

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

WRONG SPIRIT

"The *Harijansevak* of 27th March explains the idea of *Ramarajya*. You have given similar lead to the people in other articles also. If the object of the *Harijan* is to guide the people on the path laid down by Gandhiji and not to make a commercial proposition out of it, why don't you ask the Honourable Ministers to practise these principles first? Do you think that the spirit of Gandhiji is present in the enactments of the Home Minister of Bombay, S. i. Morarji Desai, or the law-makers at New Delhi. May I expect a frank reply in the matter or will you also be afraid of them? Why don't you speak out plainly to them when they commit Himalayan blunders? If these Ministers read your note on *Tolerance* the party spirit will disappear. The Ministers put forth name of Gandhiji every now and then but they never follow him in practice. May I ask you to suggest a remedy for this?"

This is typical of the letters I receive more often than not. I have given this a place in the Paper not for its bitterness but in order to show to the public the confusion of thought, wrong spirit and unreasonableness of such critics. This is the type of ideas which are spread irresponsibly and they mislead the people.

The main object of the *Harijan* is to reach the masses and to raise them to the level where they may be able to establish their own Swaraj and reap its fruits. The *Harijan* is the servant of Harijans (God's children—the people). It is neither the servant nor the master of the Ministers. As the Ministers also are servants of the people, they and the *Harijan* are both workers in the same cause.

If we count the Ministers in the whole of India, they are not as many as two hundred and fifty and those of the front rank will be even less than a hundred. If any suggestion is to be made to them, it can be done more effectively and profitably by a direct letter instead of through the *Harijan*. The *Harijan* is meant for educating the public and for publicizing that which might be useful both to the public and the administration.

There can be no comparison between Gandhiji and myself. Gandhiji was the leader of all these Ministers. They took their training under him. On the other hand, a majority of the leading Ministers are my seniors and respected leaders of their pro-

vinces by their own merit. Some of them have even influenced my life by their example while others need not regard me more than an equal colleague. It is courteous of them that they consider my views with respect.

Flattery and cowardice kneel down before who-soever occupies the chair and seek his favours. They are themselves spiritless. On the other hand, jealousy is an incorrigible fault-finder. As soon as a person occupies a place of power, she will slander even him whom she once respected, praised and drew inspiration from till the other day. Whether office-bearers fall below the standard of proper conduct or no, the jealous critic does. It would seem that the mere fact that a person accepts power was his greatest fault and so he must be condemned for whatever takes place during his period of office. Even the faults of the people must be thrown on to their heads. Their small mistakes look like mountains.

It is not that the Ministers alone use Gandhiji's name frequently. Everyone of us does so. Even the correspondent writes in the name of Gandhiji, and so does every critic. And yet how many of them spin? How many help the Harijans and refugees? How many pay the government taxes honestly? Good government cannot be achieved in this way. Government must improve if the people improve. If the people do not, even a superman cannot bring good government to them. Therefore, I give more importance to the people than to the government. I do not believe in the saying: As the government, so the people (यथा राजा तथा प्रजा:). It is more correct to say: A people cannot have a better government than they deserve (यथा प्रजास्तथा राजा).

It is not too difficult to remove elected Ministers. The removal has already come about in some of the provinces due to internal group rivalries. The people of Bombay and some other provinces should be thankful that their cabinets do not suffer from internal quarrels and they work in a team spirit. If there is a demand from the representatives of the people, Shriyuts Kher, Morarji Desai, Dinkarrao Desai, Vaikunthbhai Mehta and others are not people who will try to stick to their places anyhow. There can be no doubt about their sincerity and ability. So before thinking of replacing them, it would be better to think of persons who will replace them so as to secure better chances of improving the administration. It may be taken for granted that those also who come in their places will not be

able to escape the onslaught of jealousy and will be slandered in the same way as the present holders of office.

Nobody claims that *Ramarajya* has come. But it will have to be admitted that it has come at least in one respect. In the days of British rule, even leaders often lacked the courage to criticize the Government or the officials even for established faults. Their criticism took care to see that it did not fall within the orbit of Section 124-A I. P. C. Under responsible Government, everyone has the freedom and the courage of the washerman of *Ramarajya* to talk, write and conduct propaganda about the Ministers and others even in an irresponsible manner. Swaraj has won at least this much for the people. This is really a great power. If it is rightly used, Swaraj will survive; otherwise it might be lost again. If we want a Communist administration, we may be able to have it. But let us remember that under a Communist government no one will be allowed to criticize the government. Such critic will either have to give up his head or his country.

