

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)  
Editor: MAGANBHAI P. DESAI

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TWO ANNAS

## THE LAW OF MAN'S DEVELOPMENT \*

(By Vinoba)

The Bhoodan work is distinguished from other reform ventures in that it is no mere half measure but something fundamental which goes to the root of the problem of man's life on earth. It can be a nucleus for pooling together all the really good portion of our energies. The world is undoubtedly ruled by God, but it is imperfect and is the scene of continuous struggle which has for its object the development of man. We do not think that this struggle would ever come to an end. It is in man's mind—this *devasura-sangram* i.e. the fight between good and evil. Everyone of us has in him both good and evil in greater or lesser degree. In the Bhoodan Yajna what we aim at is to foster the good or the divine in us and to bring it out in active life, so that it may defeat the power of evil in us the more easily and may construct for itself a fit habitation not only within but also without. That is why we consider this work to be of the fundamental importance. We are at present faced, as you know, with many problems, but at the root of them all is this perpetual conflict going on in us between the good and the evil.

What is the way out? Since the problem springs from the good and the evil inside our minds, the solution lies in refusing to give evil any chance to gain an upper hand. Gandhiji, by his noble example, surcharged the atmosphere with good with the result that it drew forth the good in every one. Bhoodan seeks to do the same. That is why I want that all those who think and understand should join this work and unite among themselves.

When people offer their donations, one can mark in their eyes an expression which indicates the upsurge in them of a feeling of goodness. Where does it come from? Certainly not from outside. It was there in them all the time, but it lay latent in the absence of an agent to draw it out. What is needed therefore is to devise a programme which will draw out this goodness in us. Bhoodan work, which I believe is God-sent

to us, represents just such a programme. And I am sure that if we work for it disinterestedly, forgetting narrow party interests, it will build up the right kind of atmosphere in which every one will feel prompted to bring out his goodness. Just as an infectious disease spreads quickly throughout the village, so it is with goodness. Indeed the infection of goodness is far more powerful because it is the very nature of our inner soul. Evil is also infectious, but goodness is more powerful than evil, because it is more deeply ingrained in man and is more natural to him.

We hear loud complaints, being made by every one about the evil of selfishness being rampant in society today. In Bhoodan work, however, we find that the same society which is accused of selfishness not only collects in large numbers to listen to our words enjoining them to make sacrifice but also readily acts upon it. How does it happen? It happens because we have faith in man's goodness and because goodness is stronger than evil and is infectious once it gets a start. We had once joined forces with one another, irrespective of our differences of opinion about many things, in the fight for freedom. Let us do it again; this time, in the fight for economic freedom.

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The poverty and suffering which we see around are a man-made thing and man can abolish them. But the remedies which touch only the surface will not do for this purpose. We will have to change the entire structure of the society.

Changing the social structure does not mean doing something which is against human nature. No, in fact what we seek to do is nothing but to follow the dictates of our human nature, our real nature which constitutes our humanity. It should therefore prove to be very easy,—as easy as to swim with the current of the river, because we will only be following our own higher nature, we will be doing the will of God who is the ruler of the world. What can be easier than that?

I am told that in this district the problem of the evictions of tenants has assumed very serious proportions. While on the one hand they are giving land-donations, on the other they are turning out the tenants. This kind of behaviour

\* From a prayer-speech at Kishunganj, Saharsa on 9-12-1953.

seems to involve a contradiction and people are apt to regard it as a case of hypocrisy. But it is not so. The fact is that the individual concerned gives the donation in pursuance of the good in him and evicts the tenant under the influence of ignorance. That is how we should look at it. We would then perceive that the donation represents the essence of his character while the eviction is just a pretence from which he can be easily weaned away, if we would but keep our faith in his goodness firm.

Let us then be full of faith in the innate goodness of man and go to every one without the least hesitation. Our faith shall sweep away the mental obtuseness which hides from him his higher nature and bring the latter out. Such is the irresistible power of faith.

(Abridged from the original in Hindi)

### NOTES

#### Land and Diet

The economic supply of land can be increased by adjusting human consumption to what the earth can produce most efficiently. For example, in the case of agricultural land, the same acres should be made to feed many more people if certain changes in human diet were made.

