

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

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TWO ANNAS

CLASS WAR AND COMMUNISM

(By Gandhiji)

I am quite clear that if strictly honest and unchallengeable referendum of our millions were to be taken, they would not vote for the wholesale expropriation of the propertied classes. I am working for the co-operation and co-ordination of capital and labour, of landlord and tenant.

I have always told millowners that they are not exclusive owners of mills, and workmen are equal sharers in ownership. In the same way, I would tell you that ownership of your land belongs as much to the ryots as to you and you may not squander your gains in luxurious or extravagant living, but must use them for the wellbeing of ryots. Once you make your ryots experience a sense of kinship with you, and a sense of security that their interests as members of a family will never suffer at your hands, you may be sure that there cannot be a clash between you and them and no class war.

Class war is foreign to the essential genius of India, which is capable of evolving communism on the fundamental rights of all on equal justice. Ramarajya of my dream ensures rights alike of prince and pauper.

You may be sure that I shall throw the whole weight of my influence in preventing class war. Supposing that there is an attempt unjustly to deprive you of your property, you will find me fighting on your side.

Socialism and communism of the West are based on certain conceptions which are fundamentally different from ours. One such conception is their belief in the essential selfishness of human nature. I do not subscribe to it, for I know that the essential difference between man and the brute is that the former can respond to the call of the spirit in him, can rise superior to the passions that he owns in common with the brute and, therefore, superior to selfishness and violence, which belong to the brute nature and not to the immortal spirit of man. That is the fundamental conception of Hinduism, which has years of penance and austerity at the back of discovery of this truth. That is why, whilst we have had saints who have worn out their bodies and laid down their lives in order to explore the secrets of the soul, we have had none, as in the

West, who laid down their lives in exploring the remotest or the highest regions of the earth. Our socialism or communism should, therefore, be based on non-violence and on harmonious co-operation of labour and capital, landlord and tenant.

Ryots themselves have no greater ambition than to live in peace and freedom and they will never grudge your possession of property provided you use it for them.

(Amrit Bazar Patrika, 2-8-'34)

All exploitation is based on co-operation, willing or forced, of the exploited. However much we may detest admitting it, the fact remains that there would be no exploitation if people refuse to obey the exploiter. But self comes in and we hug the chains that bind us. This must cease. What is needed is not the extinction of landlords and capitalists, but a transformation of the existing relationship between them and the masses into something healthier and purer.

Let us not be obsessed with catchwords and seductive slogans imported from the West. Have we not our distinct Eastern tradition? Are we not capable of finding our own solution to the question of capital and labour? What is the system of *varnashrama* but a means of harmonizing the difference between high and low, as well as between capital and labour? All that comes from the West on this subject is tarred with the brush of violence. I object to it because I have seen the wreckage that lies at the end of this road. The more thinking set even in the West, today stand aghast at the abyss for which their system is heading. And I owe whatever influence I have in the West to my ceaseless endeavour to find a solution which promises an escape from the vicious circle of violence and exploitation. I have been a sympathetic student of the Western social order and I have discovered that underlying the fever that fills the soul of the West there is a restless search for truth. I value that spirit. Let us study our Eastern institutions in that spirit of scientific enquiry and we shall evolve a truer socialism and a truer communism than the world has yet dreamed of. It is surely wrong to presume that Western socialism or communism is the last word on the question of mass poverty.

(Amrit Bazar Patrika, 3-8-'34)

NATIONAL HEALTH SERVICE SCHEME

(January 1953)

To

The Editor of Harijan

Through the valued columns of *Harijan* I respectfully and humbly request the Governments of various Provinces of India for the good of the people of India to please include nature cure treatment of diseases (drugless healing) in the National Health Service Scheme which comes into operation in January of this year '53.

Mahatma Gandhi and the famous Mr. Bernard Shaw were staunch advocates of this cheap and effective nature cure method of treating ailments.

Even allopathic doctors, taught and trained in the European system of medicine, are in favour of nature cure.

The British Medical Journal (London) has published a letter signed by seven duly qualified registered medical practitioners of England who say:

".....We are a group of practitioners who are applying all these principles of naturopathy (diet, air, sun, water and exercise) in our practice with convincing results.

"We urge our colleagues to apply naturopathy in their practice since in so doing they will be striking at the real roots of much of the ill-health of civilized man."