Wardha, 26-4-'49

K. G. MASHRUWALA

(Translated from the original in Gujarati)

Hindi and Marathi Shorthand Classes

The organizer of Shorthand classes in Hindi and Marathi under the Govindram Seksaria College of Commerce, Wardha, announces that the new classes will begin from 1st July, 1949. It will have two courses: Correspondence Course of 6 months and a Reporting Course of 10 months. Besides, students will also be trained in Nagari Typewriting. Diplomas will be awarded to successful candidates. Those interested should apply to the Principal of the College before 31st May, 1949. Printed admission forms can be had from the College office on sending postage worth 9 pies.

The fees for Correspondence Course will be Rs. 60 and for Reporting Rs. 100.

Accommodation for a few students is available in the College hostel which will have to be reserved by paying Rs. 25 in advance.

The system taught in the College is recognized by a Committee appointed by the Constituent Assembly of India. During the academic session of 1948-49, 40 students from various parts of India were admitted to these classes and 33 students have received the diploma *Sheeghralipi Praveen*.

Errors

The following errors have crept in in the article *Earth Houses - VII* in the *Harijan* dated 1st May 1949, page 67, column 2:

Line 22, for 2" read 12"

Line 32, for 2 years read 12 years.

FOOD SHORTAGE AND PALMS

While ways and means are being vigorously investigated to solve the problem of food, it will be of great value to consider the potentiality of sugar-yielding palm trees which are in great abundance almost all over India.

One of the ways of reducing the shortage of cereals is to increase the acreage under cereal crops. The part the palm can play in making this remedy available deserves careful scrutiny.

It is not only cereals which give a complete diet. *Gur* holds an important place in a balanced diet and since the supply of *gur* and sugar has a bearing on the production of cereals, the palm tree are likely to play a very important part.

At present sugar-cane is almost our only source of *gur* and sugar. About 40 lakh acres of land suitable for raising cereals is occupied by sugar-cane in India. 60% of this land is under irrigation, which means that sugar-cane thrives on fertile land, preferably irrigated. Fertile land is of course quite useful for raising cereals like wheat and even a double crop of paddy can be grown in the irrigated cane fields. This acreage yields 40 lakh tons of *gur* and 10 lakh tons of sugar. Almost the whole of these are utilized for internal consumption, only a very small portion being exported. Dietitians consider that the present per capita consumption of *gur* and sugar, which is 26.5 lb. ought to be increased to 46 lb. This would involve a further increase of cane acreage to the tune of 30 lakh acres. If this is done, it will add to the existing depletion of cereal production.

Gur and sugar and varieties of the same like semi-solid *gur*, *bura*, sugarcandy, etc., can also be prepared from the fresh sweet juice obtained from palm trees. The palm trees grow, unlike sugar-cane, on non-agricultural waste land, which is not useful for raising cereal crops. The existing number of palm trees is estimated in the neighbourhood of five crores. Of these about one crore may be considered as already being utilized for the present annual production of palm *gur* in Madras and Bengal and for the supply of toddy in the provinces where complete prohibition has not yet been introduced. From the remaining about four crore palms, it may be possible to produce about 17½ lakh tons of *gur*. Thus potential palm *gur* production can be an immediate remedy for relieving 6½ lakh acres for producing more cereals without disturbing the supply of sugar and *gur*.

If at all the supply of balanced diet to every citizen is the object to be really achieved, the land occupied by sugar-cane will have to be proportionately increased if no other source of sugar and *gur* is suitably substituted. The average increase in the population is about 50 lakhs annually. For satisfying the sugar needs of this increased number of consumers, about 21 thousand more acres will have to be added to the cane acreage every year. But by substituting palm sugar, this much land can be advisably diverted to production of cereals sufficient for feeding about 1½ lakh persons at 12 oz. per head.

PERENNIAL SOURCE OF SUGAR

Sugar-cane is generally planted annually. After much expensive research, it has been found that it may be retopped for three or four years. The palm trees once grown yield sugar annually for decades requiring no additional attention or protection as in case of sugar-cane. The sugar-cane does not spread by itself, but requires artificial planting. The palm trees grow naturally. Almost all the existing number of palms is of natural growth.

