

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

## BASIC AND PSEUDO-BASIC EDUCATION

[The following carefully studied note has been contributed, at my request, by one closely associated with education in a major province. —Ed.]

I

As far as I know the word *Basic* was first used by Mahatmaji in connection with education and his seven years' scheme of education was called Basic. He enriched the term Basic Education with many meanings and gradually it came to have connotations and associations. It came to mean education, which (1) lays and forms the foundation of the character of the child as an individual as well as a unit of society, (2) is given through a basic (productive) craft — a craft which supplies some fundamental or essential need of the locality, (3) is a common foundation for all children of the nation without any discrimination in principle between the rich and the poor, urban and rural — a system of universal free and compulsory education, (4) is to be the foundation of all education for the later structure of the specialized and higher education, and (5) is to serve as a foundation for all progress and culture of the country, leading on to his conception of Sarvodaya.

The term has become for all purposes — rightly or wrongly — a proper noun for Mahatmaji's system of education and when any education system is called Basic Education system, people take it to be the Mahatmaji's system.

The Central Advisory Board in taking over the term *Basic* has created some confusion and misconception also. As far as I understand, the Central Advisory Board's Basic Education is just an improvement in line with the English and American progress in education in the elementary and middle school education of today — an improvement and expansion in administration and structure.

### RECENT RECOMMENDATIONS OF THE CENTRAL ADVISORY BOARD

1. The recent recommendations of the Central Advisory Board adhere to the old recommendations without any change, except the provisions and safeguards recommended by the Sargent Report which ensured some opportunity to the children of the poor and those who mature later, find no place as yet. The system advocates in practice the English system of education prevailing before the 1944 Education Act. The 1944 Act provides for an easy transfer from one type of school to another type after two years of common syllabus in the

middle stage years of the school education. It also makes it clear that all types of schools of the secondary stage will have the same status and the child will have opportunities according to its age, ability and aptitude with no reference to the paying capacity of his guardian so far as secondary education stage is concerned.

2. The Government of India is to be thanked for shortening the period of universal compulsory education from 40 years to 12-15.

3. There is one other point which needs attention. The Central Advisory Board has recommended the national language (Hindustani or Hindi whichever the Constituent Assembly accepts) to be compulsory for the *middle three years only* and then optional in the four senior high school years. If the national language is not made compulsory today throughout the high school stage and the college degree course, it is difficult to see how it is going to replace English and take its rightful place in the intellectual academic life of the nation and its administration even after five or ten years. It is no doubt an easy language for the areas of Bengali, Gujarati, Marathi speaking people. But still unless it is accorded proper status and recognition by the educationists and the intelligentsia of the country, it will remain crippled. For the development of a language, sympathy of the masses as well as deliberate efforts from the intelligentsia are the two inescapable preconditions — more especially so when a country is no more under foreign domination.

What is done today will affect children under 15 who will begin to take their place as workers and leaders of the nation after 10 years. If the national language is not given its proper place today in the educational system, only confusion will result, because it is impossible that the masses will permit English to be continued as the national language for long. Then there is a vicious circle which *has to be broken*. The Government says they have not the necessary staff and the personnel to run the administration in Hindustani and the Education Department says that unless administration is changed over to Hindustani, they are not willing to take the risk of creating maladjustment for the child. A plan of five years and a definite date should be fixed for the beginning of the change-over and during the interim period the Government should take up the question firmly on both the fronts even at the cost of some inconvenience.



Of course, we have to be thankful for the Central Advisory Board Report which concentrated the attention on the vastness and importance of the problem and collected valuable data and information and planned the whole structure and administration of education. But, a comparison of the two schemes will show that the Wardha Basic Education Scheme differs in important and fundamental principles from the Central Advisory Board's Basic Education Scheme.

(To be Continued)

## LETTERS FROM YERAVDA MANDIR

(By M. K. Gandhi)

### XII

We may have any number of co-workers but God alone can be our friend. Friendship with men comes in the way of our friendship with God, as I have found from experience.

I do not believe that Krishna had the power of going from one place to another by supernatural means. Real *yogis* never go in for the acquisition of miraculous powers, for their *yoga* is solely an instrument of salvation, and they would never sell their birthright for a mess of pottage. (Translated from Gujarati)

### XIII

Real *brahmacharya* must persist at all times and in all conditions. It is certainly difficult to reach this stage, and no wonder, for our very birth is due to an act of self-indulgence. We are deeply attached to the body which owes its existence to that act. It must be difficult to overcome the inherited tendency to indulgence. However the body is also the temple of the Holy Spirit, and when we have seen the supreme face to face, *brahmacharya* becomes a natural state, and remains undisturbed even if the celestial nymph Rambha comes down from the sky and tempts us. Our mother is the paragon of beauty for every one of us. Passion is stilled as we contemplate her beauty. So should it be when we think of every other woman.

