

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

Vol. XVIII. No. 25

AHMEDABAD — SATURDAY, AUGUST 21, 1954

TWO ANNAS

## CONFUSING THE ISSUES

(By Maganbhai P. Desai)

Some people argue, English is there in the Constitution for 15 years at least. How then can we stop it from being used as the medium of instruction? And they say in the holy name of the Constitution and the ruling of the Supreme Court in the Barnes Panchgani School Case, that such a step would be out of order and against that ruling.

There is here patent confusion of thought in this matter. What the Constitution provides for is the use of English for the official purposes for which it was used at the commencement of the Constitution. It does not ordain its use as the medium nor even as a subject of instruction in our schools and colleges. These matters are to be decided on their own merits and for furthering our cause of national reconstruction. It is not a matter for courts to rule nor for bureaucratic fiat to ordain. It is a matter which should be decided by the enlightened opinion of the world in general and India in particular.

And what are the points for such decision? These evidently are:

1. Should English continue to be the over-all medium of instruction for all, even though it may not be their mother-tongue?

2. Should it be taught in free India as a language of study?

And it is generally admitted that English should be one of the languages for study in our high schools and colleges; however it should not continue to be the medium of instruction except for those who have English as their mother-tongue.

- Therefore, the further question is whether the State can ask schools to implement the above decision, on pain of refusing grant-in-aid to them if they refuse to follow that policy.

The answer to this question is obvious: schools are free to work as they like, within the limits of the law of the land, and parents may well choose a school for their children. However, the State will help only those who follow the general policy and do not transgress the agreed policy of national education of the people.

If by having English as the medium of instruction, schools can attract more students, well they may do so; but they cannot claim Government help. Government may not de-recognize such schools, if they are otherwise all right; but they earn no right to claim Government grant. And if the State refuses it to them, it will not be objectionable discrimination, because the policy of giving grant-in-aid applies to all in an equal manner. If some schools so think that they can carry on better business with English as the medium, they are free to do so. But it would be improper for them to expect grant as well.

Secondary Education is mostly conducted by private agencies. These have the freedom to ply their business in the manner they like. They may be private concerns or public societies or trusts; they cannot be compelled to be one and not another. However, there will be certain broad requirements of educational policy and principles which they will abide by, if they desire to be aided by Government. If they make enough fee income, they would need no grant and they may be refused it by Government. If they choose to be free from the requirements of State educational policy and work in a way that does not accord with them, then also they may be refused grants.

Because English is to continue for 15 years, it may be a subject of study; but it will not be proper nor sound to say that it may be the medium of instruction also under the Constitution. The question of the medium is altogether a different matter. It is an all-India question of national importance. It is not a mere matter of syllabus or curriculum. And in the peculiar context of our country where English was imposed as a medium by the ex-rulers, it becomes a major principle of rebuilding our cultural and educational life on sound democratic lines. Thus, it is one of the cardinal principles of the system of national education. The queer thing rather is that there are still some persons in India who wish to have a medium of instruction other than the natural one for a child. At least these few cannot dictate the *status quo* to the nation in the name of the Constitution and the rights of parents, which are in no way disregarded here.

## THE ECONOMIC PRE-REQUISITES FOR PEACE

(By J. C. Kumarpappa)

(Summary of a speech delivered at the Economic Section of the International Peace Conference at Stockholm on 21st June, 1954.)

Paper agreements and appeals have little effect in bringing about lasting peace. The seed of war and international tension lies largely in the field of economics. So if we want to deal effectively with war we must study the present day methods of production, distribution and consumption. War is the end result of the friction generated in the daily life of everyone of us, and is not the result of the evil doings of one or two outstanding world figures. If anything, such world figures are but the victims of our greed to benefit from the weak position of our neighbours.

### Cost of the Producer

In the so-called "underdeveloped" countries the producer of primary products rarely gets a square deal. Every producer is entitled to have his upkeep included in the price of the finished product. If anything less is recovered for the producer from the consumer's price there results violence through that exploitation. This multiplied results in dissatisfaction and wars.

