

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

## SETTLEMENT OF THE LANGUAGE CONTROVERSY

On the 26th and 27th February the workers of the Rashtra Bhasha (that is, Hindi) Prachar Sabha met in a Conference at Wardha under the presidency of Babu Govinddas of Jubbalpur. Pandit Dwarkaprasad Mishra, Home Minister of C. P., inaugurated the Conference. Shri Vinoba and I attended it on the first day as invitees. After the speeches of Pandit Mishra, Babu Govinddas and office-bearers of the Conference, Shri Vinoba and I were requested to address a few words.

Pandit Mishra had examined in his inaugural address Pandit Jawaharlal Nehru's recent article on evolving a National Language for India and, subject to a few notes, welcomed Pandit Nehru's thesis and declared that it considerably reduced the difference between Hindi and Hindustani and was capable of putting that controversy to an end. To translate his own words, he said:

"From what I have said above it is clear that the lovers of Hindi are not at such a great distance from Panditji (Nehru) as is supposed. I have reason for emphasizing this point repeatedly. I believe that by wasting our time on Hindi-Urdu-Hindustani controversy, we are playing into the hands of those enemies of Hindi who either want to retain the supremacy of the English language, or are such keen provincialists that they cannot bear to see Hindi being installed as the national language of India."

Pandit Dwarkaprasad Mishra is a great Hindi scholar and poet. His right to speak on this point with authority is unquestionable. Babu Govinddas and others who followed him also welcomed Pandit Jawaharlal's approach though with less warmth than that of Shri Mishra.

These speeches prompted me, when called upon to speak, to put the following suggestion before the Conference. Having no formal connection with either the Hindi or the Hindustani organization, I did not speak on behalf of any organization as such. But I had taken interest in the common language problem and was convinced that the controversy which was being vigorously carried on in the country on this matter, and the way in which this great language was being handled and sought to be handled and developed were not in the interest of the people—the masses—or the language itself. It simply postponed the day when it could begin to function fully in the life of the nation. It was necessary to find a

remedy for ending this controversy once for all. The protagonists of both the schools had made the name and its contents objects of their respective passions and prejudices, and reason acting as their advocate could always find suitable arguments to defend the side for which it held the brief. That was the usual role of one's own reason when one attempted to resolve matters which had become objects of one's passion and prejudice. No amount or length of time would bring them near to a solution by itself. Rather, it might end in an appeal to argument of personal abuse and free fight. For the same reason this is not a matter which is satisfactorily decided by counting votes. A decisive vote might create power but not satisfaction and amity. A rich language like Hindi-Hindustani is capable of allowing its writers a variety of tastes. It is written and will be written even by the same writer in various mixtures of Sanskrit, Arabic, Persian, English and Hindi words. In the choice of the Hindi words also, he will resort to words and forms of various dialects inside it. Let writers and speakers make their own combinations according to their own tastes or the needs of the people they deal with. The language would take form through these attempts. Perhaps it might shine as a diamond of innumerable surfaces. What is needed is to settle down to work by putting an end to the too long-drawn debates. This can be done by choosing some one in whose wisdom, large-heartedness and vision as much as in his scholarship and general knowledge, partisans of both the schools could trust and ask him to give the name and define the contents and lines of development of the language for the time being. I say "for the time being" advisedly, because all these things are always liable to change in course of time. We must accept his decision even as the younger Pandavas accepted that of Yudhishtira, or they all accepted that of Vyasa, Kunti or Krishna as the need arose. Whether the decisions brought them fortune or misfortune, they accepted them loyally and lovingly and never tried to by-pass them. In the same way this matter should be settled by referring to a chosen umpire.

I put these ideas before the audience (perhaps in a different language from that used here) and suggested that since Pandit Jawaharlal's article had been received with greater approval by the Hindi school than any pronouncement made hitherto, and since he is also our Prime Minister, whom we have already entrusted the power of forging the destiny of the entire nation on matters of far greater serious



import than the name and form of a language, let both schools decide to abide by his final judgment.

Upon this some one suggested Sardar Vallabh-bhai Patel's name either as a co-arbitrator or sole arbitrator. He had been approvingly referred to by Babu Govinddas in his opening address. I was agreeable to either of the courses. Shri Rahul Sankrityayan, who followed me in speaking, suggested that Dr. Rajendraprasad should be asked to arbitrate. I had no objection to that too. He was the President of the Constituent Assembly and if all parties resolved that the President should be empowered to decide that issue himself, it would be a very welcome way of resolving the issue. "Let us settle this matter" was the main object of my suggestion and any of the three names suggested were quite good.

