

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

## LIVE EDUCATION

[A speech by Shri Vinoba at the Allahabad University Students' Union on 24-8-'48]

It always gave him great joy to be amidst students, Shri Vinoba said, because he felt as if he was in one's own community amongst them, being himself just a student like others. Every day he ascended from one step of knowledge to another.

Students hoped that by studying in a university they acquired some knowledge which would be of great advantage to them in their later life. As a matter of fact, education began when university studies came to a close. The end of university studies only meant that thenceforth the graduate could acquire knowledge without depending on instructors. It carried him from a state of helplessness to that of self-help.

They were in their youth. Youth meant strength. A young man had faith in himself. He believed that the world was like clay in his hands, and he could mould it into any shape he willed. That needed that youth must have independent judgment.

Shri Vinoba complained that students were not trained or allowed to do independent thinking. It had become the practice of every government to stuff the students with a particular brand of ready-made and fixed ideas. According to the complexion of the government, they were moulded into capitalism, socialism, communism, communalism, or any other goodism or evilism. There was a time when the great teachers of India taught their pupils to think for themselves. They frankly asked them to accept only what they considered to be good in the teachers, rejecting their defects. A teacher should feel proud of a student who after full deliberation declined to accept the opinion of the teacher. The modern tendency was that every one wanted to impose his own ideas and his own way of thinking upon others. That was dangerous in the interests of students. It sought to reduce students to mere machines. Students must refuse to become mere cogs of a machine. They must aspire to follow *Sat* (Truth) and not *patha* (a beaten track).

Shri Vinoba was given to understand that students had become divided into several unions. The member of such a union had to accept a certain way of thinking. He asked students whether they had ever heard of lions forming a flock or herd. Only goats, and sheep herded together. In saying so Vinobaji did not for a moment suggest that there should be no mutual co-operation and joint work amongst students. It was essential that there should be co-operation in doing

good deeds. But one must retain one's freedom of thought, and the thoughts must have free field for transformation for the progressive realization of truth. It was essential for the pursuit of truth. It was also the way of acquiring real strength.

Self-control was essential for developing strength. Man was meant to be Indra, i. e. Lord of his *indriyas* (senses), which were his various instruments of power. One must learn to control them. It was the most important art to be acquired during student life. Self-control was a condition precedent for the development of concentration, which was an important factor in the development of strength.

Shri Vinoba illustrated the difference between the functions of the eyes and the legs by drawing attention to the difference between the rain and a river. Rain drops might fall at any place over the surface of the globe, and might come from any direction. But they must follow a definite direction, in order to form into a river. In the same way, the eyes had the freedom of perceiving everything near or distant in every direction of the universe. But the legs must travel in a definite direction in order to complete a journey. Like the river, man's path of action must be a regulated one.

Once he was asked, Vinobaji said, to address a meeting for inspiring youths with enthusiasm. Vinobaji said that he could understand the necessity of inspiring old with enthusiasm but a country was undone if its youths also stood in need of being enthused from outside. A young man needed *dhriti* (perseverent application) in order to maintain his enthusiasm. As the *Gita* says, application and enthusiasm are needed for *karmayoga*, and they must all be *karmayogis*.

It was repeatedly being asked, whether students should take part in politics. A student must develop his whole self. He must be vigilant before forming his ideas. He should, therefore, study politics and observe and understand political problems as well. But it must be done in the manner of a supervisor. The Indian word for a chairman was *adhyaksha* (literally, supervisor), one who watched proceedings without identifying himself with any particular side. In the same way, the students must study, observe and examine every matter connected with life like an *adhyaksha* and then come to conclusions. He must act when his time arrived.

In order to become a *karmayogi*, it was necessary to be constantly engaged in some productive work.

Until one did something with one's own hands, one could not be sure of the correctness of one's

knowledge. Knowledge must have for its basis experience born of practical work. He had often asked students, if they knew cooking. Most of them did not. They thought that it was work for girls. If cooking was girls' work, eating should also be restricted to girls, and boys should live upon the bread of knowledge alone, for which they could claim to have done something. But since both men and women needed food and knowledge, let both also take part in the cooking of food and the acquirement of knowledge. Those who had divided labour of men and women in this manner had devised a way to keep both the sexes in mutual slavery. They deprived knowledge of all vital force.

