

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

Vol. XVIII. No. 11

AHMEDABAD — SATURDAY, MAY 15, 1954

TWO ANNAS

RECONSTRUCTING HIGHER EDUCATION

(By Maganbhai P. Desai)

It is gradually dawning upon us now that changing the medium of instruction and examination is one of the most urgent and immediate things to do in reconstructing higher education. However, it is unfortunate that, for one reason or another, the universities cannot show due promptness in this behalf. Some say, that the matter should be thought out on an all-India basis and all should start to change together. Apparently the suggestion looks somewhat attractive, but from the point of view of actual work, it must be admitted that it at least means unnecessary delay.

At present almost all the universities (with the rare exception of the S. N. D. T. Women's University) work with the English medium. Its long use has established a state of helplessness without it and brought about a tendency towards the status quo. Further, Government services are available mainly on the count of the knowledge of English, and when and how this will change is uncertain. Therefore the change-over of the medium becomes a matter of 'who will bell the cat' first.

There is this much truth in the above suggestion that the change of the medium must obviously be thought out against an all-India background, i.e. with due appreciation of the fundamentals of the Constitution of India and the needs of our national development accordingly. Every university that begins to think of the change-over must keep this before itself, and if all do so, the all-India background will be automatically assured.

And we have before us an All-India picture of the programme drawn out for us in the recommendations of the Radhakrishnan University Commission Report. And further, we have now a comprehensive resolution of the All-India Congress Working Committee on the matter, passed by it after due consideration of the whole question in our present circumstances as they obtain today.

This resolution is a very valuable directive to the nation. It says that at the university stage, the medium of instruction will generally be the regional languages; and it adds that to facilitate inter-provincial intercourse Hindi may also be

used, and that in the intervening stage, English also may continue, so that standards may not be adversely affected.

If we look at the Constitution of India, we find that the above resolution is proper in all ways. The inter-State language or the *lingua franca* of India is to be Hindi, which has to be promoted and developed with the help of and along with all our Indian languages. These, as we know, are enumerated in the 8th Schedule of the Constitution. The *lingua franca* or inter-State medium Hindi is not to compete with these Indian languages. Obviously there cannot be such competition among them, as the President of India very clearly said the other day at Nagpur. He said,

"Hindi was made the national language for inter-State communication and not for stifling the growth of regional languages.

"He said that the unity of India was composed of diversity of language, customs, and culture. The growth of all regional languages was, therefore, essential for the progress of the country." (*The Times of India*, Bombay, April 28, 1954)

If we look at the history of our fight for freedom, we shall find that this is nothing new. When Gandhiji suggested that Hindi should be adopted as the inter-provincial language of intercourse, he made it as a basis of his movement for propagation of Hindi that Hindi will not compete with or replace our regional languages, but will rather be complementary to them for inter-provincial intercourse and thus they will all mutually help one another and grow and develop to their full stature. The success that Hindi met in its propagation was in no small measure due to this very necessary and welcome assurance.

If this basis of the Hindi movement is knocked out now in any way, it will spell disaster for us. The Hindi Sahitya Sammelan and its branches in non-Hindi areas have come out openly and work for the Hindi medium. There are non-Hindi-speaking enthusiasts also who, thinking on the analogy of English, wish to put Hindi in its shoes and believe it as an easy solution of our language question. They speak in the name of India's unity, not realizing that the so-called easy solution will do quite the other thing. It is hoped, these people will see this point in the light of what is discussed above.

The universities in India must now begin to change the medium of instruction on the broad lines indicated to us by now. The Gujarat University deserves our congratulations for giving the lead in the matter. It has enhanced Gujarat's prestige thereby. It was Gujarat that first adopted non-co-operation in 1920 and started the bold experiment of starting the Gujarat Vidyapith with the clear aim of having Gujarati as the medium of all instruction. The Gujarat University has followed these noble traditions by its unequivocal statement on the policy of the medium after long deliberations for 3 years by now. We hope Government will accept this decision of the University. The resolution that it passed on the subject is given elsewhere in this issue.

