

# HARIJAN

Four Pages

Editor : MAHADEV DESAI

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AHMEDABAD — SUNDAY, AUGUST 16, 1942

[ONE ANNA

## QUESTION BOX

### Three Clues

Q. Give us a programme.

A. I shall give you three clues, and you must think out the details. They are non-cooperation with the Government, non-violent resistance to the Government, and propagation of the Congress message.

Vinoba

### English masters and Domestic Servants

Q. Whether domestic servants may refuse to serve English Masters?

A. They may refuse to serve (i) all government officers, whether British or Indian, and (ii) such Britons, whose acts and expressions are hostile to India's aspirations and the demand of British withdrawal, and insulting towards her leaders.

### Rules of Conduct

Q. Give us some rules of conduct.

A. Put up with violence against yourself.

Do not use violence against person or property.

Shed fear of laws, harassments and tortures.

Do not break rules of good moral conduct.

Create solidarity, and unity amongst the masses.

Give up caste and communal differences and ideas of high and low.

Base your social relations on terms of complete equality of status.

Act as if the British Government has ceased to exist for you; those coming to you as their officers are not better than trespassers and invaders. Resist them by all non-violent methods.

Establish your own order.

Put your best effort to have Gandhiji restored to us within a fortnight.

Sevagram, 11-8-'42

K. G. Mashruwala

## MAHATMAJI'S ARREST

Gandhiji woke up as usual at 4 a. m. for the morning prayer today, Sunday the 9th instant. He was about to proceed with his daily routine after the prayers when the news came that the Police Commissioner was at the gate and wanted to see Mr. Mahadev Desai, Gandhiji's secretary. He brought with him warrants of arrest and detention under the Defence of India Rules for Gandhiji, Mr. Mahadev Desai and Miraben (Miss Slade). There were no similar orders for Mrs. Gandhi and Pyarelal, Gandhiji's other Secretary, but the Police Commissioner said he had instructions to take them with Gandhiji under the same terms if they chose to accompany him. But they decided not to. In reply to Gandhiji's enquiry, the Police Commissioner informed Mr. Mahadev Desai that they had half an hour in which to get ready. Gandhiji had his breakfast of goat milk and fruit juice as usual. His favourite hymn *Vaishnav Jan* was then sung by his party and the members of the Birla Family, his host. Verses from the Quran were recited by Amtulsalaam, a Muslim member of his Sevagram Ashram. He then left with a few personal belongings including his copy of Gita, Ashram hymn book, a copy of Quran, and Urdu Primer and his Dhanush-Takli for spinning. Before he boarded the car, he was garlanded and the auspicious, *Kum-Kum* mark was put on his forehead by Mrs. R. D. Birla, the hostess. Messrs. R. D. Birla, G. D. Birla and other members of the family then bade farewell and he left with his usual smile accompanied by Mira Ben and the Police Commissioner in front car, while Mr. Mahadev Desai followed him in the second car in charge of a Superintendent of Police.

Before Gandhiji left, Mr. G. D. Birla entreated him not to be in a hurry to go on fast. Gandhiji assured him that he would not do so precipitately. He was as a matter of fact trying to resist the idea of the fast. But if a clear call came from within requiring him to embark upon it, he would not be able to resist it.



# HARIJAN

August 16

1942

## A FIFTH COLUMNIST GOVERNMENT

A few days ago somebody openly said in the Parliament that Lord Beaverbrooke might be a fifth columnist. I do not know how far he merited such uncharitable insinuation. But I feel certain that whoever is responsible for the arrest of Gandhiji and the Congress leaders is a suitable ground for fifth-column bacteria to breed upon for harming both Great Britain and India. For the fifth column is nurtured on the ill-will of the people against the ruling authority, and if those in power themselves generate the ill-will, nothing will prevent its downfall, and with it jeopardise also the life, safety and independence of its subjects.

I regret to feel that with all its development of scientific habits Britain does not perceive, what is so obvious to an ordinary villager of India, that it is not the piece of land extending from the Himalayas to the Cape Comorin or the forty crores of its individual heads, that is the body and spirit of India, but that, in the present generation, India is embodied in the person of Gandhiji and Gandhiji alone. The forty crores are like so many cells of his body. Even when some of them are ill at ease amongst themselves or tend to fall away from him, as nails, or hairs, or blood from a wound, still it is Gandhiji who represents in his single person the aspirations and emotions and the conscious and sub-conscious thought-currents of the whole nation. He feels the laugh that India enjoys, and the groan of pains which India suffers. Whoever loses Gandhiji loses India with him, whoever gains him gains the whole country. The Indian who tears away from him only drops himself out like a falling hair. If the Government thinks that by winning away a few sections of the people, it can carry India with it, it may as well rape a lock of his hairs and feel that it has captured Gandhiji himself.

