

HARIJAN

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

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TWO ANNAS

AN EVIL THAT NEEDS A SUMMARY REMEDY

(By Gandhiji)

[A friend from South India sends for reproducing in the *Harijan* cuttings from Gandhiji's writings on English. Those on the use of English as the medium of instruction are given below.]

The foreign medium has caused brain fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought, and disabled them for filtrating their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth of our vernaculars. If I had the powers of a despot, I would today stop the tuition of our boys and girls through a foreign medium and require all the teachers and professors on pain of dismissal to introduce the change forthwith. I would not wait for the preparation of text-books. They will follow the change. It is an evil that needs a summary remedy.

Young India, 1-9-'21

There would be no need to prove such a self-evident proposition that the youth of a nation to remain a nation must receive all instruction including the highest in its own vernacular or vernaculars. . . . There never was a greater superstition than that a particular language can be incapable of expansion or expressing abstruse or scientific ideas. A language is an exact reflection of the character and growth of its speakers.

Young India, 5-7-'28

Among the many evils of foreign rule this blighting imposition of a foreign medium upon the youth of the country will be counted by history as one of the greatest. It has sapped the energy of the nation, it has shortened the lives of the pupils, it has estranged them from the masses, it has made education unnecessarily expensive. If this process is still persisted in, it bids fair to rob the nation of its soul.

Young India, 5-7-'28

The medium of instruction should be altered at once and at any cost, the provincial languages being given their rightful place. I would prefer temporary chaos in higher education to the criminal waste that is daily accumulating.

Harijan, 9-7-'38

We are not jealous of English. All that is contended for is that it ought not to be allowed to go beyond its proper sphere. . . . It is unmanly even to think that English can become our national language.

Speeches and Writings of Mahatma Gandhi, pp. 395-99 ; 20-10-'17

It is our mental slavery that makes us feel that we cannot do without English.

Harijan, 25-8-'46

The medium of a foreign language through which higher education has been imparted in India has caused incalculable intellectual and moral injury to the nation. We are too near our own times to judge the enormity of the damage done.

Harijan, 9-7-'38

ADVICE TO THE STUDENTS AND TEACHERS*

(By Vinoba)

It gives me great pleasure to have an opportunity to speak and thus to explain my mission to people in small villages. The small villages lying far into the interior are hardly ever visited by anybody. Consequently they have been neglected without any attempt being made to bring to them the light of knowledge and lift them out of their ignorance. Whenever therefore I have an occasion to speak to the people in these neglected villages, I feel very very happy. It gives me an opportunity to explain to them how they can better their conditions.

There is no education in the villages. The English who ruled India for about 150 years did not make any attempt to provide any education to them. Now India is free. But our Government too, we are told, has not enough money for that. Moreover, we are convinced that the setting up of the present type of schools is not the way to impart the education which our villages need.

Real education could be carried into the villages only by the *sevakas* who would move about constantly from village to village, as once they did in old India, and give people knowledge. That people can be made to acquire knowledge through books is merely a fond dream which may be realized in some measure at some future

* From a prayer speech at Sindhibhawa, on 22-1-'54.

date, but has no validity today. Our villagers have neither the time, nor the necessary habit for reading books. Besides, where are books which could be really useful to them?

We therefore believe that knowledge under present conditions could be imparted to them only through the ear. That alone would be effective. Our saints recognized its educative value; they have given to *shravana-bhakti* i.e. the hearing of the glories of the Lord a place of high honour among the ways leading to spiritual progress. Workers therefore who could successfully undertake this task are a great necessity. Indeed they alone would provide the sure basis for any scheme of education devised to serve the needs of our villages.

I come here to tell you what has to be done to solve our present difficulties. The programme I have been putting before the people is based on certain fundamental ideas. Such ideas are like the seed which surely grows. It may take time, but it cannot die. I therefore preach these ideas in the sure faith that they will propagate themselves and ultimately triumph against all odds, because they have behind them the force of truth.