Krishna had done strenuous manual labour in his young days. As a consequence, one saw the lustre of independent thinking in the teachings of the *Gita*. India did not want dead learning. They must have live knowledge, which was fired with the spirit of independence, and the courage to take risks.

D. M.

(Translated from the original in *Hindustani*)

### THE NEO-SERMON ON THE MOUNT

Jesus in his simplicity and ignorance of world affairs taught us in bygone days to love our enemies and to do good to them that hate us. "Whosoever shall smite thee on the right cheek turn to him the other also," said the carpenter's son. But then he had not the advantage of studying modern diplomacy at the feet of His Grace Dr. Cyril Garbett, the Archbishop of York.

This second custodian of the soul of the Church of England, making his presidential address to the Convocation of York, devoted much time to define the duties of a Christian. He said :

"The Christian should support the United Nations as an attempt to limit national sovereignty. Unless the veto is restricted, the United Nations will fail, as the League of Nations had failed to preserve peace.

"The Christian must press strongly for the outlawry of the Atomic Bomb. Its use in war may result in the end of our civilization and reversion of those who survive to primitive conditions of existence.

"In an armed world, the democratic State must also be armed. Weakness and timidity encourage an aggressor, while protests and arguments excite his contempt unless behind them there stands the resolution of an armed people ready to fight, suffer and die, rather than passively submit to the murder of their nation and the enslavement of its citizens.

"In supporting the Government, in taking all necessary precautions against attack, we shall do so without hatred for any nation."

The last sentence is a master stroke to reconcile the "turning the left cheek" philosophy with the Atom Bomb diplomacy. The Hiroshima experience tells us what to expect from this doctrine. Let us pray in sackcloth and ashes: "Lead us not into temptation but deliver us from evil." May God also save us from such leadership.

J. C. KUMARAPPA

### FALSE AND OBSCENE ADVERTISEMENTS

Correspondents have often drawn my attention to absolutely false or obscene advertisements appearing in newspapers, magazines etc. A single issue of a weekly or a monthly journal has often been found to contain about ten to fifteen advertisements relating to drugs for bringing about abortion (under the title of regulation of menses), rejuvenation, and to lascivious literature. Then there are a number of advertisements for cigarettes and liquors, often occupying a full page.

There are also advertisements found to be bogus on experience. They relate to cheap cameras, automatic pistols, knitting machines, word and figure puzzles etc. Credulous readers living in small towns or villages rely upon such advertisements and place postal orders, and find themselves grossly deceived. A correspondent says that editors or managers of journals continue to print such advertisements even after their attention has been drawn to their bogusness. Irritatedly, he complains that he saw no difference between conductors of such journals and the black-marketeers, profiteers, bribe-takers, *pugree*-takers, the bogus advertiser themselves and the Amichands. They subordinate duty towards society to money.

A good deal of paper is also wasted in useless stuff, such as astrological forecasts for the day, week, month etc., attractively dressed up.

This is a matter for serious self-examination by journalists. The part played by the Press, the dramatist, the novel-writer and the film-producer in the modern world in moulding the national character, and improving or spoiling national tastes about good manners, dress, language, music etc. is much greater than that by schools and universities.

Gandhiji placed before the Press the ideal of a paper without advertisements, and practised it successfully. If the people considered that they gained something by reading what Gandhiji wrote, they must themselves pay the legitimate cost of his paper. As it is, readers have to pay for the papers, quite as much as for Gandhiji's paper, and yet it is not so much the readers who maintain the journal, as the advertisers.

We have been talking of the freedom of the Press; it has been called the fifth estate and so on. But what about the self-created slavery of the journalists to advertisers or particular industrialists? They seek to curb the Government through their criticisms, but they themselves are under the effective control of their advertisers or the industrialists who pay them. They accept any rubbish of an advertisement or uphold any industrial interest if they are paid their price. They write a leader to denounce drink and at another place give a full page advertisement of some wine!

The least that journalists can and should do is to refuse to take advertisements of an objectionable character, of a substance opposed to their views, or of an item against which there is a complaint of being false or bogus, unless they are

satisfied that the complaint itself is false. It is as much their duty to express freely and fearlessly matters coming in their advertisements as in other columns.

