

# HARIJAN

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

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TWO ANNAS

## WOMEN'S ROLE IN BHOODAN

(By Suresh Ramabhai)

"Next to Lord Krishna, Mahatma Gandhi has done more for women, than anybody else in India during her whole history." In these glowing words an eminent thinker and deep student of Indian history once paid tributes to Gandhiji's revolutionary work among the Indian womanhood. The movements of Non-Co-operation, Salt-Satyagraha and picketing on foreign goods awakened our mothers and sisters to a new consciousness and brought them in the front ranks of the freedom's battle. It cannot be gainsaid, however, that an Indian woman has not yet come into her own and much remains to be done before she is able to contribute her best in the task of national reconstruction or human uplift.

The post-freedom years saw rather a return of woman to her household for she could not, by her very instinct, feel interested in the new power-cum-party-politics, unhappily aggravating in our country. Constructive by nature she has greater liking for creative acts than for ruinous or damaging ones. The Bhoodan movement, devoted as it is to the building up of Jana-shakti (self-reliant power of the people), has naturally attracted her. Besides, its compassionate character has further drawn the attention of our womenfolk who have a genius for working the non-violent method. It is significant to note that some of the most remarkable gifts have been procured by women workers. Also in the execution of some of the most amazing Bhoodan offers women have been exceedingly instrumental. Special mention must be made of the intelligent women of Mangroth (a village in the Hamirpur district of the U. P.) who prevailed upon their doubting husbands and brothers and thereby made possible the offer of a whole village—the first offer in human annals—in Bhoodan.

The number of women workers is, therefore, gradually going up in the Bhoodan movement. Several of them have offered Jiwandan too. Most of these brave workers attended the last Sarvodaya Sarmelan at Puri. Acharya Vinoba gave them an extra hour one day and met their interesting queries. He was in a very jovial mood, which encouraged one of them to ask whether six months' training, as imparted by the Kasturba Trust or other agencies, was not sufficient for field work.

"I had a friend," replied Vinoba, "who asked me what type of bride he should choose for his son who had reached the marriageable age. I wrote back to him that she must have three qualifications: (i) readiness for hard work, (ii) sterling character, and (iii) thoroughly illiterate. (The woman workers laughed in amazement). And I added that the first two qualities were very important and that if she was wanting only in the third, that would not matter much. My friend was surprised at it. But his wife, supporting me, observed that we could impart such a girl any education as we liked and that if she was already half-read it would be difficult to redirect her mind on the right lines."

Vinoba went on to state: "To do fundamental work we must take illiterate sisters and train them for two or

three years. The matriculates or middle-pass will be of little avail. What is essential is character and resoluteness. All else can be acquired by patient work and experience."

"You demand two years' exclusive devotion to Bhoodan," asked a worker, "but some of us have little children. What should we do with them?"

"I was also a small child once. And I wonder what would have happened to me if my mother had abandoned me and taken to Bhoodan or some other work!" Vinoba smiled which had a contagious effect. After a pause he added, "In the very act of bringing up their children, mothers can impregnate the children by the Sarvodaya ideology."

Vinoba further remarked, "Women's coming forward will raise their moral prestige. In our country women have proved to be better and greater saviours of religion than men. These days they talk of equal rights. I agree. But equal rights do not mean that a woman should smoke because a man does. You do have a right to fall down like a man, but your duty is to go up. These days in the educated families, nobody feels his or her duty to do *sewa* whence the husband and wife are deprived of each other's services and have to employ a servant. But the latter demands more and more pay. A tussle then goes on in the house and both the husband and wife have to take whatever meal the servant cooks for them. Isn't it, Janakibai?" (Vinoba referred to Smt. Janakidevi Bajaj who was sitting in the front).

"Of course," said the stalwart and devout Mata Janakibai. "Some times months pass without any cooking at the domestic *chootha*." With a wink, she added, "Both of them mutter: 'Let the *chootha* go into *chootha*. And thus they make life bitter.' This sent a wave of laughter all round."

The next question was:

"How should we work in Bhoodan?"

"There is much that can be done," pointed out Vinoba. "Settle down in the villages donated in *toto* and run Kasturba or Nai Talim centres there. Also you can go to the villages where one-sixth or more land has been offered."

"And after Bhoodan?"

"Well, Bhoodan is not the end. It is just a beginning, even as the wedlock is. The whole world, so to say, begins thereafter. Land has to be distributed, seeds, bullocks etc. have to be obtained, education has to be imparted, sanitation etc. has to be developed, and Gram Raj has to be established. You must have heard of Jiwandan. When they offer life they do it for the 'Bhoodan-Yajna-based, village industries-centred non-violent revolution'. It is a revolution through and through."