British doctor R. F. Ould, M. D. of the London University, M. A., Barrister-at-Law and a gentleman of great ability (says the *London Health Review* editorially) "has come to the conclusion that in nature cure are to be found the right methods of curing diseases and maintaining good health."

It is hoped that the above suggestion will receive careful attention of the Government of India.

54, Wodehouse Road,
Colaba, Bombay-5

Yours truly,
SORABJI R. MISTRI

[The suggestion deserves consideration from our Health ministries. Shri Mistri in one of his earlier letters to me suggested that other systems of medicine also must have a place in the National Medical Service Scheme. Let it not be said in reply that nature cure is no system, for that would be only begging the question. It is upto our Government to see that this way of restoring lost health is put on a scientific basis and a systematic naturopathy is brought about in India. We must not forget that Gandhiji had nature cure as one of the few great reforms that he put before the people for their adoption, and even in his last years, he set up a Nature Cure Trust at Uruli Kanchan (Poona District) to work for it as one important constructive activity for the nation.

31-12-52

— M. P. J

GANDHI AND MARX

By K. G. Mashruwala

With an Introduction by Shri Vinoba

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NOTES

Next Sarvodaya Sammelan

The next Sarvodaya Sammelan, which, according to the earlier announcement, was to be held at Tikapatti, will now meet at Chandil, where Vinobaji is convalescing after his recent illness. The Sammelan will meet from the 7th to the 9th March (both days inclusive).

Chandil is a village in the Manbhumi District (Bihar). It is 21 miles from the Tatanagar Station (Eastern Railway), and 32 miles from the Purulia Station.

Owing to the change in the meeting place the arrangements will have to be made afresh. The earlier instructions in regard to the lodging and boarding etc. of the visitors are therefore cancelled. The intending visitors should however inform the Secretary of the Sammelan of their proposed visit and send for the Railway concession form from him. The concession forms will be sent generally to those who would have got themselves registered as *sevak*s by January 20, 1953. All other communications should also be sent to the Secretary of the Sammelan at the following address: Secretary, Sarvodaya Sammelan, Chandil, Dt. Manbhumi, Bihar.

Apart from the general arrangements for the accommodation of the visitors, there will be available separate huts also for a family of 4 to 5 persons. The rent for the same for the Sammelan period will be Rs. 25/-. Those who want to hire the huts should remit the required amount of Rs. 25/- and get their names enlisted by Feb. 7.

Arrangements are also being made for a Telegraph Office for the Sammelan period; the telegraphic address will be: Sarvodaya, Chandil.

VALLABH SWAMI
Joint Secretary
Sarva Seva Sangh

Sevagram, Wardha.
(Abridged from Hindi)

Progress of Bhoodan

Name of the Province	New Collections from 5-12-'52 to 5-1-'53	Total upto 5-1-'53	Other Collections
Assam			
Andhra		7,021.91	
Uttar Pradesh		3,10,728.74	
Orissa	160.84	2,384.34	Grain 5 mds. 3 bullock pairs
Karnatak		99.14	
Keral		5,500.00	
Gujarat	722.88	6,224.22	1 bullock pair 5 ploughs
Tamilnad	116.03	6,441.83	
Delhi		1,124.50	
Punjab & Pepsu	100.00	211.00	
Bihar	10,040.94	45,080.60	
Bengal		32.48	
Bombay City			
Madhya Pradesh	659.35	12,528.27	
Madhya Bharat		2,490.59	
Maharashtra		238.80	
Mysore	2.50	18.50	
Rajasthan	8,734.30	10,558.45	
Vindhya Pradesh		1,282.66	
Saurashtra			
Himachal Pradesh		1,006.50	
Hyderabad (Dn.)		30,224.33	
Total acres		20,536.84	4,43,294.86 (sic)

KRISHNARAJ MEHTA
Office Secretary
A. B. S. S. S., Sevagram

SOWING SEEDS OF FAMINE

(By Suresh Ramabhai)

When the Synthetic Rice Committee met at New Delhi on October 25 last, its Chairman, Shri Keshavadeva Malaviya, Deputy Minister for Natural Resources, urged the Committee to submit its report within two weeks. He added that the aim of the present endeavour was the production of a 'low-priced synthetic rice whose nutritive value would at least be equal to that of rice'. I think that the report would have been duly submitted and action taken upon it.