In India, the landless labourers are starving because the prices of raw materials do not provide for their adequate maintenance. If they did, the prices would rise. Are we, as consumers, prepared to pay honestly for what we get?

### Price Regulation

Prices to be fair should be regulated by the producers and others concerned. For this purpose at present there is no adequate organization, with the consequence that what is due to the primary producer, who is the weakest number on the line, is cut down to a minimum.

### Dissemination of Information as to Cost

Today the consumer does not know what constituent items he is paying for in the price. He knows of a "fixed" price. This he pays and fully believes that he has discharged his duty honestly. If only the consumer knew that the price he is paying is not fair but is too low to give an adequate return to the producer, he himself will probably not be at peace. It is therefore our duty to make available to all concerned, full information as to the spread of the cost of an article.

If, for example, the smoker knew that the tobacco he smokes is produced under conditions which lead to the starvation of other people, his conscience will not allow him to patronize that brand of tobacco. We must bring this moral force into play in the economic sector.

### Employment

Every raw material presents opportunities of employment. The export of raw materials, therefore, deprives the locality producing the

raw material of the possible employment. For this reason, as a rule, the people of the locality must work on the raw materials available and should be paid adequately. Then there will be no "underdeveloped" countries, for every country will engage itself in producing all the goods it needs that can be made out of its own raw materials, and exchange its surplus for other articles it cannot otherwise obtain.

To work out this programme we have to educate buyers, middlemen and the producers, we should organize the movement of goods rationally, and set up a strong machinery for the fixing of prices. Before undertaking all this we ourselves should be willing to make the necessary sacrifices. If we are not prepared to do so, it is no use just shouting for world peace.

### International Trade in Surpluses Only

When goods are produced they should first be available to the producing country and only the surplus left over should be free for export to other countries.

### Conclusion

Hence we see that a great deal of our effort to obtain freedom from world tension lies in recasting our economic organization. 1. The raw material producer must be given sufficient to maintain himself on a reasonable standard of living. 2. Prices must be fixed with such as the base, and the raw material producer must have a voice in fixing the prices of his produce. 3. Raw materials must be converted into consumer goods where the raw materials are produced, thus providing further opportunities of employment for the people of the locality. 4. The consumer must be educated to realize his duties towards the producer, and for this purpose he should be supplied authentic information about the component parts of the price of articles, and 5. Most international trade must be in surpluses.

Economic security and fair play is the foundation of goodwill. They alone will dispel suspicion, hatred and jealousy which disturb the peace of the world. Therefore to bring about world peace we have to find ways and means of liquidating so-called "underdeveloped countries" and be prepared to share the good things of the world equitably. This will make a big call on the industrialized countries. Are they prepared to make this sacrifice? If not all our efforts towards peace will be shortlived.

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## SACRIFICE: THE WAY TO A HAPPY WORLD\*

(By Vinoba)

It is a common feature of human life as at present organized that while one section of the society enjoys a spell of prosperity, another section in another part has to pass its days in acute suffering. Shall we be content to let such things remain as they are? Will it be right to say that the unhappy should be allowed to remain unhappy and the happy to remain happy? That would be grievously wrong and quite unworthy of us as human beings.

We are all men and as such owe a duty to one another. Like the human body, the human society is an organic whole and the pain in one part must be felt by another which should promptly come to the help of the former and do all that lies in its power to assuage it. This is the distinguishing characteristic of a living human society.

A man must, therefore, hold firmly to the view that his life has been given him for the service of the society. This does not mean that he will deny the body its legitimate demands, and just comforts. But he must also work and when occasion demands it, serve others. Misfortune is a recurrent feature of life both in relation to the individual and the society.

We must then so organize things as to be able to fight it and conquer it whenever the need arises. God has created the world along with sacrifice, as the Gita puts it. The mother suckles the child the moment it is born. It is sacrifice which supports and maintains the world. It is the very basis of life: Enjoyment must always be accompanied by sacrifice. We must therefore set apart a portion of what we have for the society. This is what we have called *sampattidan*.