The intelligence becomes keener as faith grows deeper. Indeed the *Gita* teaching seems to be this that it is for God to endow us with understanding, while it is for man to become richer and richer in faith. We have to grasp the implications of faith (*shraddha*) and understanding (*buddhi*), but this grasp too is obtained not by the study of definitions but by real humility. He who thinks that he knows knows nothing. He who thinks that he knows nothing acquires knowledge in God's good time. Even Almighty God cannot pour a single drop of water into a pitcher that is full to the brim. We have therefore every day to stand before God as beggars with empty hands. This is covered by our observance of *aparigraha* (non-possession or poverty). . . . (Translated from Gujarati)

### XIV

[To a correspondent who asked whether we should tell the truth or tell a lie when telling the

truth is likely to cost some one his life, while telling a lie might save him from death.]

The truth, where it is relevant, must be told at any cost. (Translated from Gujarati)

### XV

I have met many Christian Science friends. Some of these have sent me Mrs. Eddy's works. I was never able to read them through. I did however glance through them. They did not produce the impression the friends who sent them to me had expected. I have learnt from childhood, and experience has confirmed the soundness of the teaching, that spiritual gifts should not be used for the purpose of healing bodily ailments. I do however believe in abstention from use of drugs and the like. But this is purely on physical, hygienic grounds. I do also believe in utter reliance upon God, but then not in the hope that He will heal me, but in order to submit entirely to His will, and to share the fate of millions who, even though they wished to, can have no scientific medical help. I am sorry to say however that I am not always able to carry out my belief into practice. It is my constant endeavour to do so. But I find it very difficult, being in the midst of temptation, to enforce my belief in full.

## ABSORPTION OF FOREIGN WORDS

[Shri Vinoba's speech at the Rashtrabhasha Pracharak Sammelan, Ellore (Bezwa) on 27-4-'49

— D. M.]

I would advise people in the South not to involve themselves in the Hindi-Hindustani controversy. If anyone thinks that Hindi is the language of Hindus and Hindustani that of Muslims, it is incorrect. The only point of difference is that Hindustani-ites say that the large number of Arabic and Persian words, which have become current in Hindi for the last six or seven centuries, should be retained for our advantage.

We must not mix up the Hindu-Muslim problem with the language controversy. It is incorrect to argue that now that the country is divided, there is no necessity for Hindustani. The division of the country into two parts should not mean that our hearts too need be divided. There were many States in India even before the British period. At one time while Pandyas were in power in this part, independent Krishnadevaraj ruled over Andhra and Kannada. So also in other provinces, there were different States. And yet India has always remained one. Historians never forgot this fact. To say that, like Iran and China, Pakistan is no longer a part of our country, and that its culture is different from ours, is to cut our body itself into two parts.

We should absorb words not only from Arabic and Persian but also from the Dravidian languages. The English language does not boycott words of other languages. It has freely absorbed many a word from several languages and given it an Anglican form. Only that language will develop which has the capacity to assimilate and absorb. Even Sanskrit absorbed many



foreign words. Patanjali says: संस्कृत्य संस्कृत्य पदानि वुच्यन्ते, तस्मात् संस्कृतम् (Sanskrit — literally refined or civilized — is so called because words are used in it after proper refinement). Every word which we use is polished and retouched in a suitable manner, cleaned and purified as it were with holy water. We must not abandon that practice.

Take, for instance, the word सुक्त (pearl). Pearls were found in the seas of South India. Probably it is a word of Tamil origin. It has been adopted in a sanskritized form. Similarly the word सुवर्ण (gold) is derived from the Tamil word चोन् which got changed into हौन and thence into सोन, and सोन is sanskritized into सुवर्ण. There are other synonyms for gold which are similarly formed. For instance, मक्खिका literally means 'come from मक्खिका'. Now मक्खिका is a well-known word for a fly. But we don't get gold from a fly. So it puzzled the grammarians. But geography tells us that gold is found in Mexico, which suggests that here मक्खिका means Mexico. Similarly, पारुजम् is derived from पेरु (Peru). Peru is pronounced as पारु (Paru) in America and पारुज means born in पारु. In this way, many words have become sanskritized. So it will be in Hindustani. It will not abhor foreign words but will try to assimilate and absorb such words in a proper garb. So you should not enter into this linguistic controversy. Hindustani will develop from day to day. The controversy over its name is also ill-conceived.