It is no small thing that in the brief space of less than three years, we have secured twenty-five lakh acres of land. No pressure whatever was used in this task. In other countries the same has been achieved either through bloodshed or at best through the coercion of law. In our case it has been secured entirely through love. We explained to the people the need for it and they have spontaneously responded to our appeal out of an awakened sense of duty. What did we say to them? Simply this that land like air, water and sun was not an object of individual possession. It was a free gift of God. How could men own it? It should therefore be equally shared. The landless among you have also a right to it. This is what we said and the people accepted it because there was behind it the force of truth.

I am very happy to see that there are in the audience assembled here a few students also. It should be borne in mind that on their young shoulders lies the responsibility for the future progress of our nation. It is they who will have to carry forward in due time the country's chariot. At present they are engaged in their studies. But what is the object of these studies? The object is to serve the nation, to serve truth. In that case, while they learn at school, they should work also. The world is suffering from manifold ills because most people disdain work. Only a few work, while the rest want to exploit the fruits of the labour of others. This is the root cause, the sin which has produced all these ills. The educated who can judge things, therefore,

owe it to themselves and the society to right this wrong.

Let these boys spin and produce all the yarn they need. Let them grow vegetables and grind their corn. Let them wash their clothes and sweep their rooms and thus learn the dignity of labour with reading and writing. This will give them a sense of strength and self-confidence which will stand them in good stead in facing the difficulties of life. This will enable them to do great deeds in future when they grow up. The education being imparted in the colleges at present is entirely worthless, though the boys are not to blame for it. There is cotton being grown here. Why should you not make your own cloth? What a great achievement it would be if the villages were to produce their own cloth? It will bring for them a new era of happiness and courage and character.

I would urge to teachers also to realize the importance of work and impart to their pupils an education which will consist of both work and knowledge. It is teachers who fashion the future of the country through what they teach. India has forgotten her kings and emperors, but she remembers the great teachers like Shankaracharya, Ramanujacharya and Vallabhacharya who moulded and guided her history, each in his time. Let the present teachers follow in whatever measure they can the example of these their illustrious predecessors.

(Adapted from Hindi)

BUY SWADESHI

(By Prof. M. R. Agarwal)

People thought that there was no need of Swadeshi after gaining freedom, but the growing unemployment problem in the country has now forced the Government and the people to pay some attention to this matter.

Swadeshi played the most important role in driving away the foreign rule. The common man understands Swaraj only in terms of economic emancipation and people joined the freedom movement in the hope that the country shall become prosperous by sending away the British. The idea that political freedom must necessarily bring economic prosperity is against all knowledge of modern economic theory and the present-day economic problems facing us prove this truth. Without economic freedom political freedom has no meaning.

The Swadeshi movement helped to foster a sense of pride in the national effort and gave a valuable fillip to industrial development in the country—the means to economic independence and prosperity. The movement received the whole-hearted support of even the hard-boiled capitalists. Even now the representatives of commerce and industry want a "Buy Indian" movement to be started. Indian manufacturers want their countrymen to practise Swadeshi even at a sacrifice in the interest of Indian economy.

Why then is it that efforts of the industrialists, the handloom weavers etc. and of the present Government have failed to make the people accept Swadeshi on a permanent basis? The answer to this question reveals some fundamental and unpleasant truths.

Every Indian Industrialist wants the people to buy Indian goods. The handloom weavers want them to buy handloom products; and the producers of Khadi want them to patronize Khadi. But may we ask a pertinent question, whether the manufacturer who preaches Swadeshi for his own benefit practises what he preaches. The answer is an emphatic no in 95 per cent cases and this is the main cause of the people being indifferent to Swadeshi.