A distinguished and aged woman worker then put the last question: "What do you expect of us in general?"

Delighted at the query, Vinoba warmed up, "I expect a lot. Menfolk are today running like horses. You must hold their reins. That is to say, womenfolk work in the household and menfolk without. There is nothing wrong in this. But men must also work at home and women must get an opportunity to work outside. I have little objection to man doing outside work, provided he can do it well. But

he is not able to discharge his responsibilities efficiently. Otherwise, why should we have to face great wars after every twenty-five years? Why so? Obviously the way in which man works begets *a-shanti* (non-peace). I therefore, expect of the women to grow *charitrawan* (with character), *nigrahawan* (with control) and *buddhiwan* (with wisdom) and check the men from taking the wrong path. Woman must so rule the man as not to let him warp from the right course."

Vinoba clarified, "My scheme for this is that the education of children under twelve must be entrusted to women. The society would then remain under their hold. But there are lady-teachers in the West. Yet there are wars. For women there are men and clamour for an army of their own too like men's. This carries the situation from the frying pan into the fire. But my object is that woman should control the outside work in order to keep it on right lines. In that case, she would be able to save the society from its present drift."

20-4-55

### ETHICS IN ECLIPSE

There is no novelty in the charge that modern civilization is the unhappy inheritor of amoral attitudes which have been accumulating in the West for three or four generations. Now, as the world threatens to rush down any one of several available avenues to destruction, it has become a commonplace of moralists to claim that the abandonment of traditional religious ideas could bring no other result — that the time has come, indeed, is almost past, for the prodigal son to return to his father's house, in shame and submissive humility.

If mere "wickedness" and arrogant self-will were the only explanation for the rejection of traditional religion by Western man, the counsels of the moralists might perhaps be accepted without argument. But the fact is that the notorious "amoralism" of the recent past and present was at least in part a response to the natural and irrepressible longing of human beings for freedom and justice. It was the determination of men who embodied the developing intellectuality of Western civilization to seek the meaning of experience *directly* — without interpreters or priestly mediators — which led to the rejection of traditional moral ideas. These men, seeing the obvious moral obliquities in both the theory and practice of the churches, resolved to become *empiricists*. They would take their instruction from Nature alone; what Nature taught, they would accept.

At first, there were strong ethical currents in the thought of the Natural Philosophers. As time passed, however, and as the party of the empiricists gained in prestige and numbers, there were those among them who felt that ethics was almost as much of a hampering influence as the traditional morality. Nature, they said, knows nothing of good and evil. Man is a part of Nature, they argued, and talk of "morality" and "right" and "wrong" is no more than a persisting remnant of the old theological psychology. We shall become really free by forgetting all this, by deducing our morals, should we happen to need them, from the course of human experience, as we go along. Thus even conscience became suspect, as a kind of weakness, a carry-over from the unenlightened centuries ruled by superstition and animistic tales of "gods", "souls", and other transcendental make-believe. This attitude even-

tually became the approved form of "modernism", and even an ideology or two developed from its "scientific" assumptions.

We need not attribute to modern amorality all the disasters which have overtaken the world during the past forty years to recognize the dark fruits of the eclipse of ethics. Only a single example of amorality in practice is sufficient to show its devastation.

The simple fact that many men — and many leaders of men — no longer feel any special compulsion to tell the truth is by itself enough to destroy the basis of civilization. Right now, it is destroying civilization in the United States. It is not "communism" which breeds the atmosphere of terror; this atmosphere results whenever, in either private or public affairs, a man is commonly expected to lie if he thinks it expedient, and when, before the bar of public opinion, what a man says is never deemed true simply because he says it. This is a moral sickness of civilization, more disintegrating in its effects than any sort of physical epidemic. It is disintegrating because it renders worthless the foundation value on which self-government depends — the mutual respect and trust of man for man. When men distrust each other, almost by instinct, imagination and vision are forgotten and *guilt* becomes the primary value to which response is obtained. Men in public life plan their careers out of consideration of the need to avoid vulnerability to "charges". For in a society where truth is no longer important, to suffer accusation is the ultimate offence.

In a world where truth is no longer honoured for its own sake, but only as a kind of "coin" to be used in manoeuvring for self-interest, ordinary human relations descend to a moral dead-end, proceeding in an underworld where intercourse of speech means nothing in its own terms, supplying, instead, only clues to the "real" state of affairs which the individual seeks to understand. This is one of the worst things about the modern detective story, apart from its violence, for in these stories the idea of respect for truth is often lost sight of entirely. It sometimes seems as though we have been living so long in this general atmosphere that we do not realize how much we have lost — how much of the natural happiness of life departs, how vulgarized and shallow is existence in a society where truth is a unit of trade rather than an end in itself.