INDIRECT IMPETUS TO PRODUCTION

Besides the above-mentioned potentialities of palms in increasing the production of cereals directly, the growing of palm trees indirectly bestows the following advantages to agricultural economy resulting in additional cereal yield:

CONSERVATION OF SOIL

The roots of palms go deep and do not spread out. This allows growing of palms. As against this, the growing of cane exhausts the fertility of the soil. Therefore, heavy manuring is a counterpart of the cane cultivation. The usual practice is to rotate cane crop with some suitable leguminous crop. Sometimes some leguminous crop is even intercropped with cane.

Since constant watering is a necessity for cane-growing, vast fertile areas have been rendered unfit for crop cultivation due to water logging in some provinces. On the contrary, the washing away of the fields by flood water is effectively arrested by the palm trees. So also the erosion of river and channel banks is prevented and in some places even thousands of acres have been reclaimed for cultivation by resorting to the growing of palm trees as a preventive measure. It is a long established practice in Bengal, Madras, Bombay, Bihar, Orissa, etc. to plant palms on the field bunds for this purpose.

AFFORESTATION

The palm trees are ever-green unlike other trees which drop their foliage once in a year. Even in the areas of scanty rainfall the trees continue to live as they draw their water needs through their deep roots penetrating to the subsoil water level. The existence of palm groves in areas where no other flora is possible, accounts for rainfall in that area.

OTHER USES OF THE PALM TREE

Besides supplying *gur* and sugar, the palm tree has the following uses:

FRUIT DRINK AND FRUIT

The fresh sweet juice of the palm is a nutritious healthy beverage containing important vitamins and minerals and also possesses valuable medicinal qualities. The palm fruits can be used when raw and also ripe. The fruit is very cheap and commonly available.

FODDER FOR CATTLE

The green tender foliage of the palm is used as a nutrient for milch cattle and is found to augment the yield of milk. Under famine conditions especially the cattle live on palm foliage when no other green fodder can be had.

FISHERIES

Strong and durable fish-lines are prepared out of palm leaves and fibres and baskets of all sizes for carrying and packing fish are also prepared from them. Even small boats useful for river fishing are made out of palm timber. Strong ropes from palm fibre are useful in various operations on the sea in fishing and transport of foodgrains.

AGRICULTURAL IMPLEMENTS

Cattle sheds are entirely built out of the timber and leaves of the palm trees. Ropes, baskets and such other accessories necessary for agricultural operations are made from the stalks, fibre and timber of the palm.

POLLINATION OF CROPS

It is a recognized fact that bee-keeping greatly aids pollination. The bees thrive in palm groves and especially when the trees are tapped the bees find excellent food in palm juice in the off season when honey is not available from standing crops.

COST OF PALM SUGAR

It is contended that palm sugar manufacture is not a paying proposition, in comparison with the current cane-*gur* and mill sugar rates. It will be wise to take stock of the following facts for a dispassionate study of the subject:

(a) The present price of white sugar produced in India is double of the existing world average in spite of stupendous protection in the form of high tariff walls costing the consumers to the tune of Rs. 23 crores annually for nearly ten years.

(b) In spite of the high rate of sugar, two crores of cane growers are being exploited as the cane price paid is unremunerative; this is in addition to the discontented labour in sugar factories.

(c) Best brains and laboratories in the country and handsome funds have been spent on research for improving the yield of cane and recovery of sugar.

(d) The capital investment locked up in lands, buildings and machinery of the mills is about 33 crores out of which Rs. 25 crores have been drained out of the country for purchasing foreign machinery. On the contrary the production of *gur* or sugar from palm trees is not only left to its fate but actually discouraged. The tapping of palms being a source of excise revenue, the manufacture of jaggery was tabooed or allowed under crippling conditions. In some provinces the tree tax or the cost of excise supervision was demanded from the *gur* producers. Palm *gur* was treated as an excise article and *gur* manufacture was penalized. The issue of licence was made a lucrative source of illegal gratification by the excise staff, who harass the ignorant poor producers to satisfy their greed. Nothing tangible has been attempted to undertake requisite research for solving the technical problems connected with palm *gur*. In spite of all these handicaps it has survived to this date to the extent of an annual production of 2 lakh tons. Will it be rational to condemn and discard an uncared for source of sugar like palms with such promising potentialities?

