90\) Gandhi once observed that a fear had been expressed that the propagation of Rashtrabhasha or the national language would prove enemical to the provincial languages. That fear was rooted in ignorance. Provincial tongues provided the sure foundation on which the edifice of the national tongue should rest. The two were intended to complement not to supplant each other. \(^91\)

Every language of India has its glorious history. As many as eighteen languages have been constitutionally recognised as national languages (vide Ch. 3, Sec. A, 1.1. ante). All these languages have their significant contribution to the development of Indian literature. At the same time the multiplicity has never been an impediment to the national development. In this context Gandhi had said that he had been eagerly waiting for the day when the perilous competition among the sister languages of India would fully come to an end. \(^92\)

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Dr. Pratapchandra Chandra pointed out that the urge for Hindi as a link language did not mean antagonism towards the provincial languages. When Hindi was chosen as the State language of the union it was clear that along with it, every province enjoyed the freedom of choosing its state language. Suitable provision was made for their development and enrichment in the Constitution. It was to be understood that Hindi was the companion of the regional languages and with their combination only the commonly acceptable form of Hindi had developed and would do so in future. It was the duty of the legislators and administrators to fulfil the desire of the regional languages for being employed in the governmental machinery and to encourage Hindi for inter-regional application. Hindi would work as a well-wisher of other languages of the land helping them to foster and in their association it itself would get refined by becoming an instrument of give and take. In this way it would be a messenger of love and friendship, cooperation and good will and would acquire a place in the heart of every country man. Coming of different languages closer to each other meant coming of people closer to each other. The literature of many Indian languages is rich in every sense. The literature of the Hindi language is to be benefited by this rich tradition. Indian scientists, scholars, industrialists and thinkers in good number are required to shoulder the burden of raising high the Hindi literature. To carry out this task there would be a need for a large number of

expert and experienced translators. Under the circumstances the challenge before
the Sabha was two-fold. It had to create facilities for those seeking to acquire the
elementary knowledge of Hindi and strengthen its propagation campaign and along
with that it should impart higher education in Hindi acquiring which, students should
be able to present to Hindi the knowledge of the regional educationists and scholars
through translation, adoption and original work. In fulfilling this task the Government
of India would be ready to assist the Sabha in all likely manner.96

As Ramadevi Sinha put it in a nutshell, Hindi is not a dividing language but a
uniting one.97 The Dakshin Bharat Hindi Prachar Sabha has been striving to unite
the two parts that are discerned in the country on the basis of language, South
India and North India. All the languages spoken in India give voice to peoples
expression and therefore are of equal importance. They enrich each other.
complement each other. The Hindi language makes efforts to remove the gulf
between these languages through the Dakshin Bharat Hindi Prachar Sabha as
was Gandhi’s desire in founding the institution. The programme of propagation of
Hindi through the Sabha would be identified as the scheme of common prosperity
of the nations’ languages. Its purpose is to make the streams of all the languages
pleasant, blossomed and stirred with a view to making the nation’s voice bright
and commanding. Then only can the noble motto let mother India be of one heart

96. Dr. V. K.R. V. Rao, 34th Convocation Address, Madras, DBHP Sabha,
2 Jan, 1970.
97. Ramadevi Sinha, 52nd Convocation Address, Madras, DBHP Sabha,
3 June 1989.
be realised. This would help in setting up relationships between the sentiments, thought processes and progress of the different organs of the nation physique. To bring about unity in diversity Gandhi had put forth the idea of resorting to Hindi or Hindustani with a view to making it a link of mutual exchange between languages through the Sabha. 98 Neither Hindi nor any other Indian language can prosper by a hostile stand with each other. In this context Achut Patwardhan cites the example of Marxist communists. The Marxist communists had suffered from the illusion that progress would be achieved by opposition, but the right direction of human society is mutual cooperation and freedom. As such, development of the Hindi language would be possible by the development and cooperation of the South India languages. 99 It is also possible that the Hindi language and the other languages of the country mingle with each other and strive to develop with each other. Institutions like the Dakshin Bharat Hindi Prachar Sabha can very well play a significant role in this direction. 100 Hindi literature has not remained restricted to the Hindi speaking people only. Non-Hindi speaking Indians and non-Indians too have been serving the cause of Hindi literature. Some scholars have done or been doing bewildering work. The efforts that are going on to transform and bring into Hindi the best material from Indian languages are really commendable. The work that is going on in English in the context of the world literature has to be done for Hindi, particularly in relation to Indian languages and in relation to world languages in general.

