

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

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TWO ANNAS

BHOODAN—THE DEMAND OF THE AGE

In his prayer-speech at Nagpheni in the Ranchi District Shri Vinoba explained the process of *dharma-chakra-pravartan*, i.e. the inauguration of a new religious truth with a view to uplifting the society to a higher moral level and the part which conversion on the one hand and the need of the age as indicated by the external conditions on the other, play in helping it to go forward.

He began the speech by analysing the nature of moral force. He said, "We want to create moral force. India attained its Independence in a unique way—by means of Satyagraha and Ahimsa. That created a certain moral force. Even today if there is any force which we can readily create in India, it is only moral force. And that is what we are out to do through Bhoodan. We want to teach everyone of us that it is our duty to be concerned about the welfare of our hungry neighbour. So long as those who live around us are afflicted with hunger and ignorance and disease, the rich and the wise and the healthy should resist the temptation to enjoy their happiness by themselves. Their first duty is to go to the help of their neighbours. This is what we call the conversion of the heart.

"There is no practical difference in moral pressure and the change of heart. In Bihar up-till now about forty thousand people have given land-donations. We may not have received land in proportion to the number of donors because a large majority of them were poor. But the singular fact of the people—even poor people, coming forward to part with their lands is having the desired effect upon the richer section. An urge has imperceptibly come to dominate their hearts which they can no longer shake off. You know already that in this district the Raja Saheb of Palkot is moving about among the people as our agent. Is this not an example of the change of heart? But one must not suppose that the change of heart is a thing which will proceed with mathematical exactitude. A change of heart in one man becomes a nucleus exercising its influence for similar change on a number of others around him. For example, Tana Bhagat* who flourished in this part made thousands take to devotion. Such is the working of the influence of a man's thought. We may call it by any other

name—for example, we may call it *lokatalja*, i.e. the innate sense of decency which impels a man towards right conduct for fear that otherwise people may look down upon him. In any case, however, it is a force which is totally different from the force of violence. So even when a man acts out of *lokatalja*, his sincerity is not to be doubted, because it is also a form of the change of heart.

"External conditions bring about the change of heart and the change of heart brings about a change in external conditions. They both act upon each other. The seed gives rise to the fruit and the fruit gives rise to the seed. Supposing an old man takes to renunciation following the death of his son, shall we say that his renunciation is born of the old age and the death of his son and is therefore not genuine? At the most, we can say that when he was young and his son was living, he lay caught in attachment. But knowing, as we do, that there are old men who lose their sons in old age but who do not on that account take to the life of renunciation, we must understand that the one who felt compelled to adopt renunciation had a seed of it in him from before and the death of the son merely served to bring it out. We must then believe in the existence of goodness in the heart of every man. The very fact that we have given the right of vote to every one indicates our acceptance of the truth of goodness existing in every human heart.

"We are moving towards our goal from two directions concurrently: First, we rely on the indwelling Godhead waking up sooner or later and impelling the individual to take to the right path. Secondly, we are striving to create conditions to bring about such an awakening that people will feel compelled to give. Thus we are trying to produce a double awakening—a moral awakening resulting in the change of heart and an awakening of the people's consciousness. If there is only an awakening of the people's consciousness and no moral awakening, it may create the force of violence. On the other hand if there is only a moral awakening, it will take a very long time to achieve our objective. Just as a bird has two wings and must needs use both in order to fly, even so a righteous idea requires both the inner awakening and the outer change in objective conditions.

* Bhagat is the Hindi form of Bhakta i.e. a devotee, a godly person.

"There is a big difference in the usual propagation of *dharma* and the inauguration of *dharma-chakra* with a view to break from the past and enter on a new ascent of progress. The saints and seers, wherever and whenever they are, are always preaching the usual *dharma*. But the inauguration of *dharma-chakra* consists in recognizing the need of the age and linking it up with the *dharma*. Gandhiji did the same in teaching us Ahimsa. Love and non-violence were not new principles. But he linked them with the need of the age—with the struggle for Swaraj. Had he not done so he might still have attracted ten or twenty followers, but he could not have been the supreme leader of an entire nation. We could not fight the British with arms because we had no arms and the British were infinitely superior to us in arms. The conditions thus demanded a recourse to some other weapon than the force of arms. While Gandhiji was convinced of the superior efficacy of Ahimsa, his task was made easier by the suitability of the conditions, and thus he succeeded in communicating his belief in Ahimsa to the entire nation and winning Swaraj. Similarly, today the poor throughout India—not only India but also throughout Asia—are hungry for land. And they will not rest until this hunger is satisfied. We have linked up this situation with the moral principle enjoined by *dharma* that a land holder must give land to his hungry neighbour, for land is a gift of God and must therefore be deemed as the common property of the society. People could hardly have appreciated this idea in olden times, but now they have no difficulty in accepting it, since it has been linked up with the demand of the age. This combination of the right conditions and a moral idea generates tremendous force and leads to what we have called *dharma-chakra-pravartan*."