GAJANAN NAIK

HARIJAN

May 15

1949

GANDHI PEACE MISSION IN NOAKHALI

When Gandhiji went to Noakhali in 1946 on his "Do or Die" mission, the minority community there was in a state of panic and was anxious to go out. With a view to check their exodus and to encourage their rehabilitation in their original homes, Gandhiji took a pledge that he would not leave Noakhali till he had made Muslims and Hindus regard each other and live together in friendship and love as blood-brothers. Even if all the members of the minority community left under fear, he declared, he alone would stay there to demonstrate how a single individual, with a living faith in God, could stay on there with self-respect and in exercise of full religious freedom. His presence had a very soothing and stabilizing effect upon the situation. But before his work could be finished he had to leave for Bihar to do for the Muslim minority there what he had been trying to do for the Hindu minority in Noakhali. From Bihar he went to Delhi. Before leaving Noakhali he publicly declared that if there was recrudescence of rioting in Noakhali, he might fast himself to death and put upon the members of the Gandhi Peace Mission, which he had set up in Noakhali, the burden of implementing his pledge in his absence. He nominated Shri Satishchandra Das Gupta, who is an East Bengal man and an out and out believer in *ahimsa* and was in charge of the Gandhi Camps that had been set up in Noakhali, with headquarters at Kazirkhil, to represent him in dealing with the Government.

Gandhiji was to have returned to Noakhali in three weeks. But God had willed otherwise. From Delhi he wrote saying that it seemed that he would have to do or die in Delhi which meant, he added, that those whom he had left behind in Noakhali would have to do or die likewise at their respective posts of duty. His crowning sacrifice at the altar of inter-communal and inter-Dominion harmony on the 30th of January 1948 set the final seal to that sacred injunction.

Gandhi Camp has been trying to discharge that sacred trust to the best of its capacity mainly through constructive activity in the service of both the communities. The Camp has 22 centres with about 35 workers. All of them except half a dozen or so are from East Bengal. All workers are pledged to non-violence in thought, word and deed, and have to be believers in Hindu-Muslim unity, total abolition of untouchability from Hinduism and equal selfless service of all without distinction. Their finances are derived from the fund amounting to nearly four lakhs and a half that had come to Gandhiji through voluntary contributions in aid of his mission in Noakhali. After Gandhiji's death,

voluntary donations in cash, a little over fifty thousand, and some landed property were also received.

Membership of the Camp is open to all without distinction of caste, creed or colour. It has had Muslim members and associates too and their number was growing till they were forced to withdraw as a result of threats, penalties and social pressure brought to bear by a certain reactionary section hostile to the Camp and its activities. The Camp shuns secrecy as being incompatible with its basic creed of non-violence. Its office records and account books are open to inspection. It stands for the closest co-operation and collaboration with the Government at whose disposal it has offered to place its services. Two of the members Shri Satishchandra Das Gupta and Charu Chowdhary have been taken on the committees for the development of cottage industries and on the provincial and district minorities' boards set up by the Government.

Chief among the activities organized by the Camp are dissemination of training in spinning, weaving and related processes, to solve the problem of cloth shortage. Up to date, through all its centres, it has taught the art of carding, spinning and weaving to about 2,000 men and women. Most of them have produced at least a pair of dhotis or sarees for their use under the supervision of the Camp. It has set up at Kazirkhil an institution for research and manufacture of spinning and carding implements out of cheap local material and for designing new and improved types of the same. It launched a pioneer effort in basic education which was fast gaining popularity and held out great promise when attendance began to dwindle as a result of propaganda, social pressure and intimidation by some local vested interests. It organized with striking success joint effort by Hindus and Muslims, mainly on a voluntary basis, for the construction and repair of roads and *shankos*, for the cleaning of tanks and *khals* of water hyacinth and for growing vegetables and other foodstuffs through free distribution of seed. It set up free milk canteens with the help of the Red Cross Societies at Kazirkhil, Bhatialpur, Mogarpara, Karpar and Gopairbag to provide milk powder to children, sick persons and expectant and nursing mothers. Dispensaries were also started early at Kazirkhil, Bhatialpur and Changergaon to provide medical relief to the poor of both the communities. It has organized a co-operative society of weavers with a total membership of over 2000. During hard times it helped the poor by organizing paddy husking, cocoa-nut oil production and manufacture of *shatty* powder and spinning and weaving at subsidized rates. It works too for the social and moral uplift of the minority community, laying special emphasis on the eradication of untouchability in all shape and form from among the Hindus and for inculcation of non-violent courage among them by personal example and organizing community prayer and so on.

