

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)  
Editor: MAGANBHAI P. DESAI

Vol. XIX. No. 2

AHMEDABAD — SATURDAY MARCH 12, 1955

TWO ANNAS

## REAL ECONOMICS

(By Gandhiji)

"Does economic progress clash with real progress? By economic progress, I take it, we mean material advancement without limit and by real progress we mean moral progress, which again is the same thing as progress of the permanent element in us. The subject may, therefore, be stated thus: Does not moral progress increase in the same proportion as material progress?"

"... No one has ever suggested that grinding pauperism can lead to anything else but moral degradation. Every human being has a right to live and, therefore, to find the wherewithal to feed himself and where necessary clothe and house himself. ... Indeed the test of orderliness in a country is not the number of millionaires it owns but of absence of starvation among its masses.

"You cannot serve God and Mammon is an economic truth of the highest value. We have to make our choice. Western nations today are groaning under the heels of the monster god of materialism. Their moral growth has become stunted. They measure their progress in £.s.d. American wealth has become the standard. I have heard many of our countrymen say that we will gain American wealth but avoid its methods. I venture to suggest that such an attempt, if it were made, is foredoomed to failure. We cannot be wise, temperate and furious in a moment.

"If we are not careful we shall introduce all the vices that it (the West) has been a prey to owing to the disease of materialism. We can profit by (our) connection (with the West) only if we keep our civilization and our morals straight, that is, if instead of boasting of the glorious past we express the ancient moral glory in our lives and let our lives be witness to our past. We need not be afraid of ideals or of reducing them to practice even to the uttermost. Ours will only then be a truly spiritual mission when we shall show more truth than gold, greater fearlessness than pomp of power and wealth, greater charity than love of self. If we will but clear our houses, our palaces and temples of the attributes of wealth and show in them the attributes of morality, we can offer battle to any

combination of hostile forces without having to carry the burden of a heavy militia. This is real economics. May you and I treasure them and enforce them in our daily life."\*

## EDUCATION AND THE SOCIALISTIC PATTERN

(By Maganbhai P. Desai)

The Awadi Session of the Indian National Congress passed two significant resolutions. The Government of India have already accepted the substance of these resolutions as part of their policy. These resolutions therefore do not bring in any new matter. But it clearly means that the matter of these resolutions assumes great national importance at the present juncture.

The substance of the two resolutions may be thus stated:

1. The social order in India will be of a Socialistic Pattern.

2. Governments in the country should now concentrate on Basic Education.

The Prime Minister insisted that both the resolutions be taken up for consideration by the Congress. Or we had better say that he took the lead in bringing these two issues to the immediate notice of the Government and the people. This means he considers — and truly so — that these two matters are of primary and immediate importance for the progress of India.

The essence of Socialism, to my mind, consists in the following two elements amongst others:

1. Not only political but also social and economic equality of all citizens;

2. Every one in the nation should be engaged in socially useful labour; idleness or seeking to live on the labour of others or exploitation should be taboo.

Whatever other meanings Socialism might have these two are surely accepted by all. I think the ideologies of every modernism accept them. Differences arise only when the ways and means for their implementation are discussed. We in India have made up our minds to follow the democratic way for their implementation. It means that we shall proceed by educating the people and on the strength of popular opinion. The other

\* From a speech delivered at Allahabad on December 22, 1916, reproduced in, A. I. C. C. *Economic Review*, January 21, 1955.

resolution passed by the Awadi Session of the Congress assumes significance here.

If a social order based on honest labour and equality is sought to be established, surely the education of the people must be consistent with this ideal. The Congress has accepted and declared that Basic Education is such a type of education. Actually, when the Congress founded the Hindustani Talimi Sangh in 1938 it thereby proposed this very thing. Only it has realized the truth behind the proposal more clearly now. And perceiving also the urgency of implementing the proposal in practice, it has, through the Awadi resolution, reminded governments and the people about it.

Viewed from this angle Basic Education now begins to bear a deeper meaning. It appears now not only to have the mere educational virtue of being the best method of imparting instruction to the pupil through productive and creative activity, but also to have the capacity to foster cultivation of the spirit which can establish a social order based on equality so essential to the building up of our nationhood. Thus Basic Education is not merely a system of training pupils for a vocation as some teachers seem to believe it to be. As an illustration let me quote a teacher who while discussing why Basic Education is not making headway, says:

"Suppose you asked a wise guardian, 'What objection can you have to instruction being imparted through craft instead of loading the pupil with mere bookish knowledge?' His reply will generally convey that he had no particular objection to the basic method. But is it not unsuitable to our circumstances? Children are taught the art of producing cloth with the spinning wheel and the handloom. But this technique is widely different from the process of cloth-production in the textile mills. And if one of these pupils after seven years of training went to a textile mill for employment he has still to learn the processes of spinning and weaving on the machine. The training he has received at a basic school does not prove of any use to him. He has in fact to begin from the beginning. If we are going to have mechanized industries and as in fact such industries are already operating in the country why not train the pupils for them?"