We ask people to give us one-sixth of what they have or earn. First put apart the one-sixth portion and then only enjoy it. For the present, our programme in this regard is very moderate. We will use what we get in this way for providing the poor who are being allotted *bhoodan* lands with bullocks and seeds and tools and for such other forms of constructive work. But if the movement spreads, as it must, the time will come when it will enable us to help the people even in case of such calamities as floods and famines. You must give up the habit of depending on the Government for everything that has to be done.

The Government is after all only a fraction of the power of the people. They will do what they can, but the resources of the Government are limited and they cannot go beyond them. But if one-sixth of the income is set apart in every home for purposes of constructive charity, we will have with us a reserve which can readily meet any emergency. In that case, every home will have become a bank on which the society

can draw for help whenever the need arises. Under such conditions there would no more be any occasion for the society to suffer such calamities helplessly. In other countries they keep reserves of grain to suffice for the population concerned even for two years in case of need. In India too, when there was no such exploitation and the villages were rich because they had village industries, people kept reserves of grain. But the situation has now so far deteriorated that they are compelled to buy everything they need. Edible oils, sugar, cloth, even grain—everything has to be purchased from the city market. Most of you sitting here are clothed in mill-cloth. I consider all those who use mill-cloth naked. What a shame it is to use mill-cloth and thus be dependent on others for covering our body—the first need of civilized human being!

Just as a Kisan sets apart a portion of the grain to be used as seed at the next sowing season, even so one-sixth portion should be set apart in every home for the service of the society. If this is done, we will be able to root out suffering from the society. We will then see nothing but happiness around us.

I have often said that the world is essentially full of happiness; it is we who have made it full of sorrow and suffering. People ask me, why then have the saints spoken of it as a place full of unhappiness? Which is the correct view? My reply to them is that both views are correct. When saints speak of it as a place full of sorrow and suffering, they have in their mind the world contaminated by evil thoughts and evil desires—the world where there is envy and lust and anger. It is to this world that the saints refer when they say that it is full of sorrow and suffering. When I speak of it as a place full of happiness, I have in my mind the ideal world, the divine world, the world where there is equality and love and compassion. Look at the Sun. It shines equally on all. Look at the Ganga which offers clean and cool water to everyone who goes to her. God's world is full of happiness and beauty. But the world which man has created is full of sorrow and suffering, because he acts on the principle of division, namely, that he must work only for serving his interests. He erects walls to exclude others from what he considers his own. But there are no walls in God's creation. All this suffering is the product of our tendency to make the distinctions 'I and mine' and 'you and yours'. Let us then do away with this pernicious tendency and create a world of happiness in the image of the Lord by wholeheartedly participating in *Bhoodan*, *Sampattidan*, *Shramdan* and such other forms of social service.

(Adapted from Hindi)

By R. K. Prabhu  
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\* From a speech at Sodho (Muzaffarpur) on 2-8-54.

# HARIJAN

Aug. 21

1954

## DEMOCRACY AND SATYAGRAHA

(By Maganbhai P. Desai)

As we go ahead in rebuilding India, the question of individual freedom and State control becomes more and more important and needs watchful attention on our part. As I said in a previous article ('The Welfare State vs. Village Self-Government' — 14-8-'54), the new idea of a Welfare State, comprehending in its all-inclusive sweep almost the whole life of the individual, might well assume the form of a new and veritable tyranny in modern society; it may easily degenerate into a sort of a moral and cultural totalitarianism, necessitating consequent political and economic authoritarianism of State bureaucracy. And as this new cult will speak in the name of science so-called, the danger will be that it will proudly assert for itself to be enlightened and liberal to boot. It will therefore become more formidable and thorough-going.

Chief Justice Chagla of Bombay, in the course of his address the other day in Bangalore, touched this larger question and made a point or two that are worth while examining in this connection.

He defined his main position in the following words:

"The primary duty of the State is to create an atmosphere of security in which the individual can develop himself. . . . The State has to strike a proper balance between the liberty of each and the liberty of all."

He developed his argument further by taking up the question of law and morality and asked,

"Has the State the right to impose by compulsion its own standards of morality? Can it prevent a citizen from experiencing with his own life and seeking happiness in his own way?"