Now it is for Gujarat, i.e. its professoriate, writers, publishers and others, to pilot this resolve to success. For that it is necessary that there must now prevail a climate of fixity of purpose and joy of adventure and endeavour. It now behoves us to see that the great Indian languages added by the common inter-State medium of expression, Hindi, give us a way of working in a joint effort to remove English as the medium of instruction. Then only can the political equality given to a citizen by adult franchise will have its full meaning and due fulfilment in our new democracy.

2-5-'54

(From the original in Gujarati)

THE PROBLEM BEFORE US

[A summary of Shri Vinoba's speech at the Botha Gaya Sarvodaya Sammelan on April 18.]

Welcoming the workers and visitors who attended the Sarvodaya Sammelan, Shri Vinoba expressed his joy at seeing old faces again and having an opportunity to renew old acquaintances and strengthening bonds of love. Both Christ and Mahatma Gandhi, in their last days, had expressed the wish that their co-workers and associates would remain united bound together with the chord of inviolable love. And while they lived they were always teaching love — love to one's neighbours and even to one's enemies. Khadi and village industries are nothing but the manifestation of love for one's neighbours. The love for the enemy found expression in the form of non-violent resistance and Satyagraha and the teaching of the love for one another had now resulted into the formation of the Sarvodaya Samaj.

Vinobaji attaches importance to true heart-unity and not to physical contact. He however invited Jawaharlalji to the Conference though he fully realized the latter's difficulties, as he sincerely yearned to establish closer contacts among the members of the "Gandhi Family". Bhoodan movement, among other things, had also served as a very fruitful means of establishing and strengthening such contacts.

Bhoodan has its own ideological rationale. It seeks to rouse and bring out the moral power. Efforts are being made accordingly to keep the Bhoodan movement above party level. Vinobaji aims at maintaining non-party character of the movement and bringing all parties together to work for nation's good through a commonly accepted programme.

Some people said that they would work together forgetting their differences when the country was in danger. Shri Vinoba asked if it was necessary to have a crisis to foster fraternal feelings. Were the differences of language and religion not enough to bring the people together? Must they need a greater crisis for it?

Shri Vinoba then referred to the present system of election and drew pointed attention of leaders and others to its evils. In the peculiar culture and other traditions of India this election system had done a definite harm to the nation. It had aggravated the evil of casteism which had lately become much weaker on account of severe attacks which had been made on it by reformers from Raja Ramamohan Roy to Mahatma Gandhi. Elections cost considerable money and entail waste of energy and endanger harmonious relationships. It would be better therefore, Shri Vinoba observed, that thinkers of diverse political parties should sit together and evolve ways and means to restrict contesting of elections on party basis.

In the present conditions of the country, there was an imperative necessity to evolve a common programme acceptable to all. All parties and persons should participate wholeheartedly in it without any regard of party affiliations or other loyalties.

They might have differences of opinion, still it should not be difficult to work in unison and harmony. The differences of opinion have their own use. They should lead to more serious thinking. Good men of integrity and honesty should manifest oneness and not friction and discord in their action. Bhoodan offers a common programme of work in which all parties and persons can participate.

Tracing the origin of the Bhoodan movement, Shri Vinoba said that it came to him as a command from God. Some might call it his blind faith. But he said that faith was always blind. In the world some tasks were accomplished by intellect and some by faith. Intellect is that which accepts only proved facts, while faith does not depend upon proofs and ascertained facts. The child does not search for proofs whether the mother's milk is healthful for it. It is all good for it. Faith provides the motive power while intellect shows the direction. Man's life is a happy blend of faith and intellect. Both are equally essential.