The consumption of meat per capita in the United States, after the first world war was about 170 lbs. compared with about 100 lbs. in Germany and only 4 lbs. in Japan. Baker, O. E. in his book, *Land Utilization in United States* indicates that if the annual per capita consumption of meat were cut to 50 lbs. and compensated by a proportionate increase in the consumption of dairy products and vegetables, our diet would be fully nutritious as before and would enable the nation to support double its population.

The yearly consumption of food per person averages 1,400,000 calories; and the following crops and pasture acres are required to produce 1,400,000 calories of the following foods: Sugar beats .28, crop acres, sugarcane .34 crop acres, potatoes .74 crop acres, corn meal .79 crop acres, wheat flour 1.45 crop acres, tomatoes 1.47 crop acres, apples 2.35 crop acres, pork and lard 3.1 crop acres, and 1.00 pasture acres, milk 2.35 crop acres and 1.5 pasture acres, beef (dressed) 11.3 crop acres and 2.5 pasture acres i.e. less than 4 acres for vegetarian food and about 14 acres are required for non-vegetarian food, per capita.

(From *Land Economics* by Renne R. R.)

SURENDRA KUMAR TIWARI

#### Government and Big Business

Merchants' Chambers are bodies which have all immiscible businesses under their roofs, e.g. manufacturers, importers of foreign manufactures, exporters of raw materials and importers of foreign raw materials, traders who deal in foreign goods and those who deal in Indian goods, besides banks and insurance companies who do

not mind which business it is so long as they earn money from all.

All these cannot have a common interest, since, for example, importers of foreign goods run counter to those of inland manufacturers and exporters of Indian raw materials make inland raw materials dear in the Indian market. They have, however, one common interest, viz., making profits and money from internal and external markets. Some of them combine both inland and external business—trying to make the best of both worlds. At the same time, they all try to impress on the Government that their special interests must be safeguarded against one another. They all, however, worship at the temple of the golden calf. Some of them are partners in foreign firms in India and it appears many of them have investments in British firms in England even.

The Government is their agent because it is business which supplies chief revenues by taking taxes from consumers for the Government, while taking profits for themselves. They can sabotage and otherwise ruin the Government. Hence the Government has to yield to them willy nilly. It cannot do otherwise. They have nothing in common with the people or nation which exists only to supply cheap labour when and as far as required and pay profits to them.

The Government and the businessman think they are the taxpayers, while really they only collect taxes from consumers for the Government. The taxes come from reducing consumption and creating unemployment.

M. P. T. ACHARYA

#### SOIL AND CHEMICAL FERTILIZERS

(By Wilfred Wellock)

The motives which, during several centuries, have turned men's attention from spiritual to material values and ends, in the realm of industry, and have resulted in mechanizing man himself, in destroying his wholeness and hurling him into permanent war, have latterly been directed to the source of his food, to nature—the soil, plants and animals.

In consequence agriculture in many Western countries had gradually fallen into the hands of engineers and chemists, who from the first, set about their job in a forthright manner. First came the sacrifice of fertility by the wrongful disposal of vegetable and human wastes, then chemical feeding of the soil, and finally, specialized, commercial farming with pressurized food production from soil, plant and animal.

The techniques of specialized farming like those of industry, drive more and more workers into routine jobs, thereby destroying their sense of vocation, while the heavy costs of such farming tend to drive agriculture into the control of financiers.

Things began to go wrong in agriculture when political power passed into the hands of



urban populations and industrial politicians, and it is astonishing how quickly the urban mind loses its understanding of nature. City engineers, out of touch with the "law of returns", began to divert human wastes to the sewers and the sea, and vegetable wastes to the flames. In consequence plants, animals and humans are being devitalized by the increasing use of inorganic chemicals and drugs, while the living quality of the soil, its wealth of bacteria and small life, is being superseded by the dead products of the chemical factory. At the same time animals are being transformed into food-producing machines at an alarming rate—all in the name of science, bigger outputs and profits.