In pre-independence days when people practised Swadeshi due to sentimental reasons, the manufacturers never played fair with the masses and used the Swadeshi spirit to exploit the public. Who does not know that the upsurge of the movement had the effect of adding to the piles of the Bombay and Ahmedabad millowners? How many of our industrialists spend their money to buy Indian goods? They use luxurious foreign cars, foreign radios, refrigerators, coolers, heaters, furniture, clothing, cigarettes and what not. They have no faith in the Indian system of medicine. When selling they talk of Swadeshi for the sake of Indian economy and for giving useful work to the unemployed. But when buying they think of modern comforts, fineness, cheapness etc. In the course of production of goods they never think of sacrifice, but of greed and profiteering.

Almost every industry has an association to extract benefits from the Government for itself, and to raise prices to bring big profits with the least amount of effort. The interest of the consumer has no place in the whole scheme of things. In foreign countries, on the other hand, the purpose of such organizations is to improve the quality of goods and standardize the products so that the consumer gets a first-class article in every case.

Take the letter-paper of any Indian firm of repute and it will invariably be on foreign paper. Why do the Indian manufacturers not practise what they preach? Because they know that, like their own product, the goods produced by others are of a very poor quality?

A large majority of our traders do the greatest harm to the cause of the country in foreign lands. A few such persons can easily undo the good work done by great masters like Vivekanand, Rama Tirtha and Gandhi.

The above remarks do not apply to big industrialists alone, but even to the producers of cottage industry products, to the handloom weavers, and to practically every one else. There are a number of handloom weavers' organizations throughout the country and all these want the people to buy handloom products. But how many handloom weavers are using handloom cloth, *ghani* oil, *khandzari* sugar, Indian or Unani system of medicine etc.?

If our 15 million handloom weavers, the people engaged in producing Khadi, *ghani* oil, *khandzari* sugar, flour-milling and in so many other cottage industries practise what they want others to practise, all their economic problems shall be swept away in no time. The producers of these goods are also consumers of the same goods, and if all of them practise what they preach, there will be a mass movement for economic freedom.

If the Indian industrialists practise Swadeshi and the producers of cottage industry goods do the same, the preaching and propaganda for Swadeshi shall become absolutely unnecessary.

By Mahatma Gandhi

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'DO OR DIE' CAMPAIGN FOR BHOODAN

[Shri Shankarrao Deo. Secretary, Sarva Seva Sangh, sends the following resolution that was passed in its meeting of 3-2-1954.]

When Shri Vinobaji entered Bihar on the 14th of September, 1952, he had declared that he would not leave Bihar till the land problem of the State had been successfully solved. Ever since then, for the past 18 months, Vinobaji has been touring Bihar. Still, a good portion of the 32 lakh acres of land necessary for finding a solution of the land problem in the State is yet to be collected. While it is certainly necessary for us to remember this and intensify our efforts to collect the quota of land necessary for solving the land problem in the province, Shri Vinobaji has drawn pointed attention to the special need to see that before the ensuing Sarvodaya Sarmelan, we reach at least the target of 3 lakh acres fixed for the district of Gaya. In fact, reaching the target for the district of Gaya will be an integral part of the intensified effort to reach the target for the province.

The grimness of Shri Vinobaji's determination and the seriousness of the situation are evident from the tone and language of the appeal that Shri Vinobaji has made while entering the district of Gaya on the 30th of January, 1954, declaring his intention to do or die. The Sarva Seva Sangh too fully realizes the seriousness of the situation. The responsibility of the workers in Bihar and especially in the district of Gaya, is even greater and the Sangh, therefore, earnestly appeals to the workers and the people of Bihar to take up the task of reaching the quota for Gaya with redoubled determination.

What Vinobaji has said of the district of Gaya applies in fact to the whole of India. Though our determination to collect 25 lakhs of acres from the country within two years has been fulfilled in a sense, still, many provinces are yet to reach the quotas that were fixed for them. The Sarva Seva Sangh, therefore, earnestly appeals to all workers to realize how important it is to see that we successfully discharge the duty of fulfilling our solemn determination. The Sangh appeals to them to devote their whole time, at least till the 18th of April, for the work of Bhoodan.