That the correspondent has mistakenly taken training in the processes for production of Khadi as vocational training is quite obvious. The pupil of course spins yarn and also weaves cloth but he is not being trained for the profession of spinning or of weaving. That is not the aim of the training. The training in craft and the pupil's working with his hands are intended as the best and most effective medium of his education; if incidentally he acquires the knowledge of a craft it is a desirable result. Why, in fact the incidental result justifies Basic Education all the more. This is not all. If we are seeking to set all the men and women in the nation to some kind of socially useful labour Basic Education creates the necessary psychology in the people. And if incidentally cloth is produced it is but a product serving the largest need of the nation. Hence it does not create any economic difficulty; on the

contrary it serves the purpose of meeting it to some extent. In short, Khadi is not merely the 'livery of independence,' it also assumes the value of being the visible symbol of useful labour and social equality. It is indeed the symbol of a social order on a Socialistic Pattern in its true sense. The system of education prevailing today is quite the reverse of this. It not only creates mutually separate classes and inequality but is the embodiment of the process to maintain the disparities and separateness. So the Congress has declared in its last session that if we seek to build a social order based on equality and mutual co-operation we must earnestly set about making basic changes in our system of education. Will the State Governments run by the Indian National Congress heed the call of their parent body?

16-2-'55

(From the original in Gujarati)

## FEAR AND MODERN LIFE

(By E. V. Pullias)

### II

#### The Increase of Fear

In light of the nature of fear, its origin, and particularly its effect upon human behaviour, the fact that fear has increased greatly in modern times has profound import for individual and group welfare. Not only has fear increased, but the existing fears have become more universal and generalized. Man was once afraid of the elements, or at the prompting of medicine men or priests, of demons which he was able to see everywhere. But in modern times fear has tended to become endemic, more in the nature of a plague. The very atmosphere in which one lives is fear-ridden.

Why is there an increase in generalized, often times vague, fear in modern man?

The development of mental powers man does not know how to control is a prime cause for the increase of fear. I refer particularly to the deliberate use of propaganda to confuse and distort reality financed on a mammoth scale by powerful national states. This diabolic art was first used on a wide and professional scale in the First World War. Later, the Nazis assisted by a brilliant corps of psychologists carried the process to a high point of efficiency and drove a highly intelligent and literate nation mad.

The Nazis are not alone in the attempt to manipulate the human mind. Practically all modern nations have an important ministry and large budget for propaganda or it may be called "information". There is probably no more profound irony in all of modern life than for the government to use the taxpayer's money to distort that taxpayer's basis of judgment.

Government are by no means the sole or even the principal offenders. All of the mass media

of communications are open to propaganda use. Confused modern man cannot escape the constant attempt on the part of a multitude of vested interests to influence his grasp of things as they are. His mind is bombarded night and day by "experts" who have axes of various kinds to grind. Commentators, politicians, advertisers, self-styled philosophers, agitators — the list could be extended indefinitely.

Doubtless there have always been selfish, shrewd, and bigoted men who wished to deceive. Modern developments in mass communication make the minds of men subject to these influences on a far greater scale. The man who formerly would have been only the village rabble rouser, now with sufficient financial backing may have a daily audience counting in the millions on radio, television, or in the press. The king or dictator who once could pour out his foolish ravings to a gathered audience of a few thousand at most, is now able to funnel falsehoods into the homes of men hour after hour, year after year, at their own expense.

This uncanny and apparently uncontrollable power over the delicate human mind is a background for a great increase in general fear. The process strikes at and threatens the core of man's integrity, the freedom of his mind to perceive and conclude from his perception. Confronted with this power over him he feels helpless and afraid.

2. Equally important in the atmosphere of fear is the development of uncontrollable physical forces, particularly the forces typified by the atom and hydrogen bombs. In addition to these there are the terrifying destructive uses of chemistry, bacteriology, and other aspects of physics. Modern man knows these fearful weapons have been developed and are being produced. He knows further that their use is often in the hands, both in his own country and other countries of men whose wisdom and grasp of moral principles leave something to be desired.

Individual men and groups of men tend to feel helpless and even desperate in the presence of these great forces that may be at any time unleashed by an ambitious general, a mad power-hungry politician, or a frightened well-meaning patriot. Modern man under this shadow is subject to all kinds of smaller fears, and what is much worse, to a general fear which the psychologists call anxiety.