Public libraries and reading rooms can also play a great part in controlling papers and advertisers. They can keep a black-box, in which readers could put in complaints about a journal not keeping to a proper standard either in its writings, pictures or advertisements. The managers of libraries should verify such complaints, and if satisfied draw the attention of the journal asking them to correct themselves, and if not heeded refuse to patronize it. This would, by the by, be a superior and more effective censorship than that exercised through Government Executive.

Bombay, 18-10-'48

K. G. MASHRUWALA

### NOTES

#### Presidential Election

The narrow majority by which Dr. Pattabhi Sitaramayya has been elected president of the forthcoming session of the Indian National Congress at Jaipur reveals that the Congress is almost equally divided on certain fundamental issues. I do not exactly know what all these issues are, but the uppermost among them appears to be the question of the National Language. With the mind of the Congress so fully known in advance, how happy it would be if the two leaders, i. e. Dr. Pattabhi Sitaramayya and Shri Purushottamdas Tandon, now meet together to find an agreed formula in the matter? I am sure, it is possible to find a solution which should meet with general satisfaction. Shri Ghanashyam Sinha Gupta, Speaker of the C. P. Legislative Assembly, has been working in that direction, and I believe he is making some progress.

Assuming honesty and absence of selfish motives on either side, in non-violence, equal division is an opportunity for forging stronger unity. The two leaders by putting their heads together to find a common solution can change their erstwhile rivalry into strong companionship.

Somehow, I have a feeling that we are returning to the period of 1907. The atmosphere in the country is not dissimilar to that which prevailed at the Surat Congress. There is hatred and jealousy at large, and readiness to fall out on the smallest pretext.

Both Dr. Pattabhi Sitaramayya and Shri Purushottamdas Tandon are old, experienced, respected leaders. Both have spent the best part of their lives to build up the Congress. I hope, at Jaipur it will be possible to say of both of them that during the concluding period of their lives they worked together to rebuild the institution stronger.

Bombay, 27-10-'48

#### Language in Border Districts

A correspondent writes :

"Two propositions emerge out of your leading article *The Mother-tongue Theory* in the *Harijan* of October 10, 1948,—one, that the doctrine of

'Education through the Mother-tongue' should be modified to mean 'Education through the literary form of the child's environmental language,' and secondly that the literary form is the established literary form of the province and not the actual dialect or local form of the language which a child learns to speak in its natural environments. In application of these two principles, the difficulty arises in border districts. Take, for example, the district of Manbhum in Bihar. Both at Purulia and Dhanbad, the environmental language is Bengali, but the literary form of the province of Bihar as now established is Hindi. How do you reconcile the two propositions in such cases?"

I have already answered this question in my previous articles. Border districts of all provinces must be treated as multilingual. Grown up people generally live in small homogeneous colonies, and maintain an environment suitable to their habits; they have necessarily to mix freely with the people speaking another language. Children growing up in these conditions speak both the languages pretty equally. It goes without saying that the language of the province has to be learnt by all, but the other language being not a mere dialect must be allowed the same scope and freedom as it would have if that area were transferred to the other province. Thus everyone in Manbhum must learn the language of Bihar but the Bengalis must have the same facility and freedom as they would have if Manbhum were to be transferred to Bengal.

What applies to Manbhum applies also to the border areas of Thana, Surat, Belgaum etc. in Bombay.

Bombay, 26-10-'48

K. G. M.

#### Profit Sharing

The Government of India had appointed a committee to draw up a scheme for sharing the profits of industries between the industrialists and labour. This committee has recommended certain forms of profit sharing to be tried in first instance in six industries, viz. Cotton Textiles, Jute, Steel, Cement, Manufacture of Tyres and Cigarettes Making.

Our position is that there should be no profits at all in centralized industries. All industries that require centralized form of organization should be worked on a service basis. They should be owned or controlled by Government. Any excess over the cost should be ploughed back into the industry. The employees in such industries should receive adequate salaries and wages which should be on a par with remuneration obtainable for like work in cottage and village industries.

Profit sharing schemes and many of the so-called welfare schemes of mills are so much dope to hold their workers in bondage and extract every ounce of energy out of them. Seemingly they benefit the worker monetarily but in the end they create better markets of the mill-products. These enslave the worker rather than liberate him. They are not calculated to develop his personality or individuality.

