

HARIJAN

(FOUNDED BY MAHATMA GANDHI)
 Editor: K. G. MASHRUWALA

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TWO ANNAS

EXPORT OF BONES — I

Shri Chetandas of Chaurichaura (Gorakhpur, U.P.) is a veteran village worker. For a long time past, he has been drawing the attention of several persons holding office or influence to the very suicidal policy of exporting bones to other countries to the extreme disadvantage of India's agriculture and potential wealth. He generally keeps me informed of the attempts made by him to this end. He complains about the way in which these gold nuggets in the shape of grists of bones are sent out of India and how the Government policy hinders even the petty attempts of agriculturists to save the small stocks available to them from their own neighbourhood.

At his instance, I corresponded with more than one responsible officer connected with this department to explain to me the logic and economics of the bone-export policy. All of them were good enough to give their reasoning. I regret that the explanations have left me unconvinced. The arguments as I have understood them, may be summarized as follows :

The cattle and other large-sized animals, like elephant, camel, horse, ass, boar etc. give to India more than 6 lakh tons of bones annually. Out of this less than a fourth is collected and crushed. All the rest lies uncared for. It is either washed away into rivers and seas, or lies on mountain sides, deep valleys, and desert lands, which are not cultivated. It does not even enrich the soil. Even of the bones left on cultivable lands, a very small fraction is actually collected. Except, according to some, in parts of U.P. and Bihar and according to others, in Bengal, Madras and Travancore, cultivators have not yet appreciated the value of bone-manure and do not care to use them. Large bones are not very useful as manure ; they are useful only when mealed. But large raw bones are not usually exported as such. They are broken into grists (i.e. pieces of pebble size). In the crushing process about ¼th becomes bone-meal. This by-product is useful as manure, and is therefore not appreciably exported. It is only the grists that are allowed to be exported. The following table shows the export of bones during the last five years :

Statement Showing Export of Bone-meal and Grist

(Figures in Tons)

	1946-47	1947-48	1948-49	1949-50	1950-51 upto end of Feb.
1. Bones for manurial purposes ..	9,675	3,772	1,728	11,814	19,262
2. Bones for Manufacturing (Grist)	35,633	27,662	30,389	36,596	43,253
3. Bone-meal ..	7,778	7,416	7,018	9,287	8,529
4. Horn-meal ..	3,324	1,404	544	99	2,080
5. Horns ..	1,681	645	306	456	—
Total ..	58,091	40,899	39,985	58,252	73,124*

The mealing away of large bones and their use for manurial purposes, is not the most economical and profitable way of employing them. Bone-grist can become the raw material for various industries, such as glue, gelatine etc. They also yield chemical fertilizers. The manurial purpose of the agriculturists is served by these chemical fertilizers. They are comparatively cheap. While there is no scope for starting bone industries in India itself for the present, foreign countries are anxious to get our bone grists in order to run their industries. They are prepared to pay very good price for them. Their price has risen to about ten times its former level during recent years. Hence those who organize the collection of bones get handsome returns against the trivial cost of collecting. The collection is done mostly by Harijans and forest tribes, who thereby get some employment. Superphosphates (the chemical fertilizer in substitute of bones) can be purchased at a few rupees per ton ; bone-grist can be sold at five times more price. If we export one lakh tons of bone-grist we shall get several times more rupees than the cost of fertilizers which we need, and in addition to it about 25 per cent bone-meal also. Hence the export of bone-grists and import of fertilizers is a profitable deal. As a result this commerce is capable of bringing dollars to India, which is very important since we want them so badly for purchasing our food, chemical fertilizers and capital goods. Hence, the export of bones is regarded by Government as beneficial and necessary for

* Being incomplete, may be estimated at 80,000 for the year.

the country. After all India must part with something to purchase her own needs, and the quantity of bones exported is, having everything taken into consideration, a small portion of the total quantity potentially available in the country. The present Government policy is laid down principally with the object of obtaining somehow more dollars.

I hope I have put the Government case as fairly as possible and as I have understood it through my correspondence with them.

Next week, I shall examine it from the point of view of economics in general and agro-economics in particular.

Wardha, 12-11-'51

K. G. MASHRUWALA

FROM CHINA

(By J. C. Kumarappa)

The more I see of China the more I admire their spirit. Canton, though poorer than Hongkong, its cleanliness was equally striking. There were no beggars, flies, crows or stray dogs. They had the streets perfectly clean. The traffic constables had their mouths and noses covered like surgeons at an operating theatre. The street traffic was largely of cycles, cycle-rickshaws and buses. There were some cars but these mostly belonged to the State. There were no taxis or private cars in evidence. The air-ports were like huts, the runways were not concreted but only tarred. There was complete simplicity. There were no conspicuous rich, all were more or less alike. Canton also presented a festival appearance because of the artistic and colourful shop signs. It is a big city almost as large as Calcutta. You cannot see any waste lands. Even in the city all available space was cultivated. They are extremely industrious unlike us. As I took a walk among the poor by-lanes, everywhere we found mothers busy in the morning washing their children.