Initially its personnel consisted of workers who came with Gandhiji and Satishbabu to Noakhali or joined later with the permission and approval of the Bengal Government. After the partition of India its character and composition have remained the same. There are men and women, from both India and Pakistan, working in the Camp. It may be mentioned that workers of Gandhiji's Peace Mission, of which the Noakhali Peace Mission is organically a part, are working in India too. Thus by its composition, history and the nature of its activities and in as much as the exodus of the minority community, which it is pledged to check, has important inter-Dominion repercussions, the Camp partakes an inter-Dominion character.

The Camp eschews politics. It believes in inter-Dominion friendship and communal harmony. It tells the members of the minority in Pakistan that they must be loyal to Pakistan State which is as much theirs as the majority community's. It further tells them that if they want equal rights with the rest, they must accept and discharge reciprocal duties and obligations towards the State, for, every right accrues from a reciprocal duty well performed.

This does not mean that they must submit to or be parties to the wrongdoing of the State, its officials or local vested interests in any way. But as citizens of Pakistan they must look to Pakistan for the redress of their grievances and not to interference of any agency outside or the Indian Dominion. As citizens of Pakistan they have every right to quarrel with the Government if it does anything wrong. But their quarrel will necessarily be of the nature of a "domestic quarrel".

Nor need they feel pessimistic about their future in the Pakistan State owing to their numerical inferiority. History provides many brilliant instances of a talented minority becoming the vanguard of progress in the State and being valued as such e. g., Scotsmen in the British polity and nearer at hand, the Parsi community in India. If they distinguish themselves by their industry, intelligence and resourcefulness and by the qualities of truthfulness, honesty and spirit of selfless service, they will make themselves an asset to the State so that the State will woo them for its and their own sake, instead of their having to woo the State. Their future, therefore, to a very considerable extent, rests with themselves.

The Camp looks to no protection except what its non-violence, selfless service rendered and capacity for innocent suffering may give. It has only one ambition, one object, viz. to implement Gandhiji's pledge and work for the establishment of communal and inter-Dominion friendship and peace according to its light and the light vouchsafed by Gandhiji with goodwill towards all and enmity towards none, till all suspicion and opposition are disarmed and its bona fides are set above doubt or perish in the attempt, in a manner worthy of a Satyagrahi body. There can be no turning away from or relinquishment of the sacred duty that has been laid upon it.

Delhi, 29-4-'49

PYARELAL

CITY STATES

Commenting upon the question of Linguistic Provinces, I made the following suggestion:

"Every city with a population of, say, more than 10 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. Residuary legislative powers about it should vest in the Central Government." (*Harijan*, March 13, 1949)

Doubts have been raised on the soundness of this suggestion. Shrimati Premabehn Kantak once asked whether it was wise at all to have big cities having populations of lakhs of people. Would it not be better that we think of breaking up cities like Bombay, Madras, Calcutta, etc., into smaller towns at a great distance from one another?

Prof. H. K. Paranjape of Elphinstone College, Bombay, has raised further objections:

"Urban and rural areas together constitute a whole region. Would not separation of the two lead to social and economic maladjustment?"

"It is necessary in modern social planning to plan towns in such a way that in each region there is a proper balance between urban and rural population. Self-sufficiency within the region can also be attained to a large extent only if each region consists of towns and villages both. A proper solution to the aggravated social problems of, e. g., the Bombay City would be to remove certain industries and offices which can be located elsewhere without loss. But if your solution is adopted, such a way could not be adopted. These unnatural and undesirable concentrations would be perpetuated.

"The solution that you suggest would act very adversely on the revenues of the ruralized provinces. The trade and commerce of each region is concentrated in such major cities and therefore, these yield the major proportion of revenue, especially from direct taxes. The separate City States, or the Central Government would be obtaining the major part of revenue, and the provinces and so the rural areas would be starved. If it is attempted to remedy this by some sort of fixed grants or subventions to the provinces, their revenues would be either inelastic or dependent upon the wishes and taxation policy of the Central Government, reducing their independence *vis-a-vis* the latter as proper under a Federation.

"Moreover, if these cities are so separated, the provinces would naturally attempt to divert the trade and commerce to towns within the province and this diversion from normal and natural channels would naturally mean loss to the community as a whole.