3. The third cause of an increase in fear is the increased complexity of the social order accompanied by a phenomenal upsurge in the population. This complexity and intricate interdependence in a world that has not yet learned to co-operate makes a man feel helpless and afraid.

Each man knows or suspects that his job and hence the decent survival of his family depends upon the way the whole system works. And he

is not at all sure that the secret of making it work consistently has been found. That is, he remembers the dire depression of the thirties; he is vaguely aware that there may be some relation between his recent prosperity and the Second World War and that somewhat more than 250 billion dollar debt that has been built since the depression. All of this increases his tendency to be afraid.

But the economic factor is only one of the complexities of the modern industrial social order. There are many others such as the steady increase in the power of government over the lives of individuals, the waste of natural resources, and the great amount of violence. A vague awareness of this complexity which presents problems altogether beyond man's ability to solve through the use of old methods produces a condition favourable to fear.

4. Finally, modern man is forced to live in close relation physically and psychologically with strange people and strange ideas. For untold centuries prior to the present age the bulk of mankind lived on a tribal basis, nestled comfortably in local language, customs, and traditions.

This situation has been drastically and suddenly changed by the development of transportation and communication. Men are constantly touched by men and ideas of other races, cultures, and traditions. From time without end he has been taught that his men, his culture, his traditions were the expression of truth or in theological terms, the will of God.

These latter days have forced him out of his comfortable valley of custom and belief. He must now hear and see new things. Almost nothing is more conducive to fear than more of the new than man is properly prepared to meet. Again, he tends to feel baffled, helpless and afraid. He thus is vulnerable to demagogy that promotes suspicion, fear, and even aggression against his neighbour.

(To be continued)

#### Prohibition and Family Finance

Shri Jagannath Balaram Mhatre, of Khopte in Uran Peta of Kolaba District, is one among the many for whom prohibition has proved a big boon. Shri Mhatre, who had a big debt to pay, was almost a ruined man. Then came prohibition and he is now free from the shackles of the drink evil. Not only that he could pay off his debt but save from his earnings to the extent of Rs. 5,000/-. He has built a house for himself and has purchased land and a pair of bullocks. He has also made ornaments worth Rs. 700 for his women-folk.

Shri Mhatre is now a happy and contented man. His children and other members of his family, who were neglected formerly, are now well looked after.

# HARIJAN

March 12

1955

## PASTEURIZATION AND MILK TRADE

(By Maganbhai P. Desai)

A reader of the *Harijan* draws my attention to the articles on pasteurization of milk that have appeared in these columns from time to time and asks me what I have to say on the matter. As a careful reader will have seen from these articles and chiefly from my long footnote to the article by Shri H. C. Ray and K. K. Aya of the Indian Dairy Research Institute (*vide Harijan*, August 21, 1954) — this footnote by me amply shows how I think about this problem.

After this I have by now seen a statement by Shri D. M. Khurodi, Milk Commissioner, Bombay, on the subject of compulsory pasteurization. I have also read in papers the views that the Minister-in-Charge of the Aaray Colony Scheme has given out on various occasions. I have also had the benefit of some literature on the subject from Shri Mistri whose article the reader must have seen in the *Harijan* of 22-1-'55. At a time when the question of compulsory pasteurization is being discussed in the State and a bill to this effect has been circulated for public opinion, I may discuss the question further. The reader will excuse me for quoting an interesting portion from a leaflet on the subject issued from England. It says :

"Pasteurization, according to the definition of the Ministry of Health (England), means heating milk to a temperature of 145° F, and holding it at that temperature for thirty minutes. There is also another quicker method in use.

"It is originally introduced for the purpose of enabling milk to be transported long distances without going sour. As large combines of farms, engaged in the transport and distribution of milk have been built up, and pasteurization has become increasingly necessary owing to the long distances from which milk is obtained, a huge vested interest in pasteurization has been created. The makers of pasteurization plant have also a big interest in the question of compulsory pasteurization.

"All milk contains a variety of germs which are necessary, as they form part of its nourishing value. Some of them keep the putrefying germs that may get into milk in check. The fact that milk contains germs has made it an object of investigation by bacteriologists who are generally germ-hunters, believing that germs cause disease and predisposed to find that the germs in milk are harmful.

"All over the country the milk combines and some of the large independent boroughs employ germ-hunters. As the Ministry of Health labelled all milk according to the number of bacteria found in samples taken, every local authority that administered the milk order had to keep a bacteriologist on the staff to count the germs in samples of milk taken. Bacteriologists, therefore, would benefit financially if pasteurization were made compulsory.

"Pasteurization enables the milk to go bad with-

out this being noticed. Animals often refuse to drink pasteurized milk.