A word is not mere sound. It is a sound with a meaning. When you say that you are Hindustani pracharakas (missionaries of Hindustani) it means that the mission has a peculiar purpose. It means that we shall preach unity through this language throughout India, including Pakistan. Wherever we go, we shall say that we are one people with a common culture and a common civilization. Rigveda, the world's oldest scripture, compares India with a yogi. It says: असित्वोः आपवताः, दौ त्रिमौ वातौ वाताः (Between the oceans to mountains flow these two winds). It refers to the two seasonal winds, one blowing from the Himalayas in the North to the sea in the South, and the other from the South to the North. The winds are likened to pranayama (inhalation and exhalation) of a yogi. From such a long time India has been considered as one single country. While people of Europe have not even now formed a federation, we spiritually achieved it in India long, long ago. So wherever the pracharakas go, it will be their duty to spread love and unity. I would not be satisfied if they only taught the language. They must also ply the charkha, the symbol of the constructive programme. Then only will our pracharakas be qualified to the title of being missionaries with a complete message for life.

(Translated from the original in Hindustani)

#### SELECTIONS FROM GANDHI

By Nirmal Kumar Bose

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## REHABILITATION OF HARIJAN REFUGEES

1. On the 22nd March at 9-30 a. m. a meeting of the following was held in the room of the Hon'ble Minister for Health to decide the internal re-organization of the Harijan Section of the Ministry of Relief and Rehabilitation, Government of India :

1. The Hon'ble Minister for Health
2. The Hon'ble Minister for R. & R.
3. Shri Mehrchand Khanna, Rehabilitation Adviser, Ministry of Relief and Rehabilitation
4. Shrimati Rameshwari Nehru, Hony. Adviser, Ministry of Relief and Rehabilitation
5. Shri A. V. Thakkar, Secretary, Harijan Sevak Sangh
6. Shri N. C. Ghosh, Under-Secretary, Ministry of Relief and Rehabilitation

"It was decided that the work of rehabilitation of displaced Harijans be entrusted to the Harijan Sevak Sangh. The Harijan Sevak Sangh should be recognized as a Central Government agency. To ensure full co-operation and speedy implementation of the schemes, a directive on similar lines be issued to all Provincial and State Governments. The Harijan Sevak Sangh, taking into consideration the number of displaced Harijans in India, will prepare schemes which will be submitted through the Provincial and State Governments. The execution and implementation of the schemes will be the responsibility of the Harijan Sevak Sangh. The Harijan Sevak Sangh will be given a grant for the provincial and central administrative setup. It is estimated that for the administrative setup a grant not exceeding Rs. 1 lakh per year will be required. This experiment may be tried for a year. It is also recommended that a note may be submitted to the Rehabilitation Cabinet Committee direct for the acceptance of the principle involved. The details will be worked out later."

2. It was decided at a meeting held on the 21st April under the chairmanship of Shrimati Rameshwari Nehru that the rehabilitation work be conducted by a Board of which Shrimati Rameshwari Nehru will be the Chairman and Shri A. V. Thakkar the General Secretary and Treasurer.

The work will be started in six centres and it will be in charge of the following:

- |   |   |
|---|---|
| 1. Bengal                                 | Smt. Amarkumari and<br>Shri Tulsiram              |
| 2. Bombay                                 | Shri Parikshitlal and<br>Shri Jeevandas Jairamdas |
| 3. Delhi                                  | Shri Sevakram Karamchand                          |
| 4. East Punjab                            | Shri Mohanlal                                     |
| 5. Madhya Bharat and<br>Greater Rajasthan | Prof. R. K. Yarday, and<br>Shri K. V. Datey       |
| 6. Saurashtra                             | Shri Narandas Gandhi                              |

(From the Monthly Letter for April, 1949)

A. V. THAKKAR



# HARIJAN

May 29

1949

## GROUP POLITICS

East Punjab, Maha-Rajasthan, Madhya Bharat, Vindhya Pradesh, Hyderabad and Madras have already brought to the surface the inherent evils of groups within a party. Other provinces, which are still functioning as party governments, are not entirely free from the affection. Regular responsible government has already broken down in some provinces and may at any day break down in some others. Similar situations have arisen in some of the provinces of Pakistan also.