It seems likely that, since the abandonment of ethics was justified by raising the method of empiricism to the position of authority in modern theories of knowledge, the restoration of ethical values will first be accomplished by the same means. The new ethicists — the men who speak of the importance of moral principles in voices which have the ring of authentic discovery — are usually those who have grown up in an environment of scientific thinking, or have worked in fields where first-hand investigation has been honoured above other ways of inquiry. We are not specially impressed when those who represent the old moralizing tradition — who have



somehow managed to get through life without being touched by the scientific and skeptical revolution — preach at us about the old-fashioned virtues. They do not even understand why the virtues have been at a discount for several generations. Being untested and untempted themselves, they are in no position to instruct us. They are only another gang of "accusers" whose charges, by historical accident, happen to coincide superficially with the growing realizations of serious men.

The true reformers of today are those who recognize a non-theological, organic relation between the mental health of human beings, both individual and as society, and certain ancient ethical principles which seem as old as man. It is too early, perhaps, to seek to improve upon the findings of this new empiricism by suggesting that a metaphysical reality may underlie man's need to honour truth — that truth is the actual substance which nourishes the spirit in man, even as food of another sort nourishes his body; yet such speculations are hard to avoid. It is an idea which might explain the rise of civilizations, just as more familiar attitudes do much to account for their fall.

(From *Manas*, 28-7-'54)

## THE COST OF INDUSTRIAL EMPLOYMENT

(By Maurice Frydman)

Colin Clark in his book *Conditions of Economic Progress*, 1940, page 389, gives the following relations between capital and real income in various countries. The figures show how many, say, rupees have been invested to create Re 1/- per year income.

Country	Capital	Country	Capital
Argentina	5.85	Italy	4.36
Sweden	5.65	United States	4.23
Australia	5.53	Canada	4.22
Hungary	5.05	Britain	3.72
France	4.82	Japan	3.57
Belgium	4.66	Spain	3.52
Germany	4.45	Austria	3.50

Since the above figures include taxes, managerial salaries and business profits in income, it can be assumed with a good degree of certainty that the actual labour income is not more than half of the total income. We can take for granted that in order to create industrial employment, investment from 5 to 10 times the income wanted is necessary.

In other words to pay a labourer Rs 1,000/- worth of wages per year the capital invested must be in the order of Rs 5,000-10,000/- per workman employed.

In self-employment the capital required to make a man to earn a living is about 5 to 10 times less. The following table gives an idea of the relation between capital invested and yearly income of the worker in selected village industries. It was prepared by the Research Institute Committee of the All India Khadi and Village Industries Board.\*

Palm Gur	0.15
Cottage Match (3 Gross/day)	0.23

\* See *Building from Below*, published by the A. I. Khadi & Village Industries Board.

Village Ghani (groundnut oil)	0.33
Village Ghani (gingelly oil)	0.45
Soap from Non-edible oil	0.39
Village Tanning	0.35
Blotting Paper	2.18

This table shows that only in one case the investment exceeds the yearly income. In all other industries the capital invested is only a fraction of the yearly income.

It stands to reason that in a country where capital is scarce and labour is going to waste at the rate of 30 billion man-days per year home and village industries are India's only practical answer to unemployment.

The legitimate market for village industries are articles of first necessity; food, clothing, shelter, tools, matches, soap, paper, etc., all goods which by their very nature admit decentralization in production and consumption. Adequate legislation, supported by wise co-ordination and technical guidance, will in a short time restore to the self-employed sector its task of feeding, clothing and housing the nation.

To argue that the barring of textile, oil and soap, match and brick factories from the internal market will reduce standard of life in the country is based on a fallacy. Steel and coal, hydro-electric power and railway transport cannot be decentralized in the same sense as the growing of food or manufacture of cloth can be. While closing down the blast furnaces and rolling mills will create an immediate and irremediable scarcity of iron and steel, the closing of the textile and oil mills, match factories etc., especially if it is phased over three to five years, will make the country shift to home spun and home woven textiles with nothing more than a small rise in cost to those who will not spin themselves. The rest will have cloth for their spare labour.

With regard to other necessities of life like matches, soap, etc. the prices would not change at all.