"The compulsory pasteurization of milk has led to the establishment of more combines for the production and distribution of milk.

"The allegations (based on cruel and useless experiments on animals) brought against milk are that it contains the germs of disease. Many scientists still dispute the theory that disease is caused by germs. Existing evidence goes to prove the germs to be the product rather than the cause of the disease. They come to purify the body."

"The opponents of pasteurization maintain that pasteurization affects not only the taste, but the quality of the milk, that it reduces the calcium content and lessens the availability of the lime and phosphorus. It destroys the lactic acid bacilli that are needed to keep in control other bacilli that might be dangerous to health.

"Every scientist who has investigated the matter admits that pasteurization destroys vitamin C and that scurvy is likely to result from feeding infants on a diet of pasteurized milk only."

"As believers in pasteurization can always boil the milk without seriously damaging it, provided it is not kept at boiling point longer than 15 seconds, and as pasteurized milk should never be boiled, there is no justification at all for compulsory pasteurization.

"Reliance on pasteurization causes carelessness with regard to cleanliness on farms etc., and leads to the distribution of unfit milk.

"Clean milk from healthy cows cannot require pasteurization; if milk needs pasteurization it cannot be clean milk from healthy cows in good sanitary conditions."

The reader will excuse me for this long quotation. As he will have noted therefrom, the question of pasteurization involves two aspects :

- a. Hygienic and dietetic or medical, and
- b. Trade and commerce in milk.

It has no direct bearing on the vital problem of increasing the country's milk production. At best, it is a device for centralized milk supply in urban areas. It is more a proposition for organizing centralist milk trade.

As usually happens on a matter involving trade and commerce, as for example, Vanaspati, here also scientific opinion is unfortunately not unanimous. However, this much is clear that pasteurization is not inevitable from the point of view of health or disease. Rather, there are serious misgivings on this score in the minds of medical men.

The protagonists of pasteurization seem to suggest compulsion more as a municipal measure for controlling milk-trade than as a scientific device for providing better milk. It is alleged that it will stop adulteration and assure quality control of milk. How a simple device of pasteurization will do this is difficult to understand. If it is thought that this step of compulsory pasteurization removes the producer-retailer who is alleged to be the culprit for adulteration, then admittedly this is not primarily a measure for assuring pure milk supply but it is rather for controlling and centralizing milk trade, i.e. for eliminating the producer-retailer. Can this be done? Should it be done?

It is obvious that adulteration is not a monopoly of the retailer only. High fat-percentage milk is toned in various ways by dairy men as well to make it cheap and more profit-giving. This is not to condone adulteration; it is only to show that adulteration is not peculiar to the retail trade only.

Again the measure of compulsion that curbs a citizen's "right to practice any profession, or to carry on any occupation, trade or business" (Constitution of India, Section 19-1 g) would be bad in law if it cannot be shown that this control is necessary and inevitable for public health or security.

Pasteurization, as the long quotation from the English leaflet reproduced above shows, is more a trick for centralizing and controlling milk trade than a scientific device for any hygienic or sanitary purpose. Boiling of milk is decidedly a tried method for milk preservation. It is most suitable in Indian conditions. It is well known to our people.

Again if it is contended that the device becomes necessary for urban milk supply, then, as another English leaflet quoting the *Medical World* editorial in 1936 says, "Pasteurization is a confession that milk is not pure at the source. It is a confession that the authorities have sadly failed in their duty to the public as regards the milk supply." The public wants as much pure and fresh milk as possible. Pasteurization is no help to it. As the same leaflet says, "the pasteurizer... has a financial motive in demanding pasteurization. He wants to sell milk that is several days old. Fresh milk will not keep. Put it in the pasteurizer and it will keep for several days. That is the motive behind this..."

However, granting for argument's sake, that pasteurization is helpful for urban milk supply, it is a municipal affair and as the English Act provides it, the decision for compulsion should rest with local authorities of each area whether pasteurization should be forced on producers or not.

To conclude, in a country where milk supply is scant from the point of view of national need, to draw away milk to cities would be undesirable unless we have schemes for increasing production of milk in villages by planned progress in cow-protection and dairy-farming. It would be better if first priority is given to increasing milk supply and our scant capital resources directed first to developing our vast grass-land countryside into dairy-farming areas.

22-2-'55

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### RURAL, HIGHER EDUCATION

(By Maganbhai P. Desai)

II

14. What should be the aims and functions of these institutions and what specific services should these institutions offer to the community? Training for what special vocations?—these are the next questions.

15. They are answered in a general way above. I may add further that the questions must also be examined from the actual immediate educational and cultural needs of present-day India. Evidently the new type of institutions envisaged above must be for meeting these needs. That they are not being met by the traditional institutions is patently true today.