One cannot definitely say what constituents go to make up 'synthetic rice'. But tapioca is authoritatively held to be one of the principal ingredients. Others, perhaps, are groundnut cake, fish oil and milk powder. It is also reported that a delegation of officers is shortly to proceed to America for purchasing machinery in order to develop the industry of 'synthetic rice' on a commercial scale.

As regards tapioca, it is a kind of rootish vegetable (like reddish, but sweeter in taste) containing a very large quantity of starch. Abundantly found in Travancore, *Chini* (as it is called in Malayalam) is the main support of a large number of people there, specially of the poorer masses who cannot afford to purchase rice. On account of its starch content it is very much in demand by the textile industry, which has, as the Kozhikode market reports indicate, already told upon its price and availability.

In this connection it must also be stated that early in April last, the Travancore-Cochin Chamber of Agriculture submitted a memorandum to the State Government requesting it:

- (i) To lift a ban on the export of surplus tapioca;
- (ii) To take immediate steps for the formation of a Tapioca Market Expansion Board for demonstrating possibilities of utilizing tapioca as an article of food; and
- (iii) To levy a cess on tapioca export.

Also, as reported in *The Hindu*, Madras, dated April 6, 1952, the Chamber gave a party to the Travancore-Cochin Ministers, consisting entirely of the 'dishes' made from tapioca.

This was between the Government and the Chamber of Agriculture of Travancore-Cochin. Now six months after, we find the Central Government taking a serious interest in tapioca to produce a 'low-priced synthetic rice whose nutritive value would at least be equal to that of rice'. It seems that after a success (!) in producing Vanaspathi whose nutritive value, the Government and specially the Prime Minister would have us believe, is at least equal to that of ghee, the Government are concentrating on the production of the hybrid product, miscalled 'synthetic rice'. Thus the State and Central Governments, the

business community and our experts are now agreed on exploiting tapioca to the utmost. These united efforts are bound to result in:

- (i) Raising tapioca to the status of a commercial commodity which the business community will try to do full justice to;
- (ii) Procuring tapioca from all over Travancore-Cochin and partly exporting it and partly sending it to factories for conversion into 'delicacies' and 'synthetic rice'; and
- (iii) Like Vanaspathi, factories of 'synthetic rice' or other tapioca delicacies will be started in Travancore-Cochin or in parts of South India.

The cumulative effect of all this would be to raise the price of tapioca inside Travancore-Cochin, rendering it beyond the lean resources of those who live on it at present. Thus deprived of both rice and tapioca, they would not be able to support themselves or their children. And starvation conditions would automatically set in sooner rather than later. Frankly put, this is sowing seeds of famine.

A word to those fond of 'synthetic rice'. They would do well to listen to the advice of the great agricultural expert, Sir Albert Howard, about artificial or synthetic products:

"In almost every case the vegetable and animal residues of Western agriculture are either being completely wasted or else imperfectly utilized. A wide gap between the humus used up in crop-production and the humus added as manure has naturally developed. This has been filled up by chemical manures. The principle followed is that any deficiencies in the soil composition can be made up by the addition of suitable chemicals. This is based on a complete misconception of plant-nutrition. It is superficial and fundamentally unsound. It takes no account of the life of the soil. Artificial manures tend inevitably to artificial nutrition, artificial food, artificial animals, and, finally to artificial men and women." (Italics mine).

Besides artificial manures in 'Community Projects', the Government want us to live on artificial foods. It need not be told that thanks to its encouragement of Vanaspathi, pure ghee has now become a very rare exhibit. Also adulteration in food is getting so common that the Central and various State Governments have passed infructuous Bills, seemingly to check it. Its taste for 'synthetic rice' is likely to make the poor man's food — RICE — rarer still. Shall it however, lead to 'synthetic prosperity'?

Allahabad, 28-11-52

FOOD SHORTAGE AND AGRICULTURE

By Mahatma Gandhi

"My endeavour has been to find ways and means to make ourselves self-supporting.....If the mercantile community and the official world would become honest.....we can just tide over the difficulty."

—Gandhiji

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HARIJAN

Jan. 24

1953

TO MEMBERS OF PUBLIC SERVICES

(By K. G. Mashruwala)

[I have on my file a copy of the report of a very significant speech that the Chief Minister of Bombay gave to a Conference of his top-officers. It was the first of its kind held in Bombay State. The aim was to discuss "ways and means to ensure maximum efficiency in administration and in implementation of schemes of public welfare by securing co-ordination of efforts and avoidance of delays." The Conference met in Bombay on October 4, 1952, since when the report is lying on my file.