No single group finds itself numerous enough to form its own majority. Willy nilly it is obliged to woo other groups in order to form a cabinet. Even instructions to do this are reported to have been issued in some cases by the Central Government. The leader is not chosen for his superior talents, knowledge, strength of character, high standard of integrity, and wide outlook. If he is a talented man, the talents are of the type needed for successful intriguing and breaking the strength of rival groups. His strength of character consists in being fearlessly unscrupulous about the means to be adopted for maintaining his strength. Not integrity but readiness to bestow favours and to overlook dishonesty and corruption is the qualification. His outlook is confined to his group and patrons.

But pure evil is like a bog. It is unfordable without the support of something that is good. Clique-men sooner or later discover that they are unable to make much headway unless they can put forth, at least nominally, some person, who is respected for his goodness, integrity, diligence and patriotic sentiments, if not for high talents or knowledge of affairs. Goodness is a welcome ally to evil, if it is malleable. A few men with a combination of goodness and weakness are not wanting, and one of them is persuaded to act the leader. He does not lead, but has to respond to the wirepulling of clique-men. He is not happy with his job, but is unable even to throw it off. Gandhiji used to say that the British Government did not carry on because of the wicked and the selfish but because of the weakness of good men among us. One of the Viceroy's is alleged to have remarked that as soon as good men of India became strong enough to say 'No', when they do not approve of a thing, India will attain her Swaraj. Gandhiji knew this weakness of the good and so emphasized the principle of non-co-operation with evil. In my humble opinion, it would be wrong on the part of the sincere and upright men of these legislatures to co-operate with any group or group-leader, in whose integrity and ability they have no confidence, merely to enable a sham responsible government to function.

What is the remedy against this state of affairs? I have suggested one in the article *Democracy and Good Government*, last week. I request leaders and constitution-framers to consider it seriously.

The condition of the people at present is tragic. Surely they did not elect these representatives in order to witness a gladiatorial fight in their legislative halls! They were asked to vote in the name of Gandhiji and the Congress. It is not their fault that they built high hopes upon them. But their affairs are neglected. They groan under economic pressure and bureaucratic maladministration. They would be justified in withdrawing their confidence and respect for the Congress. The Congress cannot be extolled for virtues which it refuses to show simply because the Socialists or the Communists or some other party might come into power. If it is defeated, it will deserve it. The way in which the Congress organization works at present makes it impossible for honest and good men to take part in it. Either they leave it themselves out of disgust or are unscrupulously expelled.

The type of secular democracy which we wish to evolve is a new thing for the people. They understand benevolent autocracy. Absolute monarchies held their field in India, because now and then they produced benevolent autocrats. Their stern but benign rule succeeded in making the people forgive and forget the inherent evils of autocratic rule and the maladministration of a hundred weak or bad rulers. If people are not to be thrown again into the grip of totalitarian governments, the Congress must understand its responsibility and purify itself. Intriguing and unscrupulous people must be made to seek their place elsewhere. It should be made difficult for them to stay in the Congress.

Gandhiji suggested a test for this. It was regarded irrational. It was so considered, not because it was difficult of execution, but because it ran to the very heart of the member by testing his faith. It could not be evaded or otherwise manoeuvred without detection for a long time. His insistence was on spinning, renouncement of untouchability and the like. It will be remembered that at the time of Individual Satyagraha against the last war, Gandhiji made spinning as a qualification for offering Satyagraha. Several people did try to deceive him and thought that they had successfully done so. In fact he had seen through the hypocrisy but had become a little lenient. After all, he said once, he was sending them to jails if arrested, or else on a foot-march to Delhi at their own expense. They would soon find that hypocrisy did not pay.

The Congress has long tried to evade Gandhiji's conditions by providing camouflaged 'active membership'. That has not improved the organization. These false shows must be given up. Let there be only four tests of active membership applicable to everyone: taking part in collective spinning; spinning at least two hanks a month; taking part in scavenging; and in inter-dining with Harijans. Not



that these conditions will rid the Congress of all evil elements. But because its very simplicity is repellent to people who credit themselves with superior talents and ability for diplomacy, many of them will seek some other political platform. Even if they form a majority for the time being, a purified Congress will find itself strong enough to resist them.