This Agricultural Revolution commenced a century ago with the work of von Liebig, the famous German chemist although the first experiments in the chemical feeding of the soil took place earlier.

To Liebig, the soil was a body of chemicals and their reactions; and while he prized highly farmyard manure, he declared that "a time will come when plants growing in a field will be supplied with their appropriate manures prepared in chemical laboratories." He believed that chemists could "give to the land what we have removed from it."

We now know that they cannot. How much they can give, or whether and to what extent their use is beneficial to the soil, has still to be decided. What we can say is, that whereas a few years ago the belief in chemical fertilizers was powerful and growing, it is now being questioned on all sides, while many chemists freely admit that chemicals are not enough, and that soils will deteriorate and even perish unless they are given adequate supplies of humus in the form of vegetable, animal and human wastes. They still claim that chemicals have a part to play in the soil, but hesitate to define it.

We are thus brought to the question: What is soil? The necessity of humus proves that soil is chemicals plus something without which it will perish, turn to dust and become a desert. We also know that before that stage is reached, plants will weaken and lose their power to resist disease, whence insecticides, fungicides and virusicides must be applied in ever-increasing numbers and quantities. Many of these chemicals poison the soil and thus further weaken the plants that are grown in it and reduce their food value. The latest attempts to overcome these pests include soil sterilization, as in green-house tomato growing; but something happens which robs the fruit of flavour, and flavour is connected with mineral and vitamin content. Lack of flavour in tomatoes is now a common complaint.

There thus occurs a vicious chemical cycle of debilitated soil, devitalized plants, disease and

pests, poisonous sprayings and further debilitation of soil and plant. Then devitalized food, deficient in vitamins and minerals causes deficiency diseases in humans for which doctors prescribe drugs and chemicals, thus starting or strengthening a drug habit which may have serious consequences. The big chemical interests, be it noted, make huge profits throughout this vicious cycle.

The way of escape from this cycle is to tackle the problem at its source by applying vitamin-laden humus to the soil: composts of organic wastes and rock. But what is humus?

Prior to the use of chemicals all soil feeding consisted of returning to it what had been taken from it, in the form of manure, or composts of vegetable, animal and human wastes. This was the Law of Returns. Those wastes were not just chemicals. They contained myriads of bacteria and other small life which transformed the wastes into plant food and greatly enriched the organic content of the soil. That organic or "living" content is the most important factor in soil. Chemists can name all the chemicals there are in a carrot, but they cannot produce a carrot by chemicals alone. Life is still the mysterious PLUS which eludes the chemists as it formerly did the necromancers, and the extent to which it exists in soil determines the vital content of what is grown and thus its health-giving power.

It is thus my deep conviction, proved by experience, my own and that of thousands of organic or compost-growers, that the secret of health from the soil to plant, animal and man is a living soil which teems with bacteria and small life including worms, which in addition aerate the soil.

The problem of agriculture is at root one of ethics and vocation. Its solution lies in a return to the intensive cultivation of organic farming and the family farm. The policy of quick returns belongs to the modern aim of making one's pile, clearing out and handing over to others a sick soil. Agriculture is unique in this, that the land contains what the husbandman puts into it. Land fertility is the good farmer's wealth, the repository of his strength, thought, genius and devotion, and his hope for his own, his family's and his nation's future. And since it is good that the husbandman keeps faith with the soil, it is right and fitting that he should own it, or the right to live on and by it. The roots of good husbandry are the responsibility and security of the family farm as an inheritance to be handed down from generation to generation. When these values are sacrificed for the fortunes of chemical farming and pressurized animal manipulation, the count of man's years on this planet is numbered.

(Adapted from the Author's *Orchard Lea Papers* No. 11, "Soil, Health and Civilization").

## HARIJAN

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## A QUESTION FOR AGRONOMISTS

(By Maganbhai P. Desai)

In his presidential address to the 14th Annual Session of the Indian Society of Agricultural Economics Shri V. T. Krishnamachari, Deputy Chairman of the National Planning Commission, drew pointed attention to the appalling unemployment and under-employment that exist in the field of agriculture. As the fashion goes at present, he also referred to the increase of population since 1921 and argued that whereas the per capita figure of cultivated area was 111 cents in 1921 it was 84 cents in 1951. Which only shows that the country could not, for some reason or another, develop its fallow land which is available for bringing under cultivation in our country. He also pointed out the poverty of our irrigation system and emphasized that the Five Year Plan provided for a substantial measure of advance in this direction.