Along with it I had also got put on my file a copy of an article by late Shri K. G. Mashruwala, "To Members of Public Services", that appeared in the *Harijan* of August 21, 1949. The wise words full of piteous entreaty and appeal from Shri K. G. M. still rang in my ears when I was reading the report of the speech of the Bombay Chief Minister and in my mind the two wove themselves into one pattern of an idea which bear reproducing here, specially at present when we are out to implement the Five Year Plan. The gist of the Chief Minister's speech is reproduced elsewhere in this issue.

13-1-53

—M. P.J

It is not with a light heart that I write this. I wish I can avoid it. But I see no other way but to talk to you directly about what complaints I receive frequently from almost every part of India. We have begun the third year of our Independence. If its attainment has benefited any single class of persons very materially, it would not be wrong to say that it is you. Owing to the retirement of most of the foreign officers, the choice made by several Muslim officers to go over to Pakistan, opening of several foreign embassies, creation of new departments and the like, several of you who would have been still in the junior ranks have obtained quick promotions to important posts and better emoluments. Your material condition has definitely improved since Independence. The absolutely new type of government that succeeded the British could have elected to change its system of services radically. Even if it retained most of you, it might have placed over you absolutely new men in places of high importance in order to carry out new policies and create a new India. A government with the Charkha Sangh outlook might have made heavy cuts in your salaries and comforts.

The bureaucracy, as you were called, was, as you know, almost a loathsome term. 'Corrupt', 'wooden-headed', 'high-handed', 'unprogressive', 'dilatory', 'arrogant', 'impudent', 'blind to the needs of the people' were some of the violent adjectives freely used against you by the various Congress leaders including some of the members of the various cabinets. For practical purposes, Free India was equivalent to India free from bureaucratic rule. Indeed, it would not

be wrong to say that the younger section of the Congress expected such radical changes to take place, and one of the causes of their and the people's dissatisfaction against the Congress organization is that their seniors did not do so, and elected to continue the old system almost as it was. After assumption of office, the leaders took a view of soberness and sense of responsibility and decided to continue the system as it was. Perhaps this was inevitable under the circumstances in which transfer of power was brought about. Perhaps this became possible also because the radical ideologies both of Gandhiji as well as the rival one of Marx on the economic and social side had never been wholeheartedly accepted by the seniors in the Congress. The only ideology that remained was that of the revivalism of old Hinduism or old Islam on the cultural side and 'industrial progress', and 'gradual, orderly social uplift' without too heavy a departure from traditional methods on the economic and social side. British institutions were accepted as models.

So there was not much difference between this view and the traditions which were set by the British in India and which you had imbibed. For practical purposes, the British Government had continued and made it possible for you and the Congress leaders to work together. And thus what might have become quite a serious problem became smooth sailing both for you and the new Government.

If this smoothness had been properly appreciated, in spite of the new problems created by the partition and the exodus following it, the peaceful transfer should have been extremely beneficial to the people. The awe of the white skin, which often made the oldest of you feel small before even a raw youth, had disappeared. You now work with your own people and among your own people. The *pardahs* of rank and prestige which separated you from your heads on the one side, and the subordinates and the people over whom you exercised authority on the other side, have broken. You were even then called Indian Civil Servants, though the highest among you were neither Indian, nor Civil, nor behaved like Servants towards the people. Now you are all Indians, have a chance to be civil and to work for the service of your nation.

But I regret to say that however satisfied ministers of the various governments might be about your efficiency, sense of service and conduct, public opinion about you is just the contrary. No, there are complaints that your conduct towards the people is less satisfactory than what it was even under the past regime. You are ruder, more corrupt, less efficient, more dilatory, more open to the monetary influence and nepotistic considerations, and your administration is felt more and more oppressive by the people than what it was under yourselves before 1947.

Even in the British regime, the services were not altogether uncorrupt. But the Indian States were notorious for still greater corruption — with this difference that they were more cheaply satiable. What could be got done with the bribe of a few annas in an Indian State needed as many rufes in British India. Do you know what reports I receive from the merged States now? They say that the scale of bribes has also risen with your entry into their administration. I am prepared to concede that some of these complaints might be exaggerated. In a court of law, several might be unprovable. But let me tell you that the complaints I receive are not only those communicated by the public, but also those by some of the Government servants themselves. For instance, the tricks, corruption and dishonesties practised in the railway departments, ration shops, etc. are made known to me by those working in these departments.