And he replied,

"The State cannot judge what is good for every citizen. Its opinion of what is moral and what is immoral can only be formed by the experience of those who form that opinion. That experience would not be the same with regard to those upon whom the moral standard is being imposed. It is the essence of morality that it should be based upon individual experience and individual judgment."

However he granted that

"Society has a right to claim from the individual that he should conform to certain social standards and the State, in its turn, has an equal right to lay down these standards for the welfare of society as a whole."

One may well ask like Pilate, what is morality? Surely it is very difficult to draw a line between morality and what Shri Chagla terms as 'laying down standards for the welfare of society'. Are not these standards the results of morality which a society generally believes in and lives by in a traditional way? And does not

religion also interweave itself in this pattern of social morals along with the secular standards of welfare and happiness?

The learned Chief Justice illustrated his remarks with citing the use of liquor. Though he feels that a man may get drunk and in doing so he may be only harming himself, he concedes that he may also be acting in an anti-social manner justifying State control over his conduct. Albeit, there is a limit to State intervention in individual life. It is therefore that morality and religion come in to supplement the law and help the individual to fulfil the social purpose. Therefore it would be a mistaken view of secularism which negates these two social forces working, along with law, in the governance of the community and the citizen.

Chief Justice Chagla referred to the larger question of the freedom of action and opinion and the right of the citizen to disobey a law which he might hold as bad or immoral. And he said, referring to Gandhiji's doctrine of Satyagraha,

"A weapon which may be a proper one against an alien power is not necessarily a justifiable one against one's own government, democratically elected by the people. Therefore political fasts and Satyagraha make no meaning in a democratic setting."

It is difficult to agree with this observation and the implications thereof. An opinion has no value if it is not translatable into appropriate action. And that is, in essence, what Satyagraha in its larger and wider sense means. It is a peaceful and non-violent way of asserting what we hold to be true, through direct action, after and only when the normal remedies of constitutional procedure are exhausted. Satyagraha, thus, sometimes becomes a social duty and responsibility. And progressive political opinion in the world is coming to recognize the need of such a weapon if democracy is to succeed and fulfil its function as the way of good government. Obeying laws, even if they are bad or tyrannical, is no part of the duty of a citizen of a free democratic society. Dangers of such obedience were well described by late Prof. Laski:

"No man ever remains free who acquiesces in what he knows to be wrong. . . . Not only does the habit of acquiescence transform the citizen into an inert recipient of orders whom it is difficult to rouse from lethargy, it also persuades a government that it has only to show a bold front to secure acceptance of any commands it chooses to impose."

"All obedience which has the right to regard itself as ethical is built upon a conscious agreement with the purpose we encounter. Anything else is a betrayal of ourselves; and when we surrender the truth we see, by that betrayal we betray also the future of civilization. For the triumph of a free conscience are the landmarks on the road to the ideal."

Again the manner and the way in which democracies today are built up and elected and function, do not warrant us to say that individual, or if need be, corporate assertion of truth

\* *Dangers of Obedience and Other Essays* — by H. Laski.



which is Satyagraha has no meaning in a democratic setting. Rather, as Mahatmaji said, democracy finds its ultimate and invincible sanction in Satyagraha; without it democracy can easily prostitute itself into a tyranny of the majority or of a dominant class or clique. The centralist ways of government that new methods of organization aided by science are making available to us are a clear indication of such danger inherent in the idea of the Welfare State which is the fashionable slogan today.

Therefore, to decry Satyagraha action in the name of democracy is to deny the very salt with which democracy can be salted. If the essence of a democratic ideal is to put the free development of the human individual first and above the State or the Government that may be set up by it, then Satyagraha is the very essence of that ideal. To deny it is to deny the very soul of democracy and worship its mere mechanical or outward form. However, this is not to endorse the vulgarization and caricature of true Satyagraha which is now-a-days growing very common after the advent of independence. These pseudo-Satyagrahic actions are often only stunts to catch the public eye and make political capital, which is neither democratic action nor Satyagraha.