Today works of writers in Russian, French, Japanese, Chinese are available to read through the English language. The same task with reference to Hindi would raise the language to its due status. 101 Jnani zail Singh rightly remarked when he said that all the Indian languages were national langauges and contributed to the progress of the nation. Development of Hindi lay in the development of all the Indian languages. Hence there was no question of imposing Hindi on anybody, state government needed to carry on their business through their own provincial languages. Languages eradicate differences, unite hearts and generate a feeling of love. 102 M.S. Ramachandran pointed out the unique objective of the Dakshin Bharat Hindi Prachar Sabha when he observed that to teach Hindi to non-Hindi speaking people is not the only objective of the Sabha. It has been also to teach the Southern languages viz., Tamil, Telugu, Kannad and Malayalam to the people of other provinces of the nation. Through this task would be strengthened the basis of propagation of national feeling and emotional integration.103

When India is to be strengthened by the use of a national language it does not mean that the other Indain languages are to be neglected. They are all taken to be together. The Dakshin Bharat Hindi Prachar Sabha is striving hard to propagate Hindi and heighten its status not at the neglect of other languages. It is making

efforts along side for the uplift of the four major languages of South India through englossing bilingual dictionaries, translating and publishing books from Hindi into South Indian languages and vice versa. According to Article 351 of the constitution, through Hindi as the official language of the union the composite culture of India would grow. Through the coordination and contribution of other languages Hindi as national language would grow, would develop into a medium of expression of the hopes and aspirations of the entire nation.  

Dhaniklal Mandal suggested that the great literature produced in other Indian languages ought to be translated into simple Hindi so that people dwelling in different parts of India could cordially associate with the Hindi language and establish with it a sweet and warm relationship. Prabhudas Patwari was impressed by the point that in addition to propagating Hindi through conducting examinations the objectives of the Sabha included propagation of southern languages and producing literature in them. He was of firm opinion that Hindi should not be imposed on any one forcibly. For him, it was a matter of gratification that the members of the Sabha did the work of teaching and learning of Hindi with a missionary spirit. The objective of the campaign of propagation of Hindi has never been to create hurdles on the path of the nation’s citizens’ love of their mother tongue and would never be so in future. In South India

the greatest number of people take part in Hindi examinations from Tamil Nadu only. Hence the logic that the people of Tamil Nadu oppose Hindi is baseless.\textsuperscript{107}

Development and real advancement of the masses would be possible only when development of regional languages and the development of the inter-state link language would be achieved on equal footing. By Hindustani it is implied that the language would be a mixed one, simple, idiomatic and comprehensible to all.\textsuperscript{108} Learning and Study of Hindi as the link language by non-Hindi speaking people is not in general to dig deep into its literatuer but to acquire a working knowledge of it so that citizens of one region could communicate easily with those dwelling in other regions. The vocabulary of Hindi to be adopted as the link language would be such that it would be easily accessible and acceptable by the people of all religions. In it there would be neither unnecessary complicated words of the Sanskrit language nor difficult words of the Arabic-Parsi languages. The form of this Hindi would be simple, easy, comprehensible and natural. Its treasure would be enriched by the styles and modes of expression of the varied Indian languages so that this Hindi could reflect the composite culture of this vast and great nation.\textsuperscript{109}

5.3. Propagation of Hindi and Women's and Adult Education

The services of the Dakshin Bharat Hindi Prachar Sabha in the direction of Women's education are significant. During the days when the atmosphere for