He next explained how his faith helped him to take up the Bhoodan work when the idea occurred to him. The atmosphere about him

while he was touring Telangana was thick with darkness. The poor had been misled into violence and the rich were utterly confused. They did not know what to do. Then one day — it was in Pochampalli — when he asked for 80 acres of land, a friend volunteered to give 100 acres. He took it to be a signal from God. He meditated over its significance. His mathematics and reason did not help him. How could he hope to solve this problem in this way? It would need thousands and lakhs of acres which he could not reasonably hope to get by way of Bhoodan. But a voice came from within which told him: If you hesitate and fear and shrink from accepting this work, then you will have to accept Communism; there is no other alternative. This decided the matter for him. Gradually as the work progressed those who were initially sceptical about its efficacy began to favour it. The Communists carried on a vigorous propaganda against him trying to discredit his motive and intentions. They distributed leaflets which said that he was a cheat, an agent of the rich and so on. But he continued to treat them with love. He held on to the belief that though they were wrong, they had sympathy for the poor. The result had been quite surprising. The Communist leader Shri Gopalan now says that though he does not believe in this method, yet he does not oppose it. Shri Vinoba said that this gradual transformation of the attitude of the Communists from one of active hostility to that of passive support was a great example of the change of heart. The doctrine of the change of heart was often laughed at in Communist circles. But they forgot that they had turned Communists mostly as a result of the influence of Marx's thought on their mind which was, if one came to examine it, quite as good an example of the change of heart as any other.

The atmosphere of Bhoodan has now been created. People have begun to realize that the individual ownership of land will go. Shri Vinoba said that the thoughtful among the people should now come forward to utilize this atmosphere for preparing them for the acceptance of the ideal that one must give a portion of whatever one had: wealth, power, or intelligence, to the society. This would give each of them an opportunity to serve the country. This, he said, was the right ethical and moral law which alone could make for an ideal society free from the evils of the capitalist or totalitarian systems.

Giving an example from Islam Shri Vinoba said that we of the present day world resembled those who live in *barzakh*, — a world according to the Koran between heaven and hell. The denizens of this world have one half of their face laughing and the other half weeping. When they look up towards heaven they weep, when they look below towards the hell they laugh. It was the same with us. A man could always find some

who were happier and some others who were far more unhappy than he. If we wanted to put an end to this anomalous position and make all of them equally happy and all faces fully smiling, then we must help those who were more unhappy than we. The Sampatti-dan Yajna was nothing more nor less than the application of this idea in the sphere of wealth.

Explaining the spiritual importance of land Shri Vinoba observed that land was not merely a means of production but, as he could say from his experience, also a means of offering one's devotion to God. For conquering and keeping in check the wrong movements of one's mind the service of land was more important than even *japa* and *tapa*. Then it was also a powerful means of acquiring and maintaining one's physical health. Nature cure advocated various means for getting rid of ill health. He had advised friends and others to make use of the hoe for that purpose with very good results.

Finally, Shri Vinoba emphasized the dignity of labour and in this connection explained the great importance of Sutanjali, i.e. offering of a hank of yarn as a mark of one's respect to Babu on the occasion of his death anniversary. He said, it was a programme pregnant with great potentialities: It was a vote for Sarvodaya. All those who believed in non-violence, brotherhood of man, and the dignity of labour must offer a hank of yarn. He also emphasized the need for *khadi* from the point of view of the economic situation in the country. The Indian peasant could not live without Khadi because his main problem was under-employment which Khadi alone could solve. He said that he had accepted the need of spinning for India after a great deal of argument with Gandhiji. Training in spinning to every Indian was as necessary as swimming and boating to an Englishman. Spinning ought to form an inseparable part of one's educational equipment. He also asked the Government to make spinning a necessary part of the student's training.

(Adapted from Hindi)

By Mahatma Gandhi

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HARIJAN

May 15

1954

THE MESSAGE OF THE BODH GAYA CONFERENCE

(By Maganbhai P. Desai)

The annual session of the Sarvodaya Conference was held a few days ago at Bodh Gaya in Bihar. The readers, I hope, have been following the news of its proceedings appearing in the press from day to day. I hope to receive the authorized report soon which will then be presented to the readers. I am sorry to have to keep them waiting for it till then.