J. C. KUMARAPPA

# HARIJAN

November 7

1948

## FEAR AND HESITATION

A correspondent writes :

"Most of the papers in India have expressed their views on the police action in Hyderabad. A majority of them had encouraged the Government to take some such action as has been taken long before it was launched. Even though the police action had commenced on the 13th September, you did not say anything on the subject until the 26th. And what you have written in the *Harijan* of the 26th September is lacking in clarity and is not compatible with Mahatmaji's teachings. People like me expect that there should be no room for fear or hesitancy in putting forth Mahatmaji's views in clear and unmistakable terms in the *Harijan* which was his own paper. Your observations regarding the Hyderabad police action is in equivocal and suppressed language. It is also contrary to Gandhiji's principle of *ahimsa*.

"The military action which the Government of India has taken against Hyderabad can never be supported on the principles of Mahatmaji. The only moral justification which the India Government could plead was that a handful of people there were suppressing the true voice of the people by terrorizing the latter. But was not the situation in India identical twentyfive years ago when Mahatmaji gave the call for freedom's battle? Here too the Britishers who were a small number of foreigners, were ruling our country with the might of the army. In this fight of ours, Mahatmaji never sought armed intervention of an outside party but built up the strength of the people through truth and non-violence and won complete independence. No doubt, there is some difference in the circumstances of these two cases but in the main the two are similar.

"If the morale of the people of Hyderabad had fallen so low that they felt themselves helpless and became servile to a handful of *goondas*, an effort should have been made to raise their morale and to organize and make them strong so that they could fight through *truth* and *non-violence*. But India who takes pride in calling herself Mahatmaji's follower—what did this India do? She conquered the Razakar *goondas* on the strength of her guns and brought about the emancipation of the 85 per cent. If Mahatmaji had been alive today, I have not the slightest doubt that he would have himself gone to Hyderabad and taught the people the ways of satyagraha and would have won over the Razakars and their leaders with love. He would never have allowed one part of India to use arms against another.

"The police action in Hyderabad can never be squared with the advice which Mahatmaji tendered to the Britishers when they were threatened with Hitler's invasion or the line of action he wished us

to adopt if Japan invaded India. He had advised the people to resist the invaders not with the sword but with truth and non-violent non-cooperation. Then would he not have advised the people of Hyderabad to meet the Razakar menace in the same way? There is no doubt that we have drifted away from Mahatmaji's teachings.

"From your writings I feel that you agree with Mahatmaji's ways, but it pains me to observe that you hesitated in stating your views clearly. Possibly it is due to the fear of legal consequences. But if you really wish to preach Mahatmaji's teachings, you must be fearless against law, even though it be of our own national Government. Possibly this is one of the reasons for the fall in the circulation of the *Harijan* that its articles now lack the qualities of fearlessness, originality, bright optimism and pioneering spirit with which Mahatmaji's writings overflowed and which are dear to the heart of the people.

"I would like to quote what you yourself have said in one of your notes in the *Harijansevak* of the 26th September: 'The true democracy will be established only when we cease to rely on the army. This is possible only through non-violent means. To oppose arms with violence is to build up a rival army and be subservient to it.' How nice it would have been if you had written in the same frank and fearless manner regarding Hyderabad. If the *Harijan* too becomes servile through fear or ignorance, who will keep the torch of truth burning?"

I plead guilty to some of the shortcomings mentioned in this letter. I was unable to give clear non-violent guidance against the evils that were rampant in Hyderabad. I could have repeated Babu's teaching in some such words as that a votary of non-violence will embrace death at the hands of evil-doers. But after Gandhiji's death, he who has the courage to do and die non-violently will not seek my guidance, and those who seek it generally do not possess that kind of courage. They seek less risky ways. Babu could tell people to go and die because he would have been prepared to go himself to Hyderabad if the occasion demanded. He had often done such things. Apart from other factors, I am physically unfit to do so. Indian papers clamoured for military action. I felt sorry for it. But so long as I was unable to show an alternative way, how could I denounce it either? Not only ordinary people but even those who had the reputation for being votaries of non-violence supported this clamour. When Shri Bhansali undertook his first fast, I believed that it was of the nature of a non-violent austerity. But it became abundantly clear at the time of his second fast that he too not only did not see any non-violent remedy but, on the contrary, his fast was directed against the Government of India itself for its supposed dilatoriness. He was impatient with the India Government for its delay. And he broke the fast when he was satisfied that the Government did intend to take military action. I could not approve his second fast, and he was

somewhat unhappy about it. If this was the state of mind of a devotee like Bhansaliji, it is not strange that what both ordinary people and the papers asked should be favourable to the use of force. In fact, it was the Government which showed greater patience, and reluctance to use arms than the people, and to that extent it was more non-violent. How then, could I denounce the Government?