15-8-'54

#### TELLING HOME-TRUTHS

Shri Jawaharlal Nehru addressed a big gathering in connection with the Dalhousie centenary celebrations, East Punjab. The oration that he gave on the occasion was a great pronouncement in more than one sense. He was almost speaking to the whole of his people and was giving out some home-truths that he felt we needed to be told in our present situation.

#### Roots of Real Honour

He said he disliked men and women wearing gaudy clothes of silk and chiffon and said: "There is too much of fashion in Punjab and well-to-do women seem to have no work and are accustomed to wear silk and chiffon. This is not correct.

"People who display wealth are not today considered in the world as high or mighty. Today that person is honoured who works and labours and lives simply and identifies himself with the poorest of the poor."

There was a slight drizzle at the time. He said: "I know that some women are sitting here in silk clothes and are used to a comfortable sort of life; but we have to make ourselves hard to undertake big tasks. It is nonsensical to suggest that this programme should be stopped. Are we so weak that we are not able to bear a little rain?"

Mr Nehru shoved aside an open umbrella brought by a Congressman and said: "I know women sitting here in silk clothes might catch cold. But it would be a good experience for them and I hope they will learn to take life in a hard

way and try to understand that India is passing through a struggle for economic emancipation of 36 crores of people."

"It is height of indecency for some people to be soft and to wallow in luxury and sloth in their wealth."

#### Youth Criticized

Mr Nehru expressed amazement at what he called the attitude of young men pretending to know everything and recalled his own 20 years' hard apprenticeship under Mahatma Gandhi.

Mr Nehru said: "I am amazed to find the attitude displayed by young men of today who come out from schools and colleges that they know everything on the face of this earth. These young men seem to think that just because they have had a college education they can air their views on all matters. They think that by doing so their stature goes up, but they actually only belittle themselves by displaying this all-wise and all-knowing attitude."

Mr Nehru then recalled his own training as a youth and said: "My training and training of men of my generation lasted over 20 years. All these long years we struggled to learn things under our great leader, Mahatma Gandhi. While Gandhiji had great love for all, he was a merciless task-master in matters of work. Gandhiji trained us in the hard way and we learnt by putting in persistent efforts under his guidance. Do not think that we learnt all this by going to jail. It was a period of comparative rest for us while we were in jail. Real work was outside and then we worked daily day and night. But young men today think that by shouting all problems can be solved. This is utter folly."

Mr Nehru also deprecated the tendency among young doctors, engineers and other qualified men not to go to villages and serve the people there. They wanted to live in cities, but India was a land of villages. India could not progress until her villages progress. If villages did not progress cities also would suffer.

#### The Problem of the Hill People

Referring to hill people Mr Nehru said that in past years they had remained comparatively backward. The Britishers set up what they called hill stations for their own comforts. There was a regular exodus to these places in summer of Government offices.

Some Indian camp-followers of Britishers also came to these places. These Indians tried to superficially imitate the British in dress and manner and ideas. But no one bothered about hill people whose condition remained very backward. In several cases, Britishers tried deliberately to keep the hill people backward specially in Garhwal which was their recruiting ground for soldiers. They kept those areas backward in order that no new ideas should enter the head of the people.

"Our hill people, for whom I have special fascination, are a sturdy lot, with great zest for life. Despite their hard life, they have maintained great passion for music and dance, and know how to enjoy life. I have also been surprised to see thirst and hunger for education among children of the hill people. This is something extraordinary, and intensity of their thirst and hunger is unparalleled in India. Children walk daily 10 to 14 miles on mountain paths to attend schools. We have to do our best to uplift these hill people."

#### Beware of Self-satisfied Complacency

Referring to remarks made earlier by Raizada Hans Raj that India's stature had gone up in the world, the Prime Minister said: "In the field of foreign affairs, we tried to wield our influence in the cause of peace, but do not think that we are a world power and can influence the course of world events. I want India and all our people to beware of two things: One is that we should not become self-satisfied and complacent with ourselves. The other is that we should not close the window of our mind and refuse to learn from the outside world. We cannot imitate others. But we must try to learn what is good in them, to achieve progress in our country."