Wardha, 21-5-'49

K. G. MASHRUWALA

### RESEARCH ON VANASPATI

In the course of a circular letter, Shri Hardeo Sahai, Secretary, All-India Gosewak Samaj, New Delhi, says:

"Government has just published its Annual Report of the Indian Council of Agricultural Research for 1947-48. On page 22, the following appears:

#### VANASPATI

"At the Indian Veterinary Research Institute under the scheme to determine the nutritive value of *vanaspati* and vitamin A content of ghee it was found that with *vanaspati* there is 15.25 per cent less absorption of carotene as compared with cow ghee. In another experiment it was found that *vanaspati* lowered the absorption rate of calcium and phosphorous.

"In order to determine the effect of feeding *vanaspati* with deficient Indian diets, 5 per cent of *vanaspati* was added to Bengali diet, as recommended by Mo Carrison. In this combination it gave rise to alopecia, loss in weight in about two months and slight paralysis, retention of urine and erophthalmia(?) in about four months' time whereas no such symptoms were noticed in the group fed on cow ghee. There seemed to be no significant difference in the nutritive values of different types of *vanaspati*."

If this report is to be believed, it shows that *vanaspati* ghee does not contain any nourishment, rather it causes diseases and it is high time now that the Government took immediate steps to prohibit its hydrogenation, instead of risking the health of the people for the benefit of vested interests.

But I would like to base the case against *vanaspati* on grounds other than the health reports of experts. Unfortunately, the profession of technical experts has become as mercenary as any other and it would not be difficult to get another body of experts of equally high degrees to produce a report of just the opposite type of the above. *Vanaspati* may be good or bad for health. But none can deny that *vanaspati* is a corrupter of morals. Also along with textile, sugar and other industries, it has created vicious economics by making the cultivation of food crops and the maintenance of milch-cattle less profitable than the cultivation of cotton, ground-nut, sugar-cane, tobacco, etc., and thus bringing about deficiency of food. No Research Institute and Doctors of Science are needed to prove this. Reference to them is unnecessary for taking action. It serves only as an excuse for not doing what is right.

Wardha, 19-5-'49

K. G. MASHRUWALA

### NOT WELL-ADVISED

The *Indian Republic*, Madras, dated 7th May, 1949, contains the following news-item:

"Visakhapatnam, May 3 — Under the auspices of the Kanithi Youth Congress a stone image of Mahatma Gandhi presented by Shri Bellamkonda Appalaraju was installed in the temple at Kanithi village in Visakha Taluk on the occasion of the Harijan Day celebration on April 30, by Shri T. V. Raghavulu, President, Andhra Provincial Harijan League, Shri T. Narasinga Rao, President, Visakha Taluk Congress Committee, presiding.

"The occasion was marked by the entry of Harijans into the temple at the head of a procession and a cosmopolitan dinner following it. Also a public meeting was held in the evening presided over by Shri. C. Veerabhadra Rao, when Shriyuts D. V. Ramaswami, T. V. Raghavulu and others spoke about the imperative need to speed up Harijan uplift work and strengthen India's unity."

The installation of Gandhiji's image in the temple was not well-advised. In the *Harijan* dated 24th March, 1946, Gandhiji wrote under the caption *A Temple to Gandhiji*:

"Under this strange heading I read a newspaper cutting sent by a correspondent to the effect that a temple has been erected where my image is being worshipped. This I consider to be a gross form of idolatry. The person who erected the temple has wasted his resources by misusing them, the villagers who are drawn there are misled and I am being insulted in that the whole of my life has been caricatured in that temple. The meaning that I have given to worship is distorted. Worship of the charkha lies in plying it for a living or as a sacrifice for ushering in Swaraj. The *Gita* is worshipped not by parrot-like recitation but by following its teaching. Recitation is good and proper only as an aid to action according to its teaching. A man is worshipped only to the extent that he is followed, not in his weaknesses but in his strength. Hinduism is degraded when it is brought down to the level of the worship of the image of a living being. No man can be said to be good before his death. After death too he is good for the person who believes him to have possessed certain qualities attributed to him. As a matter of fact, God alone knows a man's heart. Hence the safest thing is not to worship any person, living or dead, but to worship perfection which resides only in God known as Truth. The question then certainly arises as to whether possession of photographs is not a form of worship carrying no merit with it. I have said as much before now in my writings. Nevertheless I have tolerated the practice as it has become an innocent though a costly fashion. But this toleration will become ludicrous and harmful if I were to give directly or indirectly the slightest encouragement to the practice above described. It would be a welcome relief if the owner of the temple removed the image and converted the



building into a spinning centre where the poor will card and spin for wages and the others for sacrifice and all will be wearers of khaddar. This will be the teaching of the *Gita* in action and true worship of it and me."