... There is food everywhere in plenty and also other prime necessaries at extremely low prices. Of course, there is inflation, but the Government has devised ways and means of getting over it. It has an intelligent administration which has the wholehearted backing of the people, as all the services are one with the people. All wear the same type of clothes and live alike. There is not much of a range between the highest and the lowest. The Chairman Mao himself gets only 2,800 cattles of millets, a house and the use of a car. (A catty is 1.3 lb.) At the most it may work out to about Rs 600/- per month. I was talking to two Cabinet Ministers, who were each getting the equivalent of about Rs 450/- per month. The volunteers that look after us get about one third of that. Now you can see how China has leaders who share the life of the people. The spirit that pervades here is like that we had in India in 1931. Russia has not the overwhelming influence we imagine. Soviet Communism is based on

large-scale production and nationalization, while China believes in private property, though limited, and small-scale industries. It is primarily based on agrarian reform and agricultural improvement. With this fundamental difference China may not blindly follow Russia. I was interested to notice that the remuneration basis here is much like the one I had formulated for Seldoh. They get house, clothing and food free and about Rs 10/- to Rs 15/- per month in hand. Mine is more scientific as it is attempted on a balanced diet. However the resemblance is striking.

You have enquired about Agrarian Reform. They appear to have made a very realistic approach... The Landlordism which was parasitic, has been abolished but rich peasants, who cultivate, are left untouched. Till now tenants paid anything from 50 to 100 per cent of the produce as the landlord's share. This has gone, so the cultivator gets the full benefit of his labour. The land tax comes to about 13 per cent of the produce and is collected in kind. This is one of the major steps in dealing with inflation. Government pays its military personnel and the teachers in kind. There is no terrorism excepting drastic handling of landlords who attempted a violent revolt. Their lands have been confiscated, but to those who wished to till the soil the same rehabilitation measures given to other farmers were extended.

In Canton they banished prostitution in a few months by putting all such women to productive occupations.

(From extracts of Shri J. C. Kumarappa's letters, as printed in *Gram Udyoga Patrika* Nov. '51.)

Drink-Talim

Here is a news-bit taken out from the *Indian Express*, Madras, of the 21st October :

Paris, Oct. 21. Startling figures of the incidence of addiction to wine and alcohol by young children in French rural areas have been published here today.

After an enquiry lasting a year, the French National Committee for the Defence Against Alcohol founded 80 years ago, says that in the wine-producing areas children begin to drink wine 'as soon as they begin to talk'.

Investigators found, says the report, that most children over the age of two drink half a pint of wine a day, and in one district—the Valley of Gironde—school children had an average of a pint, and a quarter. Most of the children in that district had a small glass of rum before leaving for schools, says the report.—U.P.I.

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TRIBAL WELFARE IN MADHYA PRADESH II

(By 'Loksevak')

I have read with interest Shri 'Mahitgar's' article on the above subject. Evidently he has seriously studied the subject and I am pleased to know that. With this preface, let me give my reactions to his article :

1. There is some misapprehension in the statement (para 4) that there is no definite plan of development followed at present and much of the work is on the traditional lines of the more advanced districts. The present work is carried on in accordance with the plan laid down by Shri Thakkar Bapa, with such modifications as the financial condition of the State necessitated. It is true, however, that the work suffers on account of inexperienced officers and administrative delays.

2. I do not agree with the view of Shri 'Mahitgar', which is also held by many anthropologists, that there is too much interference with the people and their customs, and that they are hastily uprooted from their past. In the nature of the circumstances, some interference is unavoidable if we do not wish these tribes to remain in the same sub-human condition in which they have been allowed to live for so many centuries. I have been working among the people for a long time, and I do not feel that reforms are forced upon them in haste or in a high-handed manner. I know anthropologists have felt so, and if Shri 'Mahitgar' holds like anthropologists the view that these tribes should be preserved as specimen of primitive civilization, I would humbly say that I differ from him.

3. I do not think that we need the aid of foreign experts or that our officers should be trained in England for serving our *adimjatis*. I agree that there should be a specially trained body of workers, dedicated to the service of the *adimjatis*, as their life-long work. They must be given a special training for about two years. A body of such sincere workers would be able to render sufficiently good and efficient service after a few years' experience. Such training schools must be started by the joint efforts of the Central and State Governments, with such foreign aid as might be available unconditionally.