When I address you thus generally, please do not misunderstand me. It is not that there is no honest soul amongst you or that there are not officers among you who have worked themselves like self-appointed slaves since the attainment of Independence, or that this is true of every department. As a matter of fact, a majority among you may never have touched illicit money. But in these matters a ten per cent would be quite sufficient to mar your reputation, even as 10 or 20 rowdy men might break a meeting of 500 peaceful men. What I have described is the general picture and the impression. And so let the honest ones also think of this matter seriously.

In what, do you think, will this end? You stand between the Government and the people. The Government is judged through you and succeeds or fails through you. People necessarily assume that the Government controls you fully, and so if your administration is unsatisfactory, they justifiably blame the Government for your defects. If the Congress appears to control the Government, every corruption in you is necessarily transferred to the Congress. Of course, you will be able to say, and justifiably so, that there is corruption in Congressmen themselves, and you are not the only offenders. For that, if the Congress does not improve, it might have to pay by walking out of the Government when its time is ripe. But the consequences of the present demoralization and corruption will not stop by the dismissal of the Congress Government. They are bound also to react on your heads. Except in case a second Gandhi rises to lead the nation to ways of non-violent resistance, a semi-awakened humanity reacts against oppression in only one way, namely by a re-enactment of the scenes of the French Revolution. France is a small country compared to ours. We are bigger than about half a dozen Frances put together. Our tragedies will

be far greater than those of any other country except China. We had a foretaste of it during the killings of 1946-47. Do you wish these to repeat themselves?

Unless you improve, you cannot make the people happy and an unhappy people will not spare you when your oppression becomes unbearable. Remember that when everything is ready for taking fire, a little spark is quite sufficient to set it.

My appeal to you is to give a place to God in your life and conduct. In your desire to advance your material position you have banished Him from your homes and offices, calculating that money is a better friend than God in adversity and old age. But your calculations are false and will mean the ruin of yourselves and the whole country. God grant you wisdom and strength to become truer and better servants of the people.

Wardha, 27-7-'49

TO PUBLIC OFFICERS OF THE STATE

[This is from a speech of the Chief Minister, Bombay. See "To Members of Public Services" by late Shri K. G. M. appearing in this issue.]

"The Welfare State towards which we are aspiring can be established only if all public servants become welfare officers devotedly serving the people with the sole object of bringing contentment and happiness to them so that their capacity to produce more and increase the prosperity of our country would be raised", said Shri Morarji R. Desai, Chief Minister of Bombay, presiding over the Conference of the Heads of all the Departments at the Headquarters and Heads of offices in the Districts, held at the Council Hall, Bombay, October 4, 1952.

He added that if a society in which there would be equality of opportunity and justice for all and from which poverty would be banished was to be created, the Government administration would have to efficiently try to find out ways and means to understand the difficulties of people and remove them. "It is our duty to take all the necessary steps to achieve this and there is no use apportioning blame to others." "It is no use saying," Shri Desai continued, "that there is a growing tendency among our people to rely too much on Government. The remedy lies in doing your best for them and in educating them so that they may give up this attitude and in inculcating in them a spirit of self-reliance. This is the task of a public servant."

Shri Desai emphasized the importance of complete co-operation between two classes of public servants, viz., Government servants and social workers, in building up the nation.

Improvement in Administration

Speaking on the objects of the Conference Shri Desai said, "I want you to understand the

unhappiness from which I am suffering on account of the shortcomings in our administration. It is true that the administration of our State is considered quite progressive as compared to some other States; experiments and reforms made in this State are adopted in other States. But I cannot say that the people have derived the full benefits of the measures that have been adopted and that there is no further scope for improvement. It is the duty of public servants to see that people derive full benefits of the measures adopted by the Government and the necessary improvement in the administration takes place.

"Healthy criticism is always welcome because it only shows that the people are alive to what they want and are not prepared to suffer deficiency in public service. Happiness of the people can be poisoned by the discontent which may be justifiable and removable. It is such discontent that is the greatest danger to any administration. It is the duty of public servants to see that there is no such removable discontent in our State."

Shri Desai further said, "We are all co-workers in the same business, the business of serving the people." He for one would attach great importance to the Government servants in the lower rank of the administration for it was they who came in daily contact with the people and to whom a large number of people approached daily for their requirements and redress of their grievances. It was the attitude of these Government servants towards the public which was very important and it was the duty of all officers to see that in addition to their good attitude towards the people the members of the subordinate staff behaved properly towards the people and in a helpful manner.