I was glad to find that my suggestion met with general approval. I saw from the faces as well as directly from some of the delegates that they felt as if a great burden would be removed from off their minds if the issue was so decided.

I repeat this suggestion for the consideration of the members of the Constituent Assembly and the wider public. Let the public bring pressure upon the scholars of both the schools that they should accept the award of Pandit Jawaharlal Nehru, or Sardar Vallabh-bhai Patel, or Dr. Rajendraprasad, or all, or any two of them on the name and contents and lines of development of the National Language. Ours is a country midway between the Far East and the Far West and the meeting ground of peoples of various cultures, languages and races. As the midday sun spreads its rays equally in all directions, so too we aim at Sarvodaya, the wellbeing of every one. Let that be the distinguishing feature of our common culture and our common language. Our country is Sarvodaya-Sarvadesh, and our common language too should be Sarvodayi-Sarvadeshi.

Akola, 3-3-'49

K. G. MASHRUWALA

### WASTEFUL CUSTOMS

This issue will appear just before the *Holi*. The practices accompanying the celebration of this festival are remnant of a period when India must have been extremely prosperous — at least in respect of food and fuel. Maunds of food, fuel and cowdung cakes are burnt on the *Holi* day as an offering.

I doubt if this burning was ever justifiable. It might have been tolerable against the background of general prosperity and paucity of means of transportation to regions needing the burnt wealth. It is neither justifiable nor tolerable in the present national crisis. The waste must be regarded a sin against society.

I understand that there is a custom in Assam, Bengal, Bihar and Orissa of flinging handfuls of rice on one another on certain festive occasions. Maunds of rice are thus wasted, when people need every grain of it. It is a wanton practice. The rich and the high-placed people, who, regardless of the

wellbeing of others practise these extravagancies, tempt the lesser ones to imitate them. They create false standards of what is appropriate in celebrating social functions. Though the monetary loss involved in pursuing this wasteful pleasure may be trifling to them, the pleasure is wicked in itself and shows lack of the sense of trusteeship. They are expected to devise and change old customs suitably so that their less prosperous countrymen have no reason to feel small before them or to feel envious of them.

But even if they fail to see what their plain duty is and to act up to it, the people at large must not imitate them. They must keep clear of these irresponsible ways.

Akola, 5-3-'49

K. G. MASHRUWALA

### CITIES

Next to areas, bordering upon two different linguistic provinces, the cities promise to become a bone of contention among politicians. Bombay is one of them. Madras might be another. Some years ago, I made a suggestion that every city with a population of, say, more than ten lakhs should be made into an independent unit. Its local government should vest in its municipal corporation, which might have some enlarged powers and right to legislate on specified subjects. The residuary legislative powers about it should vest in the Central Government. I feel that a dispassionate and non-violent approach towards this problem would suggest this solution as the best in the interests of every one in India. These cities would necessarily be multi-linguistic and would afford the greatest scope for the development of a rich common language as well as the enrichment of various provincial languages through mutual intercourse. Being subject to the jurisdiction of the Central Assembly, in which there would be members from all parts of India, they would be linked together, though situated far away from one another, in better co-ordination. The provincial governments with their seats in smaller towns would have greater freedom as well as direct realization of the needs of the rural and backward areas and the provincial assemblies would be free from the city atmosphere which often makes the Government of provinces lop-sided. I request politicians and legislators to give this their serious consideration.

Wardha, 27-2-'49

K. G. MASHRUWALA

### All India Food Production Conference

Under the auspices of the Adarsha Seva Sangh, an All-India Food Production Conference will be held at Pohri on the 12th and 13th of April, 1949. Shri Jairamdas Daulatram, Food and Agriculture Minister for the Government of India, will preside.

Those who wish to participate will please communicate with the Secretary, Adarsha Seva Sangh, Pohri, Madhya Bharat.



## EARTH HOUSES—VI

Earth houses should not be built on low, wet ground or where the level of the subsoil water is high or in places liable to get flooded. A mud wall, however compact, will dissolve under water, unless it is stabilized. Stabilization of the entire house with asphalt or cement is rarely indicated. It is usually enough to build the plinth extra high and to fill the space under the floors with gravel.