(From Hindi)

N. D.

EDIBLE OILS, GHANI AND FOREIGN EXCHANGE

(By Magambhai P. Desai)

A correspondent from Bombay who seems to be well-acquainted with the trends of the current market and the way it is affected by the export-import trade, makes a complaint against the Government. If his facts are correct, then the complaint cannot be dismissed as lacking in some substance. He writes:

"The increase in the prices of edible oils during the last two months would show that the tendency of our trading class to exploit both the excess or scarcity of any goods in the market remains as strong as ever.

"Having overestimated the groundnut crop at the beginning of the season, the Government permitted its export in very large quantities. The actual output, however, fell far short of the estimate. And though this became evident quite early the Government did not take any measure to avert the mischief which was bound to result from their export policy. The Government woke up to their duty only when the situation had gone completely out of control, and the prices here had risen too high for the foreign markets. The Government then set out to restrict exports by refraining from granting any more export quota. But the mischief had been done and the action had been delayed too long to be of any avail then. The stock was insufficient even for our consumption; consequently the prices rose unconscionably high. The poor to whom *ghee* had already become a forbidden thing were now unable

to buy even the oil at moderate rates. Besides even when they buy it dear, there is no knowing about its purity. In the first week of June the wholesale price of the groundnut oil was Rs 24-8-0, today it is Rs 29-4-0. The retail price is Re 1-4-0. And since in about two months from now we will be having the new crop, import is not advisable or helpful. After all that has happened, the least that the Government should do is to beg people's pardon for mis-handling the situation. In fact the whole policy of the Government in encouraging the export of oil-seeds out of greed for earning foreign exchange and thus tacitly inducing the agriculturists to divert the acreage from food to oil-seeds at a time when we have been experiencing food shortage is wrong and in its results unfair to the people. Why should they not place greater restrictions on the import of luxury goods and thus save the amount of foreign exchange which presently they are earning by the export of oil-seeds?"

It is true that the Finance Ministry is guided in its policy regarding export and import to a very great extent by the consideration of its gain in foreign exchange. Well may the Finance Minister keep his eye on the exchequer. Every businessman does that. But the businessman has to do it for safeguarding his personal interest. The Finance Minister of a popular government however, is concerned with guarding the interests of his people. And to think that earning foreign exchange will always conduce to the interests of the people is a dangerous half-truth. It is not difficult to visualize that some time the policy may do great harm to the various industrial occupations and result in great hardships to many. The export-import traders are always on the look-out to promote their business and to make profits by somehow winning over the Government to do as they want.

And why should oil-seeds be exported at all? Do we not need oil and oil-cake? If there will be more of it than we use at present—well, the people will have more of it. In any case, it cannot do harm to us. But the difficulty is that the economists are wont to think only in terms of money—of profit and loss and prices. Wrong training and long habit have warped their minds in such a way that they are always occupied with the money aspect of the situation. Let the rural population and the people in general know that real wealth does not consist in money but in useful goods. Therefore the more they get out of the clutches of the money-economy, the better it would be for them.

In the change from being a *ghani*-product to a mill-product, the edible oils have been turned from an eatable which they are into a commercial commodity to be used as a means of making profits. If, in these matters, the final decision is to rest with the people, then it should be clearly understood that oil should again be made a village industry product. That will stop the oil-seeds disappearing into the vortex of greedy commerce and they will remain with the people for providing them with oil at their need. But for that the nation and the Government have to adopt the Sarvodaya outlook of the Gandhian economics.

(From the original in Gujarati)

ALUMINIUM—A MENACE TO HEALTH

(By Krishna Murthy Mir Mira)

Aluminium utensils are seen nowadays, even in the remote villages of our country. This is due to some of the advantages they offer in the way of being non-breakable, cheap, easy to clean and looking beautiful. So, ignorant people purchase them for they are not aware that aluminium is harmful both hygienically and economically.