The responsibility for holding the Conference is borne by the Sarva Seva Sangh. It may be recalled that this Sangh came into existence as a result of the deliberations of the first session of this Conference held at Wardha after Gandhiji's departure from our midst. Gandhiji, during his last days, had been seriously discussing with Congress workers the need for a reorganization of the Congress and the various constructive work institutions. Such need was being clearly felt in those days in view of the change in the situation consequent on the advent of Swaraj. He had indeed formulated an outline of a constitution for the transformation of the Congress into a Lok Sevak-Sangh (i.e. an organization for the service of the people), as he preferred to call it. And he was discussing the proposal with friends and workers. In the same way he had intended to reorganize the constructive work institutions also so as to make of them a more effective weapon of all-round service in the new age which was then setting in. And he had wanted to accomplish it himself under his personal guidance. It had even been decided that he would be proceeding to Wardha from Delhi for this purpose after his work in Delhi in regard to the proposed new constitution for the reformation of the Congress — about which the Congress leaders were then holding discussions with him — was finished. But that was not to be, the tragedy intervened and he passed away suddenly leaving these two tasks to be done by his followers after him. We have been trying to do them with the help of — in the absence of his actual guidance — whatever guidance we imbibed from him and still retain. And though it cannot be claimed that we have found out the key to their perfect achievement, yet it is by no means a matter for small satisfaction that sincere efforts are being made to that end in both the spheres.

As I have remarked above, the Sarva Seva Sangh has come into existence as a result of the efforts to reorganize the constructive work insti-

tutions. The constitution and the work of the Sangh, it is learnt, were also discussed during the Conference. But I had better deal with them only after more detailed information is received.

It was decided in the Conference held last year that the Sarva Seva Sangh should devote itself to the Bhoodan work with intensive concentration. And in this connection concrete targets were set, viz. to collect five crore acres by the year 1957 and 25 lakh acres during the next year. Individual targets for different provinces were also set and workers plunged into the task with faith and determination. The present Conference came at the successful completion of the country-wide efforts made in this behalf.

The Conference was attended by the three most important dignitaries of the country: the President, the Vice-President, and the Prime Minister, besides many well-known constructive workers. People too were drawn to it in large numbers. The Conference carried out all its work in an excellent manner.

Shri Vinoba expressed his satisfaction over the collection of 25 lakh acres of land — which was the target set for the total collection from the country — and asked the workers to continue their efforts with courage and patience. It was true that some of the provinces could not fulfil the targets fixed for them severally. But there was no reason whatsoever for giving way to a feeling of sorrow or remorse etc. Bhoodan work in its essence was not aimed at merely collecting land, though that was certainly necessary for its success. After all land was lying where it was. It was not perishable like other forms of wealth. Ultimately it was destined to be with its cultivators. Human selfishness and the division of the society into classes had, however, deformed this natural arrangement, which should be corrected. The revolution we want lies in starting a process that will remedy the undesirable situation. It would be readily conceded that this realization born, as it is, of actual experience represents a gain of great value for the future of the country.

It is well to remember that this revolution does not and will not stop at this point. The cultivator whom the Bhoodan seeks to invest with the ownership of land and thus to raise him to the position of a respectable member of a self-supporting and a largely self-governing village community must be able to feel this change in his status. We have to build up a society which will let him feel and experience this change. It is clear that State power by itself is unable to undertake the task of building up such a society. An awakened moral consciousness and a new life-view based on such consciousness is the only effective instrument for this social revolution. Force or fear of punishment cannot hope to achieve it. Moral consciousness being there, the power of the State acting under the guidance of

the former, may speed up the change. Shri Kripalani and Shri Vinoba drew pointed attention to this aspect of the question which should be considered important from the point of view of the clarity of thought among the workers.

The Conference was marked by two new developments: (1) Shri Vinoba expressed his intention to start a *samanvaya-ashram*, i.e. a centre for the synthesis of corporate life, at Gaya. (2) Shri Jayaprakash Narayan made an appeal to the people for *jeewan-dan*, i.e. donation of life for building up a new society through Bhoodan. It appears that the new centre would seek to synthesize the teachings of the Buddha and Shankaracharya—the non-violence of the Buddha and the Vedanta or Knowledge of Shankar. It was pointed out that this synthesis will be based on the Gandhian message of truth and non-violence. It is time that serious efforts were made to assimilate the teachings of these three great men and to spread them among the people so as to satisfy their cultural hunger.