\textsuperscript{107} Presidential Address, \textit{52nd Convocation}, Madras, DBHP Sabha, 3 June, 1989.
women's education was drowsy, the Sabha imparted education to women through Hindi, enkindled self confidence among women and taking them out from the restricted four walls of the house, encouraged them towards the service of Society and the nation. In addition to this, the Sabha imparted education to a number of such adults who could not attend school and recieve education. Thus the Sabha has rendered significant service in the field of adult education too.¹¹⁰

6.0. Dakshin Bharat Hindi Prachar Sabha, an Institution of National Importance

Hindi became the official language of the Indian Union from the date of commencement of the Constitution of India (26 January 1950). Propagation of Hindi in the Southern States was a dire necessity and a duty of the Central government as contemplated in the Articles 343-351 of the Constitution. Keeping the above aims and objectives and the situation in view and also the noble work done by Dakshin Bharat Hindi Prachar Sabha from the year 1918 the Government of India declared the institution as an institution of national importance by an Act of Parliament No.14 of 1964. ¹¹¹

Dr. K.L. Shrimali, the then minister of education of the Union government, while introducing the Bill in the Rajyasabha on 13.8.1963 appended the statement of objects and reasons as under:

The Dakshin Bharat Hindi Prachar Sabha which is a society registered under the Societies Registration Act. 1860, was established in the year 1918 under the inspiring guidance and presidency of Mahatma Gandhi, for spreading the Hindi language among the non-Hindi speaking people of South India. During the 45 years of its existence, the Sabha has been vigorously working for the spread of Hindi language. With the good will, support and cooperation of the public in the South, it has been making rapid progress, throughout South India comprising of Telugu, Tamil, Malayalam and Kannada speaking regions. The Sabha has covered about 6,000 centres so far and has on its rolls nearly 7,000 trained Pracharakas working in all the important centres of South India. More than seven million people have learnt Hindi, during the last 45 years, due to its untiring efforts. Because of these achievements the Sabha has become an Institution of national importance.112

The proposed Bill, therefore, seeks to declare the Sabha as an institution of national importance and empowers it to grant degrees, diplomas and certificates of proficiency in Hindi and in the teaching of Hindi; and leave the said Sabha to regulate its own affairs in accordance with the provisions of memorandum, rules and regulations. The Bill, however, provides that the objects of the Sabha shall not be altered, extended or abridged; or the memorandum and the rules and regulations

of the Sabha shall not be altered or amended; or the Sabha shall not be dissolved, without the previous approval of the Central Government to review the work done by the Sabha and to give appropriate directions to the Sabha on the basis of the results of such review. 113

The Hon'ble Dy. Minister for Education Sri Bhaktadarshan told the Lok Sabha: "One more criticism by some Hon'ble members was why this Institution was not being declared a university I may submit, that this purpose will be more than achieved after the passage of the bill....... I may also assure the Hon'ble members that the Sabha will actually be more than a university because besides teaching and conducting Examinations, it will carry on other activities also for the propagation of Hindi. If it is made a university then its other activities will come to a stand still and that will defeat the very purpose for which the Sabha was formed. It is from this point of view that the Sabha is being declared an institution of National importance under entry No.63 of the Union list of the Seventh Schedule of the Constitution and not under any provisions of the University Grants commission Act."114

According to the Act, Dakshin Bharat Hindi Prachar Sabha is empowered to confer degrees on those who obtain higher education in Hindi and teacher training from the institutions managed by the Sabha. The Sabha is empowered to conduct post-graduate studies in Hindi. 115

113. Ibid, pp. 5-6
6.1. Institute of Higher Education and Research

The Sabha opened the work of higher education and research in Hindi. On behalf of this institute literary and applied courses at post-graduate level are being conducted. Regular classes for M.A., M.Phil., Ph.D., D.Litt., B.Ed., and M.Ed., are being conducted and degrees are awarded. The Sabha also organises translation courses, shorthand courses and typing courses in Hindi. The Sabha is conducting courses in computer education in Hindi at Madras and Hyderabad centres. At Hyderabad centre, studies in journalism and library science through Hindi medium also have been started. In all the four states of the South institutes of higher education and research have been opened.