4. I wholeheartedly agree with the suggestions in paras 8 to 10 of the article.

5. I have some doubt about the possibility of the suggestions in paras 11 and 12 being accepted. But, I would welcome their acceptance.

6. Shri 'Mahitgar' thinks that there is no dearth of good officers. My experience is to the contrary. The work suffers not for want of funds or proper planning, but for want of good and sincere workers. Unless the workers love their work and the people they are called upon to serve, no amount of high salaries and other allowances will raise the level of the work. It will be just mere expenditure and show. The

result will be that the people will lose confidence in the Government and their officers.

(Note : Personally, I have not suspected the anthropologist angle in Shri 'Mahitgar'. I agree with most of his remarks, but have doubts about some of the remedies suggested by him. If payment of high salaries, liberal allowances, and granting of special privileges is the condition precedent to the service of the people by their educated and intelligent fellow countrymen, it can result only in seeming improvement of the condition of a handful of the tribal people, while the rest of them are made worse and even rooted out of existence. If I had to choose between highly paid experts, and a hundred devoted but non-expert simple hard-working *sevaks*, I would do without the former. — K.G.M.)

WITHOUT COMMENT

The keen race for getting Congress tickets for the legislatures has brought out one pleasant and hopeful feature. The scandal that there are not enough people in the country anxious to serve the nation is baseless. The fact is that there is not enough scope to accommodate all of those who want to serve their country in a constitutional and profitable manner. If there were no limitation of the number of seats and the fiction of elections, it would be easily possible to get not less than 50,000 well-paid volunteers willing to serve the country with silence or speeches as might be necessary. It is a pity that the framers of the Constitution of India by arbitrarily fixing the number of representatives prevent so many willing servants from doing their bit by the nation.

At one time, it was open for any person who paid the prescribed fee to become a delegate of the Congress or a Provincial Conference. Every one who wanted to personally represent his country's interests had the right to do so. The delegates used to pay their fees, bear their travelling, lodging and boarding expenses, and it brought a handsome income to the Congress. The Constitution-makers ought to have followed that precedent in drawing it up. The legislatures should be thrown open to everyone who want to get in. It will be more profitable to the Government than the present system. There will be greater unity in the various political organizations, and their respective High Commands would be saved all the worry and trouble of making a selection out of a long list. In place of the present mud-slinging upon every rival, there will start a race for paying mutual compliments.

There is not any great danger of such legislatures becoming more dilatory and talkative than what they are at present. This is testified by the past experience of the Congress sessions. Whatever be the form of the Congress, the leaders and talkers are only a few. The rest are satisfied with listening and clapping.

Let the new houses of legislature think of this suggestion with profound seriousness.

A SPECTATOR

HARIJAN

Dec. 1

1951

PAYMENT OF TAGAVI

A correspondent from the Bombay State drew my attention to the following :

"In view of the impending acute famine, the Government must have considered the measures it will adopt to meet the situation. One of them will undoubtedly be loans of *tagavi*. These should be advanced before it is too late, and measures should be adopted to see that they are paid promptly and the sanctioned amounts actually reach the payees. The system of paying through Talatis and Circle Inspectors has not been satisfactory in the past. The cultivators get their amounts neither in good time, nor in full. The Talatis and the Circle Inspectors have to be propitiated before the cultivators get their payments.

"It is suggested that a gazetted officer should see the loans paid in the presence of himself and a local constructive worker or a person recommended by a constructive workers' institution in the Taluka or District.

"Secondly, the cultivators must not be made to travel long distances and made to waste a full day or more to obtain the loans. It is the officers who should go to the villages, or at least to a place not at a great distance from the villages to be served, and the making of payments and attendance to the people's applications should take a priority over all other departmental business."

I felt that these suggestions were reasonable. So, I wrote to the Bombay Government on the subject. The Revenue Department was good enough to reply to me in detail. I reproduce pertinent portions from it :

"As regards your first suggestion that *tagavi* loans should be disbursed in the presence of a gazetted officer, and a local constructive worker, or a person recommended by a constructive workers' institution.....the payment of such advances is at present made at the Taluka Head Quarters by the Treasury Aval Karkun. The Mamlatdar who is the only gazetted officer in the Taluka revenue establishment has multifarious duties, and cannot, always personally supervise payment of *tagavi* loans. The Mamlatdar does attend to this work whenever he is at the Taluka Head Quarters. In his absence, the famine Mamlatdar or Mahalkari or the famine Aval Karkun does this work. The Village Officers do not pay *tagavi*. They only identify the persons to whom *tagavi* is given. There is however no objection to leaders of local public opinion and other constructive workers remaining present at the payment of *tagavi* advances, alongside the Village Officers, whose presence is necessary for identifying the *tagavidar* as stated above and for completing the *tagavi* bond etc.