I cannot write in the way Gandhiji wrote. There is no question of the fear of law in this. In fact, I do not know if there is any such law which penalizes an expression of dissatisfaction against a given policy of the Government. But whatever Gandhiji wrote derived the force of authority because it was backed by his life-long service and preparedness to act. There was thirty year's service behind the advice he offered to the Britishers and others. He could not give that advice in 1914. He even organized a volunteer corps for Red Cross work during the First World War. Later he urged the youth of our country to join the army, and launched a recruiting campaign and got even the Ashram members enlisted. Moreover, it cannot be said with certainty that Bapu would have opposed or disapproved of the action against Hyderabad. He was among us when the military action began in Kashmir. Possibly, he saw no practicable way of avoiding it. He did not denounce it simply by asserting non-violence.

It is not difficult to pick up a few sentences from a writing by Bapu and spin out a nice article. But how could I do it? It would be unreal, a sort of hypocrisy. It would not have served the present issue.

One must have experienced that an advice given by some person, even though it is sound and valuable, fails to convince people or become acceptable to them. But a similar utterance by a great person like Bapu is at once accepted by the people. The reason for it is, that in order to convince others, it is not enough that what one says is true and full of wisdom. Truth must be uttered by the proper person to become an effective force. It must have behind it the sanction of experience, service and sacrifice of the speaker. A thought might be just a conclusion of logical thinking, or bright imagination; it is a mere statement; but so long as it is not proclaimed by a person who has gained authority to utter it, it does not produce action.

If there is hesitancy or silence on my part, the reason for it is not fear of anything outside me. It arises from my anxiety not to say anything which might not be true to myself.

Bombay, 13-10-'48 K. G. MASHRUWALA  
(Translated from the original in Hindustani)

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## EARTH HOUSES—II

It is possible to build rammed earth houses out of any kind of soil, provided it contains some clay. Yet it is not the clay that makes the wall, it is the sand and the gravel in the soil. The clay acts as a binder. As excess of glue makes a poor joint, so excess of clay makes a poor wall. Soil too poor in clay will make a weak wall, but the wall will not crack and will resist rain well, while soil too rich in clay will give a wall all cracked up and not resistant to rain.

The top layer of the soil is usually full of organic matter and is therefore unsuitable for ramming. The upper 6" to 12" should not be used. When the upper layer is scraped off, a test for the suitability of the soil for ramming should be made.

The examination of the rain gulleys in the soil gives the first indication of the suitability of the soil for rammed work. The nearer the walls of the gully to the vertical, the better the soil. Sloping walls indicate soil which lacks cohesion and is not water resistant.

A bucket of the soil to be examined as representative of the soil available as possible, should be secured and sieved through 1" mesh sieve. 10 tins (cigarette tins will do or drinking tumblers) of this soil should be put in a pan and well covered with water. The whole should be stirred and the muddy water gently poured out. This should be repeated several times until the water is no more muddy. The content of the pan is dried then in the open or in an oven and the residue after washing and drying carefully measured. It should be not less than 6 tins and not more than 8 tins. 7 to 7.5 tins should be considered just right.

The residue is then sieved through a  $\frac{1}{4}$ " mesh sieve. All that passes is counted as sand, all that remains is gravel. The gravel then, suitable for rammed earth work will not pass a  $\frac{1}{4}$ " mesh, but will pass a 1" mesh sieve. Bigger pebbles are absolutely of no use, because they seriously interfere with ramming. The pebbles protect the soil under them from the action of the ramming tool and as a result the wall becomes full of soft pockets. Similarly clods of earth are a nuisance, because they are usually dry inside. They crumble under the ramming tool and leave dry spots.