Dr. V.K. R.V. Rao was hopeful and enthusiastic about the potentials of the Dakshin Bharat Hindi Prachar Sabha. He observed that the function of the Sabha was not confined only to the propagation of the Hindi language but it was to organise Hindi language and literature classes, to inspire other institutes, to conduct examinations, to award degrees and certificates and so on and therethrough professional training in learning and teaching Hindi. He was confident that students of this region would be encouraged to acquire a higher level knowledge of Hindi language and literature necessary for varied jobs. As the functions of the Sabha were not restricted only to propagation but also extended to imparting higher knowledge, the Sabha had all hope and potential to develop into a centre of research.

and publication. It was capable of carrying the responsibility of the work of the comparative study of literature and languages. The framers of the constitution, in Article 351, have stressed the necessity of Hindi getting developed through a living harmonisation of the vocabulary and the varied forms of expression of different Indian languages. This educational institution of South India, in order to concretise the thoughts of the authors of the Constitution and also to coordinate with other Indian languages through organising seminars and study groups could render the greatest linguistic service to Hindi.

7.0. Celebration of Jubilees

The Golden Jubilee of the Dakshin Bharat Hindi Prachar Sabha was celebrated on 29 and 30 April 1974. V.V. Giri, then President of India, presided over the celebrations. A number of plans and programmes were proposed and executed. The Diamond jubilee of the Sabha was celebrated from 25 to 27 September 1979 on a grand scale. Morarji Desai, ex-Prime Minister of India inaugurated the celebrations. A gigantic conference of Hindi Pracharaks was held. Motoori Satyanarayan presided over the conference. A number of programmes like seminars on administrative language, South Indian languages, poets' conference, felicitations to retired workers of the Sabha, cultural programmes and such other were held. About 2000 delegates from South India and a huge number of audience participated. The celebrations could muster active cooperation of dignitaries like the president

118. S. Mahalingam, op it., p. 49.
of the association of voluntary Hindi organisations, the director of the central
directorate of Hindi, representatives of institutions for propagation of Hindi from
Mumbai and other places in Maharastra State, professors of Hindi from some
universities. As a result of the Diamond Jubilee celebrations, the work of the Sabha
was enthused with a new inspiration in the wake of which the Sabha engaged herself
in preparing plans for giving a new direction to the work of propagating Hindi
in the South. 119

8.0. All India Hindi Council

For the benefit of those who became Hindi Pracharaks after acquiring higher
education in Hindi in South India an institution under the name Akhila Bharatiya
Hindi Parishad was set up at Agra (1952). The objective of this institution was to
provide facility for the Hindi workers of the South to enrich their Hindi knowledge
through coming in contact with Hindi writers at Hindi speaking centres and gain
experience by staying in the atmosphere there for a year. To the students studying
in this institution, benevolent industrialist Seth Jayadayal Dalmia gave scholarships.
After a year or two admission was given in this institution to other workers from
entire India. With a view to widening the services of this institution the Ministry of
Education, Government of India, took this institution under its administration. Since
then this institution has been rendering significant services under the name
Kendreeya Hindi Sansthan. A number of experienced Hindi teachers from the South
are engaged in the services of this institution. One of the ex-general secretaries
of the Dakshin Bharat Hindi Prachar Sabha, Motoori Satyanarayan had been

president of this institution for nearly ten years. When Hindi was declared as the language of administration of the Union in the Constitution of the Nation, the President of India instituted a National language commission to observe the work of Hindi in the entire nation and make recommendations for its development. By virtue of his position as the General Secretary of the Sabha, Motoori Saryanarayan was nominated as a member of this commission. He also had the honour of being nominated to the parliament by the President. 120

8.1. The work of propagation of Hindi in the Madras City

Since beginning the work of Hindi Prachar in the Madras city had been carried out directly by the central Sabha. As per the rules and regulations of the Sabha, Madras city was treated as a separate unit for the purpose of propagation of Hindi. For the convenience of work the city was split into six divisions - George Town, Teruvallikken, Mailapore, Purashvakam, Perambur and Tyagaraya Nagar. A divisional organiser looked after the work of each division. In addition to the local members of the Executive Committee of the Sabha and representatives of Hindi pracharaks, leading Hindi lovers of the City and noted public personalities were involved in the work. In these divisions Hindi examinations from Prathamik to Praveen were conducted. Hindi week, Hindi Exhibitions, Prize distribution functions, cultural programmes, two day camps for workers of the city and such other activities were organised. The Sabha also made financial grants to private individuals running classes for preparing students for the examinations of the Sabha. 121