Aluminium was first used for making cooking utensils in 1892. At that time, the manufacturers were unaware of the dangers to health, in using these for culinary purposes. During the past thirty years, the manufacture of aluminium has developed into a great commercial organization, aided by an intensive publicity campaign, but grave doubts have arisen as to the suitability of aluminium for cooking purposes.

As per the Lancet report, published in 1913, evidence from all parts of the world has accumulated proving beyond doubts that aluminium as used for culinary purposes, is injurious to health and may even play a significant part in the causation of certain diseases including cancer.

In our food there are alkalies and acids. Aluminium is readily attacked by organic acids and alkalies such as are found in fruits and vegetables. It is attacked slowly by cold acetic acid but the rate of attack increases markedly with raising temperature.

In a monograph entitled *Aluminium and Aluminium alloys in the food industry* (1948) by Mr J. M. Bryan, the following significant admissions are made which should serve as a strong warning to housewives and cooks using aluminium utensils:

1. Alkalies are dissolves to a greater extent which are definitely harmful.
2. Aluminium is not recommended for tomato products that require boiling.
3. There is corrosive action of vinegar when salt is present particularly at boiling temperature.

Among the pioneers in the investigation of the harmful effects of aluminium, Dr Le Hunte Cooper, late Captain, Royal Army Medical Corps is best known for his writings on the subject. Having suffered himself from aluminium poisoning, he has taken a keen personal interest in the problem. According to him, aluminium, in addition to its irritative, inflammatory and ulcerative effects upon the gastric and intestinal mucosa also seriously affects the nervous system. Dr Tchilevsky's experiments have shown that mice fed from an aluminium vessel are about forty times more prone to develop spontaneous cancer than controlled animals. Even in the face of all these well-known scientific data aluminium utensils are being encouraged. It is thus a proved fact that aluminium is harmful to human system. The health of the country is going down with many new increased diseases. The choice of safer substitute for aluminium pots are the following:

1. Mud vessels are the best. The village pottery pots and pans are best because they are not only harmless to human system but also economically help our village potters. For storing purposes, glazed earthenwares are good.
2. The next are enamels and stainless steel. These cannot be recommended as we are not producing them in our own country and they are costlier compared to mud wares.

Formerly, in our country village potters used to supply vessels for utility purposes. This supply of mud wares continued to this day because our people have recognized that food cooked in mud vessels is superior to the one cooked in metallic vessels. The mud pots and pans are in the reach of villagers. In those days every village used to have 5 to 10 potters and all these potters were leading happy and contented life. Now due to some of the apparent disadvantages of mud pots and some of the elusive advantages of aluminium wares, people have left using mud vessels and have commenced using aluminium wares. Now even potters have taken using metal vessels like

aluminium, as fancy and prestige. But they are not aware of the bad effects of aluminium. Today almost all the potters are suffering without work even though they are masters in this craft. About one million people who know pottery have become a burden to this country as their work has been taken away by this aluminium industry.

Instead of producing harmful aluminium vessels which starve lakhs of villagers and also importing aluminium sheets, we must concentrate on using our aluminium resources for sheet metal for industrial purposes.

BACKWARD CLASSES AND THE CONSTITUTION

(By Maganbhai P. Desai)

Shri P. Kodanda Rao, Member, the Servants of India Society, in his press release on the work of the Backward Classes Commission presided over by Shri Kakasaheb Kalelkar, raises a fundamental question which is noteworthy. He says:

"The Backward Classes Commission, now touring the country, is concerned with determining the criteria of 'backward classes' as distinguished from 'advanced classes', and to suggest 'Governmental help and preference' for the former. While Part III of the Indian Constitution takes the individual as the unit for Fundamental Rights, Part XVI takes the group as the unit for preferences, which accrue to the individual only as a member of the group, caste, race, tribe or community. For instance an individual, who for no fault of his has been listed among the 'advanced' classes, will not get a scholarship even if he be poor, while another individual, fortunate enough to be listed among the 'backward' classes, will get it even if he be well-to-do.