However, what we need further is the immediate introduction of subsidiary home industries without which agriculture under our proverbial small-holdings is difficult if not impossible to be made viable. In this regard, what is very often missed is the human aspect of this question. It is the small-scale farmer and his labourer or tenant who requires help to be more gainfully employed—to be saved from under-employment and forced idleness which has, as a result, become a habit—a very second nature with him. To achieve this it is quite idle for us to talk about development in terms of large-scale efforts and large-scale projects and corporations, as all these almost come to mean forgetting the poor farmer and ignoring the social and cultural consequences of such big schemes on the poor villager and his life and labour.

The real problem therefore is to rebuild our agricultural economy in a suitable way and not plan almost in a vacuum and away from the villager's real needs and difficulties. In the rush of big and large-scale plans and projects that seem to be the order of the day, I fear, we stand the real danger of forgetting the main question. Agronomists would therefore be better advised if they begin to pay attention to the human aspect of our agricultural problem. They must remember that the Bhoodan movement has caught the imagination of our people, because it directly touches this aspect and aims to set up our millions of landless families, each on a 5 acre holding of its own, and make it an economic proposition. Are not the ideas and schemes that are sponsored by Government at present at variance with this? Agrono-

mists would do well if they study their problems in relation to their sociological and anthropological aspects as well, the centre of which is the Indian village farmer and his life and labour. Anything that we wish to do must start from and be built on this foundation, unless we wish and decide to set in motion, as in the West, a process of economic centralization, by devising an Indian edition of the Industrial Revolution in our agricultural sector.

29-12-'53

## BIG BUSINESS vs. SMALL SCALE INDUSTRIES

(By Maganbhai P. Desai)

The President of the 21st Annual General Meeting of the Employers' Federation of India made a public complaint the other day in Bombay against the Government of India that its actions lacked cohesion and consistency and created a state of uncertainty and that "representations made by industrial interests seemed to receive little attention." The gravamen of the charge was that "the flow of labour legislation; the irksome control over profits, production and distribution, the refusal to provide adequate incentives for either old or new enterprises and 'the irresponsible opinions indulged in by some of those who hold positions of influences' continued; they were not only sapping the morale of the industrialists, but were destroying the confidence of the investor."

The President of the Associated Chambers of Commerce of India, who was speaking at its annual general meeting at the opposite—the eastern end of the land at Calcutta, was not so bitter nor blunt as his Indian friend at Bombay, though he meant to convey the same substance to Government vis-a-vis its policy towards the private sector. He pleaded for more incentives "to work, to save, to plan and to invest in new enterprise", through revising the existing tax structure. He also spoke about labour situation and general conditions, about the wage and the value of the rupee, and had some interested advice to give to the Government. It may be noted that the Prime Minister and the Finance Minister of India were present at this meeting.

What is significant in both of these orations is the absence of any special reference to small-scale and village industries and their importance in our national economy.

As we all know, the Five Year Plan acknowledges the importance of these industries in our economy and the Plan has in its view a common production programme for the large-scale and small-scale industries. The two bodies have no remarks to offer in relation to this. Rather, for example, Mr Pakes, the President of the Associated Chambers' Calcutta meeting, complained that there were other schools of thought who were very vocal last year and meant to have what he



described as the bullock-cart economy and not the motor-lorry economy. Evidently he stood for the latter to the total exclusion of the former. The Government of India also do not really stand for the former; and even the Five Year Plan and those who administer it at present are not believers in the small-scale industries.

However, it is slowly but surely growing upon us that, as a matter of fact, India cannot rehabilitate her economy without putting our small-scale and village industries at their due place in our new economy.