But mere price level does not determine the standard of life. It is measured as the relation between real, expendable income and the cost of satisfying one's essential needs. To an unemployed man cheapness does not spell prosperity; without an assured income the price structure means nothing to him. Merely flooding the country with cheap goods will not create prosperity; the purchasing power must be put into the hands of people. This can be done by bringing the producer and the consumer together, which can be done easiest and best in decentralized home and village industries.

The argument that a labour-intensive pattern of production is antiquated and costly cannot be raised in a Welfare State, where the good of all is the primary motive. As long as there is a single unemployed, self-employment in home and village industries is the simplest, cheapest and quickest solution. When all are employed, it may prove the most economical and stable too, especially if self-employed families join in producers' co-operatives for more complex productive operations.

# HARIJAN

June 4

1955

## THREEFOLD PURITY

(By Maganbhai P. Desai)

Again it is being strongly emphasized that the Congress should purify itself. This is one of the chief characteristics of the institution. Few institutions care to be self-vigilant in this manner.

The Congress owes this virtue to Gandhiji. When he started the fight for Swaraj in 1920, he began to use the word 'self-purification' as the general formula for forging national strength to achieve the goal. "Ours is really a struggle for self-purification, because foreign rule feeds on our weaknesses and drawbacks for its existence. Therefore to remove it, we should only undertake a programme of mass self-purification of our people."—Such was the call to the nation. And he told the people to remove the sin of untouchability, to take to Swadeshi Dharma by denying which we were suffering from want and hunger, to boycott Government educational institutions, etc. Thus began the use of a religious term like self-purification in the politics of India; and it persists more or less till now.

And there is good reason for it. If we wish to work through Truth and Non-violence, i.e. in a peaceful and legitimate manner, the only way for it is the way of self-purification.

The Congress is at present agitating for its organizational purity. There is to be seen in that organization too much craving for power and position among its members and groups. Enrolling bogus members, impersonation, groupism etc. are reported to be widely prevalent. It seems there has developed a veritable art of these foul means, specially in some big cities. This is bound to affect outside areas also.

Do not Government institutions also need self-purification? Do ministers zealously pursue the policy adopted by Government? And how do Government servants behave? Do they abide by it? What about corruption,—these are also questions of nation's self-purification programme. This is particularly so in case of the latter, because modern statecraft is growing such a complex business that Government officials come to have real power in their hands. And power surely begins to breed its brood among them. This is a serious difficulty for our people.

The people also need self-purification. This they can achieve through constructive activities. But at present these are gradually turning themselves into Government welfare or social service activities, which are being done by Government servants. This has as if rendered these activities into a Government department! Therefore, in their effect over the popular mind, the idea of

self-purification becomes dormant or secondary, and the activities move in their red-tape departmental ways of rules, regulations etc. The Bhoo-dan movement is a distinguished exception. It provokes and works on the sense of duty and self-purification among the people.

The strength of the Congress was built by Gandhiji through such self-purificatory activities. As Government in those days was against the people, lure for Government power and position could not be as common a malady as it is at present. Today vigilance is necessary on this count in all its three fronts—public institutions, the Government and the people. If the Congress is a leading force in all these three, it naturally follows that its endeavour for purity must cover all these three fronts.

26-5-55

(From the original in Gujarati)

## BUILDING FROM BELOW

(By Ellery Foster)

Nearly four years of work in the U. S. Government's "Point Four" programme of technical assistance to less-industrialized countries convinced the writer that democracy—as freedom, peace and human dignity—will not and cannot be built from the top down through governmental welfare and development schemes. It can only be built from the ground up through unpolitical, non-governmental action of ordinary people practising—even while still illiterate—self-help and mutual help in their own homes, neighbourhoods, communities and regions.

Getting into villages of the Caribbean and of India in the course of this work, the writer came to believe ever more strongly that the most urgent need of all is a simple and practical scheme of the neighbourhood organization for mutual help. As India's newest saint, Vinoba Bhave, emphasizes as he walks the dust and mud of his land from village to village, neighbouring families must learn to care for each other in the same manner as the individual members of a family care for one another.

Today, the only institution most of the world's people can count on at all for their security is the family. The indifference of families to the plight of their neighbours is appalling. In these circumstances, are not parents bound to have a felt need, as the Chinese proverb says, for many sons because then there is a chance that one at least will be good enough to care for his parents in their old age? Is it any wonder, then, that population statistics reveal an "explosion" of human reproduction? How can we expect parents to develop a felt need for moderation in the size of their families until and unless institutions like the neighbourhood are strengthened to provide security for the individual?