"It is very doubtful if such an approach is conducive to national solidarity, particularly when classes are listed on the basis of immutable birth and not on dynamic culture. A person may choose and change his education or profession, but he had no choice in selecting his parents. Preferences to some means denials to others. The interposition of a group between the individual and the State in public policies weakens the loyalty of the former to the latter. If, on the top of it, preferences are attached to existing evils, the latter tend to be perpetuated.

"The more rational course is to take the individual as the unit and not a caste, a tribe, etc., which are irrelevant for public purposes, and to secure for him equality before the law and equality of opportunity for cultural advancement, unrestricted by the accident of birth. The Indian Constitution resolutely refused to recognize class, caste or community for the political franchise. It should do likewise for all public social services. In so far as groups are recognized, India will be a federation of classes, castes and communities, and not a union of citizens."

The fear expressed at the end might perhaps be felt a little exaggerated; however if casteism and untouchability are to go—and they should go, then should they not lose the kind of statutory recognition by the Constitution which creates a kind of economically and educationally preferential status in their favour? However, this is not to suggest in any way that the State should not take care to promote educational and economic interests of the weaker sections of the people and protect them from social injustice. The question is how should we do this duty avoiding the danger noted above.

HARIJAN

Aug. 22

1953

GANDHIJI AND VARIOUS ISMS

(By Maganbhai P. Desai)

A correspondent in his letter to Shri Jivanji D. Desai, the Manager of the Navajivan, makes a suggestion which is noteworthy. He says:

"It is a fact that Gandhiji's writings (in his absence now) do not sell so well as the Socialist or Communist literature. Both the Socialists and the Communists are Marxists and as such atheist. Gandhiji had fundamental differences with them. He did not accept a social order based on atheism and violence. However, people still adore Gandhism; hence both the Marxist groups continuously try to win over the Gandhians to their sides. The Socialists have won over Acharya Kripalani and are trying to win over Shri Vinoba Bhave. On the other side, the Communists feel the satisfaction of having won over Shri Ravishankar Maharaj and Shri Kumarappa; and they are right to some extent.

"At such a time the Navajivan office should organize to sell books on our ancient lore and those by our great modern Indians....."

Such a complaint about the sale of Gandhian literature is not a new one. It was there even when Gandhiji was in our midst. Some people said to him in the same way as the correspondent writes above.

I remember such an incident. It was I think during the 1935-40 days that a young collegian, who was brought up in Gandhiji's Ashram, said to Gandhiji, "Bapu, the Socialists and the Communists present their things in attractive books and pamphlets and in interesting style. These spread among many youngsters like me, whether in colleges or outside. They are tempted to read them. Similarly your ideology also should be broadcast; otherwise the new generation will be carried away by the former only."

Gandhiji answered him, "I follow what you say. But my way is different. If what I say is true, it alone will survive; all else, even though made attractive and alluring to make it go, will ultimately go down. And if what I say is untrue, then why should it prosper? Therefore, without being uneasy or impatient and saving myself from the botheration like that of those about whom you speak, I persist and go on doing what I hold true, and to those who wish to know about it I go on explaining by speaking and writing. It is enough if we work with the faith that ultimately Truth survives and not untruth. The fruit lies in the hands of God."

I have summarized the above talk in my own words.

Today Gandhiji's teachings are on trial. Till now we generally repeated what he said, because then we were not specially required to do them; rather by so repeating we got some strength and energy. Then we were fighting to get Swaraj;

hence it was necessary to work with one mind in that way; and there was no difficulty in so acting. Now we have Swaraj. Now begins the time when what we said before is to be implemented. Therefore we all probe into those things deeper and act according to our understanding about them. Therefore the old unity of pre-Swaraj days is no more with us.

And this is nothing to be wondered at. We have now to rebuild India. We have to see what shape we wish to give. It involves the question of capturing and using the power of the State to that end. Now it is not a mere academic question whether this ism is true or that. We have now to find out how we as a people can live as a happy, prosperous and peaceful family and to achieve it. Hence, we might say, various-isms are really on their trial today.

Gandhiji did not give his programme by way of competing with various isms that we have come to know from Europe. He never intended to give any ism of his own. He devised his programme from the realities of our position and to suit our genius. Accordingly he told us some fundamental home truths, such as:

1. To serve *Daridranarayana* is our common end. That is to be the touchstone on which every plan or programme must be tested.

2. For that *Sarvodaya* or 'unto this last' is the true way.

3. India lives in her villages. Hence her true problems are village problems.

4. To solve them the capital of labour and Swadeshi are the best means. Without it the whole of our people cannot earn their bread happily and freely.