The content of gravel and sand should be about 1 to 2. It is neither the clay nor the gravel, but the sand that makes the rammed wall resistant to rain. It is not possible to lay down general rules as to the right proportion of clay, sand and gravel, because a lot depends on the percentage of colloids in the soil, on the size of the grains of sand and on whether the gravel is sharp or smooth. As a result of several experiments with various soils the following table is considered a safe guide:

	Min.	Opt.	Max.
Clay	20%	25%	40%
Sand	30%	50%	60%
Gravel	10%	25%	40%

Roughly: clay and gravel should be equal and sand not less; more, if possible.

It can be seen that even without gravel a rammed wall will be quite good, but gravel makes the wall tougher. A well-rammed and well-proportioned rammed wall is a problem for burglars, because it does not give in to the crow bar. It is sticky; it catches the point without giving way. In a stone wall or a brick wall once a stone or a brick is removed, the rest is easy. Not so with the rammed wall. It has to be chiselled away bit by bit.

If the composition of the soil is known and it is not within the table, it should be corrected by adding sand, gravel and clay, as the case may be.

For extensive constructions in rammed earth it may be worth while to carry out actual compression tests on little test cubes 6 x 6 x 6 inches. The soil must be rammed down to half its volume when loose. Well-rammed blocks out of suitable soil will stand up to 600 lbs/sq. inch, but for ordinary purposes 300 lbs/sq. inch is amply sufficient. The average weight of rammed earth is about 120 lbs/cubic foot. It is therefore possible to build as high as with bricks with the same safety.

MAURICE FRYDMAN

## DENMARK'S "EDUCATION FOR LIFE"

### 1. GRUNDTVIG

"No longer do I dream about the dead,  
But now my song is of the powers of life,  
Which are astir today.

When the death-bell goes,  
Then only will my school-time reach its close."

So sang Grundtvig when he innovated in 1844 in place of the prevalent 'schools for death', his new 'education for life' which rapidly developed into a great movement destined to be the main-spring of Danish renaissance. Indeed all writers on Danish history agree that the Folk High Schools of Grundtvig furnished superior leadership in national crises both after the Napoleonic defeat and quite recently after the Nazi invasion. It was because of this education that the conservative Danish farmer readily became receptive for progress and the switch-over from grain-growing to the production of butter, eggs and bacon for export was carried out with surprising speed and efficiency.

In 1814 compulsory education was introduced in Denmark and 35 years later the Free Constitution which gave equal and free franchise to all was granted. These two notable events created an awakening and the Danish farmer rose to build up the new nation with the slogan of 'what we have lost outwardly, we must gain inwardly'. Happy for the nation, Grundtvig was ready with his educational curriculum to harness the new energies. He maintained that unless young Danes were systematically trained for the new onerous responsibilities, the national upsurge would soon evaporate itself. He was able to convince both the Queen and the popular leaders of the superiority of his scheme and, with their help, started in 1844 his Folk School Movement which, in a short time,

permeated not only his own country, but became an inspiration for the whole world. What was his education like?

His strictures on the then prevalent education are worth noting. He says:

"A school, whose boys torn loose from nature, domestic and active life hang over books and arithmetical tables, from morning till night is nothing but a school for Death. . . . By such education we have become immeasurably rich in ideas but great beggars in reality; rich in knowledge but poor in vital force. They turn all people into professors, officials, and almsfolk unless they can all literally live on air."

Grundtvig, therefore, called his scheme of education, as the 'education for life' and 'not for gaining a living'. He planned his curriculum for three sets of students: (1) for children below 14; (2) for boys and girls between 14 to 18; and (3) for those above 18.

The education of the child should begin with stories from Norse Mythology and the Bible and with songs. Then would come the study of the mother-tongue. But it must be remembered that the mother-tongue has 'its home neither in the brain of the scholars nor even in the pen of the best writers but in the mouth of the people.' The song plays an important part in moulding the student's life. Through the song the individual reaches the highest point of harmony both within himself and with his fellows. There should be utmost freedom in the school. In the teaching of history, the books should be relegated to a subordinate position and the teacher should be concerned rather to absorb the spirit of his subject and to transmit it to his students with the simple eloquence of sincerity and enthusiasm. This, Grundtvig called the 'living word'. The best schools for children are the houses of the good and industrious citizens where they can get both a liking for and a grasp of the trades which they will afterwards practise.