Vinobaji concentrated his efforts in Bihar with the belief that to solve the land problem of India, it is necessary to show how the problem can be and has been solved in one province by his method. In the same manner, the fulfilment of the quota for the district of Gaya has now become one of special significance both to Bihar and to the country. It has become a national task. It is, therefore, necessary that as many workers as possible from the provinces which have fulfilled the quotas for them to reach the national figure of 25 lakhs, and workers who can be spared from other provinces, should go to the district of Gaya and devote themselves to the task of reaching the quota fixed for the district, before the Sarvodaya Sarmelan.

The Sangh specially appeals to constructive workers and their institutions to devote their energies to the work of Bhoodan, by limiting or curtailing the works they have on hand. Let us not forget that we are on trial and we have to succeed in proving our mettle.

Workers who want to proceed to the district of Gaya may obtain the necessary information from Shri Vallabha-swami, Bhoodan Samiti, Gaya, and proceed to Gaya after receiving his assent.

By Mahatma Gandhi

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HARIJAN

Feb. 27

1954

STRANGE VOICES (By Maganbhai P. Desai)

At the present time Bombay City is hotly discussing the place of English in our national system of education which is slowly but surely taking shape, particularly in Bombay State. The State Government has decided that children will be taught in their mother tongue; as a corollary it follows that English as the medium of instruction will be restricted to only those children whose mother tongue is that. In no way has the study of English been banned by the Government.

In a way, what is being done by Government of Bombay is nothing new. Such a reform in our education was thought of by our people years ago; and if we look at the Congress constructive programme, we find that it forms an important part of it. However it is tragic to find some prominent Congressmen arraying themselves in battle against this obviously very necessary and natural reform.

Why should it be so, specially when we are free? One very noteworthy reason for such die-hard conservatism masquerading under the slogan of culture and unity and freedom is to be found in the following remark of the American educationalist Dr. Hutchins in his recent book, *The Conflict of Education* where he says regarding Western education as follows:

"Since education in the West is built very largely on the doctrine of individual differences, so that the study of the individual child and his individual interests is supposed to be the principal preoccupation of his teachers from his earliest days, and premature and excessive specialization is a common characteristic of both the American college and the British public school, it will be argued that a programme of liberal education for all ignores the most important thing about men and that is that they are different. I do not ignore it; I deny it. I do not deny the fact of individual differences; I deny that it is the most important fact about men or the one on which an education system should be erected."

The pattern and principles of education that have been guiding us during the last one century and more are obviously on the manner of the Western way noted above. In our country, on account of foreign rule, was committed a further fundamental mistake of imposing a foreign medium of instruction, — English, and a type of education that was meant only for the few that would go in to man the services of our rulers, and was thus based on the differences of our classes and needs, was perilously universalized to be the common thing. What was at best meant for a few became for all; therefore, there were bound to be dire consequences of this outrage,

and one of them was that a country which had more than 80 per cent literacy came to have it the other way round — we are today more than 80 per cent illiterate.

The mistake noted by Dr. Hutchins is being realized in the West at present, and he says:

"Men are different. They are also the same. And at least in the present state of civilization the respects in which they are the same are more important than those in which they are different.... Now, if ever, we need an education that is designed to bring out our common humanity rather than to indulge our individuality. Our individual differences mean that our individual development must vary. If we all struggle to make the most of our individual human powers, the results will be different, because our powers differ. But the difference is one of degree, and not of kind."

English not only divided our people into two, but made some of us different. This is what Gandhiji said about it:

"The present system of education does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. The excessive importance given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land." (*Harijan*, 2-10-'37)

It is a very funny thing indeed to hear strange voices telling us now that we were made a united people by English! Such a ridiculous claim was never made before even by these very voices at least during the last generation. But that is another matter. English is never the need of all of us. And for the few that need it, it should be made available along with so many other languages, our own as well as foreign. But to do that is not to impose English as a compulsory study and as the medium of instruction.