"I do not say that Asian countries should come into their own through war. But I do say that these countries should not be made to do anything under pressure of any foreign Power or foreign influence (cheers). I want that Asian countries should co-operate with one another in building up new Asia."

Mr Nehru said: "The biggest problem facing the nation was how to stand on its own feet. By merely praising ourselves and talking big, we will not be able to go ahead. The fact is that though we have some good qualities, we have great many weaknesses. If we want to stand on an equal footing with other nations, we would have to be tough, smart and hardworking. Instead of keeping our mind shut, we will have to imbibe knowledge from wherever we can get. In past we kept our minds closed to outside influences with the result that we remained backward. Foreigners ruled over us because we did not change with the changing times. It would be dangerous to think that we have reached the top and need do nothing. Likewise copying others in their dress or mode of living would lead us nowhere."

"Our country's prestige is high because of the frail saint Mahatma Gandhi. He lifted us from sloth and ignorance and put us on the road to progress."

"While reconstruction of the country is going forward the development of our people still remains. The real yardstick to measure the progress of the country is how far our villages have gone forward. If the rural areas progress, I have not the least fear about the future of our cities."

#### Testing Time

"A great testing time faces us. During the British rule our foreign masters represented us in the world forum. With the achievement of freedom, we have ourselves become actors in the world theatre, and other nations are always watchful as to how we conduct ourselves. If our country marches forward, it had its effect in the world."

Mr Nehru said: "It would be wrong to think that we are a mighty nation which can create a world upheaval. We have no strength of arms and are poor economically. Whatever strength we have lies in the fact that we try to visualize the right course and follow it with courage. We try to keep in mind the present-day realities of the world. To pretend ourselves that we are a powerful nation would be wrong."

(From *The Hindustan Times*, 6-8-54)

#### PASTEURIZATION AND CENTRALIZED MILK TRADE

(By S. C. Ray & K. K. Iya)

Indian Dairy Research Institute, Bangalore)

Our attention has been drawn to an article on 'Pasteurization versus Boiling of Milk' by Shri Omprakash, published in the *Harijan* of 8th May, 1954. The object of the article, it would appear, is to educate the layman on 'our centuries old method of boiling milk' which is 'not only safe, easy to handle, but scientific too'. In order to give prominence to its merits, the author has compared boiling with another practice in vogue, pasteurization. It is this comparison of two apparently similar but materially different techniques and reference to past scientific work to suit a particular slant, that prompt us to request the hospitality of your esteemed periodical so that we may try to discuss the issues raised in the article in their proper perspective.

Bacteria thrive on any naturally occurring food that nourishes man. Being perhaps the most nourishing, milk cannot escape the ingress of bacteria. Besides, as milk contains several kinds of nutrients and since each kind commands specific preference by a particular group of bacteria, it is not surprising that milk carries a mixed, often mutually competing, microbial population. Consumers of fluid milk are, however, mainly interested in two groups of bacteria; one, pathogenic organisms which cause disease in man and the other, which spoil milk by curdling. Long before the bacteria were discovered under the microscope, our ancestors were aware of the existence of 'ferments' in milk which could be destroyed by the application of heat. The farmers and housewives, therefore, do not need to be told about the merit of boiling to ensure the hygienic safety and to prolong the fluid life of milk. Why then 'pasteurize' milk instead of 'centuries old method of boiling'?

In the days long gone by, life was woven round small villages where each family used to keep a cow or two to meet the family's demand



for milk. The limited quantity of milk produced was easily amenable to boiling in household pots and pans. But with the progress of years, the population grew by leaps and bounds and could not be contained in the villages with their limited economy. This and the emergence of industrial civilization brought about an irresistible drift of a large section of people towards urbanization—a mode of living where there is no place for self-sufficiency in the production of all the essential requirements needed by the individual and his family. In this new set-up, the daily needs have to be provided through 'markets' which operate on the principles of large-scale handling. 'Pasteurization' of milk, in essence, is an upshot of this large-scale handling.