120. Ibid, pp. 50-52.
121. Ibid. p. 53
9.0. Publication of Books and Production of Literature

On behalf of the Association of Publishers of India, the Special Book Seller Award was given to the Dakshin Bharat Hindi Prachar Sabha for the special service of reaching Hindi books to the readers of South India through the medium of publication and sale of books. The Sabha prepares and publishes almost all the books for its preliminary examinations and many books essential for its higher examinations. In addition to text books, the Sabha has compiled and published graded books on the culture, literature etc. of South India, and Hindi- Telugu, Hindi-Tamil, Hindi - Kannada, Hindi -Malayalam and Hindi- English and Telugu - Hindi Tamil -Hindi, Kannada -Hindi and Malayalam - Hindi groceries. The self study books published by the Sabha through English and the Southern languages have been very popular. In addition to the text books the Sabha has done significant work in the field of mutual exchange by presenting translations of novels, short stories etc. of South India. Till today more than 450 books have been published through the Sabha (vide Appendix D(I), Publications of the Sabha.) Jnani Zail Singh was pleased to know that good books in Hindi were being translated into South Indian languages by the Sabha and similarly good literature of South India was being put before the readers of Hindi. Through such a process mutual exchange of ideas in the nation would take place and emotional integration would be strengthened. 123

As such mutual exchange between Hindi and South Indian languages was necessary for the nations' prosperity. 124

122. 'Pustak Prakashan Sahitya Nirman', *Dainiki 1999*, Madras, DBHP Sabha, 1999
9.1. Periodicals Published by the Sabha

From the beginning itself the Sabha has been bringing out its periodical. Originally the name of the periodical was Hindi Pracharak and now it is called Hindi Prachar Samachar. Material useful for propagators of Hindi and students taking Hindi Examinations of the Sabha is published in this. Nearly a lakh people read it. In addition to this, the Sabha has been publishing for the last twenty two years a high level quarterly under the name 'Dakshin Bharat'. Particularly literary works of Hindi writers of the South are published in this. In addition to these centrally published periodicals the provincial branches of the four states of South India also bring out their own periodicals 125 (vide App. D(II) Periodicals.).

9.2. Printing Press of the Sabha

It is said that a drop of print ink can be mother of a million thoughts. Equipped with modern facilities the printing press of the Sabha has been proving this saying as truth by spreading thoughts and ideas among lakhs of people and has been inspiring them in the direction of nationalism and emotional integrity during the last 75 years. The printing Press of the Sabha gets in about eight languages the necessities of the Sabha like text books, literary works, periodicals, stationary etc. For the clear, attractive and beautiful printing of the Printing Press of the Sabha, prizes have been received from the Indian expert Association and Government of India. 126

126 'Mudranalay', Ibid
9.3. National Hindi Research Library

For the fulfilment of its educational, literary and propagatory needs the Sabha set up a library. Developing gradually the library has now become a store house of 40,000 books. Besides this, when the Institute for Higher Education and Research was started and research work began, it was felt that there was a need for an extensive Hindi library. To fulfil this need a National Hindi Research Library Hall was constructed with an expense of rupees ten million. This library is developing incessantly. Infact, there are 20,000 books here. This rich library contains books necessary for creative studies and research at the most modern level. This is the leading library in Hindi in South India. The establishment of this National Research Library is in itself a unique achievement on the part of the Dakshin Bharat Hindi Prachar Sabha. In addition to these central libraries, there are well developed libraries at the four provincial headquarters of the Sabha.