The foundations for rammed earth walls must be built strong enough to carry the very considerable weight of the house. They should rise at least 12" above the ground and their thickness should not be more than the thickness of the wall so as not to form a step, on which the rain water may collect. The foundation must be so high in order to prevent running water and rain drop splashes from reaching the wall.

A cheap and adequate RCC foundation for rammed earth houses can be built in the following way:

Dig a trench as usual, about 30" or more deep and 18" or more wide. Fill it with sand, moistening and ramming it down layer after layer. When the sand reaches about 6" below the ground, cast an RCC foundation with an inverted T section like this L. The horizontal part will be 18" wide and 6" thick, the vertical part will be at least 12" high and as thick as the wall.

The earth wall must be separated from the foundation by a waterproof layer of asphalt or pitch, or any other suitable material to prevent seepage of moisture up the wall.

When the foundation is ready and the earth prepared, the form is set up, beginning with some corner. First the sides are put on the foundation with the smooth and oiled surfaces facing each other and the bolts are inserted into the bottom holes in the sides. Then the bolts are made to rest on the foundations and the sides to clamp with their bottom edges the foundation beneath. The ends of the bolts are inserted in the slots in the braces with the square washers outside the brace and the bolts are slightly tightened. The top bolts are then inserted in the top slots of the braces so that the bolts rest on the top edges of the form. The distance pieces and the end plates are then put in to secure the correct thickness of the wall and to keep the sides apart. The inner surfaces of the sides are made plumb true and all the bolts tightened up well. Attention should be paid to the taper cleat of the end piece, which should be turned inward.

The walls should be rammed in layers running round the building, each layer 3' high. In three settings a nine foot wall can be erected. The end plates in each layer should be so adjusted as to break the joint between the sections of the wall.

Openings in the wall can be provided for in several ways. When many openings of the same shape and size are required, a collapsing box can be made, as deep as the thickness of the wall and

to the dimensions of the opening in length and width. The box is strongly braced internally and inserted in the mould and the earth rammed on both sides. On the top a lintel plate is provided, just like in any brick wall.

While ramming the wall on the two sides of the box tapering pieces of wood will be inserted flush with the opening for nailing the door and window frames on to them.

The other way of providing openings is by adjusting the position of the end plate so as to stop the wall where the opening begins.

The third way is to nail on planks on both sides of the door or window frame so as to form a box and to fix the assembly in the form. The frames must have some projections to be imbedded in the wall.

When small openings have to be provided, the frame is simply fixed in the form with the aid of small distance pieces and the earth rammed all round and inside, so that the frame is buried in the wall. The earth inside the frame will be scooped out afterward.

After the form is levelled up and all the bolts are tightened, the prepared earth is poured into the form in 3" layers. The actual ramming should be very uniform and systematic. The quality of the work depends as much on proper ramming as on judicious mixing of earth, and the appearance depends on the correct setting up of the forms. The ramming should be considered as completed, when the layers of earth are reduced to half their thickness. At this stage the ramming tools make hardly any impression on the compacted earth.

When the form is rammed full, then first the nuts are loosened and the braces removed. The sides are removed from the bolts and shifted along the foundation to the next position so as to overlap the end of the freshly made section of the wall. Then the entire process is repeated.

For fixing up the form for the next layer, the lower bolts are put into the top bolt holes of the layer below, unless other considerations make it necessary to put them elsewhere. To facilitate the work the long bolts have their heads removable by cutting a short length of thread at one end and using a nut for a head.

The handling of the heavy sides of the form is sometimes a problem. Strong iron handles screwed on to the two edges of the sides are very useful.

When inserting the lintel piece care should be taken to allow a gap of 1"-1½" between the top of the frame and the lintel, because the wall will shrink with time and if the lintel touches the frame, the frame will bend or cracks will appear in the wall.

When the outer wall of the house is completed, the partition walls are rammed on their foundations. When all the walls are ready, an RCC collar plate is cast on the top of the wall 4-6" high and as wide as the wall. Holes will have to be left in the collar plate for the bolts to fix the wooden wall plates, if a sloping roof is to be erected.



If the house is to have an RCC terrace roof, the collar plate is not needed, but it should be there for all other forms of roofing, even for mud roofs, flat or domed.