Shri Desai in his address very strongly emphasized the need for removing all kinds of delays in the Government administration. He said that more strenuous efforts must be put in to reduce delays, especially in the mofussil. He vehemently criticized those who were responsible for the delays in case of public complaints. "If a grievance is to be redressed, it must be done in time. If it is delayed, it is no redress, it is mockery," he said.

The Chief Minister also emphasized the need on the part of all public servants to treat the members of public courteously and politely. If they wanted to create respect for the administration on the part of people members of the public must be courteously and politely treated. Good behaviour might go unnoticed but a single instance of bad behaviour towards a member of the public would bring stigma to the administration, he said.

'ARTHIK SAMATA' CAMP

(By T. K. Bang)

The camp was conducted at Seldoh for about a week to chalk out active programmes of economic equality, under the auspices of the Arthik Samata Mandal. Shri J. C. Kumarappa conducted the Camp. Seldoh is a village in M.P. where Kumarappaji is having an Agrarian Research Centre.

On Gandhi Jayanti day the Camp was inaugurated by Acharya Kripalani. In his inaugural address he explained the relation between law and liberty and emphasized the idea that the more civilized a society, the more are the laws governing various relationships in the society. He said that the problem in India is of the rejuvenation of the village; so the question of land and village industries assumes a paramount importance. The Bhoodan Movement is creating the atmosphere for land-distribution and it has rivetted the attention of all regarding the ways and means of solving this land problem. Ultimately it is the Government which must redistribute land equitably amongst the villagers. Similarly it is the Government which must guarantee full employment to every citizen and so village industries will come in. We have to ask the villagers also to buy village products and not go in for cheap urban products.

Prof. J. C. Kumarappa delivered five lectures in the Camp on land, industries and the Swadeshi Dharma. Regarding land he was of the firm conviction that it must belong to the village community. It should be given on probation, say for a period of 10 years, to the cultivator. The contract might be renewed in light of the agricultural efficiency displayed by the agriculturist in the past and the size of land given to a cultivator may be reduced or increased at the end of the period for a fresh period of 10 years. Land given up by all those who were cultivators before will go back to the village community and it is the community which will give land to fresh entrants. The cropping plan will be framed by the village community after consulting the individual cultivators at the bottom and the District, State and Central Government at the top and every individual cultivator will have to fall in line with the village community's plan. There will be a balanced cultivation taking into consideration the natural resources and the essential needs of the people. Self-sufficiency in essential commodities for a region of say 15 to 20 villages will be the aim, and only the surpluses will be sold through a Multi-purpose Co-operative Society. The Co-operative Society will also determine costs of production of different commodities taking into consideration the man-hours required to produce a standard unit of a thing. Barter on the basis of exchange ratios based on these costs will be undertaken between individuals in the village through this Co-operative Society. All exports from and imports in the village and the region will be undertaken only through the Multi-purpose Co-operative Society. The Society will not be essentially a financial body, but it will be a functional co-operative organization, encouraging people to do the various industries and processes in an industry and arranging for the sales and purchases of different products. Manures will be produced; village soil will be conserved by erecting bunds; nullahs, rivers will be bunded so as to irrigate land; internal roads will be made with the enthusiasm of the villagers, Government only bearing cost of materials. We must organize landless labour and educate them in their rights and obligations.

In regard to Swadeshi, we should again resurrect the old idea of Swadeshi, bearing in mind that by Swadeshi we mean, firstly things produced in our vicinity and then only distant mill-made products. Foreign products, as far as possible, should not be purchased by the people. This is the passive part of Swadeshi. The active part of it lies in all persons applying their brains to the production of things as a substitute for foreign materials. After sufficient propaganda, a stage may come for active program-

mes — say bonfire of foreign goods etc. But it must be preceded by wide propaganda and action regarding both the aspects of Swadeshi by thousands of persons. Thus when we have redistribution of land and the Swadeshi spirit, we shall have full employment and an equitable redistribution of national dividend and thus we shall attain 'Jai Hind'.

Prof. Shibbanlal Saxena of Gorakhpur visited the Camp and gave us first-hand information regarding family conditions in the eastern U.P. He discussed the relation of constructive workers to politics and various political parties in the country.