10.0. United Nations' Languages and Hindi

The work of the Dakshin Bharat Hindi Prachar Sabha in the context of language, literature and culture has been of great significance. The great task of realising in a most meaningful manner in South India the dream of Gandhi regarding national language has been done by this Sabha only. Six languages - English, Russian, Spanish, Chinese and Arabic have been enjoying the status of being the languages of the United Nations organisation. The Dakshin Bharat Hindi Prachar Sabha has

128. 'Rashtriya Hindi Anusandhan Granthalay', Ibid.
129. Dr. M. Malik Mohammad, Welcome Speech 38th Convocation, Madras, DBHP Sabha, 12 July 1975.
been striving unstintedly over the last eight decades to popularise Hindi not only in India but also in the international context. Three world Hindi conferences have taken place far away from India in Mauritius, Trinidad and London. In these conferences not only Indian representatives but also multilingual Hindi lovers, teachers, professors, translators, men of letters and lovers of literature participated with enthusiasm. As a matter of fact Hindi is such a language that has been the centre of attraction of billions of people on account of its literature, dynamic film world and cultural heritage and has been influencing literature and culture all over the world.  

130 It has been already noted that Hindi occupies the third place among the languages used by the greatest number of people in the world.  

131 Link language is the symbol of the Nation’s pride, unity, integrity and self confidence. It was this very link language Hindi through which, Atal Bihari Vajpayee as the Minister for External Affairs had expressed his nation’s sovereignty, freedom and pride from the international platform at the United Nation’s General Assembly. It was for the first time that a leader of India had used the Hindi language at the UN General Assembly.  

132 Ramlal Parikh was right in reminding that Government of India ought to carry out the task of making Hindi a language of the United Nations Organisation. Hindi is fit to become a language of the UNO in every respect.  

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11.0. Felicitation and Award of Honourary Degrees

As an institution of national importance recognised by an Act of Parliament (Act No. 14 of 1964) the Dakshin Bharat Hindi Prachar Sabha, like any other university, is authorised and competent to award honourary degrees to personalities who excel in various fields. During the year 1995 - 96 it was decided to felicitate seven such national personalities from the South with honourary D.Lit. degree. Four of them were being conferred the degrees at the 60th Convocation of the Sabha held on 24 February, 1996. 134

12.0. Introduction of Gandhian Studies

Efforts are on to make this Gandhi's institution a monument to him. The Sabha has resolved to introduce at all levels of study Gandhian philosophy as a compulsory subject. Arrangements would be made in the library for a separate Gandhian philosophy room. In the Institute of Higher Studies and Research, it is being planned to encourage research on Gandhian thought and economy. In the field of literature instituting Gandhi Award is being considered. Efforts are also on to make the infrastructural conditions of the Institute of Higher Studies and Research better. 135

13.0. Advice given to the Graduates of the Sabha by noted personalities.

Noted Personalities right from Gandhi have delivered the Annual Convocation Addresses of the Dakshin Bharat Hindi Prachar Sabha. They have advised the

135. Hindi Prachar Samachar, Ibid.
outgoing graduates of the Sabha to keep up the prestige of the institution and strive sincerely to realise the objectives of the institution. Prof. Sher Simh hoped that the graduates out of the portals of the Sabha would give Hindi the shape which the Constitution had formed for it. The expectation from the graduates was the significant task of making the Hindi speaking people familiar with the literary works of the great writers of South Indian regional languages so that such a bridge of emotional integration would never break. The literary wealth of the South Indian languages needed to be distributed to Hindi and through its medium to other Indian languages and this great work would be possible only through the graduates of the Sabha. 136

Kamalapati Tripathi advised the graduates of the Sabha that they had never to forget that they were going out from such an institution that had its relations with great souls of the nation who had presented rare examples of sacrifice, elevation and selfless service. 137 For Bhaktadarshan, the fruitfulness of the young men and women being graduates of the Sabha lay in that through them the message of Hindi as the national language spread from house to house. 138 With the medium of an additional language, the graduates going out of this institution would enrich their knowledge and experience about the people of other states, their culture, their lifestyle, their thought processes. 139 Dr. Shivamangal Simha 'Suman' told the graduates of the Sabha that they were avowed to a national sacrifice, performing a penance; they were servants of the Nation in the truest sense. He asked them to keep on the flow of love, cordiality,

integrity and welfare by keeping the soul of the Nation preserved for the sake of the
honour of the Nation.  