A beginner in rammed earth work should start with building the compound wall first, then the outhouse and then only the main house.

MAURICE FRYDMAN

## HARIJAN

March 13

1949

### SHRIMATI SAROJINI NAIDU

The sudden death of Shrimati Sarojini Naidu early this morning is the end of the career of a great nation-builder of our country. A great poet a great linguist and artist of words, a great orator, a great social reformer, a politician and soldier in the first rank of the Congress leaders, Free India had the honour of appointing her as the first lady Governor of one of the largest provinces of the Union. That province itself had the proud privilege of giving at the same time another great and brilliant lady to serve the country abroad on equally important missions.

A Bengali by birth, a Hyderabad by marriage, a Bombayite by long residence and political leadership, Shrimati Sarojini had the capacity of identifying herself with all places and peoples. If a distinction were to be made between a poet and a perfect artist of figurative language and masterly expression, restricting the former word to mean one who had the capacity to belong to and respond warmly and robustly to all places, peoples and situations with generosity, universality and understanding mixed with a sense of humour, she was not only a literary artist but a true poet as well. Though not known to be a voluminous writer of poetry as such, she attained the fame of being a great English poet even before she was thirty. But her whole life and expression and bearing was poetry and art. She was popular wherever she went not excluding colour-conscious South Africa. She was rightly called India's *Bulbul* (nightingale). That was how Gandhiji loved to address her. The youngsters round about Gandhiji endearingly called her *Phaiba* (auntie—father's sister).

After strenuously working for just over seventy years, she has ceased to bear witness by her visible presence to the further development of India's life, in the making of which she had played so large a part. Her name will be mentioned in the string of Gargi, Maitreyi, Saraswati, Mira, Ahalya and so many others of India's great daughters of the past. May the love she always bore for us, bless us and make us worthy of her.

Akola, 2-3-'49

K. G. MASHRUWALA

## ELECTIONS IN TERMS OF MONEY, MATERIAL AND WORK

In a previous article in the *Harijan* I mentioned the tremendous nature of the elections which will have to be held under the new Constitution of India. I propose to give here a few facts which will show how big the affair will be.

The population of India of today according to the census of 1941 is 31.9 crores and if we add 10% on account of increase which will have taken place by now, it comes roughly to 35 crores. The estimated number of electors would be, say, 50% of this, that is 17½ crores, on the basis of adult franchise. The electoral roll, therefore, will have to contain 17½ crore names. If there are 25 names to a page, we shall require over 70 lakh pages to print these names. The paper required to print 200 copies of the electoral roll of 70 lakh pages would be over 1300 tons if we take paper of 8 lb. per ream. It is easy to understand how difficult a job it is to get the requisite quantity of paper, which I understand, will be made available to provinces shortly. It will be a problem to get 70 lakh pages printed. Some idea of the space that the electoral roll will cover can be gained from the fact that a book of 250 pages roughly covers space 1" thick and at that rate the roll will be something like about a quarter of a mile in thickness. The candidates and their parties will require a huge quantity of paper for their propaganda purposes, such as using handbills, posters, making copies of the electoral rolls etc.

The conduct of the elections will be another tremendous job. Assuming that one presiding officer assisted by two polling officers, one to check the names of the voters on the roll and the other to issue ballot papers, will be required for every one thousand registered voters per day, we shall require no less than 1,75,000 presiding officers and 3,50,000 polling officers if the election is to be completed in one day. If the election is spread over, say, 8 days from one Sunday to another Sunday both days inclusive, the number required will be one-eighth of this, that is, about 22,000 presiding officers and 44,000 polling officers. Each polling station requires some policemen to maintain order. Assuming that each polling station needs one officer and four constables, we shall require 22,000 officers of the rank of sub-inspectors and 88,000 constables. There should be no difficulty in getting the requisite number of police sub-inspectors, serjeants, head-constables and others. There should be no difficulty in providing the police but the real difficulty will arise in finding suitable presiding officers. The presiding officer must be a person of sufficient authority and competence who can manage the officials, control the candidates and their agents and the voters and must also be capable of understanding the law and practice relating to conduct of elections sufficiently to enable him to decide any dispute that may arise. It is feared that officials of requisite status and capacity are not to be found in sufficient numbers and assistance will have



to be taken from non-officials and persons connected with non-Government educational and other institutions. Great care must be taken in the selection so that no complaint of partiality may arise against them. The number of polling officers will have to be considerably raised, if not practically doubled, if the elections to the Provincial and Central Assemblies are held simultaneously, as they should be held to avoid duplication of cost. If the election has to be completed in a shorter period than 8 days, the number of polling stations, of presiding and polling officers and of police officers and constables will have to be proportionately increased.