The appeal for the donation of life has its own importance. Every period of renaissance must needs have at its beginning such missionary zeal and spirit until it gathers sufficient momentum and gets into stride. The entire history of mankind from early times to this day shows that no real revolution in life can be effected except through the sacrifice of willing individuals passionately devoted to the cause. Mercenaries cannot do it. Gandhiji did the same in 1920. The early Buddhist Bhikkhus, the early Christians, and our mediaeval saints, all did the same. The history which lies buried in the earth around Bodh Gaya would tell us the same tale if we had the ears for it. The need for workers living such an utterly consecrated life is no less in the case of the new age which we are now out to build up in our country. At its root, Gandhiji's call was nothing else than a call for living a life of consecration in the service of a cause. One might say that Shri Jayaprakash Narayan's appeal echoes the same call, albeit on a restricted scale. There was an instantaneous response to this appeal and several persons came forward to take up the vow of *jeewan-dan*. Shri Vinoba was the first to take the vow. He said in his pledge: "I offer my life for a non-violent revolution to be brought about through Bhoodan with village industries as its mainstay."

I draw the attention of the readers to the italicized portion in the above. Shri Vinoba defines Bhoodan by adding an important qualification 'with village industries as its mainstay'. I have referred to the great importance of the village industries for the reconstruction of our economy in an article 'Next Step in Bhoodan' in *Harijan* dated 13-3-'54. I quote the following from the last paragraph of this article:

"... We have now to distribute the Bhoodan lands. Those who receive land will have to demonstrate their

capacity to use it well. He can sustain himself and his family on the five acres which is all that will be allotted to him only when he uses his leisure for doing things propounded and presented by the Gandhian Khadi economy. This then is the next and the most important revolutionary step which we have to take."

Writing to me about it a North Indian reader has expressed the opinion that this was an idea of the greatest significance for the future of our country. The readers will see that this idea lies at the very root of the process of revolution evolved and worked out by Gandhiji. We have to fashion an economic and social fabric of a self-supporting, self-governing and non-violent life which shall embody the new revolution we want to work out in India. This can be achieved only by reconstructing the villages on the right lines. Villages are the real India. All our plans should be drawn up and implemented to subserve this aim. It is a huge, a most tremendous task and everyone must participate in it from wherever he may be and through whatever work he may be doing. This is the *swadharma* of the constructive workers—a duty laid on us by the inner urge of our nature. They should not hanker after position or power or waste their energy in fruitless fault-finding. Gandhiji produced thousands of workers in the country. If they take to this work in the do or die spirit, the success is sure.

The same applies to the political workers also. They too are constructive workers in their own way as Gandhiji once said in 1937, when Swaraj was beginning to dawn in our country. It is true that power breeds love of power and makes it difficult for an individual to control his anger and malice. But on the other hand, it is equally difficult for those who shun power to conquer pride and envy they tend to feel for those who are in power. It is true that power corrupts, but absence of power, if it is not accompanied by sufficient detachment, may corrupt a man equally strongly. In fact, any situation is potent enough to cause our moral fall if we are not constantly on our guard. Let us then humbly pray to God to guide us in our conduct and with such guidance as our strength let us go forward. This is the message of the Bodh Gaya Conference.

25-4-'54

(Adapted from Gujarat)

By Vinoba Bhave
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THE BODH GAYA RESOLUTION

[The Sixth Sarvodaya Samselan held in Sarvodaya-puri (Bodh Gaya) on 18th, 19th and 20th, April last under the Presidentship of Shrimati Ashadevi Aryanayakam passed the following important resolution.]

The Sarva Seva Sangh had resolved to collect 25 lakh acres of land in two years at Sevapuri. That this target has been realized in the stipulated period is for us a matter of great joy. There are, however, several States which have not been able to realize their individual targets. And our success, admirable as it is, must be considered imperfect to that extent. But the collection of 28,15,101 acres from 2,37,022 donors is an event which is unique. It shows the extent to which the idea of the Bhoodan Yajna has seeped into the minds and hearts of our people.