Shankar Dayal Saharma, then President of the Republic of India, in his
message to the 58th Convocation of the Sabha expressed hope that the Graduates
of the Sabha would make efforts to strengthen further emotional integration of the
nation through linguistic cordiality. Mohanlal Sukhadia appealed to the graduates
of the Sabha to become messengers of Hindi and create an atmosphere conducive
to the willing adoption of Hindi by the people. In this process, they would not only
serve the cause of Hindi but would also be fulfilling the task of fortifying the unity of
the nation. If the nation would be strong and sturdy every region and its language
would also develop. Congratulating the graduates of the Sabha Dr. V.K.R.V.
Rao expressed hope that the national sentiment they had exhibited in receiving
Hindi education would spread through social life and the increasing number of
graduates would help in establishing national integration.

14.0. Appreciations bestowed on the achievements of the Sabha

According to Kamalapati Tripathi's perception the Dakshin Bharat Hindi
Prachar Sabha has stamped the seal of its services on the whole of the nation and
has infused life into the mass mind and encouraged it. The Sabha has attained all
the more prestige in being recognised as an institution of national importance by

an Act of Parliament. Numerous institutions have been serving in the field of Hindi, some of them being of a regional character. This institution is one of national importance. It was up to the managers of the institution, that in matters of management of the institution, examination system, standards of the examination and others, they should arrange for such a system that the existing universities would be obliged to look at it bewildered, accept the institution with pleasure and pride as theirs. 145 Dr. Sushila Nayar was unable to express in words her appreciation of the services rendered by the Sabha to the cause of Hindi. She said that by resolving to accord the Sabha the status of an institution of national importance Government of India had really honoured the Sabha. 146

In Gandhi's view, there is every convenience for the people of the South to learn Hindi on account of the Dakshin Bharata Hindi Prachar Sabha. If there is in the heart of every Indian the same love for India as there is for his province, every Indian would learn Hindi quickly. For Madan Mohan Malaviya, amongst the best deeds of Gandhi, propagation of Hindi in South India was the most appreciable. He was greatly pleased to know that the Sabha had been doing the work of propagation of Hindi in the Madras Presidency with great enthusiasm. He appealed to the gentlemen loving national language and national sentiment that they ought to extend their assistance in this good task according to their capacities. At the inaugural  

146. Dr. Sushila Nayar, 28th Convocation Address, Madras, DBHP Sabha, 29 Dec, 1963.
function of the Main Hall of the Sabha on 7 Oct., 1936 Jawaharlal Nehru said that he had been hearing about the Dakshin Bharat Hindi Prachar Sabha and its work for some time. He had been wonder struck to know that this institution could do such good work through such a small number of workers. In 1933 Banarasidas Chaturvedi was reminded of the day of Indore Hindi Sahitya Sammelan in 1918 when Gandhi had appealed for funds for the propagation of Hindi in South India. Then it could not even be imagined that this sapling would one day grow into such a vast, beautiful tree. In 1942 Vijayalaxmi Pandit recollected that the day when Gandhi had launched the work of propagation of Hindi many people could not help laughing, but at this time one got wonderstruck on looking at the work of the Dakshin Bharat Hindi Prachar Sabha. English could be the language of parlance between a few educated people, but organisation of the whole nation could be possible through Hindi only. Coming to know about the work of the Sabha, she understood that the workers of the Saha worked hard with honesty and interest. Striking a similar note, Jayaprakash Naryan said that the love seen among people for Hindi in South India is an indication of the dedication and devotion found among the workers of the Sabha. For R. R. Divakar, the Sabha has had its own important place in South India. The institution had endured many adversities and encountered many fights. Although this institution actually worked in the field of language, yet it had been helpful in uniting many mutually antagonistic hearts. In Lalbahadur Shastri's view, language was such a thing that united the nation and created a sense of oneness. It was
a matter of great pride that Government of India had given this first institution of the South the form of a National Institution. Now this institution has powers to award degrees. As such this institution will have opportunities to render greater services. According to Shankar Dayal Sharma whatever propagation and spread of Hindi had taken place in South India the credit of it to a greater extent went to this oldest institution. It is an indication of its success only that the Parliament, in 1964 declared it was an institution of national importance for its unparalleled service for Hindi. In the words of P.V. Narasimharao, the Dakshin Bharat Hindi Prachar Sabha had for the first time, put before the people in South India, to bring them nearer each other, through the medium of Hindi, such a picture, that the entire Indian literature was one. On another occasion he pointed out that it was an important event that students of different languages got there together as graduates enriching the Hindi language along with their mother tongues. For this constructive action he congratulated the Sabha.