"As regards your second suggestion, I may state that at present, disbursement of *tagavi* loans is made by the following three methods—

1. Direct payment at the Taluka Kacheri,
2. Payment by Money Order, if the recipient so desires and,
3. Payment at the villages where the *tagavidars* reside.

Payment of *tagavi* loans at the *tagavidars'* villages is to be made when possible or desirable. It is possible that this is not always done. These instruc-

tions are, therefore, being brought to the notice of the officers concerned and they are being asked to see that, *as far as possible*, *tagavi* is paid to the *tagavidar* in his village. This, however, may not always be possible or desirable particularly in cases, where it is risky to take large amounts of money in the rural areas, or where the *tagavidars* can conveniently reach the taluka treasury, etc.

"As for your suggestion that *tagavi* matters should be given a comparatively high priority, the present practice requires that *tagavi* applications should be disposed of by the Revenue Officers *within* 30 days of receipt. Some time is required for investigating the need for the *tagavi* loan, the capacity of the borrower, the nature and extent of security available, and for making other routine enquiries. Everything possible is done to speed up disposal of these matters. Instructions are also issued from time to time to the Collectors to see that *tagavi* applications are disposed of very promptly by their subordinate officers."

I appreciated the difficulty of making the payments under the personal supervision of the Mamlatdar. I suggested that when the work was entrusted to an officer of lower rank than a gazetted officer, it should be made obligatory to make the payments in the presence of a local constructive worker, or a person recommended by a constructive workers' institution.

To this, the Government say :

"...it does not appear necessary to lay down that when the work of paying *tagavi* is entrusted to an officer of lower rank than a gazetted officer, payment of *tagavi* shall be made in the presence of a local constructive workers' institution. There is however no objection to such persons informing the officers concerned of their intention to remain present at the appropriate time and place after ascertaining the same from the officers."

I can understand the Government attitude, and do not feel inclined to make a grievance of it. It is now for constructive workers—Sarvodaya Sevaks—to perform this type of social service of their own accord. Ultimately, elaborate artificial precautions are not the remedy against fraud, corruption etc. The more steps you introduce in the execution of duties, the greater becomes the delay and the subtler the art of deception. We are yet too timid to take the risk of doing away with all precautionary measures, and live by placing implicit trust on every one, at least until that person proves himself unworthy of it; so, we go by the opposite method of not trusting any, until he proves himself worthy of it, and prescribe certain precautions for every one. These are unavoidable in the present stage of the moral development and courage of man. But they should be as few as possible, and not as subtle and elaborate as ingenuity can devise. The trusting attitude—*vishvasta vritti* as Vinoba calls it—must be nurtured even if it involves some risk. I have come across habitual offenders executing their duties honestly, if we place all our trust in them. We must begin a new chapter of raising the moral standard of the officers and the people by the method of trust.

It is hardly necessary to say that the specific matter discussed here in its reference to the Bombay Government applies to all the

Governments in India, and I hope every State will attend to the convenience of the cultivators as real servants of the people.

Wardha, 19-11-'51

K. G. MASHRUWALA

NOTES

The Dum Dum Tragedy

Air-plane crashes involving the death of every soul on them in a shocking manner have become almost a daily feature in the news items. Air-plane travelling being confined to men possessed of means, they almost always include a few men of prominence in public life or business; also promising young men of ability. Very often the tragedy is followed by a chain of other tragedies of a domestic nature. The sudden and unexpected loss of one or more very important members of the families of the victims gives to the survivors an irreparable psychological shock and sudden economic disorder.

The air-crash that took place off Dum Dum last week killed 12 out of 13 of the passengers on the Dakota plane. It was a tragedy not only to the families concerned, but to a very wide public. The plane which had been carrying, among others, a few important journalists to Calcutta for a meeting of the Standing Committee of the All India Editors' Conference included its President, the well-known Shri Deshbandhu Gupta. He was the leader of the vigorous propaganda which the Press of India had recently carried on against the amendment of the Constitution and the enactment of the new Press Act. It was largely due to his efforts that the Press Act became milder and of shorter duration than what was originally proposed by the Cabinet. Shri Deshbandhu's abilities were not confined to the field of journalism. He was also a great Congress leader of Punjab and Delhi, and was largely instrumental in bringing about the establishment of Delhi as C class State with an independent Legislative Assembly. He was the member of the existing Parliament, but intended to quit it in order to join the Delhi Assembly at the next elections. His death has been a great loss to the cause of Indian journalism.