The Sarva Seva Sangh offers its grateful thanks to all those lakhs of donors—small peasants and big zamindars—and workers who participated in the Bhoodan drive and helped the Sangh to achieve this unique success.

From Sevapuri to Chandil, the movement had progressed at a pace which had encouraged us at Chandil to fix a target of five crore acres of land by 1957. Several States have already started campaigns within their respective areas in the light of this resolve. It is necessary that we should proceed at a rapid pace. It should be remembered however that it is not our intention to realize this target by unfair means. The idea underlying the movement has to be firmly planted in the minds of men. We have to end economic exploitation and reduce disparities in standards of living of the people. It is proposed to establish a Stateless society free from exploitation where equality and freedom will exist in practice. Prospective donors should grasp the full implications of the movement before donating land.

The Sevapuri resolution created a new climate of Bhoodan. It had spread the idea that land does not belong to any particular individual but to God or, in other words, to the society. We want to spread the same idea in respect of other properties. We want to change radically the prevailing social conception of individual ownership of property. Viewed in this perspective the Bhoodan movement is the first step towards an economic revolution.

It is clear that the Bhoodan Yajna in itself is not enough. It has created a revolutionary urge amongst the people who are now eager to have a full view of the *grama rajya* of our conception. We have therefore to distribute the land we have received speedily and methodically and thus lay the foundation of the new *grama rajya*. The distribution work would afford us an opportunity to explain to the people that land belongs to the society and that it should remain with him who works on it. We should, therefore, take up

the work of distribution, with this end in view, in a planned manner without delay.

Landless labourers should also be entitled to receive agricultural implements and other means of agriculture for their rehabilitation. The *sampatti dan* is, therefore, a natural corollary to Bhoodan. The responsibility for supplying them with the implements and other means of agriculture has to be borne by the entire people. The objective of *sampatti dan* will be fulfilled when the means of production, where they are not in the hands of real producers, are handed over to the society and wealth is not allowed to accumulate in the hands of any individual. Donation of one-sixth of one's property is the first step in this direction. It is a pointer that the owner of property will consider himself a trustee of the property held by him.

The strength of the people cannot be developed merely by increasing production. Nor are socialization and nationalization in themselves enough for it. A self-supporting decentralized economy is the only means for achieving the economic emancipation of the people. In the situation which exists in India today a decentralized and self-supporting economy is not possible except on the basis of the village industries. For this reason the Sevapuri resolution contained a reference to the boycott of centralized industries producing the daily necessities of life like food and cloth.

The world today suffers from a lack of a sense of direction. While people desire peace, preparations are going on for war. The people are perturbed over the latest invention of science. The world is fed up with attempts to bring peace through war and to end economic exploitation through conflict. The world is waiting for a new revolutionary technique which will be in tune with our longing for a brotherhood of men and which will, in keeping with that purpose, foster co-operation between them. The Bhoodan movement is a radical step to bring about a peaceful revolution. For the world it contains a message of hope and a call to noble adventure.

It is a unique experiment to bring about an economic revolution by non-violent means. It is a challenge to our spirit—the spirit of brave effort and a call for fostering fraternal feelings. We have hopes that all those who wish to create new values of life will sacrifice their lives to achieve this mission. The more the devotion and speed which we can bring to bear on our work, the more will be the spirit of self-reliance created among the people.

(From Hindi)

By Mahatma Gandhi
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GUJARAT UNIVERSITY RESOLUTION

(By Moganbhai P. Desai)

The Senate of the Gujarat University met on 26-4-'54, and passed two resolutions explicitly laying down its policy regarding the medium of instruction and examination for which it deserves the congratulations of all people. In doing it, the Senate has done a memorable act of service for our Gujarati-speaking countrymen.

By its first comprehensive resolution the Senate enacted two Statutes which incorporated and clarified its previous* decision on the matter and carried it further to cover all the faculties that might come in during the first two years of collegiate studies immediately after the Entrance.