But the trouble at present is that this aspect of the question is not being clearly voiced in the country's counsels. The dumb millions still go by default even though there is Swaraj and those who rule them are expected to represent them. For example, it is reported that while replying to an argument of a member in the Bombay Legislative Assembly that the views of the agricultural class had not been heard, the Finance Minister is described to have said that out of the 300 and odd protests against the (Sales Tax) Bill received by Government, there was not a single one from the agriculturists. Surely this does not show that there existed no cause for protest; it might at best show that the mass of our people are not vocal like the few of our mercantile classes. The Chambers of Commerce, Trade and Industry, which are mostly heeded to as they generally speak out, give only one-sided idea of the true picture. To them the capitalist economy of the West which Mr Pakes pictorially named as the motor-lorry economy is the only one that should thrive, as it alone can assure them profit and capital formation. It is becoming increasingly clear now that we are required to take a very major decision for our future economy and progress. Do we want India in her villages to live and prosper? Then we must restore to them at least their main industries that will supply them with their essential needs of living—food and raiment. These must not be allowed to be competed by mechanized and power-driven industries or, to use Mr Pakes' phrase, by the motor-lorry economy of capitalism.

These needs of our masses must be met by themselves in a co-operative, socialized and decentralized manner and the State should see that it becomes so. That way alone can we re-establish our Village Panchayats, who should possess requisite economic and political power for doing it. If we do that, then such institutions of our villages can easily become the basic units of our democracy. I know this might necessitate revising the Constitution. It will be easy to do as the happy consummation of a process that should begin with the restoration of village industries in our national economy even in the teeth of the opposition from our powerful industrial and commercial classes and interests.

20-12-53

## UNEMPLOYMENT AND INEQUALITY \*

(By Vinoba)

Ours is an old and experienced society. It is true a majority of them are today illiterate. But this is, speaking comparatively, a recent development which has come into being during the last hundred or more years. The British rulers started a new system of education suited to their own purpose which emphasized the knowledge of English as the *sine qua non* of the educational equipment. The schools which were opened to provide this new education were centred mostly in the cities with the result that the villages were sadly neglected and the indigenous system, which served the villages, destroyed. Formerly learned men used to live in the villages and education was provided to all without distinction. Now however we find that whoever has learnt a few words of English tries to move to the city. That is the reason of the wide-spread illiteracy among the villagers who now cannot read and understand even the *Tulsi Ramayana*, a book avowedly written for the benefit of the people in general. And yet, illiterate though they are, the Indian people are not ignorant.

Agriculture has been practised here since very ancient times. The people do not need to be educated in it. They have a tradition of agriculture which hands it down from one generation to another. In the same way there is amongst us a tradition of good conduct. As a result the people are able, speaking generally, to manage their affairs quite efficiently. Not only that, they can even quite easily perform tasks which are considered to require a high degree of intelligence and education and training.

After Swaraj, when they were given the right of franchise, there were not a few who were genuinely afraid as to how our people who have had no training in the ways of democracy, as it is understood, would use it. But the world was agreeably surprised when they learnt that the elections had passed off quite peacefully. But there was no reason for surprise, because, as I said, we are an experienced people and experience over long centuries has imbued our minds with a temper of culture,—it has created an ethos of which certain qualities are integral parts. The people may not be aware of those qualities but there they are. For example, the world is now coming to see and admit that the Indian people love peace, though we have yet to prove that peace has its own power, a more effective power of dealing with difficulties. There are critics who seem to think that peace-loving people are by nature submissive and that they cannot fight injustice until they abandon the ways of peace. But this is not true as was partly demonstrated in our fight against the British Imperialism through peaceful methods.

And yet this example, striking though it is, does not fully reveal the power of peace as an

\* From a speech at Janakinagar, Purnia, on 6-12-53

effective solvent of all our difficulties. The achievement of Swaraj has brought us face to face with several other and in some ways more formidable difficulties, specially those arising from the existence of poverty and social and economic inequalities. Now, if we can tackle these difficulties through peaceful methods, then we will surely be said to have demonstrated the power of peace quite satisfactorily. The world, I may say, is simply pining to witness this demonstration. The peoples, the world over, as you know, are living in fear. There is an armament race going on and there is endless distrust of one another. Even nations like Russia and America which have all the wealth that a country may need for building up a happy and prosperous life are afraid of each other. The reason is that the world is faced with certain problems which defy solution but which have to be solved. And the greatest of these — the rest might be treated as its offshoots — is the existence of inequalities of wealth between different nations and different classes inside a nation.