"What is to be the position of such new centres if their population grows more than ten lakhs? Should the rule be applied even in the future? And if the population of a separated city decreases, what is to be done?"

"Fundamentally, this problem arises because certain people living in the cities in a particular region are not ready to assimilate themselves to the people of that region and are even afraid of them. As the trade and commerce of our country have been in the hands of particular castes and, more important, particular regions, people from these regions are bound to be residing in large numbers in big cities which are the centres of our trade and commerce. In all towns, we find a substantial number of Marwadis, Gujaratis, Sindhis, etc., and there have been no special attempt made in any province up to now to oust them. But if these trading communities would show a lack of belief in the people of that region and begin to demand separation of such urban areas, then provincial jealousies would surely be roused and attempts would be made to prevent the settlements of such communities. That would be a result, which, I am sure, nobody desires.

"The only solution to this problem, I think, lies in people showing adaptability to assimilate in the regions where they are staying. Just as a person should not think of the caste in which he is born, just as that is irrelevant in deciding his general life, so his original province must become irrelevant. A Sindhi trader living in Madras must become a Madras and a Marwadi residing in Bombay must become a Maharashtrian. Not by separating these multi-lingual cities but by further assimilating them and making them a part of the surrounding region can we solve this problem. Other solutions, I beg to submit, are just expedient short-term solutions and would aggravate jealousies and antagonism."

I have no hesitation in accepting some of the views of Shri Premabehn Kantak and Prof. Paranjpe.

For instance, I accept that large cities should be broken up and dispersed over larger areas, and towns should be so planned that in each region there is self-sufficiency to a large extent. More than two years ago, in the *Harijan* of 2nd February, 1947, I wrote:

"Another important thing, which Government and the Municipal Corporation must realize, is that the aspiration to make Bombay a second London or a second New York is a false idea. What is needed is not a carefully prepared plan for Greater Bombay, but a carefully prepared scheme for breaking up Bombay into 15 or 20 towns, situated at a distance of 50 to 100 miles from one another,—a scheme for small towns, scattered all over the province, instead of a few highly congested cities."

Therein I gave reasons at length for my suggestion. But it should be realized that it is not a practicable proposition in a direct manner. On the contrary, the migration of refugees in large numbers has made the cities even larger and more congested than they were ever before, and the experience of Delhi shows that it is difficult to disperse the population even if the Government desires to do so. Therefore, it can be done only

by creating favourable conditions elsewhere so as to induce the city people to go and settle in other places.

I agree also immediately that the demand for the separation of Bombay or Madras rests on distrust and the right solution is that people coming from other provinces should show the capacity of mixing up thoroughly with the people of the new habitat. Just as caste obsession should go, so too the linguistic or provincial obsession.

But it is necessary to bear in mind also that the non-assimilation is on both the sides. That a Gujarati or a Marwadi is unable to mix up completely with a Maharashtri or a Madras is not due to the fact that the former alone is unwilling to do so. The latter too is unable to accept him in his fold. The reason is that both of them have imbibed the same traditions; namely, caste allegiance. Indeed, linguistic difference does not interfere with complete association to the same extent as caste difference. If A, a Maharashtri, is satisfied that B of Tanjore, belongs to his own caste, he immediately associates with the Tanjorean on equal terms, although the latter does not understand a word of Marathi; but he would not do so with a Maharashtri of a different caste. So too people of other parts.

Secondly, it is not possible to become identified with a new province in one leap. At times four or even more generations elapse before the process is completed. Often it is after a long stay in another province that the settler begins to think of becoming a permanent resident of that province. It takes time again for that thought to develop and then when he is permanently settled there, he often finds that a separate group of other people of his own province has already come into existence. Pandit Jawaharlal Nehru is unable to forget that he is a Kashmiri, though his ancestors settled down in U.P. generations ago and perhaps cannot speak the Kashmiri language. This is so because the Kashmiris formed a separate caste in U. P. The moral is that provincialism will disappear more easily if caste-mindedness is gone.

I suggested the formation of separate city states long before the present day provincial and linguistic agitations and controversies had developed. My suggestion applies even to cities like Ahmedabad, Kanpur, Delhi, Poona, etc., situate within the heart of a single linguistic region if their populations exceed ten lakhs. I would not mind even lowering the population limit. If in future any city develops in this way, then it should come under the scheme. If on the contrary a city emaciates, it may be made over to the neighbouring province.