In India they have a good slogan: The Right to Live; the Right to Work; and the Right to Receive the value of One's Work. They have been



seeking practical ways to make real these Rights, even for the lowliest of their landless unemployed.

In India they also have some people who refuse to take it for granted that money is necessarily the ultimate, perfect invention for organizing the practical work of producing goods and services to meet human needs. They figure that people are a more potent resource than money. So perhaps the kind of neighbourhood trading club described in the following paragraphs will find a more understanding and interested audience there than in the writer's homeland. Yet even here, the experience with neighbourhood baby-tending clubs and with the do-it-yourself movement (in which people are both making their money go further and also finding quiet but deep satisfactions) suggests the time may be arriving when West as well as East may be interested in paying increased attention to ideas like this.

### The Idea of a Neighbourhood Trading Club

**The Felt Need:** In earlier times the neighbourhood was the social security system. But we have become more and more dependent on money and less and less dependent on neighbours to meet our needs. Is there not, however, a felt need today to revitalize the neighbourhood as an institution for mutual help? Could this not be a way both to help us make our money go further and also to make the individual more secure and happy in home and neighbourhood life?

**Do Recent Developments Point the Way?:** A little trading club scheme that has come into limited use in recent years appears to have potentials for filling this need. Merely a simple book-keeping arrangement, it is rather widely used in Suburbia, U.S.A., especially to trade baby-tending services among neighbouring parents. Recently the Indian press has indicated that this scheme is coming into use in villages of West Bengal to exchange various goods produced in village and cottage industries. (Statesman, Delhi, Feb. 8, 1955)

**No Money Required:** A neighbourhood trading club of this type is perhaps the simplest of all organizations to establish and operate. The requirements are three: (1) a group of neighbours (say from 10 to 50 or more) interested in exchanging services and goods with each other, each participating only as much as he desires; (2) one or more members of the group capable and willing to do a simple book-keeping job for the group; and (3) paper and pencil for book-keeping.

**How It Works:** Members agree on a standard unit of value to be used in reporting and recording the value of transactions. This may be a point system (based on say an hour of common labour) in which case money values may be converted to point values by dividing them by the money value of the basic unit. Besides a psychological value (by making mutual help seem less commercial), a point system has the practical value that it is more stable than money which fluctuates in value with inflation and deflation of a nation's economy.

Members agree on who will be bookkeeper, see that paper and pencil are available. Club is now ready to do business.

A performs a service for B (maybe he spades a garden plot, B being physically handicapped and unable to do such work).

A and B agree between them as to the value of this service, and A reports this value to the bookkeeper.

Bookkeeper records this value as a credit on A's account and as a charge on B's.

The credit on A's account entitles him to obtain through the club an equal value of services and/or goods that he desires and that any members of the club are able and willing to provide.

B, of course, can "pay" off the charge on his account by providing to any member or members of the club any kind of service, goods (or for that matter money) that he is able and willing to provide and that is desired.

As trading activities continue among the members, offsetting credits and charges accumulate on their accounts. Since these cancel each other out, exchange is effected without exchange of money.

**A Step Forward:** In reporting on such a scheme in West Bengal, S. K. Dey points out from Calcutta (Feb. 1955) that this does not represent a retreat from use of money to a more primitive system. Rather, it is a step forward from cash transactions to the use of credit.

**Multi-purpose Trading Club:** How might a neighbourhood trading club be organized to exchange all kinds of services and goods that neighbours can provide to each other? One way might be as follows:

Group agree on point system and bookkeeper as described above:

Each member inform bookkeeper what kinds of services and goods he has to offer;

Bookkeeper develop and maintain a file by kinds of services and goods showing for each the names of those who are prepared to provide it;

Member desiring specific kind of service or goods notify bookkeeper who will consult file and give inquirer names that have proffered the item. Bookkeeper can render additional service by giving priority in such referrals to members needing credits to balance their accounts;

**Credit to Bookkeeper:** Membership agree on a basis for the bookkeeper to use in crediting his account for his bookkeeping services, and for charging members for this service (might be similar to charges made by a bank for handling a checking account).

**Democratic Control by Members:** Membership to talk over and decide how meetings may be called to solve problems that arise in operation of the club. This may be kept quite simple since the frequent face-to-face contacts of neighbours tends to create informal checks and balances that reduce the need for formal methods of control.

**Relation to Money Economy:** Neighbourhood trading clubs would have the same relation to the money economy that the do-it-yourself movement has. In other words, they should have the effect of increasing the sales of those kinds of materials, supplies, tools and equipment which neighbours can use in producing services and goods for each other. Furthermore, money saved—whether by means of self-help projects in the home or mutual help projects in the neighbourhood—will tend to be spent for increased family purchases of industrial and agricultural products. Thus Neighbourhood Trading Clubs would help solve the problem of making markets expand apace with the rising productivity of industry and agriculture.