It is a pity that this simple reform is deliberately being confounded by interested parties to show that English language is being removed from our study! But vested interests, not only economic but social and political, educational and cultural, have their own logic to live by and we may not go to refute it any further.

13-2-'54

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VITALLY DIFFERENT

(By Magambhai P. Desai)

American and Pakistani military aid propaganda agents tell us that there is no difference between military and economic aid. It is well to know what it really is from such impartial and serious sources, like the American journal, *Manas* (Nov. 4, 1953). Discussing under "Mutual Aid" the journal says,

"As to funds for other countries, there may be a tremendous difference in the purposes for which such funds are dispensed. A distinction should be made, we think, between money appropriated to arm another country against some potential enemy whom we should like to see 'encircled', and money supplied to help that country to achieve a balanced, self-sustaining economy.

"Again there is a great difference between money or food sent abroad, as some kind of 'bribe' to win 'good will' for one side in the 'cold war', and the ideal of, say, the Point-Four Programme, which is to send experts to teach particular skills to other peoples, so that they may learn to help themselves.

"These distinctions, it seems to us, are vitally important."

The vital importance of the distinction is apparent if we see the drain on world's resources in preparation for war. The writer of the *Manas*, continuing his argument says,

"Concerning the drain on American resources in preparation for war, it is fair to remark that if only a fraction of this tremendous financial subsidy to Mars were diverted to simple, no-strings-attached sort of aid to countries where hunger is a major problem we might soon discover that the need for extensive military preparations no longer seems so urgent. There is nothing new about this idea; scores of thoughtful people have been repeating it during the past 3 or 4 years."

It is such mutual international aid that needs to be organized for world peace. In the modern world, like war peace as well should be a total effort for collective security against want, hunger, and disease. Unlike the two power blocs which stand for peace through armed strength and hence all along aim to build up their war potential, India stands for collective waging of peace and hence tries to build up world's peace potential. The distinction is as great as between war and peace.

13-2-'54

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NOTES

Welcome

I welcome the inaugural issue (1954) of the journal *Alert*, the voice of the National Temperance Society of India. It is good to see that an all-India journal devoted to the great work of prohibition is being published. Lest some may misunderstand the aim of the Society, I quote its definition that "true temperance calls for total abstinence from all alcoholic beverages",—temperance is really total prohibition.

Shri Rajagopalachari, in his 'Message to Youth' says:

"I do not oppose alcohol without reason. I believe in keeping the body and mind *clean* and in working order. Alcohol in any quantity puts the delicate mechanism of the mind out of gear. In larger quantities and if continuously-taken, it hurts the body.... It creates a growing taste for its effect until it robs men of real freedom of will, and ruins the delicate brain mechanism of co-ordination and balance which is the most precious element in the human mind. In most cases it harms physical health and makes for family unhappiness. It aggravates the helplessness of old age. So, it is not because I happen to be a teetotaler myself that I beg of young people to avoid alcoholic drinks as we would avoid cheats and crooks in human intercourse."

13-2-'54

M. P.

Smoke and Cancer

I reproduce below a news item, which needs no comments:

A British Government medical committee reported today that:

1. It must be regarded as established that there is a relationship between smoking and cancer of the lung.

2. Though there is a strong presumption that the relationship is casual there is evidence that the relationship is not a simple one.

3. Although no immediate dramatic fall in the death-rate could be expected if smoking ceased, since the development of lung cancer may be the development of many factors operating over many years, and although no reliable quantitative estimates can be made of the effects of smoking on the incidence of cancer of the lung, it is desirable that young people should be warned of the risk apparently arising from excessive smoking.

The committee, composed of some of the most eminent doctors in Britain, made the report after investigating the findings of a three-year research.

17-2-'54

M. P.

DRINK, DRUGS & GAMBLING

By Mahatma Gandhi

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BASIC REFORMS IN SECONDARY EDUCATION

Maulana Abul Kalam Azad, Union Minister for Education, addressing the Central Advisory Board of Education, holding its twenty-first meeting, said that reform had become urgent in two spheres of education in India. The first was the field of University Education and the other was the School Education.