Gandhiji was brought up in a family of State servants. He zealously and credulously imbibed the hereditary trait of loyalty to the throne. His grandfather had served a prince almost to the end of his life. Suddenly he fell in his disfavour and had to seek service in another State. When he appeared before the new prince, he salaamed the prince with his left hand! On being asked the reason for this breach of etiquette, the old Gandhi said that the right hand could salute only the old master; and the new master should be satisfied with a left-hand salute! Gandhiji himself sang 'God Save the King' with greater fervour than the Englishman himself, until the time he was disillusioned. It was after this that he began to train himself for disaffection. But the habit of a life-time is not given up

easily and, in spite of his desire to rebel against the British Government, he is unable not to maintain a soft corner for his old loves for the British Government and the States. He tried to save them in spite of themselves. Though intellectually convinced of not only the utter futility of, but also the harm accruing from the preservation of these institutions, he is inwardly goaded again and again to find out some way which will accommodate them. Even in this, he represents the proverbial gentleness of India. Like mother India herself, he cannot but be generous to a fault.

It is this man, whom the Government has kicked and kicked again and again, even as many a Britisher has in arrogance done to individual Indians. But a day will come when the kicker will find his own leg got fractured by himself, and with it his whole body fall on the ground.

Mr. Churchill has promised his countrymen tears and troubles. He has found in Mr. Amery an able colleague, who will help him in making good his promise. For, if Gandhiji's good-will is lost, India's good-will is lost, and with India's good-will gone, no better lot than tears and troubles is likely to be left for Great Britain—perhaps, for generations to come. I believe that the British masses—if not those who carry on this war trade—deserve better than their chosen representatives promise to them.

Sevagram, 10-8-'42

K. G. Mashruwala

## GANDHIJI'S BIRTHDAY

The public have already seen the appeal to celebrate the next Khadi Week on the occasion of Gandhiji's 74th birthday (or completion of the 73rd year). Now that he is removed from our midst by an unwanted Government, which declares to the world that India is with it, and not with Gandhiji or the Congress, the public will take up the challenge and give a direct lie to the Government by making preparations from now on to celebrate Gandhiji's birthday and the Khadi Week on a scale, which will give a visible demonstration to the world of the position which Gandhiji occupies in the nation's heart. All sections of the people, men and women of all ages, will make the week an unprecedented success. They will spin, teach spinning, contribute liberally in yarn and in money, make a pledge of wearing khadi; they will read his life and his writings; try to understand and propagate his message; poets will sing him and his message, and dramatists represent these on the stage. Whatever decorations artists will make, they will be of khadi and village-made and hand-made articles. All castes and communities will intermix in a spirit of friendship and equality. If the nation will put in its fullest effort, with God's grace, it is possible that October 1st may become the starting point of a new era in the world.

Sevagram, 11-8-'42

K. G. Mashruwala



## BASIC EDUCATION AT WORK\*

Basic education was adopted as the official policy of national education by the Congress at Haripura in March 1938. The Hindustani Talimi Sangh was formed in April to work out the scheme in a consolidated manner. Soon after the new educational policy was introduced by the various Congress Ministries in their respective provinces. By the end of the second year after its inauguration basic education was in operation in Central Provinces, U. P., Behar, Orissa and Bombay Presidency, the State of Kashmere and a few non-Government institutions. In all there were 12 training schools, two Training Colleges, seven Refresher training centres and over 5,000 schools carrying out the experiment of Basic Education.

The essential difference between the basic scheme of education and all other educational systems was this that whereas hitherto the student first acquired knowledge and then sought to apply it in different fields, here he began by engaging in a planned and socially useful activity in the form of a basic craft and in the process of mastering it educated himself. This meant a complete revolution in teaching methods. The pioneers had to sail on an uncharted sea. Here were no text books or ready-made curricula of studies, no trained teachers to work the new method or previous experience to go by. The technique of co-related teaching itself had to be worked out in the first instance by individual experimentation and mutual collaboration. To this was added the apathy of not ill-concealed hostility on the part of Government officials, which became quite open as soon as the Congress Ministries resigned.

The Orissa Government for instance announced in its communique dated February 28, 1941, its decision to discontinue the basic schools on obviously, disingenuous and specious grounds. The challenge was taken by Dr. Zakir Husain, who had no difficulty in exposing the glaring fallacies in the Orissa Government's communique. A full account of the controversy and the heroic struggle carried on by the protagonists of Wardha Scheme of basic education against the heavy odds facing them must be read in the 'Two years of Work', being the report of the Second Basic Education Conference held at Jamia Nagar in April 1941. The report also presents in a consolidated form the results of first two years of experiment and research in the technique of co-related teaching, while the story of the Basic education experiments in Champaran, Okhla, Hardwar, Vidya Mandir, Avidha and Priyanayakam Palayam recorded in the report will provide an illuminating commentary on the latent possibilities of basic crafts like spinning in riveting a child's attention and developing and educating his whole personality in a far more

\*Two years of work, Report of Second Basic Education Conference, Jamia Nagar, Delhi, April '41 published by Hindustani Talimi Sangh.

effective manner than mere cramming the child's mind with more literary education under the old method. The inaugural address by Dr. Rajendra Prasad, the Presidential address by Dr. Zakir Hussein and the welcome address by Shri Arya Nayakam are some other high lights in the report which will amply repay perusal.