I have mentioned only what the Government will have to do in getting the electoral roll printed and finding men for running the elections. Other things connected with the elections cannot be calculated with any precision as much will depend on the nature of the constituencies, the number and quality of candidates and the organization of political parties. It is difficult to estimate the quantity of petrol that may be consumed and the number of cars of various sizes and grades that will be required. The cost to the candidates on a very modest calculation will run into crores.

28-2-'49

RAJENDRAPRASAD

## THE INIQUITY OF VIVISECTION

### IV

#### ANIMALS AND MEN DIFFER

Is it not obvious that man's possession of a self-conscious mind puts him in a different class from animals as to susceptibility and resistance to and overcoming of disease? Lord Moynihan once wrote in *The Lancet*:

The material of the human body is neither the same, nor subject to the same influences, as that of animals nearest to man . . . and above all, the mind of man is infinitely complex in comparison with that of the most intelligent of animals.

Many physicians have challenged the applicability of laboratory experiments on animals to men. Dr. Andrew S. MacNeil, for example, wrote in *The Medical World* for the 5th February 1943:

The inadvisability of medical men relying on laboratory pronouncements, arrived at as a result of experiments on animals or animal tissues, is clearly shown by the dictum that alcohol depresses cardiac muscle . . . Animal experimenters found as a result of experimentation on animals, that digitalis raised the blood pressure and, as a consequence, it was not used for some years on human beings . . . that the blood pressure is raised by digitalis was found, clinically, to be incorrect in the case of human beings . . . You cannot make any true analogy from animals to men.

Dr. L. A. Parry declared before the British Medical Association: "The practice of vivisection is futile, harmful and immoral."

Dr. John Forbes, Medical Registrar of Guy's Hospital, once said in *The Lancet*, apropos of the

indiscriminate application to human beings of quasi-scientific animal experiments:

It is a practice unfortunately on the increase as the habit of bedside observation declines and reverence for non-clinical research grows. There is but one criterion of the value of any therapeutic procedure: Does it, however attractive in theory or successful with guinea-pigs, really work with patients?

It was admitted by the experimenters in a series of tests of the effects, on the circulatory and nervous systems of dogs, of exposure for several hours daily to carbon monoxide fumes, that the experiments did not permit any conclusions as to the potential reactions of the human body to the same conditions. (*American Journal of Medical Sciences*, October 1944).

#### AND SO TO HUMAN VIVISECTION!

The recognition of the futility of animal vivisection for light on human ailments is bound, so long as the "health at any price" mentality prevails, to lead to clamour for human subjects on whom to experiment. We do not refer now to the heroic men and women who voluntarily submit to tests for the benefit of the race. The cases where medical researchers in their zeal for knowledge that will help humanity submit their own bodies to pain are relatively few. All honour to those who do so sacrifice their comfort, as was done by twentysix physicians, medical students and nurses who in 1944 in San Francisco volunteered to have their arms and legs pierced with drills and needles for the construction of a "pain map", to enable doctors to locate undiagnosed aches and pains.

Human experimentation with frequent dire and sometimes fatal results of which the human subjects are not adequately warned, is involved in the Lempert Fenestration Operation for the relief of deafness, according to Dr. Emanuel Josephson, M. D., who wrote on *Human Vivisection* in the December 1947 *Aryan Path*.

Nor do we refer only to the terrible experiments in the Nazi prison camps. Those the rest of the world set down to a warped mentality. But experimental inoculation of human subjects was unashamedly demanded in a book published in English over a decade before the Nazis came to power, in which condemned criminals were suggested as suitable subjects. And both injection and starvation experiments are reported to have been actually made on helpless children in institutions, in free dispensaries and hospitals, and even in elementary schools.

The hopelessly insane and the feeble-minded are sure to occur to the vivisectioners as suitable material, if they have not already done so, and from there it is only a step to the superannuated, which all of us may be some day. There is already alarm at the growing burden represented by the increasing proportion of the population that falls in the advanced age group and requires support by the rest of society.