Dealing with Secondary Education, Maulana Azad said that till it was reorganized it could not meet the needs of the country. "In this connection," he said, "three things appear to me to be of great importance:

(1) Secondary Education must be so fashioned that it will be the completion of education for the majority of the people. It must not be a mere entrance to the University, but be a stage complete in itself.

(2) Its pattern and content should be such that it may serve the needs of different groups of people with different aptitudes. It must not be cast in a rigid and cast-iron frame.

(3) We have accepted Basic Education as the pattern of education at the elementary level. Secondary Education should be so modelled as to complete the processes of instruction initiated at the elementary stage and train up citizens who are able to discharge their responsibilities of citizenship. The emphasis on some one craft in the Secondary Education Commission's report appears to me to be valuable from this point of view."

One of the major recommendations of the Committee appointed by the Board to go into the recommendations of the Secondary Education Commission was that the educational structure in the country should eventually consist of eight years integrated Elementary (Basic) Education, four years of Secondary Education, and three years of University Education.

The Committee had also drawn special attention to the Commission's recommendation that languages, general science, social studies and a craft should form the core-subjects of Secondary Education for all. In addition, the Committee had given the highest priority to the introduction of diversified courses in the following main groups: Humanities, Sciences, Technical subjects, Commercial subjects, Agricultural subjects, Fine Arts and Home Sciences.

"The Committee," said Maulana Azad, "has also reported that there should be one examination at the end of the secondary course. Greater emphasis should, however, be placed on periodical tests and the regular progress-reports of students in the curricular and co-curricular activities."

And he added, "If we accept, as I hope you will, these recommendations, we must try to fix some targets.... My own idea is that this task must be accomplished within ten years. I confess that even ten years appear to me too long and I would be happy if the period could be still shortened."

VEGETARIANISM, A SOCIAL GOOD

(By John Snow)

If we want a world from which cruelty is eliminated, sooner or later we shall have to consider the way in which we obtain our food. Flesh food always entail cruelty and suffering even when modern devices, such as the humane killer are used. Animals often suffer considerably in transit to abattoirs. They show considerable fear when approaching the slaughterhouse because of the smell of blood, and are often kicked, prodded and beaten in order to get them to the actual place of slaughter.

There is also the case of the butcher himself to be considered. He has to do, day in and day out, the horrible job of slaughtering on behalf of those who demand flesh foods, but do not do their own killing. The dehumanizing effect of following such an occupation is fairly well known and, in any case, is not difficult to imagine for the average intelligence.

Then there is the economic aspect. In view of the world food shortage and the fact that the pressures arising from this state of affairs are among the most prevalent causes of war, this aspect should have a very strong appeal to readers; for it is fairly widely recognized now that it would be possible to feed at least twice as many vegetarian people from a given area of land than when meat is included in the diet.*

As vegetarianism we know, and many authorities now admit without hesitation, that flesh foods are entirely unnecessary and that quite adequate and satisfying alternative foods could be made available with very little trouble, provided people were willing to make the necessary adjustment in the matter of their diet.

There are many more vegetarians than meat-eaters in the world even today and an increasing number in this country. The present estimate for this country puts the number at about 90,000. Quite a number of third-generation vegetarians testify to the excellence of such a diet from the point of view of health and general wellbeing. Diets suitable for all types of workers from the

* In this connection I came across a passage in the American weekly, *Manas* of May 27, 1953, which statistically describes this point, which I reproduce below:

"Using figures provided by the British Ministry of Agriculture and the Department of Agriculture of the U.S.A., which are accepted by the National Farmers' Union, we have the following:

An average acre of land produces per annum one of the following items:

Animal Food		Cereal & Vegetable Crops	
	Lbs.		Lbs.
Beef	168	Wheat, barley, etc.	2,000/2,500
Mutton	228	Beans, maize, etc.	3,000/4,000
Pigmeat	300	Rice	4,000/5,000
Poultry	350	Potatoes	20,000
(Average 250/300)		Carrots	25,000
		Swedes	30,000

Thus the figure for cereals is over ten times that of animal food, and that for vegetables is about 100 times as large."