Pyarelal

## Notes

### Personal

Gandhiji, Mahadev Desai, Pyarelalji and Miraben having been all taken away from us by the Government, it has become my duty to see to the publication of the *Harijan* until God's will and the Nation's effort enable them to take over its charge again. I hope it will not take long. As it is, I am not quite sure of my capacity to do it successfully. The task of putting in sixteen columns of solid matter week by week is not a light one for me. I, therefore, request the reader to pardon the management if he finds his ration cut down at times rather suddenly. Instead of somehow filling the paper with any stuff, it will be my concern to give him the best I can. Undoubtedly, I shall get the cooperation of all those other contributors, who are not touched by the Government, and have often contributed to the *Harijan* in the past. Of course, this assumes that I myself shall be kept free, and that the paper will not be banned. I do not know why it should not be so.

Sevagram 10-8-'42

K. G. M.

### Quislingism

The secret circular just unearthed by Gandhiji mentions as one of the exploitable items for Government propaganda the point that out of more than half a dozen political institutions named in the circular, the Congress is the only organisation which is opposed to the functioning of the British Government in India. Perhaps the writer did not care to make the list exhaustive, otherwise he may have been able to make it up to 99. But let the Government beware of them. For all those who support one foreign Government will make the same haste to invite or present their cards to another, when they are convinced that it is impossible for the present incumbent to retain its position. I am afraid that at that moment also it will be left to the Congress to resist the new invader as single-handedly as it is its privilege now to expend its corrective energy against the present one. Quislingism is born out of love for power and special treatment and the desire to escape hardships and calls to sacrifice, and any Government—foreign or Swadeshi, old or new—is welcome to it, if it will promise these.

Sevagram, 10-8-'42

K. G. M.

### Constructive Programme

#### Its Meaning and Place

By Gandhiji. Price As. 4. Postage 1 Anna extra.

Can be had at Navajivan Office, Post Box 105, Ahmedabad; 130 Princess St., Bombay; Surat and Rajkot.



## TO POLICE AND PRISON OFFICERS AND MAGISTRATES

A tongawala at Wardha refused yesterday to ply his tonga to police officers, who wanted it for taking into custody some local workers. He was himself arrested and let off after a few hours' detention. He had done his right duty. Every tongawala can do it.

But cannot every police and prison officer and Magistrate do it? Why should you obey an order of arresting, trying and confining persons, who are honourable members of society, and who, you are aware, are spending their lives out for freeing the nation? Surely Police and Prison departments have never been meant for arresting and imprisoning leaders like Gandhiji, Maulana Azad, Jawaharlalji, Rajendra Babu, Sardar Patel, Vinoba, your recent ministers, and hundreds of other eminent persons. You were called upon to resign your services in 1921. A few did but most of you did not, but continued to be tools of the Government in repressing your own people. The Satyagrahis accepted the position as a tragic reality, and went into your custody as a matter of course. No ill-will was harboured against you, as long as you behaved in other respects decently even if not sympathetically. As a result, very often there were good relations between you and the Satyagrahis, in spite of the fact that you have always acted against the interests of the country. But surely you should act as thinking people and cease to be mere robots of your superiors. It is the duty of all Indian officers to say to their superiors, that they can no longer obey orders, which compel them to arrest, sentence and imprison their own patriots. Even foreign officers with

awakened head and heart should do it. I know that most of you do not like this job. But of what avail is that dislike, if you cannot summon up courage and decline to execute immoral orders? If you do not resist this occupant of India, you will not find the necessary courage in you to resist the Japanese or other occupant, taking forcible possession of the land. You will run into their services also. If a hundred Indian officers of the highest grade from each province summon up courage enough to refuse to suppress the nation, the Government *must* bend before its will.

Think of the shame, you feel when you have to face the nation's leaders inside your prisons. Develop a little courage to speak that small word 'No', when you are asked to do what your intelligence and heart both disapprove. Think for yourself.

Sevagram, 11-8-'42

K. G. Mashruwala

## CONTENTS

	PAGE
QUESTION BOX ... K. G. MASHRUWALA	273
MAHATMAJI'S ARREST	273
A FIFTH COLUMNIST	
GOVERNMENT K. G. MASHRUWALA	274
GANDHIJI'S BIRTHDAY K. G. M.	274
BASIC EDUCATION AT WORK PYARELAL	275
TO POLICE AND PRISON OFFICERS	
AND MAGISTRATES K. G. MASHRUWALA	276
NOTES	
PERSONAL K. G. M.	275
QUISLINGISM K. G. M.	275

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