Wardha, 24-11-'51

"God, Give Us Education"

Shri S. Jagannathan of Workers' Home, Gandhigram, South India, writes:

"Pulayars and Paliyars are two Adivasi communities of the Palni Hills of about 8,000 and 2,000 in population respectively. The Paliyars are dwindling year after year and they are scarcely to be found collectively. The Palnimalal Adivasigal Sangam was founded in the beginning of this year and earnest workers are engaged in uplift work. The Sangam has organized a hostel for the aboriginal boys at a village called Thandigudi in the hills. There are twenty-one boys all of them in the first standard except one in the fourth standard.

"Once early morning I walked up the hills 15 miles and reached Thandigudi in the afternoon. I joined the evening prayer in the hostel. I was expected to speak to the boys. What could I tell them? I asked them "To whom did you pray." The reply promptly came "God". I asked a boy "What did

you ask of God?" I was surprised at his answer. "I asked God to give me education and knowledge." I conversed with them and all the boys finally realized that they should pray for two more things, healthy living and happiness of all.

"Thus even an Adivasi child is praying to God to give him education. But where are the facilities for them? The schools are very scarce in the hill areas. They are too poor to be at school. They have to be schooled and fed by the Government.

"The Palnimalal Adivasigal Sangam has started a hostel for Adivasi children and applied to the Madras Government for boarding grant with a special request to relax the existing G.O., which sanctions boarding grants only to the boys of fourth standard and above, and sanctions to Adivasi children even from first standard, as these children have started schooling only just now. The Government reply is as follows:

"The Government do not see any reason for treating differently the hostels at hill stations for aboriginals in the matter of class restrictions for purpose of boarding grants."

"Will the Government realize the significance of the humble prayer from the simple heart of the Adivasi boy? 'Oh God, Give Us Education', is a cry from a corner far away from the easy approach of the civilized people and Government. Will the Madras Government realize that these Adivasi children need special treatment and sanction the request of the Palnimalal Adivasigal Sangam?"

If the Madras Government can use their discretion to relax the G.O. in suitable cases, I would certainly welcome it. But the people and workers must also realize the limitations of the Government. They too have exhausted their funds. Besides, no people who enjoy the privilege of possessing private property, may expect their Government to meet all the costs of such activities as schools, hospitals, libraries etc. from public funds. Charity is a necessary obligation attached to the institution of private property, and owners of property should realize it and liberally donate lands and money for schools etc. Workers should also realize that schools must aspire to earn their running expenses from what they produce.

Of course Governments would be justified in discriminating between institutions run for the benefit of the haves and the have-nots, and maintain institutions of the haves only after they have met all the reasonable demands of the have-nots. Dutiful representatives of the people must insist that the Government do recognize this distinction.

Wardha, 12-11-'51

K. G. M.

Adult Education in Nai Talim

The need has long been felt for some publication which would approach the much-discussed subject of adult or community education from the point of view of *sarvodaya* and in accordance with the "basic" educational principles of Nai Talim. The Hindustani Talimi Sangh has just issued a sixty-four page pamphlet which will help to meet this need. The first part consists of seven brief chapters on "Basic Principles", showing how the education of the community, to be realistic and effective, must start from the community's most urgent and fundamental

needs. The second part is a description of how these principles were actually put into practice in Sevagram village by Shrimati Shanta Narulkar working under the immediate guidance of Gandhiji himself. An extremely interesting Appendix records "Gandhiji's conception of Adult Education" in the form of answers to questions asked by the Adult Education Committee of the Hindustani Talimi Sangh at Poona in 1945. Syllabuses and programmes of work are also included.

The booklet is entitled *A Picture and Programme of Adult Education*, and is available from Hindustani Talimi Sangh, Sevagram at 12 annas a copy.

MARJORIE SYKES

BASIC REALITIES

(By Dr. P. K. Sen)

In my boyhood every one taught me to look upon India as a land of plenty, peace, character and happiness. But the more I grew up the more I discovered that there was poverty, conflict, corruption and unhappiness in my country. This came like a shock and I have ever since been searching for solutions. I know there can be no easy solutions. But I know equally they must be found if India is to live.

...I caught glimpses of the reality from Gandhiji. But it was when I came across the work and writings of Shri Kumarappaji that I knew I had obtained the answer to many of the questions that were in my mind.

I have had the highest university education in India and a good bit of training in the West. I am not conscious of any narrow outlook in my mind. But I am convinced that unless we make the fullest and the best use of the land in India, there is no future for our country. ... I am not against industrial development. But industrial development must fit into a pattern which has agriculture and agro-industries at its centre.

India's greatest capital is in land and in manpower. We must use both these fully and in such a way that all those who labour and produce will get the best returns in terms of prosperity and social respect. We require no bloody revolution and the breaking of heads. We have only to educate our people patiently in such scientific manner that they will realize that the full use of land and labour in the proper way is the natural key to our prosperity, happiness and peace. We should show that what is good for the many, who have nothing, will also be good for the few who possess much. That was what Gandhiji did. That is what Shri Kumarappaji and Shri Vinobaji are doing. Let us follow where they lead. Let us forget nothing of modern technology but let us look inside India and apply technology in the way that suits our country. Neither blind imitation nor blind conservatism will help. We must move forward in our own way to meet our own problems.