5. Therefore we must develop the economics of Khadi; this we cannot have ready-made from the West.

6. Machine is a servant of man; it must not be allowed to master him; otherwise society will suffer. Unfortunately it appears at present that machine is lording over man, due to which there are the evils of industrialism, capitalism and imperialism; we should avoid them.

The above-mentioned things are for our economic life. Regarding our social and religious life he said:

7. Man and woman are equal; they are the two wheels with which the caravan of society goes on. Both are co-workers in the life dedicated to Dharma—social good; therefore they cannot live their life for self-indulgence and personal gratification.

8. Untouchability and casteism are the bane of Hindu society. If they are not removed, the Hindu society will be ruined.

Similarly colour prejudice also. Without removing all inequalities of this nature humanity will not be happy nor come to her own.

9. There should be not mere toleration of various religions, but the realization of their

equality. Then only can various communities live in comity and mutual help and real Religion of Man come forth as a living thing.

Therefore it is not proper to wish to convert any one. There can be no institution for conversion. The proper thing is to wish that every one becomes a true devotee of his own respective religion. Then only can we save ourselves from airs of superiority of our religion and consequent fanaticism.

10. 'The world is one family' is our ideal; therefore not war, but peace and love are our motto.

To follow these ideals Gandhiji gave the following as the principles of his methodology :

11. As the means, so the ends. Therefore means must be as pure and true as the ends : the two should match completely.

12. Satyagraha is the eternal and infallible weapon in the hands of such a society.

13. Satyagraha requires us that we should be pure, humble and non-violent ; and so behaving continuously try to live truth as we see it ; so living, truth will lead us to the whole Truth.

14. Education must be based on such foundations. Therefore it must centre round labour and industry, which sustain life and are its foundation.

15. All education to be true and abiding must be through the child's language. "Every cultured Indian will know in addition to his own provincial language, if a Hindu, Sanskrit ; if a Mahomedan, Arabic ; if a Parsee, Persian ; and all, Hindi, . . . with the option of writing it in Persian or Nagri characters." (*Hind. Swaraj*,* p. 67).

16. A society built this way will rise itself and help its individuals also to rise ; such a society will establish peace on earth.

I have put down the above items as they have struck me and in that order. The list is not to be taken as exhaustive. The reader may fill in many other items in their due correlation and context. For example, prohibition.

If people like these items, there will come forth persons who will experiment on them and formulate sciences of them ; literary men, poets, and writers will use their art to present them in a beautiful manner. And those who heartily endorse them, will naturally act accordingly. Thus going on, they will be really vital and living in society.

The writer has touched the present political situation also in his short letter above. He says that there is a rivalry to win over to this or that side the Gandhians so-called. But it is a different story. It is better to differentiate Gandhism from

Gandhiji's ideas and principles. Gandhiji did not like to call his ideas as an ism ; ever growing as they were, he was against narrowing and confining them into the closed limits of a dogma or an ism. It is therefore that his ideas have their own distinction in the world today. Therefore well may one hold them if he likes them ; but to make a dogma or an ism out of them is in vain. Gandhians, looking to the present political set-up in the country, may turn to this or that camp ; that is another matter ; and it should not be confused with Gandhiji's ideas. These are a philosophy that came forth in our land and to our modern age as a call to live full religious life, both individual and corporate. It is no narrow dogma or creed. As he said while introducing his autobiography to the world, its essential truth is :

"Let hundreds like me perish, but let truth prevail. Let us not reduce the standard of truth even by a hair's breadth for judging erring mortals like myself."

Such a truth is not meant to be a narrow dogma or an ism. It ever gives life more and more and so succeeds even through a series of apparent defeats.

15-8-'53

(From the original in Gujarati)

MADRAS PLAN OF PRIMARY EDUCATION

Aims and Objects

"It is absolutely clear to me that widespread literacy and the abolition of the unhealthy divorce between literacy and body-labour can be accomplished by us only through this scheme," says Mr C. Rajagopalachari, Chief Minister, Madras State, in his introduction to a guide-book prepared by the Education Department on the modified scheme of elementary education.

The Chief Minister says : "All high principles and reforms either of art, culture, religion or education, have to be worked through such imperfect institutions as we possess or bring into existence in the immediate present. Many great reformers have dealt with the methods of education and our schools have from time to time been remodelled in the hope that the education imparted in these schools may improve in quality and results.