## CO-OPERATIVES IN SEVAGRAM

Co-operative life is a great asset to social development. In the Adult Education Committee Report of the Hindustani Talimi Sangh, the object of Adult Education is stated to be the imparting of a general and useful education to adults in order to make their lives fuller, happier and more worthwhile in terms of the individual and society. A man cannot be happy unless he gets enough food to eat, enough clothes to protect him from the weather and clean surroundings to live in. In short, he must have, if not luxuries, at least all the necessities of life within his reach.

A villager in India today is single-handed, though he lives in a community of his own. His limitations are so great and his strength is so little that he has no way of making his life fuller or richer. Hence real happiness is far from him. In despair, he rather goes and joins hands with a Marwadi or Mahajan in the city than trust his own neighbour in the village. The spirit of enterprise is lacking in him. The fear of his own weakness and weaknesses in others pervades everywhere; therefore, he becomes self-centred and narrow in his outlook of life. Conditions of life of a village labourer are even worse than that of a farmer.

### CONSUMER CO-OPERATIVE

Co-operative work became very essential in Sevagram village when the system of rationing came into effect in 1945. The people of twelve villages were to procure from one centre their ration of food and kerosene oil. The day for obtaining rations was fixed. The labourers had to forego their daily wages to go to this centre to buy their ration quota and sometimes had to return without getting anything, as the quantity received at the centre was not enough. Much inconvenience was felt by them when cholera broke out. It was still more dangerous for them when the people from affected areas had to come to this one centre.

The Government had no other plan for distribution except this. So we decided to bring the whole community together, make a plan to bring the ration for the whole village and distribute it in the village itself. The question was where to get the money from! Unless the whole village contributed something, we could not bring the quota. Had there been any rich man who could have brought the ration for the whole village, then it would have been his own shop, but this was to be the shop for the whole village. Therefore, all rich and poor contributed from 8 annas to Rs. 5 according to their capacity. Thus we started our co-operative store with a meagre capital of Rs. 210. This is now registered as a multipurpose society with a capital of Rs. 2,500 which belongs to the whole village. The main idea behind it is that it is not a profit-making body. Whatever profit they get from the sale of the articles to the community, goes back to the whole community, as

it is used for the welfare of the whole village. No individual person can lay claim to it. Out of the whole community a few intelligent members were selected to hold responsibility as trustees and to carry on the work. No one is paid for the service. The work is done by voluntary helpers from the village. The service is demanded, because it is the work for all and everyone is benefited by it. I do not say that there are no heart-burnings, yet people get over them soon and continue the work.

### THE GRAIN BANK

There is another co-operative activity of farmers and farm-labourers in the form of a grain bank. At the time of cultivation and while looking after the crop, a cultivator is the poorest man. But at the harvest time, he feels like the richest. During rains, if he gets his food without spending for it, he is saved for the whole year. It is at this time that he either goes to a Marwadi or a landlord for his food. We thought over it and started a grain bank to save grain for the rainy day. The idea is not a new one. At many places the people have worked it out, but they take it as a business. There is no restriction on sale. In Sevagram the main idea is not business. It is to teach those villagers that by pooling the efforts of many together they will help each other, and what they now pay to the Marwadi or landlord will become their own saving. Thus by helping each other, they can help themselves and need not depend on outsiders. The method of work is as follows: At harvest time some of them deposit some portion of their yield as a fund or share. Thus in the beginning 30 maunds were collected. They contributed the share just to have a right to borrow from the bank. They made their demands according to their needs. Those who had contributed more may take less and those who had given less may demand more, but both return the grain at harvest time with 25% increase share; thus the general stock increases every year. No one is allowed to deal with the grain bank in coin. The grain cannot be sold outside. It could be borrowed and returned only in kind. Even establishment charges are calculated in kind. Now in three years time the amount has grown to 90 maunds. The store is not idle. It is circulating. Every year fresh stock will come in and be distributed. Thus the cultivator, instead of going to a Mahajan or a landlord goes to his own bank to borrow and deposits his earning there. The management is their own with voluntary service. The administrative expense is very little. The same section supplies also seeds, manure, etc.

### CO-OPERATIVE DAIRYING

Then comes the co-operative dairy work. It is taking good shape in four villages. In this way producers and consumers are brought together for common good and common interest.