15.0. Dakshin Bharat Hindi Prachar Sabha at a glance

1. Since its inception to this day the Dakshin Bharat Hindi Prachar Sabha has taught Hindi to more than Two Crores of people.

2. The Sabha has published more than Four Hundred and Fifty books under various titles.

3. The Sabha has prepared Forty Thousand trained Teachers, Propagators.

4. Hindi Classes are being conducted at nearly 15 thousand Centres.

5. Because of the efforts of the Sabha Hindi is being taught (except in the State of Tamil Nadu Two-Language Formula being accepted) not only in middle schools and High Schools but almost in all colleges.

6. The Sabha has been instrumental in getting entrance for Hindi in the Educational Institutions in all the four states of South India; also it has played a major role in making Adults and Women Literate.

7. Along with Hindi education the Sabha's role has been prominent in the field of guidance for harmonising the literature in regional languages of the South, its mutual exchange and also in the process of original creation in Hindi.

8. Every year nearly Five Lac candidates in all appear for the different examinations of the Sabha.

9. The branches and sub-branches of the Sabha having their own buildings and printing facilities in all the four States of the South, affairs of development of Hindi are blooming and blossoming.

10. On behalf of the Institute of Higher Education and Research of the Sabha, departments teaching for M.A., M.Phil., Ph.D., and Hindi medium B.Ed. and Shiksha Sanatak Training colleges and colleges of Diploma in Translation are conducted in all the four States of the South.
11. The Annual Budget of the Central Sabha is to the tune of more than Five Crores.*

16.0. Some figures pertaining to the Dakshin Bharat Hindi Prachar Sabha (upto 1998)

The following are some of the figures concerning the network of activities of the Dakshin Bharat Hindi Prachar Sabha till 1998:

- Examination Centres ............... 1,800
- Certified Propagators ............... 49,578
- Working Propagators ............... 11,065
- Visharad Degree holders ............... 2,74,259
- Praveen Degree holders ............... 1,58,326
- Trained Teachers ............... 37,734
- Centres conducting classes ............... 10,167
- Published Books ............... 450
- Typing Exam. candidates ............... 44,722
- Short-hand Exam. candidates ............... 388
- Convocations Held ............... 62

From the figures above it can be made out that the Sabha has been incessantly striving for the propagation and spread of Hindi among the masses as a link language and as a language of practical and functional utility and has been

publishing books contributing to the development of Hindi as well as the regional languages of South India.

17.0. Hindi Medium B.Ed., Colleges

The objective of propagation and spread of Hindi is to render the language powerful in use. The meaning of rendering the Hindi language powerful is to include in the language of culture the strength of the language of civilization. The Hindi language would not acquire dynamism and strength as a universal language in the real sense until and unless the parlance of different branches of knowledge—sociology, psychology, anthropology, zoology, chemistry, physics, mathematics etc is not carried through the medium of Hindi.\(^{149}\) (vide Ch. III Sec. 8.0.) Fusion of a language among the masses would be possible only when the language becomes medium of instruction at different levels of education. It is particularly so at teacher education level. The Dakshin Bharat Hindi Prachar Sabha has done well by starting Hindi medium teacher education institutions popularly known as B.Ed. colleges (Hindi medium) run by the Dakshin Bharat Hindi Prachar Sabha in South India. The Sabha is running the following B.Ed., colleges (Hindi Medium):

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In addition to the above B.Ed. colleges the Sabha conducts several under graduate teacher training collages according 'Shiksha Snatak' certificates to the candidates.