"The most recent educational reformer was our great all-round reformer and the Father of the Nation, Mahatma Gandhi. He gave us the system called by the name of Basic Education and the Sargent Report accepted it and a Government of India resolution confirmed it. Basic education has been put in practice in a certain number of our schools. But this is by no means enough. Notwithstanding all the defects of our existing schools and the teachers engaged therein, we must implement, to the extent to which we can do it now, the principles of the scheme of education propounded by Gandhiji in and

* Price Re. 0-8-0; Postage etc. As. 3.

through all our primary schools with such materials and facilities as can now be gathered round these schools.

"I am a humble adventurer, and I should be content if the scheme, which the Education Minister and I have evolved with the assistance of the Director of Public Instruction, is accepted for the present, as a second best that can be put through immediately, taking our resources and limitations into account. I firmly believe that a half-baked craft-teacher made to order cannot be an efficient instrument for the development of basic education. I am convinced that we should make use of the actual farmer and craftsman who make their living by their work. The present scheme is based essentially on this conviction. The implementation of the basic education programme will no way be adversely affected by the new scheme. In due course, it will evolve the real teacher that we must have for the basic education."

The Plan in Detail

"The reduced-hour scheme of elementary education will apply to the lower elementary standards of all elementary schools in non-municipal areas. The scheme will not however apply to Basic schools wherever they are. It will not apply to higher elementary standards of schools even in non-municipal areas.

School Hours

"Children in Standards I to V will attend classes for only three hours during the day. The school will work in two sessions. Each session will be of three hours duration consisting of four periods of 40 minutes each with not less than two intervals totalling 20 minutes.

"The pupils will be divided into two batches. One batch will attend the morning session on one day and the afternoon session on the next day and so on alternatively, so that the day is divided between the two batches and both batches have an equal chance for morning and afternoon hours.

"Teachers will have to attend schools both sessions. The school will ordinarily work for six days in the week as against five days in some places and 5½ days in other places as till now. The total number of working days for the whole year will not exceed the prescribed minimum of 220 days as till now.

Subjects for Teaching

"The following subjects will be taught in the schools in the appropriate standards: (1) Language, (2) Elementary Mathematics, (3) Drawing, (4) Nature Study, (5) History, (6) Geography, (7) Hygiene, (8) Civics, (9) Moral Instruction, (10) Singing.

"The number of periods to be assigned to the subjects will not be less than till now. Twenty-one periods will be given to these subjects as hitherto. There will be six working days under the new arrangement and 24 periods per week will be available in all. This will leave three periods to be used at the discretion of the headmaster. Moreover, Standard I will not have History and Geography and Standard II will be relieved from History teaching. These two standards will therefore have some spare periods for recreational activities.

Out of School Hours

"The programme contemplated outside the school hours in the home and the village should be treated as an important and valuable part of the educational process.

"In the out-of-school hours, what is aimed at is not so much substantial participation in the occupations to begin with as enabling children to understand and appreciate various types of useful and productive work going on around them and thus to develop in them a healthy outlook towards body-labour. It is not only what are called handicrafts but any kind of body-work, within the capacity of the children concerned, which may be brought into the programme.

Productive Work Activities

"For the children of Standards I to III the body-activities will be largely play, observation and satisfaction of curiosity in regard to what they observe and even in the case of the children of Standards IV and V, they will be encouraged to participate slowly, steadily and increasingly in the various types of productive or useful work in the village.

"There need be no rigidity about time-table for the out-of-school programme. A degree of fluidity will necessarily prevail in this regard. The younger children are not obliged to be at any particular place for any fixed number of hours. In the case of the older children, they may be encouraged to remain longer at selected places. But even for these the hours may be kept fairly flexible.

"During agricultural seasons many of the older children may be encouraged to observe, understand and participate in the various lighter agricultural operations going on in and around the village. The need for promoting a programme of other activities will largely arise in the non-agricultural seasons.

Work Centres

"Where in respect of any school it is not possible to arrange in the locality to absorb children in such activities the school may organize either in the school or outside, its own work centre, provided even in such cases it is craftsmen who live by that work and have real and effective skill in that work who are brought in as instructors. Since agricultural work in general and kitchen-gardening in particular as also home, school and village sanitation may be included in the activity programme, schools needing craftsmen from outside will be very few.