In the morning and evening we had village prayer, flag salutation, drill, village *safai* and spinning programme. At night after prayer we discussed several problems confronting the villages.

Thus after our short stay at the Camp we came in an intimate contact with the theoretical and practical aspects of Arthik Samata. We chalked out the programmes for future work, viz. organization of landless labour, rejuvenation of the Swadeshi spirit and asking the M.L.A.s and M.L.C.s to look to the solution of people's problems. We have emerged more wise and more determined to do the work of Arthik Samata now.

INJUSTICE OF MONEY RATIONING

(By Ralph R. Keithahn)

[The reader will have seen the article of Shri M. P. T. Acharya, 'Money is Rationing', in the 10-1-53 issue of the *Harijan*. He has told us therein that unlike food which we try to see that it is equitably rationed, money is not treated similarly by us; rather, injustice is patent in its distribution. We find that money is not merely a mechanism of exchange, as orthodox economics would have us believe, but also it is a mechanism for inequality and consequent unjust social order too. How does it happen? An attempt is made to answer this question in the following which is reproduced from a journal, *The Friendly Way*, of Allahabad (Oct. 1952), which describes itself as a "News Letter about the Thought and Activities of Friends and their Associates in India and Pakistan and the Organ of the Fellowship of Friends of Truth". Money is distributed under the limitations of a particular economic set-up. The limitations are obviously man-made and therefore changeable as depending upon our own accepted social and economic ideas and values and as directed by the legislation born of those ideas and values. These must be seriously gone into by us so that we may have equitable money-rationing or distribution of purchasing power, without which social justice and a peaceful and non-violent order are not possible. The following article reproduced from ("Fellowship and Justice") *The Friendly Way* tells us about some of the limitations working for injustice in our social order at present.

— M. P.]

"Under Heaven, One Family" is a plumbline by which we must build the New Society. But are we not all of the exploiting class, that is of the middle class? We are a privileged class. The average man is exploited. Then how can we maintain that we have real fellowship?

I would like, first of all, to point out the great divergence of incomes in India. Surely there is no justice in the fact that some people in India have an income of lakhs of rupees per year while most of the people must count their incomes in the hundreds. Or how can we justify a government official receiving thousands of rupees per month when a village school teacher must exist on less than rupees fifty per month? Surely there is rank injustice in such a system and true fellowship must insist on a change.

Again, how can we justify the great divergence in the supply of amenities in the village and in the city? All of our higher institutions of learning are located in the cities. Agricultural Colleges are not to be found in true village areas. Practically all of the professional people are found only in the cities. Society, which consists primarily of poor villages in India have paid most of the taxes to highly subsidize the education of professional people. Where is the justice if the doctor does not give at least part of his service to these poor and needy people? The Fellowship of all Friends of Truth should courageously face such a problem.

Then there are other patterns of exploitation. Constantly we are taking from the village to the city its best leadership. We have not provided the same amount of care for the village as we do for the city. The prices the farmer receives for his food products are not comparable with the prices received for factory products.

Again how can city people justify the receipt of two incomes, that is a man receives from his profession and all too often receives an income from the land for which he takes little or no responsibility? I maintain that as conditions exist in India the land is unable to support a village family and an absentee city family. There needs to be a radical change in the Land Tenure system.

This pattern of exploitation is to be found in the village also. How often I see what I call "the white umbrella" farmer squatting in his fields and driving the coolies to do the work which he himself ought to be doing! I do not oppose hired labour if just prices are paid. Another fact must be recognized. Thousands of our fellowmen are practically in serfdom in our villages.

I maintain that if there is a real fellowship it must insist on just prices. If industry is to be protected, just as important it is to protect agriculture, there must be just wages. There must be a minimum wage and there must also be maximum salaries. Surely when people are living in poverty and hunger and distress we cannot permit any longer the large unnecessary incomes of India. Natural resources such as the land must be treated as the property of society and must be used for the good of all. Food crops must be encouraged, money crops must be heavily taxed. There should be the correct use of night soil and village wastes. People should be punished if they do not take proper care of the land. And so every natural resource should be used for the benefit of society and never exploited by any one group or individuals. It might be said that Vinobaji is at present giving us a remarkable lead in the right kind of fellowship at this point.