### HOUSING SOCIETY

We have to solve the question of housing. We talk so much about space and architecture in house



and town planning but the village is forgotten. The dingy and desolate appearance of village houses reflects the picture of the life of the man who lives in it—no air, no light, no sense of beauty. Earth is heaped up to form the walls, the top is covered somehow and men and women live in the dungeons so formed.

Gandhiji was very conscious of the fact that healthy living conditions with light and air are as essential as food and clothes. He had discussed in detail what type of houses are suitable for villages. But the idea took a long time to take proper shape.

This year in Sevagram, the Co-operative Housing Settlement has formed a nucleus of a housing society. A small plot of land has been acquired from the village and plans are getting ready for model houses to be put up on a co-operative basis.

However with all these efforts we cannot say that we have reached the ideal of Gandhiji's co-operative plan. His ideal of co-operation is that only he who labours for himself and for others to build up the common good of everyone in society, should be a member of any co-operative life and every adult in society should strive to be a member of such co-operative life.

SHANTA NARULKAR

## ASHRAM OBSERVANCES IN ACTION VII

### REMOVAL OF UNTOUCHABILITY

The Ashram was founded in order to serve and if necessary to die in the service of Truth. If therefore while holding that untouchability is a sinful thing, it did not do something positive in order to end it, it could hardly deserve the name of Satyagraha (adherence to Truth) Ashram. Even in South Africa we recognized untouchability as a sin. When the Ashram therefore was founded in India, removal of untouchability easily became one of its major activities.

Within a month of the foundation of the Ashram, Dudabhai applied for admission along with his family. I had no idea that the testing time of the Ashram would arrive so soon. Dudabhai's application was supported by Shri Amritlal Thakkar. I felt bound to admit a family which was recommended by him.

The arrival of Dudabhai was the signal for a storm breaking upon the placid atmosphere of the Ashram. Kasturba, Maganlal Gandhi and Mrs. Maganlal had each of them some scruples in living with so-called untouchables. Things came to such a pass that Kasturba should either observe Ashram rules or else leave the Ashram. But the argument that a woman in following in her husband's footsteps incurs no sin appealed to her and she quieted down. I do not hold that a wife is bound to follow her husband in what she looks upon as sinful. But I welcomed my wife's attitude

in the present case, because I looked upon the removal of untouchability as a meritorious thing. Nobody could uphold untouchability and still live in the Ashram. It would have been extremely painful to me if my wife had had to leave the Ashram, seeing that she had been my companion all these days at the cost of great suffering. It was hard to be separated from her, but one must put up with every hardship that comes his way in the discharge of his duty. I had therefore no hesitation in accepting my wife's denunciation of untouchability not as an independent person but only as a faithful wife.

Maganlal Gandhi's case was harder than mine. He packed up his things and came to me to bid goodbye. But who was I to bid him goodbye? I put him on his guard. I told him that the Ashram was his creation as much as mine, and would be destroyed if he left it. But he certainly did not want that it should perish. He did not need to seek my permission to leave an institution which he himself had brought into existence. But to leave the Ashram should be something unthinkable for him. This appeal did not fall on deaf ears. Perhaps Maganlal had thought of leaving in order to give me a line clear. I could endure to be separated from all the world besides but not from Maganlal. I therefore suggested that he should go to Madras with family. He and his wife would learn more of weaving there and would have more time to ponder over the situation that had developed. So they went and lived in Madras for six months. They mastered the art of weaving and after mature consideration also washed their hearts clean of untouchability.

The internal storm thus blew over. But there was a storm outside the Ashram too. The chief person who financed the Ashram discontinued his assistance. There was even a possibility that the Ashramites would not be allowed any more to draw water from the neighbour's well. But all difficulties were surmounted by and by. As regards finance, something happened which was not unlike Narsinha Mehta's *hundi* (bill of exchange) being honoured at Dvaravati. A sum of thirteen thousand rupees was received from an unexpected source. Thus the Ashram ordeal in keeping Dudabhai at any cost was not so severe as it might well have been. The Ashram passed the test as regards its opposition to untouchability. 'Untouchable' families come to the Ashram freely and live in it. Dudabhai's daughter Lakshmi has become a full member of the family.

(Translated from Gujarati by V. G. D.)