"In the case of girls it is expected that generally they will find enough scope for activities in their own homes. But parents who wish their girls to learn any craft or other work in the village along with boys or separately may be allowed the opportunity.

"Since the question has been raised by several people it is necessary to state that helping in the management of a shop may also be considered as an occupation wherein packing, handling of goods, and other physical activities will come into play.

No Compulsion

"It is also to be emphasized that all activities in the out-of-school hours are not compulsorily thrust upon parents or children. What is aimed at is that the atmosphere and conditions must be created in which the grown-ups of the area including parents and children will come together to participate increasingly in the programme under the modified scheme.

"The most important element in the scheme of shortened school hours is that parents who belong to occupational groups and wish to have their children with them during the out-of-school hours will be allowed to do so. But there is no compulsion that all children belonging to a particular occupational group should necessarily be trained in that occupation. Freedom is fully allowed to parents in selecting the work.

Assistance in Homes

"The first step is to allow parents and elders to have their children back during the out-of-school hours for such help as the children can give in the homes. This will absorb a good percentage of children. The second step is to divide children into small groups and direct them to such centres in the village where some craftsmen are at work. This will absorb some percentage of the remaining children. The third step is to arrange that children go into the easier and simpler activities associated with agriculture. This will absorb many more children. The next step will be to arrange easy projects of kitchen-gardening, home school and village sanitation, etc. And finally where conditions demand it, any suitable programme of bodily work may be arranged for in the school or its grounds. It is not expected that there can be any considerable number of children who will be left out after all the above steps are taken to absorb them in some useful work or other.

The Village School Council

"The village school council will guide the various activities contemplated in the out-of-school programme. In regard to the out-of-school programme of activities, there will neither be any quantitative or other standards set or any manner of examination held for promotion of pupils from standard to standard. The success of the programme will be judged by children being kept happy and usefully engaged.

Further Education

"At the end of the course the pupil will be eligible for admission in the higher elementary course or in the first form of the secondary school as hitherto without any hindrance whatsoever on account of deficiency in the out-of-school programme."

(From *The Hindu*, 28-7-53)

Some Important Publications

BASIC EDUCATION

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BHOODAN MOVEMENT AND CHRISTIANS

[A joint statement by heads of Kerala Churches]

It is the duty of all Christians to co-operate with and promote movements that aim at the progress and wellbeing of the nation. The application of the standard of Christian love in the acquiring and distribution of land is an essential requisite in the achievement of a just social and economic order. The tradition of the Christian Church in pioneering for the liberation of the disinherited is doubtless to express itself in this cause as well. The influence of the Christian Church in Free India would depend to a considerable extent on its efforts in seeking a Christian answer to the social and economic problems of the people of this country. Efforts of the Christian Church in working for individual change of heart should go hand in hand with a passion for righteousness and a concern for transforming the social order which vitally impinges on the lives of such individuals.

In this part of our country land is so scarce compared to the population that there are thousands of agricultural peasants who have no land to cultivate and many thousands who are struggling hard without even a piece of land for putting up a hut to live in. It is the responsibility of every person who loves the country to find a solution to this desperately urgent problem.

It is with a view to finding a solution to this problem on non-violent lines that Acharya Vinoba Bhave has started the Bhoodan Yajna movement. He says that the peace and prosperity of this country depends on the peaceful solution of the land problem. He points out as the objective of this movement, a "change in heart among the people, a change in their way of life, and a change in the social and economic order." Just as the Christian Church longs to have each parish transformed into a living working brotherhood after the pattern of the early Christian Koenonia, we have also to work towards the ideal of each village becoming a sharing family.

The purpose of the Bhoodan movement is to receive gifts of land from those who have for distribution to agricultural peasants who have no land for a homestead or for cultivation. The effort is to receive a sixth of the cultivable land of India, viz. 50 million acres for such distribution. About one million and four lakhs of acres of land have already been so received. The quota for Kerala for the current year is 25,000 acres of which only 6,000 have been so far contributed. There is no other area in the whole of India where Christians are so numerous as in Kerala. There are many who are in a position to help this movement actively. We consider it the duty not only of each Christian but of the Church as a whole to co-operate in this movement which is in keeping with Christian principles, and to make it a success. We therefore urge every one according to his ability to contribute gifts of land, money and time for the Bhoodan Yajna movement.