The first Statute is a general one laying down the broad policy of the University, regarding the medium. It is under Sec. 4(27) of the Gujarat University Act which gives the following power to the Senate :

"To promote the development of the Study of Gujarati and Hindi in Devanagari script and the use of Gujarati or Hindi in Devanagari script or both as a medium of instruction and examination.

"Provided that English may continue to be the medium of instruction and examination in such subjects and for such period not exceeding ten years from the date on which Sec. 3 comes into force (i.e. 1960) as may from time to time be prescribed by the Statutes."

The second Statute accordingly prescribes the medium for the first two years of collegiate studies, to start with.

Further, the second resolution of the Senate asks the Syndicate to chalk out the plan and programme for the change-over after the second year of collegiate studies.

The two Statutes passed by the Senate are as follows :

Statutes

(Under Cl. 4(27) of the Gujarat University Act)

I

General Statute

(Regarding the medium of instruction and examination for the University)

(1) Gujarati shall be the medium of instruction and examination.

(2) Notwithstanding anything in Cl. (1) above, English shall continue to be the medium of instruction and examination for a period not exceeding ten years from the date on which Sec. 3 of the Gujarat University Act comes into force, except as prescribed from time to time by Statutes.

(3) Notwithstanding anything in Cl. 1 above, it is hereby provided that non-Gujarati students and teachers will have the option, the former for their examination and the latter for their teaching work, to use Hindi as the medium, if they so desire. The Syndicate will regulate this by making suitable ordinances in this behalf, if, as and when necessary.

(4) Notwithstanding anything in (1), (2), (3) above, the medium of examination and instruction for

* It may be added here that the previous decision covered the first two years of only the Arts faculty and used the wide expression 'Gujarati and/or Hindi', which it was apprehended, might be misconstrued to mean parity of Hindi with or even superiority over or priority to Gujarati.

modern Indian languages and English may be the respective languages.

II

(Regarding the change-over in the first Two Years of the College Studies)

(1) The medium of instruction and examination in all subjects from June 1955 in (i) F.Y. Arts, (ii) F.Y.Sc. and (iii) F.Y.Com.; and in all subjects from June 1955 in (i) Inter Arts, (ii) Inter Sc., (iii) Inter Com. and (iv) F.Y.Sc.(Agri.), shall cease to be English and it shall be as laid down in S.I. above.

(2) Notwithstanding anything in Cl. (1) above,

(i) A student or a teacher whose mother-tongue is not Gujarati or Hindi will be permitted to use English upto June 1957, in one or more subjects; and

(ii) Students will be permitted to choose Gujarati as the medium of examination in one or more subjects, as under :

For	From Year
F. Y. Arts	1954
Inter Arts	1955
F. Y. Sc.	1955
F. Y. Com.	1955
Inter Sc.	1956
Inter Com.	1956
F. Y. Sc. (Agri.)	1956

And the second resolution which asks the Syndicate to devise further steps in the change-over is as follows :

"Regarding the change-over of the medium of instruction and examination from English in all the faculties from the 3rd year of collegiate studies and further beginning from June 1957, it is resolved that progressive and graded steps should be taken in this behalf necessary Statutes should be framed by the Syndicate for it, and this should be put before the Senate in its first meeting of 1955 latest."

1-5-'54

(From Gujarati)

MAN OF THE CENTURY*

In India, January is the season of sorrow. For it was the 30th day of January in 1948 that an assassin's bullet struck down Mohandas K. Gandhi. India was stunned in her grief. Across the earth stark headlines announced the death of this frail old man.

Because Gandhi knew that ethics must be translated into action, it was often hard for the West to know whether he was a politician or a saint. He was neither. Gandhi was a man whose life was devoted to the search for Truth, whose courage in applying that truth was so great that he towers above the other figures of our time.

In a world where religion has come to mean submission to evil, and revolution the antithesis of love, Gandhi showed us the power of firm goodwill to confound the forces of tyranny. Through his life, Gandhi gave to a world sick with hatred and fear a renewed faith in freedom and a new meaning to the word democracy.

Gandhi is dead, his body burned and the ashes scattered. Yet his memory will be with us till the end of time, compelling us in our search for truth, giving us courage in our darkest hour.