This does not mean that I am opposed to the retention of the Bombay Province undivided as it is just now. On financial and other considerations, the idea of setting up new governments with their new secretariats, houses of parliament, quarters, buildings, etc. and reduplication of every machinery is, as Shri Manu Subedar has rightly pointed out long since, not deserving of encouragement. They

are spendthrift schemes at this stage. We must pull on together with wisdom and each one should show the capacity of being a citizen of every province, irrespective of one's language. But if a change is decided upon, then I should say, it is better that cities should be separated.

Next week, I shall explain the advantages of having separate city states.

Wardha, 3-5-'49

K. G. MASHRUWALA

MANGO SEED KERNEL

[Note: I referred last week to mango kernel. This is what Gandhiji wrote about it in the *Harijan* dated 26th May, 1946. — K. G. M.]

A friend has sent me an extract from *Current Science* showing how mango seed kernel is a fair substitute for cereals and fodder:

"According to a recent estimate, the concentrates available in India are sufficient only for 29.1% and fodder for 78.5% of adult bovine population. This does not take into account the requirements of goats, sheep and equines. The shortage is further accentuated during periods of famine. In order to meet the shortages, the Nutritional Research Laboratory at Izatnagar have been exploring new sources of foodstuffs. This investigation relates to the use of mango seed kernel as a cattle and human food. At present the material is thrown away as a waste. From chemical analysis of kernels it has been found to be rich in carbohydrates and fats (crude protein 8.5%, ether extract 8.85% and soluble carbohydrates 74.49% on dry basis)."

* * *

"The observations credit mango seed kernel with a place in the category of food grains and make available every year about 70 million lb. digestible protein and 780 million lb. of starch equivalent from a hitherto unutilized source. It has been also calculated that the digestible protein obtained from 80 lb. of oats is equal to that of 100 lb. of the kernel and the starch equivalent for 86 lb."

I have known this use from my early youth. But no one seems to have thought of conserving this seed for food. The mango season is upon us and though much time has been lost, it will be a good thing if every mango seed was saved and the kernel baked and eaten in the place of cereals or given to those who need it. Every ounce of food saved is so much gained.

M. K. GANDHI

SOME USEFUL BOOKS BY GANDHIJI

An Autobiography	7-0-0	0-13-0
Key to Health	0-10-0	0-2-0
Non-violence in Peace & War-Vol. 1	7-0-0	0-10-0
Cent Per Cent Swadeshi	2-0-0	0-8-0
From Yeravda Mandir	0-8-0	0-2-0
Hind Swaraj	0-8-0	0-2-0
Self-Restraint v. Self-Indulgence	2-0-0	0-8-0
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NAI TALIM AND UNESCO

[Dr. Kuo-Yu-Shou, Adviser to UNESCO for Asia and the Far East visited the Hindustani Talimi Sangh at Sevagram on 15-4-'49. The following are important parts of the talk given by him to the inmates of the Talimi Sangh. — Ed.]

Towards the end of September 1947, in Delhi at Birla House, I had the honour to be received by Gandhiji for half an hour. He talked to me about basic education; he had then suggested to me that I come and visit this place. But owing to some inconvenience, I could not come.

I have come here for a short visit only for a day. I have seen your kitchen, fields, where you grow your own grains, vegetables and fruits and participated in your prayer and now I enjoyed very much the folk dances and songs that you have given me. The advance made in China towards cultural life, is similar, especially in the Buddhist community. We sometimes visit the temples with friends and members of the family. Our religious people, monks, live in temples. They eat vegetarian food. They do their own work, they have their own fields, they cultivate and get the harvest, and they live on it as you do here. We see this in our country only with the monks in the temples. But here in this beautiful place every member of the community lives and works in the same way. It has always to be looked upon as a holy cause.

The aim of this community life you have already put before the country and now you would give the results of your work to India at large and the larger world. I do not think any educational institution or government has endeavoured to develop such a centre except in Buddhist temples, where monks live in communities of 50 or sometimes 500. In my province there are temples having even 250 to 500 monks constantly. They alone lead such a community life. There also it is taught how to lead a self-supporting pure life just as in your pre-basic education, basic education, post-basic education in *Nai Talim* which is to give a new outlook in life.

You are probably aware that the UNESCO is intending to do some work in fundamental education which is another name for basic education. It is true that the UNESCO should take basic education from India, from Gandhiji. Our fundamental education is not exactly the same as basic education in India. One of the projects is in East Africa and another in China. We have experimented with it at Nanking, under the present state of affairs.