Like boiling, pasteurization is also a form of heat treatment given to milk. But apart from rendering milk safe and preserving it longer, pasteurization fulfils another object. It can easily be adapted to the plant design and process engineering required for large-scale handling of milk. It is, as a matter of fact, in respect to this aspect that pasteurization materially differs from boiling. Bacteriologists have shown, that comparatively mild heating of milk at 145°F. for thirty minutes or 162°F. for 15 seconds ensures complete destruction of the pathogenic organisms and most of the organisms which are detrimental to keeping quality. Accomplishment of this bacterial destruction is not accompanied by any undesirable effect on the quality of milk, particularly on its fluid entity. The Dairy Engineers have, therefore, been able to design compact processing plant through which a large volume of milk can be passed continuously without any block and hindrance in a thin film for the heat treatment. It is practically impossible to achieve the same objective, if the processing temperature is fixed at the boiling point of milk. At this temperature, some of the solid constituents of milk get deposited within the processing plant forming 'milk stone' which would not only block the onward passage of milk between the heat-exchangers but also create serious complications during subsequent cleaning of the processing plant. Boiling of milk cannot, therefore, be fitted to the plant design now used for pasteurization. It is at the same time inconceivable how a large volume of milk intended for centralized handling could be subjected to boiling in innumerable pots and pans and be accepted as a method of processing.

We know very well by now that dairying in India, specially as regards fluid milk, has not made any headway, because of the lack of organized attempts at exploiting the sources of production. The result is reflected in the inadequate availability with the attendant evils in the urban market milk supply, and unprofitable diversion of most of the fluid milk produced in the country for conversion into milk products. We can rehabilitate our milk industry only

when we take recourse to centralized handling on a large scale based on scientific practices which have been evolved elsewhere but whose capacity to deliver the goods is undoubted. It is indeed a very fortunate augury that steps have already been taken or are being taken in a few of the larger cities in India to establish urban milk supply along these rational lines and at this juncture the article of Shri Omprakash is apt to mislead people and put the clock backward.

[I gladly publish this communication coming as it does from dairy experts trained on modern centralized lines that have been thought out by the urbanized West. The consequent bias is apparent in it.]

In this connection I also draw the attention of the reader to the note of V. G. D.—'Limitations of Pasteurized Milk' (*Harijan*, 10-7-54, p. 156). It is a corrective in a way, by a Western expert, of some points that the Bangalore correspondents have not touched.

I must say that the issue in India is not merely the narrow one of organizing somehow our urban milk supply, by "the organized attempts at exploiting the sources of production" which are our cows and buffaloes or say our villages. The issue rather is the larger one of exploiting our cattle wealth so that it may prosper itself and make the villages also prosper thereby. To narrow it down to mean only urban milk supply would be wrong and calamitous to our people. The dairy expert cannot evade this without causing harm to our villages and our national health and wealth also.

The writers had headed their article as 'Pasteurization of Market Milk in India'. I have changed it to as it appears above. My meaning in doing it is, I think, clear to the reader. Pasteurization may, at best, help centralizing milk trade. Should the small decentralized trader be given a go-by in this trade as well?

Again, pasteurization should not be considered a general need nor a welcome practice for making milk germ-free or as the last word on the matter. That the boiling method, from this point of view, gives better and more desirable results, is, I think, not disputed.

There is another aspect of the question also. The danger of foreign trade in pasteurizing plants invading our villages, in the fashionable name of science and through modern means of propaganda and Government aid, must also be not lost sight of. The simple and hoary method of boiling is no less scientific, if not more; and that it cannot be resorted to by a pasteurizing plant, as the writers say above, is its drawback on a par with the one noted by them, viz., impracticability of boiling milk where centralized supply is concerned.

The chief point to remember here is that if India lives in her lakhs of villages, most of our milk production will be consumed there. The surplus may go to cities. Therefore the general process will be boiling. And our dairy experts need to see this. The fear is the common one to be found in all other spheres also, namely, neglecting the villages and their needs by experts who are trained for centralized ways and means chiefly.