I maintain also that every member of a real fellowship group should do some "bread" or manual labour. In so far as possible servants should be eliminated. Society should provide them a more meaningful labour. Every child in every home should be made to take part in some of the home duties. Education should be for creative living and should be work-centred. It is necessary to enact legislation against all exploitation; for justice and brotherhood as soon as possible. Such has been done, but such legislation as that for the welfare of the Harijans needs still to be implemented in our villages. When at Bangalore I found that industrial legislation was fairly good and yet almost every day I saw child labour existing under our very eyes. Need it be said that we face very serious situations of injustice in India?

GUJARAT HINDI-HINDUSTANI PRACHARAK SAMMELAN

[Resolutions passed at the Hindi-Hindustani Pracharak Sammelan held on January 11, 1953 in the Gujarat Vidyapith, Ahmedabad under the Presidentship of Mahamahopadhyaya Shri D. V. Potdar.]

— M. P.]

1. Bombay Hindi Teaching Committee

Taking into consideration the articles 343 to 351 of the Constitution the Government of Bombay appointed the Potdar Committee to introduce the teaching of Hindi compulsorily in schools from Standard V to Standard XI, and thereby it gave importance to the teaching of Hindi in the province. This Sammelan appreciates this move of the Government and requests the Government to make necessary arrangements for the teaching of Hindi in all Primary and Secondary Schools according to the recommendations of the Potdar Committee.

2. Hindi Teaching in Colleges

This Sammelan is of the opinion that the teaching of the national language Hindi should be made compulsory in Colleges upto the degree examination, and for this, immediate arrangements should be made in the Universities. The Gujarat University is taking steps in this direction, for which this Sammelan congratulates it.

3. Medium of Instruction in Non-Hindi Regions

For an efficient knowledge of Hindi there is a move that in Non-Hindi Regions Hindi should be made the medium of instruction. This Sammelan considers this a wrong step and a hindrance to the progress of the mother-tongue, and also an encroachment on the legitimate right of the mother-tongue to be the medium of all higher education and research. Therefore this Sammelan resolves that it is not proper to make Hindi the medium of instruction in Non-Hindi regions.

4. Study of Hindi for Government Servants

This Sammelan welcomes the resolve of the Government of Bombay for making the knowledge of Hindi compulsory upto a certain standard for all its employees and recognizing for this purpose the four examinations of the region. The Government has created thereby a favourable atmosphere for Hindi Prachar and has also encouraged it. This Sammelan congratulates the Government for it, and it recommends to the Government to continue the same policy.

This Sammelan is further of opinion that it would be desirable to make the knowledge of Hindi compulsory for teachers of all educational institutions.

5. Policy of Hindi Prachar in Non-Hindi Regions

Looking to the conditions after Swaraj and the form of national language envisaged in the article 351 of the Constitution this Sammelan is of the opinion that the development, dissemination, and teaching of national language should be free from provincialism and communalism, and it

should in no way jeopardize the position and status of other regional languages; rather it should be on the lines of mutual co-operation and help. Otherwise the national language will not be capable of expressing all the elements of the composite culture of India, and the people of different regions cannot have sufficient love for it.

Therefore this Sammelan considers it very essential that every Non-Hindi region should itself take up the Hindi Prachar work in its region, and the organizations of Hindi region should withdraw themselves from there. If this does not come about a misunderstanding would unnecessarily be created between Hindi and Non-Hindi regions and it would have an adverse effect on Hindi Prachar.

So this Sammelan is of the opinion that there is no need for the Hindi Sahitya Sammelan to carry on the Prachar work in Non-Hindi regions through its Wardha Samiti, and henceforth it should carry on its work in Hindi regions creating there a spirit of National Hindi. Thereby it would render useful service for Hindi Prachar in other regions also.

6. Place of English in Education

The Government of Bombay declared its policy to abolish English from Standards V, VI & VII and to begin it from Standard VIII. In carrying out this the liberty has been taken last year in the name of teaching English optionally. This Sammelan strongly disapproves of this move. There is even a suggestion further to introduce English in Standards V and VI, and also to remove the option in English in the S. S. C. Examination. This suggestion cannot in any way be welcomed. If this is carried out, not only that it would have a deterrent effect on the teaching of Hindi, but the extra burden of the third language — English, in primary stage would lower the standard of education there and the Basic Education would come to an end. So this Sammelan recommends to the Government to strictly adhere to its declared policy and also to remove the teaching of optional English from Standard VII so that the first seven years of compulsory education in the country may take a proper and systematic shape and the harm done to it by the encroachment of English may end.

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