As long as man was not awake, not conscious of his rights, he meekly put up with his suffering taking it to be his inevitable lot on the earth. But now that he is awake he refuses to bear these absurdly wide inequalities lying down. And that is the reason why a vast struggle is in progress throughout the world in one form or another for abolishing them and for achieving a more harmoniously balanced order of society. Violence therefore will continue to dominate the stage of the world until peaceful methods for tackling these problems are discovered and placed before the people for their use. That is why it is urgently necessary for us to prove that we can solve our economic problem peacefully. That will save India and save the world. Otherwise there can be no peace in the world and what is worse conflict will increase ultimately leading to war which in this atomic era might well mean the end of man and his civilization. It is therefore incumbent on us in our interest and in the larger interest of the world to demonstrate that we can successfully solve our problems, specially the problem of economic inequality through peaceful methods. The Indian independence is yet only an infant. If we want it to grow strong, we will have to solve our problems through peaceful means. That is the only way to do good to the poor and stabilize our newly-won freedom. Herein lies the significance of the Bhoodan Yajna which the workers must understand. And that is why when we preach it and plead for it, we feel that we are doing God's will and that His blessings are with us.

We do not believe in the governmental power as the right means for bringing about this change. We aim at a fundamental revolution — a revolution of mind and thought. It is a pity that people today lean so much on the government for everything that they want without waiting to think whether it lies in its power or not. There is a legislation abolishing untouchability, but has it

succeeded in abolishing it? Psychological and moral changes are not brought about by legislation. Love and the propagation of knowledge are the only means which can help us in this respect.

The appreciation of the basic ideology which inspires this movement is therefore very important and our efforts in the direction of building up a new social order will bear fruit in the proportion that this is achieved. It was the perception of this basic value of the Bhoodan work which impelled me and my colleagues to leave our other activities and concentrate our entire energy on this mission. We realized that Bhoodan was the greatest need of the hour and the only means by which other constructive activities could be sustained and promoted and the poor helped to get out of their misery.

Let it be clearly understood that land will have to be distributed, village industries started in every village, and the present system of education replaced everywhere by Nai Talim which will educate our youths to love work and to consider it beneath their dignity to eat without doing productive labour. These three things, I repeat, will have to be done. There can be no solution, apart from these, to our problem of unemployment and social and economic inequalities. Apart from them even our independence would not last long. I therefore want that a few workers from your district must come forward to give themselves up exclusively to this work forgetting everything else. There can be, I assure you, no more inspiring work than this. It cuts at the root of our problems and shows to the expectant world the way out of the darkness which engulfs it at the moment.

(Adapted from the original in Hindi)

## DANGERS IN TECHNOLOGICAL CHANGE

(By Dr. Alfred Metraux)

[Few of us change long-standing habits very easily. Even in a highly industrialized country where changes from the old to the new are constantly taking place, it takes a good while before people accept these changes. In non-industrialized countries, where changes are usually much slower it is not surprising that resistance to change is even more deeply-rooted.]

Today, under the Technical Assistance Programme of the United Nations and various governmental and voluntary agencies, great transformations are taking place in the life of millions of people in Asia, Africa and Latin America. New techniques to increase food production and conserve resources, new methods of nutrition, new health practices, new education — all of these are being introduced into communities whose way of life has more often than not, changed little and slowly for hundreds of years.

This rather sudden impact of technological change has posed critical human problems to technical assistance experts working around the world. They have come to realize that it is not enough to move into a country with tractors and bags of fertilizers and simply tell the people to use them if they want better crops. The reasons why these people have done things in their own way must first be understood and respected. If they are not respected, then the natural resistance to change and interference will only be strengthened.

So a new aspect of Technical Assistance is taking on supreme importance. This is the study of a people's culture



—by which the social scientist and the anthropologist mean not only religion and philosophy and the arts, but the small intimate customs of daily life, how people cook and eat their food, how they manage their children and run their homes.