In the second stage the students should study in addition to the above subjects, grammar, composition, arithmetic and drawing. Communal residence becomes the essential part in this stage. The emphasis should be laid on the fact that they should not be cooped up in the school with its desks and books but should be out as much as possible in the open air learning farming, dairying or some other trade and engaging in healthy manual work. The tuition would be real only if the high schools are surrounded by a farm worked in the best possible way and by a workshop where all crafts are practised in the best manner. This would be a 'school for life'.

In the third stage from 18 onwards the students would enter the Folk High Schools for adult education. The main subjects taught here would be national statistics, Danish constitution and law, administration and local government. This study would give the students a deep insight into the life and economic activities of the Danish people and would equip them to shoulder in future their civic responsibilities.

None of the schools taught co-operation in a material sense, but the young persons who took courses at them emerged with minds sufficiently alert to grasp the import of the times and to adapt their lives accordingly. The young people are mentally and emotionally roused which made them receptive of instruction and fit for co-operative enterprise.

The schools must be residential where the intercourse of teachers and students would create 'a spiritual sense of a unity in multiplicity' which is one of the essential aims of civic education. "Education," Grundtvig says, "should teach the students that human life is equally noble in every position . . . Students must return to their former work with increased pleasure, with a clearer view of human and civic relations, especially with regard to their fatherland and with an awakened happy feeling of the national fellowship which makes them sharers in everything great and good which has hitherto been and shall hereafter be achieved by the people to which they belong."

He has given a utopian picture of his education. He says:

"We imagine all the Latin schools gone and all boys growing up, as far as possible, in their own houses and in God's free nature, in living intercourse with the people, trained in one or other of the crafts of daily life, so that even those who from childhood seemed best suited for mental work have also learnt to use their hands."

## 2. KOLD AND SCHRODER

Grundtvig was singularly fortunate in having followers who, fired with missionary spirit, carried ahead the torch of 'education for life' to the remotest corners of Denmark. Kristen Kold was his brilliant successor. A poor cobbler's son, he became a teacher at the age of fourteen when in his school there were 'many students big enough to see over his head'. The school was closed for want of funds, leaving Kold to live on book-binding! Later in 1848 he became a war-volunteer. But he could not do without teaching because, as he said in later life, he was 'born to be a teacher of the people'. He bought a plot of land with the monetary help of Grundtvig, erected a school by his own hands and visited his friends in the neighbouring districts to persuade them to send their children to his school! It was he who refused government grant and inspection and to introduce examinations. He started schools for women and summer classes for farmers which soon became very popular. He enunciated the principle that the people must be 'enlivened before they are enlightened'. He taught so well that it was said of him that 'his hearers would remember his lessons even in the next world'! No wonder, therefore, that he is known as the 'Danish Socrates'.

Askov school which worked under Ludvig Schroder taught with agricultural and dairy bias. Schroder insisted that all must work on the farm and in the dairy and not leave things to hired workers. It became a great educational centre and attracted educationalists not only from Sweden,

Norway and Finland but also from America, France, England, Switzerland, Czechoslovakia, Germany and even Japan. Trier, comparatively poor and humble but all the more spirited, started his school with carpentry, fishing and gymnastics. Borup started schools for industrial workers. Niels Bukh started in 1920 Gymnastic High Schools which created interest throughout the world. The exercises combine movements with music. In the same year Peter Manniche opened the international People's College. Students came from all over Europe and music, manual work and language study groups were the means to break international barriers. These schools became spiritual centres of resistance to anti-democratic and totalitarian ideas, especially after the Nazis came into power in Germany. Indeed it is interesting to note how the great gospel of Grundtvig shot away varied colours through his various disciples each supplementing the rest and all making one whole message for the young growing Denmark.

## 3. ACHIEVEMENTS OF THE SCHEME

Now what are the achievements of this new scheme of education?