Wardha, 12-5-'49 K. G. MASHRUWALA

### GUR

That face value is often deceptive is perfectly true at least in the case of jaggery or *gur*. Sugar has been able to beat jaggery out of the field, not only because the modern mechanized trade was at its back but also because we believe in the 'colour bar' even in our edibles. In the beginning of sugar manufacture our country people were very sceptic about its use; they only did not know that later science will prove that they were right. Sugar is cent per cent sucrose — the sweet carbohydrate — a concentrated fuel. It supplies only calories. Dr. Wilder of the Council of Foods and Nutrition, U. S. A. years ago stated that sugar was not among the recommended foods, for, sugar supplied nothing but calories and what is worse is that to liberate these calories sugar saps the vitamins provided by other foods.

But *gur* is something different. It is sugar-cane juice minus much of its water. It retains all the mineral salts and other nutrients present in the juice.

	Sugar	<i>Gur</i>
Sucrose	99.7	59.71
Glucose	nil	21.28
Minerals	0.02	3.36
Moisture	0.04	8.86

Dr. Kalidas Mitra of Patna states that "because of its mineral content however small, *gur* is a superior article of diet as compared to sugar." The present day student of nutrition lays great stress on the presence of 'trace elements' in the diet. One analysis of *gur* furnished by the Director, Nutrition Research, Coonoor (S. I.) gives the following quantities of the three minerals which play an important role in the metabolic processes, more especially calcium which is presumably present in an organic form:

Minerals	mgs. per 100 Grm. of <i>gur</i>
Calcium	75 mgs.
Phosphorus	38 mgs.
Iron	11 mgs.
Copper	56 mgs.

Thus the dark colour which "degrades" *gur* is due to much what is good in it. The misunderstanding that it is due to impurities is wrong. This colour is mostly due to these health-giving nutrients like mineral salts etc.

You will find that nearly one fifth of the total sugar in *gur* is in the form of glucose or fructose. It will thus be seen that injection of *gur* possesses the advantage over that of sugar in that its glucose content saves the organ concerned the exertion required to inject the corresponding amount of sucrose injected.

Diabetes has increased tremendously in recent years and a part at any rate of this increase may be ascribed to the use of white sugar to the

exclusion of *gur*. White sugar is also one of the causes of dental decay.

Experiments report from Hawaii in 1933 show that cane molasses is a good source of vitamin B<sub>1</sub> and B<sub>2</sub> and these must be also present in *gur*. Similar is the experience of Czechoslovakia and Japan.

All this evidence and the accumulated experience of generations of the village people prove it beyond doubt that whereas the use of mill-sugar leads to exhaustion, dental decay and diseases like diabetes and anaemia, the brown jaggery or *gur* gives man the gifts of health — vitamins A, B<sub>1</sub>, B<sub>2</sub> and minerals like calcium, iron and phosphorus and nutrients like carotene, glucose, fructose, proteins and fats, small though they may be.

### DEVENDRAKUMAR GUPTA NOTES

#### Coal Gas from Wood

Since the last war, it has become usual to use coal gas instead of petrol for running motors. Instead of getting it from mine-coal, it is being extracted from wood fuel.

Villages have always been short of wood fuel. This is one of the reasons why dung-cakes, so valuable as manure, are misused as fuel. Cities for various reasons — particularly for avoidance of smoke — are already using large quantities of wood-coal. Large quantities of *babul* and other wood are consumed for preparing this coal. If in addition to this, wood fuel is further used for producing coal gas, the life of villages is made extremely difficult.

It appears that coal-gas prepared from wood-coal is extensively used in the motor services of Maharajasthan. The Congress Committee of Shivaganj has taken up this matter and passed a resolution pointing to the hardships of villagers and asking for stopping this extravagant destruction of wood. The demand should be acceded to.

Wardha, 29-4-'49

#### Artificial Rain

Interesting schemes for getting rain artificially have often been reported in newspapers. I understand that the Government have already spent a good amount on these projects and are about to spend some more on the advice of experts. Dr. M. S. Patel, also a well-known expert, informs me that these are all hoax schemes not worthy of belief. Nowhere has the scheme yet succeeded and he is positive that the credulity of the Ministers is being exploited by designing people. He earnestly desires me to appeal to the Government to beware of them.