16. These needs of rural India are as varied as the life of its people. It would be half true, if not wrong, to say that they are only vocational. The immediate need of our countryside is to create and build up right type of village leadership through further or higher rural education and to train all sorts of personnel for manning various village services which are being increasingly planned and proposed to be instituted now—I mean the introduction of small-scale and village industries, village health and sanitation services, village *panchayats* and co-operatives, village roads and housing, irrigation and village water-supply, community projects and national extension services etc. It is also necessary to have suitable teachers for the introduction of basic and post-basic education leading up to rural higher education. These also must be trained and turned out by rural higher educational institutions. This is a job which is not a limited one but is co-extensive with the life requirements of our people in the rural areas.

17. As we know, suitable personnel is not forthcoming from our traditional institutions. No: only do they not train for these jobs but also students trained by them are not equipped with requisite attitude and aptitude for working the above services etc. Even though they are largely drawn from the village side, they do not return to them. They are, if at all, trained for urban jobs which, as the historian of that education, Arthur Mayhew says, makes traditional education merely vocational. I may clear the point further.

18. Arthur Mayhew, in his book, "The Education of India" while discussing "the alleged absence of provision for vocational training and the disproportionate importance attached to the literary education" remarks as follows:

"...our education, on the contrary, has been essentially vocational, grossly utilitarian in fact, at the cost of cultural efficiency and that we have not as yet built up a substructure of general education on which all specialized forms of training must be based. That our higher schools and colleges prepare for an obviously limited number of "vocations", and largely, though by no means exclusively, for the clerical, administrative, legal, medical, journalistic, and political professions." (p. 103)

19. Rural higher education that we envisaged above should not be vocational in this manner and it should be as liberal as the requirements of the diverse life of the people. The tragedy of Indian education is that traditional higher education is commonly misunderstood to be liberal. This attitude requires to be corrected. As the Radhakrishnan Report says:

"A familiar attitude among educators calls for a liberal education for a small elite group, and vocational education for the masses. John Dewey wrote, 'I cannot think of any idea more completely reactionary and more fatal to the whole democratic outlook.' Another suggestion is that the shortcomings of such a leadership can be partly cured by liberal colleges drawing potential leaders from all ranks of society, 'by making liberal education available to all young people who possess the essential intellectual and personal qualities.' Yet, the chief issue is not where young people come from to get an education, but where they go with their education." (pp. 560, 561)

20. When discussing the functions and the services of rural higher education we should therefore not forget that it is really required to be liberal education or the education for life. And the right method of work for such education will be as shown to us by the philosophy of Basic Education. "The essence of this philosophy is that education should combine practice in the everyday processes of living and working, with mere formal training." (Radhakrishnan Report, p. 558)

This leads us to further questions regarding the courses and the organizational pattern of Rural Higher Education.

(To be continued)

## FROM DEVOUT BENGAL TO VALIANT ORISSA

(By Suresh Ramabhai)

### Vinoba's Bengal Tour

Bengal is the sweet and charming land of emotion and sentiment, music and devotion. Work begins there late, but when she comes into her form, she surpasses all others. Therefore, during his twenty-five days sojourn in Bengal Vinoba laboured to go deep into her soil and sow the thought seed. Unheard of events came to pass.

The West Bengal Congress resolved to devote six months to Bhoodan and decided to allot one Secretary (at district level) for Bhoodan in every district. Two prominent leaders of the Praja-Socialist Party offered Jiwandan — Dr. Nripendranath Dasu of Bankura and Shri Kumar Chandra Jana of Midnapore. The latter, an M.L.A., resigned his Assembly seat as also the Secretaryship of the District P. S. P.

Vinoba made it absolutely clear to Bengal that Bhoodan was not a charity movement but one that sought to transform the whole society and life and was nothing short of *Dharma Chakra Pravartan* (Revolution of the wheel of the Dharma).

He appealed to the teaching profession to cherish new values and fashion the youth accordingly. He also met Bengal's men of letters and awakened them to their immense powers and wonderful role.

He impregnated the political workers of Bengal with a spirit to give *Vande Mataram* a practical shape by securing land for every tiller. He summoned all public servants of Bengal to stand up to make Vivekananda's (who gave India the word '*Daivara Narayan*') dream a living reality and wipe out *Daivarya* (poverty) from the country so that '*Narayan*', '*Narayan*' may remain all over.

He roused the interest of Bengal's press in the Bhoodan Yajna mission. He built up a new family of devoted workers who would give to this cause their best attention and love.