* From *Forecast*, Jan. 1954, published by The Youth Section, Fellowship of Reconciliation, Los Angeles, Calif, U.S.A.

A MESSAGE FOR CHRISTIANS IN JAPAN

(By Bharatan Kumarappa)

[The following is from a brief talk given to a group of Christians in Hiroshima, which was devastated completely in the last war by an atom bomb.]

After graduating from College in Madras, India, I went to the United States for studying Christian Theology, fully hoping to fulfil my mother's wish that I should be a minister. In the meantime Gandhiji had started his Civil Disobedience movement for achieving independence for India. Like most youth in my country at that time, I was anxious to fight for our independence. But to my disgust, I found on my return to India that the Church and the Christian Missions in my country stood aloof from what was a passion with me and the people. Not only so, Christian missionaries were either trying to dissuade Indian Christians from joining in the fight or were actively supporting and defending British rule in India. My passion for independence altogether alienated me from the Church in India, and I plunged into Gandhiji's movement.

As I worked with Gandhiji, I caught a glimpse of what real religion was. Religion was, according to him, not creed, sect, ritual, or Church. These were what separated man from man, and often caused hatred and strife. Religion for Gandhiji was service of the down-trodden. This meant tireless, self-sacrificing work — political, social, educational, and economic. The truly religious man was one who worked thus for his neighbours, without counting the cost and seeking no return for himself.

In this manner, Gandhiji reduced religion to terms of selfless service of fellowmen and made it dynamic. He called for heroism and sacrifice unto death. The result was that men of all religions in India became his followers, forgetting their religious labels. They did not ask of each other whether they were Hindus or Christians. They became one through service.

The message I like to draw for you from this is that Christianity has to be dynamic and courageous, and fight and work for the oppressed. Otherwise it must perish. Christ came to seek and to save those who were lost.

As against this, Christianity appears in Asia in league with imperialism and colonialism. It raises no protest against suppression of peoples, and exploitation of the weak and the helpless. On the other hand, it often condemns and drives out of its fold those who dare raise their voice against imperialism. How can such a religion have any appeal for Asia?

Not only so, the so-called Christian nations of the West are those who plunge the world in periodical wars which cause havoc and destruction, as in this city of Hiroshima, through the atom bomb. If this is Christianity God save the

world from Christianity. If it is not, what have the Churches done in the West to prevent their Governments from such periodical massacre of innocent lives? What has the Church in Japan done to protest against its own Government in the last war?

My message then to you, Christians in Japan, is that if you want Christianity to live, be courageous and fight against oppression and wrong of every kind. Work for the oppressed and the down-trodden. Join hands with all who would serve, whatever their creed. Only thus can the religion of the Cross, the religion of self-sacrificing love, spread and redeem itself and humanity from self-destruction.

VEGETARIANISM

(By Gandhiji)

Abstemiousness from intoxicating drinks and drugs, and from all kinds of foods, especially meat, is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. Many a man eating meat and with everybody but living in the fear of God is nearer his freedom, than a man religiously abstaining from meat and many other things, but blaspheming God in every one of his acts.

(Young India, 6-10-'21)

Abjure brinjals or potatoes by all means, if you will, but do not for heaven's sake begin to feel yourself self-righteous or flatter yourself that you are practising *ahimsa* on that account. The very idea is enough to make one blush. *Ahimsa* is not a mere matter of dietetics; it transcends it. What a man eats or drinks matters little; it is the self-denial, the self-restraint behind it that matters. By all means practise as much restraint in the choice of the articles of your diet as you like. The restraint is commendable, even necessary, but it touches only the fringe of *ahimsa*. A man may allow himself a wide latitude in the matter of diet and yet may be a personification of *ahimsa* and compel our homage, if his heart overflows with love and melts at another's woe, and has been purged of all passions. On the other hand, a man always over-scrupulous in diet is an utter stranger to *ahimsa* and a pitiful wretch, if he is a slave to selfishness and passions and is hard of heart.

(Young India, 6-9-'28)

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