Cultural anthropology and the other branches of the social sciences have much to offer for the guidance of the Technical Assistance expert for his task is not only to transfer knowledge but to have it take root.

Dr. Alfred Metraux, of the Social Sciences Department of UNESCO which is devoting increased attention to the human problems of technical change in under-developed countries, speaks out frankly and bluntly, below, with an anthropologist's view of some of the dangers which he personally sees if the human problems involved in technical assistance are not clearly understood and taken into account.]

The United Nations programme of Technical Assistance is a systematic attempt on an international scale, to bring to the economically unfavoured countries the technical knowledge and methods that will enable them to raise their standard of living and to share in the progress of the highly industrialized countries.

The present gap between the living standards of the industrialized and the under-developed countries is a threat to peace. Not only does it encourage an inclination to rebel, but the poverty prevalent in large areas of the world is a handicap to the more fortunate countries in that their level of production is directly affected by the economic weakness of potential customers.

The promoters of Technical Assistance are fully aware that economic development is bound to affect all aspects of a people's life to varying degrees. Food, health and education are the main fields in which they wish to introduce changes and they are persuaded that "given a wide and equitable distribution of its benefits, it is likely to result in a substantial increase in the security of the individual and in social stability."

But there is one basic principle which must guide all forms of planned economic development. Progress, in the form in which the United Nations seeks to propagate it throughout the world, must inevitably destroy many forms of local culture still surviving on several continents.

These cultures have their defects, no doubt, but they are none the less the outcome of a long adaptation to local conditions, and their followers find in them a satisfaction for which even the most advanced technology cannot always compensate. The members of a village community often enjoy a measure of protection that they will lose when swamped in a proletarian society. The leisurely well-ordered rhythm of country life has all too often been replaced by joyless, soul-deadened toil.

We have learnt by now that no culture has succeeded in bringing into play all the potentialities of human nature, and that some of the humblest forms of culture have solved problems that baffled the more highly developed. Higher standards of living, industrialization — these will inevitably destroy such values and thus tend towards the impoverishment of the human race.

Our own society has passed through a similar crisis, and, the wiser for our experience, we might perhaps be able to save other cultures from making the same mistakes and enduring the same sufferings as ourselves. When the transformation is on a vast scale, the original culture may be shaken to its foundations or even destroyed. As Dr. Bowles so aptly remarks:

"The tragedy lies, not in the disappearance of a culture, it lies in the replacement of a functioning society with a mass of disunited individuals who, as victims of circumstance, can fall easy prey to exploitation of one sort or another."

It all too frequently happens that the plans made for assisting economically backward peoples make no allowance for the tastes and feelings of those who are to benefit from the so-called improvements. Economists and technicians, because they deal in statistics and handle practical problems, become imbued with an alarming self-confidence. They seldom have any inkling of the relationship that exists between the various institutions of a group and fail to realize that its culture cannot be altered piecemeal.

It requires the experience and acquired instinct of the anthropologist to foresee what repercussions any slight change may have on a society as a whole. It is the far-reaching consequences of an apparently desirable reform which, when perceived by the members of a particular society, give rise to opposition for which the technicians and economists can find no explanation. Hygiene and literacy are not in themselves a source of happiness and prosperity. On the contrary they may even, in certain cases, have a disintegrating effect.

Any educational system which is not suited to a particular form of culture will tend to undermine its intellectual and moral foundations, replacing them by standards which are not its own. As a result we find these groups of uprooted maladjusted individuals, who are a dead weight and a danger to peoples at the transitional stage of culture.

All changes imposed from without, even when supported by a central government, inevitably meet with opposition, varying in intensity from one country, background and social class to another. The apathy for which foreign experts so often blame indigenous workers is due in many instances to a latent antagonism which remains hidden until, suddenly intensified, it breaks out in open revolt.

Indifference may also result from a lack of incentives. Customs and institutions which to us seem harmful and incompatible with our conception of human happiness may nevertheless represent, to the members of certain groups, a source of satisfaction for which they are given no substitute. This applies particularly to improvements that require a period of years in which to make themselves felt.