Above all, Vinoba stirred Bengal to its very depths by calling upon it to supplement its legendary *bhakti* with *Ahimsak Karmayoga* (non-violent activity). For *bhakti* without *karma* was bound to lead to inertia and *ahimsak karma* (violent activity) was alien to the genius of her soil. Hence the need of Bhoodan Yajna for Bengal.

On the eve of his departure for Orissa, Vinoba tried to rivet Bengal's attention to some sores in her body-politic. Addressing the vast gathering assembled for the evening prayer at Nakurseni on the 24th January, Vinoba observed:

### Untouchability in Bengal

"I had hoped that at least in Bengal there would be no untouchability problem, but on coming here I find that it is as alive here as elsewhere. Recently the Bhangis came to see me at one place and related their tale of misery. I asked them whether there was any provision for the education of their children. They said that there were some separate schools for them. I regard this as a great

blasphemy. Running separate Bhangi schools means their eternal condemnation. Such restrictions are a curse to our Swaraj. When you do not allow the untouchables to sit by your own children in the schools, how can you expect them to go shoulder to shoulder with you in any battle against the foreigners or at any other critical moment? No amenities which the scheduled castes or others enjoy should be denied to the Harlijans any more. I am certain that Bengal can accomplish this in the shortest possible time."

### Learn Hindi

Vinoba continued, "I feel that the love for Bengali language in Bengal should be more warm and sincere. Bengali is one of the finest languages of the country with its profound and profuse literature that has animated the rest of the country. Bengali language can be the greatest source of harmony between West Bengal and East Pakistan. It, therefore, throws a great responsibility on the Bengali people. The litterateurs and other people of Bengal should evince a greater love for their own literature and develop a wider outlook. I would humbly appeal to you to give more thought and attention to your own language and not waste your time in a futile obselance of the English language. I very well know the great importance of the English language and literature. I would like some people to study it. But how can it take the place of the mother-tongue? Besides this, I would urge upon you the necessity of acquiring a thorough knowledge of the Hindi language. The days of English are gone. Gandhiji with his great foresight sent his son as early as in 1918 to propagate Hindi in the Presidency of Madras. He was a Gujarati himself but he knew the place of Hindi in the India to come. The workers, teachers and the educated of Bengal would do well to learn Hindi as early as they can.

### Stop Cow-slaughter

"The third thing which I must point out is the in-human treatment accorded to the cows in Bengal. I am simply amazed that this cow-killing goes on in Calcutta day in and day out. Yet there is no attempt to stop it. You might say that there is politics behind the movement for banning cow-slaughter. But this does not absolve you from the responsibility of stopping a great disaster which is daily sapping the very vitality of the nation. Let apart the political motives behind that movement, why not go and see the horrible crime committed daily in the killing of our finest cow? I believe that in a country like ours every cow and every bullock must be given full protection. But what is happening at Calcutta is so horrible that no self-respecting man or Government would be able to bear its sight.

### The Idea Behind Bhoodan

"Lastly, I want to point out that the idea behind Bhoodan which I have been propagating all these days is such as to be acceptable to the most modern of economists. All land in the village should belong to the village and everybody who wants to till land should get it. You would have to discover the science of obtaining good production from small pieces of land. Besides, I believe that Bhoodan has a spiritual aspect too: there is no better source of worshipping God than a service of the mother earth."

### Vinoba Enters Orissa

Vinoba left Datan, his last halt in Bengal in the early morning of the 26th January. After walking down six miles we reached the Bengal Orissa border. Bengal workers and friends bade Vinoba a touching farewell with an illustrious song of Tagore. Acharya Harihardas, Orissa's oldest public worker, welcomed Vinoba to Orissa in a short and sweet speech and expressed the hope that Orissa would rise to Vinoba's expectations. Then, Shri Charu Chandra Dhandari, West Bengal Bhoodan convener, in very moving words, made the solemn declaration to know no rest until there was a single landless in Bengal. Shri Atulya Ghosh, West Bengal Congress President, promised the devoted and wholesale co-operation of his Party in this great endeavour of building the country on

the lines chalked out by the Father of the Nation. All eyes next turned to Vinoba who sat in a Samadhi—like statue with his eyes half-closed.

#### Fulfill Independence Pledge

"Today is the twenty-sixth January," said Vinoba, "a day of remembrance of our pledge of independence. A part of that pledge has been fulfilled. But another part, perhaps the more important one, remains unfulfilled. So that pledge continues to have its significance today." He added, "Bengal would always be in my mind. My contact with the people's heart and all that I saw here has deepened my faith in Bengal which I have cherished since my childhood. The province that I am now about to enter is a place of *yatra* (pilgrimage) for me. I desire to have in Orissa the *darshan* of the final evolution of Bhoodan Yajna."