I speak on the basis of a document which was prepared by the Director-General of UNESCO to participate and to assist in the industrial development of the under-developed countries, which was issued by the President of the United States of America, Mr. Truman. His plan was to help the UNESCO with 100,000,000 American dollars to be spent on scientific research in education and fundamental education. After seeing your activities today, I feel the UNESCO should have sent some one to stay here for a longer time, who could get more out of you which will be valuable for our future work.

I had been an education minister in China for three years, then seven years as commissioner of education. I am now one of the Advisers to the UNESCO for Asia and Far East. After this short visit to your colony of workers, I am glad to say that the UNESCO will try to do something along these lines. It must send more people to this place to see and to observe the work you are doing and we can send any kind of help that may be of use to you,—literature, a radio set, or something of that kind, which you may agree to receive. I shall talk to the Director-General of the UNESCO and I assure you that we can help in your work. We have lots to do for India especially for this place.

But how can this be expanded in any other village in India or any other Asian countries? You are fortunate to have a good group of workers here, who are sincerely and constantly working from morning till night, and also to get good teachers, to do this kind of work. The one very important and significant development in education I have seen during my tour in India, China, and other Asian countries, is your basic education experiment. I hope, when you get more facilities and better equipment, you may be able to place your records before the world and you will be able to build contact with other countries. Your problems will have easier solutions. I am sorry I am not able to stay longer. But I do hope that I shall be able to come here some day again, stay with you longer and study more.

SELF-INJURY

Shri Tejupal alias Tejuram Goplani is a Sindhi *khadi* worker of several years' standing. He came in contact with Gandhiji in 1937. Under the guidance and help of Shri Jairamdas Daulatram (while in Sind), he conducted the Gandhi Ashram of Khanwahan (District Nawabshah, Sind), since 1944.

The object of the Ashram was "to serve the villages with truth and non-violence". Spinning and medical relief were the main activities. It served all people without distinction, the principal recipients of the service being naturally Muslims.

After the partition, the financial position became bad and he was advised by his friends to wind up the Ashram and migrate to India. But he felt that that would not be in accordance with Gandhiji's principles, and so in November, 1947 he interviewed Gandhiji and Shri Vinoba and sought their advice. Both of them encouraged him to stay in Pakistan even if alone. Having regard to this clear advice, Shri Jairamdas consented to send him Rs. 150 for his Ashram expenses for some time. The other inmates of the Ashram left for India, but Shri Tejupal and a god-daughter of his stayed on, and carried on the *charkha* activity as before.

He was facilitated in this work by the then Collector of Nawabshah by a formal order dated 30th January, 1948 (the same day on which Gandhiji was killed) appointing him "to work honorarily

for the promotion and propagation of spinning and weaving in the Muslim rural population of Khanwahan".

He carried on his work without molestation till October, 1948. As stated above, he received now and then help from Shri Jairamdas Daulatram. Also his previous friends and colleagues in India wrote to him frequently and his letter bag was thus larger than is expected of a villager. This aroused the suspicion of the authorities and his Ashram was suddenly searched on the 16th of October, 1948. Nothing that could be considered hostile to Pakistan was found. Nevertheless he was arrested and taken in detention on the ground that "you are a spy of the Indian Dominion and you are alleged to be in receipt of a monthly allowance through your friends across the border for your fifth columnist work and thus you have proved to be unpatriotic towards the nation and have acted in a manner prejudicial to the public safety and the maintenance of public order".

The suspicion was a mere superstition, but superstitions are not easily removed and he was kept in jail until 2-4-'49, on which date he was directed that he "shall not be in any place in the province of Sind after seven days" from the date of his release.

Compulsorily he and his daughter have come to India. No doubt they will be welcome workers in India. But the Sind Government has, I am afraid, acted against its own interest in depriving itself of the services of two sincere and spotless citizens. It required considerable courage on the part of these two to remain in Sind, while all who counted advised them not to do so, and had themselves migrated. Shri Tejupal is no politician, makes no distinction between Hindus and Muslims and wants to serve "humanity in accordance with the preachings and programme of Gandhiji". One of the diseases which governments all the world over suffer from is that their systems are unable to tolerate earnest, truthful and sincere people.

Wardha, 26-4-'49

K. G. MASHRUWALA

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