6-12-'53

M. P.

sedentary to the heavy manual can readily be planned from available foods without the inclusion of flesh, fish or fowl.

Of interest to those concerned with spiritual unfoldment are the testimonies of many who have explored this field, notably Emmanuel Swedenborg, Dr. Anna Kingsford and Edward Maitland and many Theosophists and students of occultism and mysticism. Indeed the non-flesh dietary has been for ages insisted upon as an essential initial step before the more profound experiences could be embarked upon. Tolstoy recognized the significance of it and emphasized it as being the first step in relation to the foundation of any true culture or real civilization. The most truly spiritual religions have always advocated it.† In the view of the writer, any interpretation of Christianity which ignores or repudiates it practically relegates that faith to the category of outworn superstition and empty shibboleth.

I hope the various points emphasized will help give some idea of the profound significance underlying vegetarianism and that it is not by any means just a cranky idiosyncrasy but a serious and practical step towards human and world improvement.

(Reproduced from *Steps Unto Him*, Sept. 1953).

NON-VIOLENCE AND VEGETARIANISM

[I have before me a very interesting little journal, from England, *Steps Unto Him* September, 1953. The Editor, in his note about its 'aims and ideals' describes vegetarianism and non-violence as a world ideal. The following is reproduced from it.

The journal treats of this subject of cruelty to animals from other aspects like vivisection, also. Another writer discusses vegetarianism in a general way, which also deserves reproducing. The reader will find it elsewhere in this issue.

3-12-53

M. P.]

There are comparatively few leaders in the Christian Church who openly support the Gospel of Ahimsa or non-violence, which includes in its many aspects, the practice of Vegetarianism. Not that they would necessarily recognize this word or understand its implications, but we use it because in its application to life, the doctrine of Ahimsa covers the whole vast field of human conduct.

It is true that in the Church, there is a growing tendency to adopt the Pacifist attitude, as evidenced by the membership of the Fellowship of Reconciliation, both in England and abroad; but it is doubtful whether more than a small minority of these members have carried their convictions beyond the plane of human relationship. They would assuredly seek to protect the Animal Kingdom from unnecessary cruelty and pain, but would see nothing wrong in the slaughter-house or even the vivisection laboratory.

If this doctrine of non-violence, peace, kindness and compassion towards all living creatures,

† It will interest the reader to know that Gandhiji described vegetarianism as one of the greatest gifts of Hinduism to the world.

M. P.

human and non-human, is a manifestation of Divine Love, if it contains within it the essence of the Kingdom of God, if it reveals a Christ-like quality of Life, then it follows that any contrary doctrine would hardly be in accordance with that Law of Love which it implies. The practice of killing animals for their flesh, of experimenting cruelty with their bodies, is in direct opposition to the practice of "ahimsa".

Our appeal is therefore to any Christian Group or Church to consider whether their pacifism—and we think that all true Christians should be pacifists—is true pacifism, if it is limited to human relationship only, or whether it would not be desirable to extend to the Creature Kingdom the benefits of such an attitude, which would fulfil both to the letter and in the spirit, that Divine injunction which says "I will have mercy and not sacrifice."

The "Order of the Cross" is one of the comparatively few religious orders in the Western hemisphere which stands for Vegetarianism. We quote from their "Aims and Ideals":

"To proclaim the Brotherhood of man, the essential oneness of all religious aspirations, and the unity of all living creatures in the Divine.

To teach the moral necessity for humaneness towards all men and creatures.

To protest against, and to work for the abolition of, all national and social customs which violate the teachings of the Christ, especially such as involve bloodshed, the oppression of the weak and defenceless, the perpetuation of the brutal mind, and the infliction of cruelty upon animals, viz. war, vivisection, the slaughter of animals for food, fashion and sport, and kindred evils.