Wardha, 21-5-'49

#### Service More Delayed

From a letter:

"Letters from Raipur and Gondia used to reach Jamshedpur the next day as a general rule. Since the increase in postal rates and introduction of all-air service, they generally arrive on the fifth day! You can imagine how this would affect business."

One reads complaints of the above nature in almost every newspaper. No comment is needed to interpret to the Government popular feeling in the matter.

Wardha, 16-5-'49



**"Revolutionary Charkha"**

This pamphlet originally written in Hindi by Shri Dharendra Majumdar, who has succeeded Gandhiji as President of the All India Spinners' Association, has been brought out in English for the benefit of those who are still unable to follow that language. In a short space of 26 pages, it gives a resume of the Charkha Movement from its birth in 1925 till its hotly criticized new orientation by Gandhiji in 1945. Shri Majumdar explains the implications of the Charkha Movement as conceived by Gandhiji for bringing about a non-violent revolution in society. He answers some of the usual doubts and appeals the country's youth to understand the movement intelligently and respond to it enthusiastically and with a sense of responsibility. It is published by A. I. S. A., Sevagram (Wardha) and is priced at 6 as. plus 9 ps. for postage.

Wardha, 16-5-'49

**Sansi Harijans**

I had on my file for a long time the following resolution passed at a conference of the Punjab Sansi Harijans in January last. As I had not been able to publish it for a considerable time, I enquired of my correspondent if the resolution still needed publication, since it was possible that, as was just and expected, the Government might have given the necessary relief. I was informed with deep regret that the situation was unchanged. I have also received from Shrimati Rameshwari Nehru a series of important articles on this subject, which I hope to publish as soon as possible.

**THE RESOLUTION**

"This Conference of the Sansis held at Kutbawal (Dist. Ludhiana) draws the attention of the Government to those Fundamental Rights which have been often declared by it, namely that no citizen shall be deprived of the rights of citizenship on the ground of caste or birth. The continuance under the Swadeshi Government of the hateful restrictions imposed by the foreign government under the Criminal Tribes Act upon our people are a blot on Democracy and Humanity. We, therefore, strongly demand that these restrictions upon us should be removed without delay, and we should be allowed to have every opportunity to make our social, cultural, political and economic development in the same way as other Indians. We extend our sympathy to those other tribes also, which are subject to similar restrictions."

I hope the Governments concerned will attend to this matter promptly.

Wardha, 20-5-'49

K. G. M.

**BAPU — MY MOTHER**

By

Manubehn Gandhi

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**LEST WE FORGET**

XIX

**KHADI IN VARIOUS ASPECTS**

(d)

Of all my outward activities I do believe that the spinning wheel is the most permanent and the most beneficial. . . . [It] will solve the problem of the economic distress in millions of India's homes, and it constitutes an effective insurance against famines. . . .

The millions are living in enforced idleness for at least four months in the year. . . . The restoration therefore of the spinning wheel solves the economic problem at a stroke. . . .

I do say that to supply India with cloth manufactured either outside or inside through gigantic mills is an economic blunder of the first magnitude, just as it would be to supply cheap bread through huge bakeries established in the chief centres in India and to destroy the family stove. (*Economics of Khadi*, pp. 71-72)

(e)

I should use only things that are produced by my immediate neighbours and serve those industries by making them efficient and complete where they might be found wanting. . . . Such Swadeshi, if reduced to practice, will lead to the millennium. (*Ibid*, p. 4)

(f)

If we follow the Swadeshi doctrine, . . . every village of India will almost be a self-supporting and self-contained unit, exchanging only such necessary commodities with other villages as are not locally producible. (*Ibid*, p. 8)

(g)

India is really a republican country, and it is because it is that it has survived every shock hitherto delivered. Princes and potentates have hardly touched the vast masses except for collecting revenue. The villagers managed their internal affairs through the caste system, and through it they dealt with any oppression from the ruling power or powers. (*Ibid*, p. 6)

(h)

I am confident of earning [the] blessings [of posterity] for suggesting a revival of the *charkha*. I stake my all on it. For every revolution of the wheel spins peace, goodwill and love. (*Ibid*, p. 68)

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## HARIJAN MOVEMENT IN MADRAS

While Shri Potti Shriramulu is generally satisfied with the manner in which Harijan Day is observed every month in Madras, his experience of officers is not happy in some places. He says:

"Harijans generally are afraid of caste Hindus still; so it was difficult to persuade them to come to temples in some places. In . . . . the party was abused, stoned, cow dung was thrown and literally driven out of the village. . . . It is unfortunate that some of the Development Officers are against this movement. It is intended to bring about social, economical and cultural improvements in these *firkas*. In a small village by name Kandalapadu all the villagers, both *savarnas* and *avarnas* of all castes and sects, had a common dinner. These villagers are proposing to have a common dinner in which even all the women of all castes and Harijans will take part. There is complete unity in the village under a worker Shri Cherukuri Rami Reddy. This is the first tour of its kind in this district. I am sorry to say that the District Congress has not taken enough interest in this. Much work can be done if all the provinces can adopt the 30th."