March 14, 1955

### APPENDIX

#### Use of Trading Club to "Finance" Joint Projects and Public Works

Suppose a group of mothers join together to form a nursery school. Seeking to save money, they find capable persons willing to serve as nursery school teachers for credits in the trading club. The families participating in the nursery school can agree to have the charge for this service prorated on their accounts in the club.

Couldn't this same arrangement be employed also by, say, a group of illiterate adults to "finance" a literacy training course for themselves? Why should they wait for government to come, if ever, with a State-financed school before learning to read, write and figure?

Similarly, suppose a neighbourhood group desires to construct some recreational facilities for neighbourhood use. Members of the trading club are able to provide the

needed skills, materials, labour and tools to do the job. As with the nursery school might this not be done through the trading club, so that the facilities are provided at no money cost? Could not the same approach be applied by a village to build its own school-house, or to improve a road, or develop a water system, without money and without having to wait interminably for government agencies to come and do it.

#### Use of Trading Club for Extension of Mortgage Credit

Suppose a trading club member needs to make a capital improvement like adding a room to his house. Members of the club are willing and able to provide, for credit on their accounts, the skills, materials, labour and tools needed to supplement the owner's. But for the individual to accept all this help will mean running up a sizeable deficit on his account that it may take him months or even years to "pay" off. To protect the club in extending so much credit to an individual, and at the same time to meet his need, could not the club arrange to take a mortgage on the improvement?

#### Participation of Children and Youths in Trading Club

Is not one of the reasons for our "youth problem" that our young people lack a sense of significance and meaning in the life they lead? Might not a neighbourhood trading club help them get interested and active in doing useful things desired by others, this as a means of obtaining for themselves, through the trading club, things that they desire?

March 15, 1955

### CIGARETTE v. CANCER \*

D. Pearson: Dr. Ochsner, I suppose that there are millions of people in this country who are interested in this question of lung cancer and cigarettes....cigarette smokers and others too....could you tell me, is it true that lung cancer has increased as much as people say it has?

O: Indeed it has, Mr. Pearson. It is increasing more than any other cancer in the body. It's outstripped every type of cancer in recent years.

P: Well, at your hospital....could I ask about how many cases you've handled there?

O: We've seen about fifteen hundred cases of cancer of the lung, in all....

P: And you've operated on how many, perhaps....?

O: A little over five hundred of them.

P: That's an awful lot. Well, doctor, how does lung cancer compare with cigarette consumption?

O: There's a distinct parallelism. Now this slide shows that, Mr. Pearson. One sees that from 1920 on up there's a complete parallelism between the consumption of cigarettes in the United States and the increase in cancer of the lung. Both of them go up about that degree of angle.

P: Could it be that lung cancer caused by something else other than cigarettes?

O: No, I'm convinced that it's due to cigarettes. There has been an attempt to blame air pollution for it. I'm sure air pollution has nothing to do with it. In the cities where air pollution is so prevalent the incidence of cancer of the lung is not any greater than it is in cities where it is not. It is true that cancer of the lung is more common in the urban areas, but smoking is more frequent, and particularly cigarette smoking is more frequent in the cities than in the country.

P: What has been your experience in testing cigarette smoking on animals?

O: Well, the best work that's been done on that has been done by Dr. Graham at Washington University in

St. Louis and that work is very significant. They have taken a robot machine that smokes cigarettes just as a human does. They have collected the smoke from this machine, cooled it, and applied it to the surface of animals three times a week. At the end of eight months they got one non-cancerous tumor. At the end of a year they had one cancer. Had they stopped their investigation then, the research would have been negative, but at the end of two years 44 per cent of the animals had a cancer right where they had applied this tar which was identical with human cancer. It killed the animal, it metastasized or spread to the other parts of the body, and it was indistinguishable from the cancer that we see in humans.

P: In other words, 40 per cent of the animals got cancer from having cigarette smoke applied to them.

O: That's right, sir.

P: Now, what has been the situation in other countries? Have they experimented also with cigarettes and lung cancer?

O: Yes, indeed, Mr. Pearson. I have a slide here that shows the increase in lung cancer in Holland. From 1924 to 1951 it has increased twenty-four-fold in men and ten-fold in women.

P: Just in that short period of time?

O: Yes.

P: It seems to me I read in the paper that the British Government had taken some official action in regard to cancer and cigarettes.