We must also note that we do not have sufficient milk production needed for our people. Our milk trade must not take such a turn or a line of development and encouragement as may rob villages of due share of milk for themselves. This is a big question by itself, which I may not further go into.

20-7-54

M. P.]

\* After this was written, I learn that the Government of Bombay has prepared a Bill for compulsory pasteurization of milk in Bombay State—a matter which should be seriously gone into.

16-8-54

M. P.

## NOTES

## Then and Now

The politician of the old days had never had any thought of personal advancement, irrespective of whether he was a liberal, a Congressman or some other. But ever since the attainment of independence, in all departments of life the motive of personal advancement had come to play a great part. Despite slogan-shouting, the thought was when they would become Ministers, Chief Ministers, or high officials.

C. R.

(From Shri Rajaji's Bangalore speech to educational officers a few days ago.)

## Independence Day Honours List

Independence Day papers announce a list of honours bestowed on various individuals, official and non-official, by the President. The Republic Day, also, I think, has this feature in our new national life. This reminds us of similar announcements by the British rulers on the Royal birthday and the New Year Day. Is it going to be an Indian edition of the old order, at least so far as its effect on the popular mind goes?

The Indian Constitution lays down that "no title, not being a military or academic distinction, shall be conferred by the State". [Art. 18(i)]. When this was out, the people were glad to learn that a very undesirable practice that was in vogue even before the British rule and which was cleverly used by it to divide and rule us, was now to end in republican India. Whatever the meaning the above section may bear in the eyes of lawyers, this was the simple meaning and significance that it carried to the common man. Well may it be respected, in our own good as well. Our people are, by age-old instinct, monarchical, — almost feudal. The spirit of casteism is rampant amongst us, whether we are Hindus, Mussalmans, Christians or Parsis etc. The honours given by the State by way of titles, medals etc. foster this spirit in us. Among the official world it works in a similar way if not worse. Under such circumstances, in this matter will it not be proper for us to follow the republican American democracy rather than the monarchical British one?

16-8-54

M. P.

## It Helps Nobody

The Dravid Federation, Madras, has again begun to tar the names of the railway stations, to mark their anti-Hindi attitude. This was peacefully followed by others who untarred them with kerosene. The whole thing looks ludicrous and makes no sense. If there are Hindi names along with Tamil, it will help non-Tamil passengers from the North to read them. Does the Federation wish to refuse this simple courtesy to their own countrymen? Do they not realize that

India should have a common language and that it is Hindi?

There is an indirect lesson here for the Hindi-medium school of educational thought. Hindi cannot be the medium of instruction in non-Hindi areas is the unequivocal declaration of the Congress and the clear verdict of Indian nationalism as it developed during the last one or two generations. However, if men in high and responsible positions continue to publicly declare their difference of opinion, they unknowingly give rise to misgivings and fears of the sort that breed such meaningless tensions and resentment like the Dravid Federation's tarring of good names of railway stations.

14-8-54

M. P.

## Bhoodan Figures

S. N.	State	(Up to 5-8-54)	
		Total Collection (Acres)	Total Distribution (Acres)
1. Assam		1,692	—
2. Andhra		18,976	—
3. Uttar Pradesh		5,05,945	46,666
4. Orissa		94,645	708
5. Karnatak		1,934	239
6. Kerala		17,000	—
7. Gujarat		35,681	942
8. Tamilnad		25,104	256
9. Delhi		9,245	41
10. Punjab		9,321	—
11. Bengal		3,315	—
12. Bihar		20,99,000	1,381
13. Madhya Pradesh		66,200	2,307
14. Madhya Bharat		62,412	—
15. Maharashtra		15,480	—
16. Mysore		3,414	—
17. Rajasthan		3,31,922	5,389
18. Vindhya Pradesh		5,141	152
19. Saurashtra		41,000	—
20. Himachal Pradesh		1,900	—
21. Hyderabad		1,00,873	14,613
Total		34,50,200	72,694

(Total collection on 10-7-54 was 34,02,571 acres).

P. B. No. 43

KRISHNARAJ MEHTA,

(Gaya Bihar)

Office Secretary.

A. I. Sarva Seva Sangh.

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