To advocate the adoption of a bloodless diet, and the return to simple and natural foods.

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love."

Were these the aims and ideals of the whole Christian Church, we could confidently look forward to a spiritual revival such as has not been known since the days of the Master, and this, not only in Christendom, but throughout the world, for we should have, in these aims and ideals, intimate points of contact with the purest teachings of the East.

The attainment of the Christ life, which is not confined to the Christian Church, but is a state of Universal Consciousness, a state of Truth realized within the Being, a state which all true seekers must reach, depends on these three Steps:

- Purity of Living
- Purity of Mind
- Purity of Soul

Steps Unto Him, though not an organ of the Order of the Cross, stands for these same ideals.

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By Mahatma Gandhi

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UNEMPLOYMENT AND THE MACHINE

(By J. C. Kumarappa)

The tendency in our country is to pin our hopes on industrialization to solve our problem of utter poverty. We have been constantly pointing out in these columns that this course is not the solution at all. While the machine meets certain of our difficulties it creates still more and intensifies the unemployment question. This attitude is supported by no less an authority than Prof. Norbert Wiener of the Massachusetts Institute of Technology, a world-renowned mathematician. He does not content himself with the pure technical approach to science but transcends it and takes into consideration human implications of our actions in the social field. In an interview he is reported to have said,

"The revolution that is getting on now is an industrial revolution of a different kind from the previous one. I feel a sense of responsibility about some of the developments of the new machine age. I think we must understand it to avoid its dangers.

"Electronic and other machinery had been introduced for dealing with routine work or work involving decisions of lower levels. In the old days automatic machines were regarded as clock-work—something which worked on set patterns, not influenced by outside factors. The new automatic machines have sense-organs which observe and react to the outside and turn out new orders which again move the other outer world. With these, there is already beginning to be a new displacement of factory labour. This is a new potentiality as great as atomic power and as dangerous. It is a double-edged sword. It can produce the worst unemployment.

"My responsibility tells me that we must not get drunk with power. A new power is a new duty and we must think of how these things can be turned into the service of man, rather than turning man to the service of machine."

We in India, are yet to visualize the fast coming changes in their full setting. We hope our academicians will also view our so-called developments from wide social considerations apart from purely material values. While we talk of solving unemployment we continue to flood our country with machine-made goods, both Indian and foreign. It is high time we seriously tackled this problem.

(From *Gram Udyog Patrika*, Wardha, February 1954)

By Mahatma Gandhi

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"BASIC EDUCATION" — HALF-BAKED NOTIONS

(By J. C. Kumarappa)

In spite of the fact that Nai Talim has been in the field for well over a decade, even eminent persons like Sir Mirza Ismail have not grasped the fundamentals of the philosophy underlying this new approach to education. This is evident in the recent Convocation Address of Sir Mirza at the Rajputana University.

Education is a preparation for life. The system bequeathed to us by the British was intended to be a preparation for a life based on competitive social and economic order founded on an exchange system in which markets and price mechanism play a crucial part. Under such circumstances human effort is looked upon as a commodity to be bought and sold. Hence the outlook of the pupils depends on what can be made out of such education. It is purely utilitarian.

On the other hand, Basic System of Education prepares our future citizens for a co-operative social and economic order where the building up of each human being is the objective. In its material value, however important, is not a deciding criterion but remains merely as a test of the efficiency of the system of education. Here labour ceases to be a commodity but aims at satisfying human needs. To use the criterion of a competitive economy to judge a co-operative social order is like mistaking the commercial outlook of an eating house with that of a mother eager to provide her children with nutritious food.

The types of education prepare young people for two diametrically opposed types of society. The technique of one will not serve the purpose of the other.

Our leaders should not be content with hastily conceived superficial ideas, but dive deep into the fundamental ideals underlying Basic Education. Otherwise the changing needs of our new social order cannot be met.

(From *Gram Udyog Patrika*, Wardha, February 1954)

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