(From *Gram Udyog Patrika*, Nov. '51)

VINOBA'S NORTHERN TOUR

VI

In Vindhya Pradesh

On the 11th of October, we had to make a temporary break in our Uttar Pradesh tour to visit Vindhya Pradesh. Shri Banarasidas Chaturvedi, the well-known author, assisted and surrounded by a few young men, has been working at Tikamgarh for the last fourteen years. An admirer of Prince Kropotkin, and a keen student and critic of Gandhian ideology, he had devoted full two weeks of concentrated study to Vinobaji's literature and was so much impressed with his writings and speeches that 'all the mist had passed away' and he became one of the staunchest believers in the philosophy of non-violence.

He took Vinobaji round the Gandhi Memorial Buildings, being the estate donated by the Maharaja of Tikamgarh in Gandhiji's memory. Nature had been very benevolent here. The streams, the waterfalls, the beautiful forest, and in the midst of all this multifarious wealth of Nature, the collection of several hundred letters of Gandhiji and Deenabandhu Andrews, written to Shri Chaturvedi and others, was a sumptuous feast to the eyes and the mind. Pandit Banarasidas explained his idea of *sahitya sadavrata* (distribution of intellectual food), a sort of talent- tonic for workers, in the form of small booklets from the recent writings and speeches of Vinobaji. He was so enthusiastic about his scheme, and so optimistic about its success that Vinobaji could not but give his consent to it. The scheme is helpful to the cause of the Land-Gifts-Mission.

Vindhya Pradesh is an integration of the 34 pre-Independence small States of Bundelkhand and Baghelkhand, — Rewa, the capital of Baghelkhand being the biggest; the remaining 33 are all in Bundelkhand, celebrated in Indian history by reason of the brave warriors, Lakshmbai and Chhatrasal, and its modern renowned poets Maithilsharan Gupta, Viyogi Hari, Ghasiram Vyas, Ghanashyamdas Pande and others. The sonnets of the last two are popular in the Hindi language, and the following poem of Viyogi Hari is like a national ballad of Bundelkhand:

अित यमुना अत नर्मदा,
अित चंबल अत टांस।

छत्रसाल-सी लरतकी रही न काहू हौंस।

यह सुभूमि सोगित-सनी, यह पहाड़, यह धार;

हम बुंदेलखंडीनको ये ही स्वर्गविहार।

अित हूँ तो रणचडिका खेली अगणित खेल;

राजस्थानसे कम नहीं अमर खंड बुंदेल।

(Yamuna at this end, Narmada at the other;
Chambal on this side, Tauns on the other;
None may aspire to fight like Chhatrasaal.

This blood-decked fine land, with its
mountains and streams,

Is the heaven of us, Bundelis.

The great heroine fought her valorous battles here,
The immortal Bundelkhand is not inferior
to Rajasthan.)

Vindhya is full of ponds and lotuses, trees, and fruits and honey. Its natural wealth and mineral potentialities have not yet been fully explored. The thick forest is thinly populated, 147 per sq. mile as against 313 which is the average of India.

In spite of their intense desire, workers hesitated to invite Vinoba fearing that it might very much inconvenience him, as there were practically no *pucca* roads, and the tour would, if arranged, require him to tread into the deep interior, which may not be advisable in view of the rains that were expected till 10th October. But Shri Banarasidas Chaturvedi and Shri Pathak were very anxious that Vinobaji should see for himself the agonies of the people, so poor in the land of plenty. Bapuji could not visit the country. Thakkar Bapa did spare some days. Vinobaji would like to reach Delhi as early as possible. It

was not necessary to visit Vindhya Pradesh to reach Delhi. The suppressed desires of Vindhya-basis found their way to the heart of Vinobaji, the heart which reacts strongly in favour of the 'sab-hara' (the all-robbed) and Vindhya janata was really such as we found later; for when her sons could themselves grow wheat, they have to wander for months, from place to place in U.P. and M.P. to work in the fields at the harvest season and collect grain for a few months. They are called *chaituas*. Thousands go out, young and old, men and women with their little ones at their backs or on their heads. The food that they grow locally is not worth eating and has harmful rather than nutritive qualities. The following is a list of corns in order of quality, beginning with the worst:

<i>Fikar</i> or <i>lathara</i>	@ 7 seers per Rupee
<i>Kanbani</i>	@ 7 "
<i>Rally</i>	@ 7 "
<i>Saman</i>	@ 7 "
<i>Kutaki</i>	@ 4 "
<i>Kodo</i>	@ 5 "
<i>Kudai</i> (dehusked <i>Kodo</i>)	@ 2 "