O: That's right. About two months ago, there was a report to the parliament of the British Government by a committee that had been appointed to study this question, and they reported that their investigation showed that there was a relationship between cigarette smoking and cancer of the lung.

P: In other words, that was an official report.

O: That's right, sir.

P: Doctor, have there been any studies made on the question of age, and when people get lung cancer?

O: Yes, I have a slide showing that, Mr. Pearson. For instance, here's a graph showing the increase in cancer of all types, except lung cancer, and you can see that it increases with advancing age. Cancer of the lung, on the other hand, behaves differently. It goes up very sharply as shown in this graph to a peak age of 55, and then falls off.

P: Why does it fall so rapidly?

O: Well that falls off I'm sure because the person who's been a heavy smoker for a number of years has subjected his heart and blood vessels to the deleterious effects of tobacco, and he develops coronary thrombosis, and dies of coronary thrombosis and doesn't live long enough to develop his cancer of the lung.

P: It sounds rather tragic to say this, but in other words, what that shows is that if man doesn't die of heart failure from tobacco he then may get cancer.

O: That's right.

P: Well, Dr. Ochsner, what about pipes and cigars? Do they cause cancer of the lung in the same way as cigarettes?

O: No, cancer of the lung is produced almost entirely by cigarette smoking. It is seldom seen in cigar and pipe smokers, and I am sure it is due to the fact that cigar and pipe smokers do not inhale, it being necessary for the cancer producing smoke to get down into the lung. On the other hand, an individual who smokes a cigar or pipe, can get a cancer of the lip, tongue or mouth.

P: It isn't a very helpful picture for some people, I should say, but have any studies been made as to how soon people begin cigarette smoking now?

O: Yes, there are very definite statistics on that. Contrary to what was true about twenty years ago, youngsters are now beginning at the age of nine and ten.

P: Nine and ten?

\* This is the text of columnist Drew Pearson's television interview with Dr. Alton Ochsner, of Tulane University School of Medicine, on the relation of cigarette smoking to lung cancer.



O: Nine and ten, and that shows itself in this graph that I showed you here...that about fifteen years ago the peak incidence of cancer of the lung was about 65. Ten years ago it was about 60, and now it's between 50 and 55, and that's due to the fact that youngsters are beginning to smoke earlier at a younger age, and therefore these men when they grow up develop cancer at a younger age than they did before.

P: Now, doctor, what have the cigarette companies done about this?

O: Well, unfortunately, they haven't done what I think they should have done. They have started a Tobacco Research Foundation, and presumably are going to study this problem. I had hoped that the cigarette companies would be sincere enough about this to donate funds to independent organizations, such as our National Research Council, or possibly the American Cancer Society, because it's the only research done by an independent organization that the public will have any faith in.

P: Did the cigarette companies do anything in England with the British Government?

O: Yes, the tobacco interests, I have been told, have contributed to their National Research Council for this research.

P: In other words, in England, the cigarette companies worked with the British Government.

O: That's right.

P: Well, doctor, what about filters on cigarettes? Do they do any good?

O: No, Mr. Pearson, I have a slide here that shows that very well. Here are five of the leading brands of cigarettes showing the residue after smoking. Now one of those is a popular filtered tip cigarette. Would you please pick out the one which you think is that one with the filter?

P: Well, let me see, I believe I'd say this one.

O: No, this is the one here, which you can see has as much, if not more residue.

P: Over here.

O: Yes sir.

P: It certainly fooled me, Dr. Ochsner. Is it true that there was a tendency on the part of some of the Press Associations to suppress this news some time ago?

O: Yes, there was. About six years ago, I talked on cancer of the lung in Denver, and called attention to the fact that I thought there was a relationship between cancer of the lung and cigarette smoking....a young reporter got hold of me and said he'd like to have that story. I went over it with him in considerable detail and saw his copy which was good. It was sent out over one of the press's releases and within twenty minutes was recalled. It was not published.

P: Just a feeling that they didn't want to publish anything that might affect advertising I suppose?

O: Well, I presume that's it....I don't know.

P: I hope that we of the press are doing very much better on this very important question now. But could it be doctor, that you are a little prejudiced on this?

O: Well, I suppose I should be prejudiced, Mr. Pearson, because for the last fifteen years I've made my livelihood from taking care of people who have conditions which are aggravated or caused by cigarette smoking. Actually, they're the greatest benefactors I have, and if I am prejudiced, I ought to be prejudiced in favour of people smoking more. On the other hand, I am frightened about what's going to happen to our nation unless something is done to prevent this tremendous increase in the incidence of cancer of the lung.