#### Our Work Ahead

Vinoba continued, "The work to be done now is that of Bhoomi Kranti (land revolution). Merely giving land to the landless is not sufficient. Private land-ownership is to be abolished. Land can only be God's or of the society. If the people at any place live this idea, it would amount to the *poornata* (completeness) of Bhoodan Yajna. Thereafter the work of obtaining five crores and distributing it would become very easy. The people themselves would take it up. I, therefore expect a *paripooana darshan* (fully complete view) in Orissa.

"I regard Orissa as an extension of Bengal and Bengal as an extension of Orissa. *Jagannatha* is the *devata* of both. And Chaitanya Mahaprabhu, a perfect embodiment of Bengal's *purusharth-shakti* (strength of endeavour), whose *prem-prabha* (love-rays) is spread over the whole of India to this day, spent his later days in Orissa and also cast off his physical shell here. I, therefore, regard both States as one."

Vinoba concluded, "I nurse the ambition of doing *rukta othar* (free pilgrimage) in the country after having a complete *darshan* of Bhoodan Yajna in Orissa. A *sangamsthan* (confluence) is always regarded as holy. I want a confluence of the heart of all our workers. If there is any power in this movement, it is that of heart purity, of heart-confluence of the workers. Let one and the same thought stir all of us. Let us all imbibe the same spirit that God wants to use us as an instrument for a special act of His *Bhakti*. Ours is to re-build up the *Bhaktimarga*. God wants to employ our weak hands for *Dharma Chakra Pravartan* and I am sure that this task would be speedily discharged if our mutual energies go to supplement each other's. May God inspire you accordingly and may He vouchsafe me the strength to remain at your constant service!"

Reaching Lakkananath, his first halt in Orissa, Vinoba remarked, "I have spoken so much during the last three and a half years that there should be no need for me to talk much in this State at any rate. My message has already reached here. My hope from Orissa is not small. I am quite confident that now when the Bhoodan current has flowed on to this place, it would widely expand even as is done by your Mahanadi near the sea. I learn that Mukund Deva tried to bring the Ganga to Orissa. Perhaps he failed to earn the prestige. But you would now earn it. This Bhoodan Yajna's current is Ganga's. May you march with it right to the sea, the sea of humanity."

At our first prayer meeting in Orissa, Shri Gopabandhu Chowdhary, the moving spirit of constructive work in Orissa, presented Vinoba with a lakh and twenty-two thousand acres of land offered by forty thousand donors, and a ninety-three villages that had been donated in toto. Accepting the same for *Daridra Narayan* Vinoba stated,

"I am very glad that I could come to this valiant land—a land which changed Ashoka and taught him the lesson of non-violence. Gandhiji used to say that if anybody wants to serve the poor, he or she must run to Orissa. I am specially happy on coming here on this day when we must renew our pledge for Swaraj. We must

resolve that we shall allow no quarter in our India to any type of slavery, social or economic. Everybody, be he Harijan, Adivasi or anyone else, would enjoy his or her full rights. Those who are called low would have to be raised up to others' status. All these pledges we have to carry out. Going deeper, I would say that ours is to secure control over all our senses, mind and heart. We refuse to be slave of them. Whence our Vedic Rishis gave us the mantra, '*Yatamahi Swarajye*'. (We shall strive to attain this Swaraj.) Thus we have to wipe all the various sorts and shades of slavery. Bhoodan Yajna is an emblem of this effort. All this cannot be executed without a non-violent revolution. Hence I have given the call for it. I request you to convey my words from village to village and obtain Bhoodan or Sampattidan from house to house. That land and wealth would be distributed in each village which would change into a Gokul."

In the evening of the 26th, Vinoba met Bhoodan workers of Orissa, about 150. Vinoba told them that he wanted not hundred-fifty but fifteen hundred or two thousand like them to change Orissa's face. He felt certain that if two thousand *Parivrajakas* came out for spreading true *Atmajnana* among the people, the latter would accept Bhoodan Yajna in its entirety. "All of us have to part from this earth," said he. "The body given to us is for the service of others. Land and wealth cannot belong to an individual, but to the society. I trust that Orissa's *dharma-pran* (religion-spirited) people would grasp this reality and donate me villages in thousands. Let all villages be turned into families. This *Samyogyoga* can stand only on the *Atmaupajanya* (unity of Atma) taught by the Gita."

Thus Vinoba entered Orissa on that historic day. His *yatra* now goes on there. On the 2nd February, they donated him twenty-two contiguous villages. Orissa's air is fast changing. The most modern theory of economics—wholesale ownership of land by the community—is being put into practice by her innocent and laborious and thoughtful people. After centuries of exploitation and serfdom, Orissa's peasant is coming into his own and paving the way for his brethren all over the country. May he prove to be the torch-bearer of the new Indian revolution—a triple revolution, a revolution in *Bhakti*, in *Jnana* and in *Karma*!