People grow these corns and eat them only to injure their health. Necessary facilities of seed, manure and irrigation have got to be provided at the earliest. If the tanks are repaired, — and they can be repaired — a great portion of the land could be brought under wet cultivation. At Jeora, the villagers approached Vinobaji with an application for the repairs of one such tank that would irrigate about 400 acres of land. They wanted that the Government should undertake the work. "Will you contribute your labour? I can then request the Government to spend for the rest." And they agreed. Their application has been sent to the proper quarters. But many more people can be inspired to come forth for such work, and many more tanks can be repaired.

During the five days that we spent in Vindhya Pradesh, Vinobaji received 800 acres from 204 donors. This in spite of the fact that we were definitely told that there was no chance of receiving *bhoodan* in Vindhya Pradesh, as there was no Zamindari system in existence. All the land belonged to Government, and the system is Rayatwari. Vinobaji knew human nature better and also knew that few people possess much land while many possessed none. Even in Vindhya Pradesh 33 per cent of the land is in the possession of the Jagirdars. It is true that the Government is expected to give lands to whosoever needs it. But this whosoever must approach the authorities with an application, and if there are more than one claimants the land will be auctioned. And when it is auctioned, only the rich or the less poor, — those who can afford to purchase at the highest bid, — can possess it. Hundreds of acres are thus distributed to well-to-do persons, who are not tillers themselves. A sort of new Zamindari is coming into existence. Pandit Banarasidas narrated how his son had also purchased some land without any intention to till it himself and in spite of the Pandit's persuasion to the contrary.

"Do you or your men go to the villagers as my men do, and distribute land to the landless? We have to find out, who are landless and offer them lands. We offer our daughters, and we give some jewellery also to the daughters. Let us similarly arrange for other necessities of the tillers; a pair of bullocks, or a well or seeds or all. This will encourage them to accept land. You can't expect them to stand the strain of official red-tapism." Vinobaji spoke in plain words to the officers who complained that demand for land was not forthcoming in spite of the Government announcement. People stood up in the meeting and declared that they wanted land but could not get it at the hands of officers.

I have pointed out that irrigation was the first priority in Vindhya, and proper irrigation can transform the State into a kingdom of plenty. I could see the agony of Pandit Chaturvedi's heart when he told Vinobaji how thousands of orange trees had perished for want of proper watering arrangements. He felt as if so many sons had been lost

for want of proper nourishment. For him, there was no qualitative difference between the Bengal famine and the orange destruction over here.

Cattle-breeding and village industries have a bright future here. In spite of the excessive number of cattle, the quality is very poor; bullocks for agricultural purposes are imported, the average milk yield is not beyond three quarters of a pound. There is no arrangement for scientific breeding; no stud-bulls are supplied.

At Prithvipur there are 35 oil-ghanis. A few years back there were 100. These 35 also are breathing their last. Vinobaji went to see for himself the condition of these *ghanis*. The industry cannot flourish unless organized on co-operative basis and proper education is imparted in that respect. Weavers depend upon mill-yarn quota. Other industries, such as beetle-nut-cutters (*sarouta*), wooden toys and *kambal* (blankets), have perished for want of support and on account of cheap foreign imports.

A scheme of basic education has been prepared in consultation with Miss Marjorie Sykes of the Hindustani Talimi Sangh, Sevagram. Rs 25,000 are sanctioned every year for basic education, and every year the amount lapses as no scheme is put into execution. Pandit Chaturvedi tried his best to transform the present Gandhi-Bhavan into a basic centre. But he has now given up all hopes. As a matter of fact, he contemplated leaving Vindhya Pradesh and settling down elsewhere, but Vinobaji prevailed upon him not to leave the place where he had rendered so much service. Vinobaji broke this happy news at the public meeting which was received with great cheers. Workers felt much relieved and expressed their gratitude to Vinobaji. He was a god-send to them in this respect.

In his prayer meeting Vinobaji explained how through this mission he wanted to change the whole atmosphere. He narrated several incidents to show how a change of heart was visible in the landholders. There was no programme before any party or individual which can be compared to this, and which had seeds of a revolution in it. Jawaharlalji wanted to purify the Congress. Kripalaniji also wanted to do the same thing, and hence his new party. But unless you have a programme of sacrifice, purification is not possible. If Gandhiji were alive and if he also had not been able to present any programme which implied sacrifice the purification would have been an impossibility. But Gandhiji's beauty was that he always put forth a programme which did invite sacrifice. This Land-Gifts-Mission is undoubtedly a programme which demands sacrifice and is bound to bring a revolution which will attract the whole world, he said.