NOTES

Bombay's Unique Opportunity

Bombay State has the unique good fortune and honour of first instituting the judiciary independent of the executive. It is also a unique opportunity if only the State judiciary rises to the occasion and seizes it. As I said before (*vide, Harijan*, 18-7-53) the drawbacks of the British system that obtain at present must now be removed, and I had noted the following chief things — the proverbial delay, expensiveness and the use of foreign language in administering justice. The last A.I.C.C. Session at Agra has suggested that the judicial system "should be revised and made simpler, less costly and more expeditious so as also to serve the purpose and objective of a Welfare State." This is not possible to do unless the bar, the bench and the judicial service co-operate heartily in the reform. If it is felt that such a beginning should be made in Great Britain to give them necessary confidence and conviction as also an example to go by, we learn that a special committee on this matter has now reported to the British Government, and we must profit thereby. If necessary, Government of Bombay, in consultation with the High Court, should appoint a special committee for it. The question should better be considered as urgent and immediate as it affects the public in a very vital way.

8-8-53

M. P.

Capital is a Social Trust

The special correspondent of *The Hindustan Times*, in the course of the report of his talk with an industrialist says (*vide* its issue of July 7, 1953):

"A prominent industrialist, who is in a position to invest large sums and whom I asked why he was not investing money in new industries, asked me plainly what incentive there was for it. He elaborated his answer by saying that an investment of Rs 1 crore today would take at least three years to start paying dividends. Thereafter, if it yields a gross income of say Rs 25 lakhs, about Rs 15 lakhs would go in the form of depreciation because of costlier capital outlay today. Of the remaining, after payment of taxes, there may be hardly Rs 5 lakhs and, out of this, if super-tax is deducted from the industrialist concerned, he would be left with hardly Rs 2 lakhs which means he has to wait patiently for 50 years to recover his outlay."

So, on his own calculation, the investor will get at least 2 per cent net on his outlay, over and above his agency and such other charges. But he is not satisfied, as he thinks he should also get back his outlay as well. It is not enough that he uses it to his liking and realizes due interest on it; he must create more capital also, again for his private profit and aggrandizement.

This is, in a nutshell, the nature of capitalism. It would not acknowledge that the outlay that society put into the investor's hands is not his private property but is social trust given unto

him. All capital is a social product and as such will be sheer misappropriation and social injustice if it is misused for personal gain and against the social purpose. The investor, when he reinvests capital got as social surplus, is at best entitled to bare interest only and his ownership of that capital can mean nothing more than that to him. According to the doctrine of trusteeship, this is the only true foundation of a peaceful and non-violent social and economic order. The State must incorporate this principle in its legislation on commerce, industry, and business organization.

13-7-53

M. P.

A.I.K.V.I. Board

Among the principal decisions taken by the All-India Khadi and Village Industries Board which met in Bombay on the 28th, 29th and 30th July, 1953 was one relating to the celebration of the next Gandhi Jayanti by arranging special programme for the sale of Khadi. The Board decided also to initiate a special production drive for making suitable Khadi available for this occasion. Loans to the extent of Rs 31 lakhs were sanctioned for intensifying the production programme.

It was decided to hold an All-India Khadi and Village Industries Exhibition in Delhi some time at the end of January, 1954. The decision was also taken to open a large-scale Emporium for the sale of Khadi and other village industries products in New Delhi.

Scheme for assisting the pottery industry in villages and for bringing about improvements in the technique of production was approved involving an outlay of Rs 50,000/-. It is proposed to open 5 production centres in different parts of the country, by way of pilot projects.

The Board also approved of a programme for bringing about improvement in the industry of corn-grinding through the introduction of improved two types of chakkis.

In the light of the attention that the Government of India as well as the Congress and other political organizations have recently devoted to the question of unemployment in the country, the Board has represented to the Government of India its view that the promotion of Khadi and other village industries is one of the most effective way of combating this evil. The Board has expressed the hope that the Government of India would enable it to organize necessary steps for meeting the situation caused by the prevailing rural unemployment by increasing the volume of production in places where work is already in progress, and by extending it to areas not reached so far by the promotion of Khadi and other village industries. In the opinion of the Board, this should be looked upon as an integral and essential part of the national programme.

V. P. SABNIS,
Office Secretary,
A.I.K.V.I. Board

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