### A GOOD PAIR OF OFFICERS

In the midst of almost daily complaints about the inefficiency, callousness, dilatoriness, arrogance, and what not of government officers, it is a pleasant relief to hear a report about the good work being done by the District Magistrate and Tahsildar of one of the provincial governments for the uplift of Harijans. For obvious reasons, I cannot give particulars which will locate them. The writer says:

"It is not my nature to praise people unnecessarily. (This District Magistrate) loves workers, loves the work much more. On his way, if he passes by any Harijan locality, he never goes without inspecting the same and doing some good to them unasked. He is trying to do all that is in his power and never puts off the work for the morrow, even if he is sick. He is not afraid of doing a good thing even if it displeases people in power. To put it in short, as a result of his actions and qualities, he is being literally worshipped throughout the district. (His) Tahsildar is like a Hanuman (to his chief), is always courteous, never offends anybody, tries to help big and small, is punctual in his work, always carries his point and is not slack in his official duties. The whole district is being electrified in social work."

In another letter, he says:

"There was a suggestion that officers should camp in the Harijan localities. I know one District Magistrate who immediately put this suggestion into practice by camping in a Harijan locality in . . . last month. All the villagers and officers go to the Harijan street and Harijans are benefited in various ways. He disposes of petitions of both rich and poor without any delay."

How good it would be if such a report could be given of all government servants in general!

Wardha, 16-5-'49

K. G. MASHRUWALA

## SOME CONSTRUCTIVE SUGGESTIONS

One of the reasons for the evils of bribery and corruption is the complicated procedure of Government departments. If this could be simplified not only will these evils be lessened but the public will feel great relief and the work will be more easily disposed of. In this connection a village worker sends the following constructive suggestions:

"People have to apply to government out of necessity and so they have to use all means, fair or foul, to get a quick and sure hearing; because

(1) sometimes they are flatly told that no application was received;

(2) the applicant is not informed within a given time-limit whether his application has been granted or not; so he has to visit the office a number of times to find it out and to incur unnecessary expenditure therefor;

(3) when some sort of government help is publicly announced, every applicant goes to the office to know the result; since only a few are successful, several return disappointed and disaffected against the government and become a handle for those who organize propaganda against the government.

### REMEDIES

"(1) Every applicant should be given immediately a voucher acknowledging receipt of the application. This will enable the applicant to remind the government, if necessary, of the fact of receipt. This can be done easily by delivering acknowledgment of receipt on printed or rubber-stamped forms. Government officers should be strictly instructed to give receipt to every applicant.

"(2) Village panchayats should be authorized to receive applications regarding matters which are not of a nature requiring personal attendance of the applicant, and to forward them to the higher authorities. Orders thereon should also be communicated through the same panchayats. Applicants should be saved the trouble of personal attendance as far as possible.

"(3) Unless it is necessary to call an individual applicant in order to ascertain further details, applications of a personal nature should also be disposed of in the above manner without calling the applicants frequently by fixing dates from time to time."

Wardha, 17-5-'49

K. G. MASHRUWALA

(Translated from the original in Hindustani)

CONTENTS	PAGE
BASIC AND PSEUDO-BASIC	
EDUCATION—I	97
LETTERS FROM YERAVDA	
MANDIR—XII-XV	98
ABSORPTION OF FOREIGN WORDS	98
REHABILITATION OF	
HARIJAN REFUGEES	99
GROUP POLITICS	100
RESEARCH ON VANASPATI	101
NOT WELL-ADVISED	101
GUR	102
LEST WE FORGET—XIX	103
HARIJAN MOVEMENT	
IN MADRAS	104
SOME CONSTRUCTIVE	
SUGGESTIONS	104
NOTES:	
COAL GAS FROM WOOD	102
ARTIFICIAL RAIN	102
SERVICE MORE DELAYED	102
"REVOLUTIONARY CHARKHA"	103
SANSI HARIJANS	103

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