(To be continued)

D. M.

VILLAGE PROBLEMS OF TAMILNAD

The Constructive Workers of Tamilnad representing various organizations, chiefly the Harijan Sevak Sangh, Talimi Sangh, Katai Mandals, Kasturba Trust and other Ashram centres met at Bombanayakampalayam, Coimbatore District, on 22nd and 23rd September. The following are two of the resolutions which were passed:

1. The Tamilnad land problem is very serious and is causing anxiety. A large percentage of land being owned by absentee landlords who engage another exploiting class, the so-called middle-men, the very low income and the insecurity of the tenants, the almost serfdom state of landless labourers etc., are all sources of violence and hatred. The agitation of some political parties makes the problem still worse. Therefore, the Constructive Workers should take active interest in this acute problem which affects a large number of people in the villages and try to solve this by a non-violent approach in a particular area which may be an example for other areas

and lead on as a model for any legislative measures; and that all the workers of Tamilnad should give their moral support and active help, if necessary, to such concentrated effort. A suitable area in Tanjore District can be selected for this purpose. Sardar Vedaratnam is requested to invite Pujya Vinobaji for a tour in South India, especially in Tanjore District. The Constructive Workers of Tamilnad express their great appreciation to Vinobaji for the keen interest he has taken in the land problem and the remarkable atmosphere he has created within a short time.

2. The Constructive Workers of Tamilnad feel strongly the menace of Oil, Rice and other Mills. They view with alarm the Government's policy which goes on increasing the number of these exploiting mills. The Sangh decides that a suitable area may be selected where a proper atmosphere prevails to intensify the struggle against these mills, educate the people for voluntary boycott of mill goods and that Gandhi Gram be selected for this purpose, and should give full support.

S. JAGANNATHAN

SUPPLEMENTARY GANDHI WEEK

(By A. V. Barve)

Beginning with the 2nd of October, the Gandhi or Village Improvement Week was recently celebrated throughout the Bombay State with great *eclat*. Village sanitation, road improvement and, last but not least, digging of pits for the preparation of compost or green manure, were some of the important items in the programme. Tens of thousands of such pits, must have been dug and many of them scientifically filled, under the supervision of the officers, of the Agriculture Department. Now, the Government deservedly pays a subsidy of two rupees for each of such pits, measuring 16' x 6' x 2', because the pit will produce excellent organic manure sufficient for application to one acre of land. An artificial chemical manure, sufficient for one acre, costs about 15 to 20 rupees. So, tens of thousands of acres of land, in Bombay State, can get the benefit of this excellent manure, six months hence, i.e. in April or May next.

Let the Government of Bombay State make it a point to celebrate a convenient week-end programme in the next April or May for the opening of these compost pits, and issue a directive to the revenue and agriculture departments, to get the valuable manure applied to the soil, under the personal supervision of the village officers and report to the Government the names of the persons to whose soil the manure was applied.

The celebration of such a week-end will be the best supplement to the observance of the Gandhi Week and should, if properly observed, supply tens of thousands of acres of land in Bombay State with excellent organic manure.

ANTI-WAR FORCE

P. A. Sorokin's *Reconstruction of Humanity*: I have been reading this book which I had obtained on loan. I could not buy a copy at Calcutta. You may try Bombay. "This book is Reverently Dedicated to the Deathless Mohandas K. Gandhi."

Sorokin is now writing for the "Lilly Foundation", of the Harvard University, as a research worker on Sociology. He has five other books on similar subjects. The sort of research that he has been carrying on at the University is directed to the scientific analysis of social factors, which lead to war. His researches lead him to present methods for ensuring social peace. These researches prove that increase of wealth of people, or Prosperity, Democracy, Autocracy, Oligarchy, or whatever other form of Government, or one-world-government for the matter of that, spread of education, facilities of communication, forms of religion, scientific and technological inventions—these and the like cures cannot solve the problem of war or prevent the creation of situations arising out of the bellicose mentality of people in general. It is only the mental forces created by illustrious men like the Buddha, Vivekananda, Ramakrishna, Christ, Mahommed, St. Francis of Assisi etc., that can free the world from war. He calls it "altruism" and means what we call *sarvodaya*. It is only the *sarvodaya* spirit that can save the world. He reasons out that humanity can be trained to accept that spirit and that society can proceed practically with it on a mass scale.

You remember, there was a plan to undertake research on non-violence from the Gandhi Seva Sangh. A friend was selected to take up the work. But nothing came out of it. Mr Sorokin has been carrying on the research which we had intended to do. It is, therefore, that his book has become so attractive to me.

(From a letter to the Editor)

SATISH CHANDRA DAS GUPTA

Sodepur, 27-10-'51

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