If a culture is to be transformed, the innovations introduced while meeting the wishes of individuals, must not clash with attitudes deeply rooted in that culture.

(Adapted from *Courier*, July '53, UNESCO)

## THE "FRUITS" OF VIVISECTION

(By Douglas Latto, M. B. Ch. B.)

The vivisectionists claim that the prevention of smallpox and diphtheria, and the treatment of diabetes and pernicious anaemia are great advances made by vivisection. I would like briefly to show the fallacy of these four claims.

1. *Smallpox Vaccination.* It is claimed that cowpox gives protection against smallpox. This is the only example where one disease is claimed to confer immunity against another. Jenner said that it conferred immunity for life. It was later said to last for seven years, then two years, and, if smallpox is prevalent, for two months.

At the present time in this country more children die from vaccination than from smallpox. Deaths are due to the vaccination causing an inflammation of the brain (vaccinia encephalitis) — not to mention a considerable number of deaths not recorded where the child dies from bronchitis, pneumonia, or septicaemia, following vaccination.

The death rate from smallpox has got less, not, however, due to vaccination, as only about 30 per cent of the population are vaccinated, but due to improved hygiene.

Vaccinia encephalitis was only recognized as being due to vaccination after more than 50 years following the introduction of vaccination.

2. *Diphtheria.* The mortality from diphtheria has dropped since immunization was established; or, to be more correct, the mortality from diphtheria has continued to drop in spite of immunization, as it was dropping before immunization was introduced. It is interesting to note that the mortality from measles and scarlet fever has been dropping steadily also, although no immunization is being used in these diseases. The mortality and dangers from immunization are recognized by the Medical Officers of Health, and the toxin-antitoxin first used was found to be too dangerous and was replaced by formal toxoid, which in turn was replaced by toxoid-antitoxin, then alum precipitated toxoid, then toxoid antitoxin floccules. Now (*British Medical Journal*, 14th February, 1953) we hear of N. A. F. T. (natural adjuvant factor toxoid), and work is continuing in an endeavour to find an immunizing agent less toxic.

It is recognized that diphtheria immunization increases one's chance of getting infantile paralysis (anterior poliomyelitis), and during an outbreak of infantile paralysis diphtheria immunization is stopped in these areas.

3. *Diabetes.* The discovery of insulin by vivisection stopped all true research into the cause of diabetes, and people became content to treat the symptoms with twice daily injections of insulin for the rest of their lives.

The danger of the insulin is that we are propagating a defective characteristic in the community. Before Banting and Best discovered insulin in 1921, diabetes was a relatively rare disease; but since then the diabetic person is kept alive; the diabetic women have a greatly increased chance of pregnancy (from 2 per cent to over 20 per cent) by the use of insulin and careful obstetrics — Caesarean section or induction of labour four weeks before the patient is expecting the baby — over 90 per cent of these babies are reared with the result that already in just about 30 years we have over 40,000 diabetics in the country and the number is rapidly rising!

4. *Pernicious Anaemia.* Similarly to diabetes, when it was discovered in 1926 that liver extract controlled pernicious anaemia, the true research into the cause was largely abandoned.

It has at last been shown that pernicious anaemia is a deficiency disease, being due to deficiency of vitamin B-12 (the true cause of the other deficiency diseases such as rickets, scurvy, etc. was found out many years ago). Thus the discovery of liver extract has delayed our knowledge on this subject.

In the second largest pernicious anaemia clinic in this country, where over 180 cases are treated, no liver is now used, and all are cured with the use of vitamin B-12.

It is now being recognized that the mind plays a large part in the production of disease, and many so-called psycho-somatic diseases are now being discussed.

In view of the recent investigations into "extra-sensory perception" (thought-transference) in this country and America, it does not seem beyond the bounds of possibility that the wrong thoughts of people, particularly vivisectionists, and just conceivably of vivisected animals, may influence the induction of disease.

Vivisection, far from reducing suffering and disease, increases it.

(Adapted from *Steps Unto Him*, Sept. '53)

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