(To be continued)

BAPU — MY MOTHER

By

Manubehn Gandhi

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## SCIENTIFIC TERMINOLOGY IN INDIA

In my previous contribution on the subject, I had explained my view that the scientific terminology should be based on three important factors. The international aspect of the scientific knowledge required an emphasis on international scientific terminology based on English, particularly in the matter of proper names, constants, symbols, units and the classification used in Botany and Zoology. The inter-provincial words, expressive of certain concepts, qualities and properties, phenomenal processes and other derivative adjectives, verbs and adverbs have to be coined on the basis of the predominant classical language which will be Sanskrit in the case of most of the Aryan languages. But in the case of the requirements of regional areas, the common terms will have to be those which are already in use in the region by the man in the street. As stated by Mahatma Gandhi in this connection, "the test of 'foreign' and 'indigenous' shall not be applied to any word but only the test of 'currency'", and no current word in any regional language should be displaced.

Apart from the general scientific terminology, the question of the use of scientific terms in primary and secondary schools is one of greatest importance. It has been recognized that in the case of primary and secondary schools, education shall be through the mother-tongue and that regional languages shall have to use some of the words which are already current and are in use by the man in the street, by the newspaper and by the worker in the farm and the factory. In this field, considerations of uniform scientific terminology for the whole country cannot apply. I was surprised, therefore, recently when I learnt from the Bombay University that they propose to enforce a common system of scientific terminology for all the Modern Indian languages spoken in the province and they have resolved\* that the terminology developed by Dr. Raghuvira in his Great English-Indian Dictionary should be adopted. This system will be evidently adopted also by the newly formed Secondary School Certificate Board. The result appears to be that unless the student follows the terminology adopted by Dr. Raghuvira in answering university answer papers, he will not be able to obtain full marks. It is well known that Dr. Raghuvira's system of

terminology is still in the experimental stage and his translation of the new Government of India Bill has not been accepted even by the Constituent Assembly itself. The Reference Board of Scientific Terminology appointed by the Central Board of Education has not yet given final conclusion on the subject. A committee appointed by National Academy of Sciences has also not yet definitely expressed its opinion about scientific terminology in India. In these circumstances, it appears premature for the Bombay University to take a step which denies the rising generation of young persons from learning science through the mother-tongue. I am not one of those who believe that a country should be divided on linguistic basis for administration and would support the development of one national language for the whole country; but through the transitional period, it seems necessary that a university should not interfere in the matter of linguistic development and let the evolution of the provincial languages go on natural lines.

27-1-'49

P. G. SHAH

## QUESTION BOX

## "DANGEROUS TO BE TOO GOOD"

Q. Mr. George Bernard Shaw is reported to have remarked on hearing of Gandhiji's murder that his death showed that it was dangerous to be too good. He is a great thinker and this opinion of his has been widely quoted. Was not Gandhiji wrong in being too good?

A. Yes, if Gandhiji thought that it was more important to avoid death than to be as good as one possibly can. I am afraid that the remark of G. B. S. has not been properly appreciated. He is quite correct in saying that it is *dangerous* to be too good, meaning thereby that one can walk on the path of righteousness only at the peril of one's life. He did not say that Gandhiji was *wrong* in being too good. It is a well-known truth spoken and proved over and over again. Christ said that he who wanted to follow him must carry his cross with him. Pritam said: The path of God is only for the brave; a coward has no place there. We must remember that G. B. S. is a humourist and must express himself in a way which will induce a smile even in the midst of sorrow.

Wardha, 20-2-'49

K. G. MASHRUWALA

\* Resolution of the Academic Council passed at its meeting held on the 18th November, 1946:

"Resolution of the Faculty of Science on a letter, referred to it by the Academic Council, from the Registrar, Gujarat Vidyapith, Ahmedabad, forwarding a copy of the publication *Vidnyanani Gujarati Paribhasha* for being prescribed as a text-book in Science subject at the Matriculation Examination:

"That there should be a common scientific terminology for the Matriculation Science subjects for all the Modern Indian languages and that the system of scientific terminology developed by Dr. Raghuvira in his Great English-Indian Dictionary should be adopted."

It was resolved that the resolution of the Faculty be approved and that Dr. Raghuvira be requested to inform the University whether he proposes to bring out an abridged edition of his dictionary for the use of Matriculation candidates."

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