It created in every Dane a profound sense of individual liberty in the mode of life and occupation as also the will and ability to co-operate for the common welfare. It is well worth noting how education tactfully imparted creates happy sweet homes quite competent to shoulder national responsibilities. The whole movement grew up as a rural one. The pupils after the completion of their education went to their farms vitalized with added vigour and knowledge and passionately eager to be first class farmers and not at all dissatisfied and full of vague longings for a doubtful better. They built in their villages lecture halls not only for lectures but for cultural entertainments, concerts, plays, readings, folk-dancing, art and physical exercises.

Directly or indirectly as a result of her education, Denmark has solved the problems of co-operative enterprise, stopped the cityward tide of the rural population and built up a rural social life wherein many of the social problems confronting rural communities in other lands have been cleared away. It created among the rank and file the intelligence, self-confidence and mutual trust which the people needed in order to be able to apply the new scientific methods to their farming and to make a success of their co-operative associations. It discovered the value of music as an international language as also the importance of the daily hour of manual labour as a means of helping the students to get to know one another and of fostering a democratic life. The modern Dane believes that national energies should be bent to the improvement of the Danes at home and not be directed towards imperialism and conquest. No young Dane regards war as a glory but as an antiquated and uncivilized way of settling disputes which by now the world should have outgrown.

The last but not the least achievement still remains to be recounted. On the 9th of April, 1940, Herr Hitler descended upon Denmark and demanded submission on pain of total annihilation. The Danish government accepted the *gait accompli* and tolerated under protest German occupation. The people turned to Folk High School for leadership and guidance which they received in ample measure. Some teachers were imprisoned and were even put to death. But undeterred they led the Danes, whose resistance was so civil and decent that the otherwise oppressive Germans determined to treat the Danes well. They argued that the Danes had a 'fanatical' love of liberty and it behoved German soldiers to behave decently and to respect their independence of character and try to be 'systematically popular'.

After three years of occupation the Nazis permitted general elections in the country. The results are given below:

Parties	Seats (out of 128)
1. Social Democrats (led by Folk High School teachers)	66
2. Conservatives	31
3. Liberals	28
4. Nazis	3

The results of the elections more than proved the Dane morale which so valiantly withstood the Nazi tyranny and cruelty which, thank God, came to an end with the conquest of Germany in May, 1945.

This whole story of Danish education, co-operation, opposition to oppression and democracy affords a valuable lesson of what a good people, whatever their number, can do if they are determined to work co-operatively, humbly and peacefully for a common purpose so that the world should be safer and better for all those who want to live and let live. It reminds one of the *Upanishadic* saying. यदेव विद्यया करोति, श्रद्धया, उपनिषदा तदेव वीधेवत्तरं भवति । (Whatever is done with knowledge, faith and co-operation becomes supremely powerful).

R. J. SOMAN

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### GOVERNMENT AND DEFLATION

The Government has formulated some plans for meeting the problem of ever soaring inflation. These plans are overweighted on the side of large scale industries. When we take the production of agriculture and village industries, the output of large scale industries is infinitesimal. Therefore, if we want to increase the production, even a slight improvement of agriculture and village industries will provide a great lever for banishing inflation. But this factor of production has been almost ignored.

One has to remember that a large measure of this inflation is due to the spendthrift nature of this Government which in itself is an outcome of a fall in a sense of values in the income and expenditure on Governmental affairs. The remedy for this cause of inflation would be to increase the value of money while reducing the quantity that gets into any particular hands. For instance, a man with Rs. 10 in his hands has a certain value for his tenth rupee while another with one lakh at his disposal would have comparatively little or no value for his last rupee. To meet this difference in the unitary value of money at the margin, it is necessary to cut down the funds available to any government department. The simple way of doing this is to decentralize both the revenue collection and dispersal of expenditures. We have to develop a system of local administration which will resuscitate the ancient methods of village republics. Until this is done, fighting inflation will be merely dealing with symptoms and not the disease.

Similarly, the use of money must be largely restricted by introduction of certain amount of exchange in commodities in local transactions by the instrumentality of multi-purpose co-operative societies.

These reforms under conditions prevailing today may lead to a certain amount of looseness in administration. But we have to face this problem so as to educate the villagers to shoulder responsibility. Centuries of foreign rule have brought us to the present state of a diminished sense of public duty. To build up this civic character of the people, may take some decades but that is a period which has to be gone through before the people can be expected to take up the responsibilities of Swaraj.

J. C. KUMARAPPA

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