19:2'55

#### "Sarvodaya and World Peace"

(By J. C. Kumarappa, published by Sarva Seva Sangh, Wardha. Price Rs. 2.)

"By nature most of our countries are blessed with resources which if we handle in a proper and rational way, we shall generate peaceful living for all of us," says the author. But the tragedy of mankind in history till now has been that we in our greed and selfishness, acquisitiveness and hoarding, disturb this natural or reasonable order of things economic by "the attempt of the more powerful to turn conditions in their own favour that brings nations into conflict and turns our neighbours into enemies."

Therefore if the machinery of this attempt is put in a reverse gear, it can be used for inducing common sharing and can promote non-violence and social harmony.

Shri J. C. Kumarappa analyses this simple proposition by going into analysing world's economic mechanism in a very concise and convincing manner. The booklet is a very lucid statement of the philosophy of Sarvodaya on the problem of peace in our time.

22-2'55

M. P.

## REFORM OF SECONDARY EDUCATION

(By Maganbhai P. Desai)

### II

#### Teaching of English

By the time I have arrived so far you must be perhaps wondering about what I have to say regarding the teaching of English in our high schools. It has till now occupied the place of a vital subject in the curriculum of secondary education. It has enjoyed this privilege for years at the cost of the teachings of other subjects of this curriculum and also at the cost of the development of the child's mental faculties. This subject has acquired such an all-pervading hold over our entire system of education that unless it was driven into its proper place we may well give up all hope of setting up a system of genuinely national education for our country. The framers of the Mudaliar Report have wasted a lot of anxiety over it; and as I have publicly declared before now they have gravely stumbled here, perhaps, knowingly. They have exercised a lot of cleverness in order to maintain that the teaching of English should continue as now from standard five onwards. Yet the wonder is that their recommendations taken as a whole convey that it would not be proper to do. The recommendations of the Commission in the matter deserve to be carefully seen because in our State and especially in the city of Bombay those engaged in conducting secondary schools still refuse to understand the problem and Government has not been able to persuade them to see reason or to compel them into seeing it.

#### The Teaching of English Can Begin from Standard Eight

Though the Mudaliar Report has agreed to having a single indivisible stage of instruction to children between the age of six and fourteen it has queerly enough tried to compromise with the present traditional way by sub-dividing it into two. It has recommended a lower secondary stage for children between the age of eleven and fourteen and has suggested that the teaching of Hindi and English may be begun in the course of it. But it goes on to say that the teaching of the child's mother tongue or the regional language and the national language must have a place in the curriculum at this stage. Besides, it propounds the principle that the teaching of two new languages should not be begun simultaneously in any one standard. All this wavering boils down simply to this that English should not have a place in standards five, six and seven! But because the framers of the Report lacked the courage to make such a direct recommendation and have equivocated the nation's time was wasted in needless controversy. This serves as but one instance illustrating what strong hold the English educational system of the past regime still maintains on our public mind. Perhaps this undesirable hold is also responsible for the Central Government accepting the perverse logic of descending from top below and appointing in the first instance a commission to go into the problem of

university education, then later a commission to examine the problem of reform in secondary education, and they are now discussing the appointment of a committee to tackle the question of primary or Basic Education.

But we must realize that we have ultimately to destroy the pernicious effect of the hold English has acquired on our minds. This hold is the result of our having cultivated an extravagant worship and respect for a foreign language. If we gave up this blind worship it would not be long before we free ourselves from the hold of English. The hold the Englishman had on us has gone, the hold of his language still persists. But it has to go. The responsibility devolves upon us teachers.

#### Teaching of other Languages

While I am saying this please do not run away with the impression that I am advocating to drive away the English language from our educational system. Far from it. Let those who want to study it from standard eight onwards certainly do so. Why, I believe that so that they may study it to their fill let the study be continued till the first degree course. It is necessary in the present day state of the world that a third language besides the mother-tongue and the national language be taught to our students and that it should be some modern language either Indian or foreign. Over and above these three a study in some manner of one of the ancient languages may be added as a voluntary subject at a later stage.

#### English Cannot Be the Medium

That English was the medium of instruction from the beginning of the high school stage onwards was one of the principal reasons why it could establish a strong pernicious hold. There has been considerable improvement in this position at the secondary stage and the Mudaliar Report also having recognized it as such this question may now be taken as settled once for all.

We have already put this change in the medium into execution and have also prepared the necessary terminology for the various subjects and the necessary text books. This I consider a sound achievement in the field of secondary education.

(From the original in Gujarati)

(To be continued)

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