(From *New Outlook*, July 1954)

By Vinoba Bhave  
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## NOTES

### Training in Khadi and Village Industries

For the rapid organization and development of Khadi and village industries on a wide scale in the country, there is need for a large number of trained personnel. This opens up a new avenue of national service to educated persons who have an aptitude for village work and technical education. The need for the requisite number of persons with ability to organize and to teach is being keenly felt and, as the programme of the All India Khadi and Village Industries Board expands their number will run into a few thousands.

With a view to secure the services of competent persons, it has been decided, in the first instance, to invite applications from (a) graduates who have had at least two years' experience or association with social work and (b) constructive workers who have been engaged in Khadi and village industries work for five years. They will be engaged as organizers and teachers for the promotion and development of Khadi and village industries in the country.

Those selected will be engaged in service in the salary grade of Rs 200 to Rs 400 per month. Before they take up independently the work that may be allotted to them, they will be given one year's training in the Central Training Institute of the Board at Nasik. Those interested might write to the Secretary of the Board.

In view of the importance of development of Khadi and village industries to the economic and social regeneration of the country, it is hoped that public-spirited men and women of education and experience will be forthcoming in large numbers and help the Board in the task of building Free India.

All India Khadi & Village Industries Board  
Post Box 452, Bombay 1

C. K. NARAYANSWAMI

### Vanaspati Should Not Be Solidified

The Government of India called a meeting on the 12th March to discuss the question of colouring Vanaspati. The Minister for Food presided over the meeting. Experiments carried on during the last six years regarding the required material for colouring Vanaspati were discussed. Eleven experts gave their opinions. About seven different materials for colouring Vanaspati were suggested. But none of them fulfilled the six conditions mentioned hereafter. It was found, therefore, that no progress was made in the matter during the past six years.

The conditions regarding the colouring material were:

1. It should not spoil the quality of Vanaspati;
2. It should not be injurious to health;
3. It should be capable of checking adulteration effectively and of being easily mixed with Vanaspati;
4. It should be fast to bleach;
5. It should not be repulsive to look at, in flavour and taste;
6. It should be available in sufficient quantity and cheaply.

Shri Radhakrishna Deja of the All India Sarvodaya Sangha was present at the meeting by special invitation. He gave his opinion that Government should make a rule that the factories delivered Vanaspati in liquid form in tins instead of solidifying as at present. This, he opined, would solve the problem of adulteration.

Dr. Satishchandra Dasgupta said that if Vanaspati oil was less hydrogenated and kept liquid it could not be mixed with ghee and the problem of colouring it would not arise.

Shri Shriman Narayan Agarwal advised those present to consider the proposal seriously.

The representatives of the factories opposed the proposal. The Food Minister, Shri Ajitprasad Jain in conclusion supported the proposal by promising to consider the idea of keeping Vanaspati liquid so that it could not be mixed with ghee.

(From Hindli)

## IF ALL WORK ABOUT AN HOUR MORE

(By V. M. Kothari)

Mahatma Gandhi knowing the real nature of our national problem showed us in clear terms that if all the young and the old spun sufficient yarn for their clothing in their leisure hours, they would benefit both themselves and the nation. Thereby they would increase the national income by some crores, without making any special demand on the national capital. Many other benefits would also accrue from it. People would learn the dignity of labour and their idleness would be turned into fruitful labour; unemployment would be relieved to a certain extent and above all the spinner would feel oneness with the poor and the needy.

Gandhiji's apparently small programme of hand-spinning is full of so many potential benefits. Similarly, if people took to any such productive activity in their leisure hours, it would undoubtedly be beneficial both to the individual and the nation. It would, not only, increase the national income but the national power generated from it would be helpful in solving many other socio-economic problems and the people would be better fitted for Swaraj.

Shri B. L. Jalan, the well-known businessman of Calcutta has taken up such a project in some villages adjoining Calcutta; worked with the people and done some work there with the co-operation of the people. After carrying on his experiment for some time, he has published his experiences in the form of a booklet\* and showed therein on the countrywide basis that "there are 11 crore working adults out of the Indian population of 35.7 crores. Now each working adult working for one hour daily in the busy season of an average of eight months, and two hours daily in the slack season of four months contributes during the year 60 eight-hour working days. Thus 11 crore (or 110 million) adults will contribute 660 crore (or 6,600 million) working days. Calculating at the rate of Re 1-8-0 the prevalent average rate in India, the net contribution only in terms of labour to the national income would be about Rs 1,000 crores (or 10,000 million rupees)." This comes to about one-tenth of present total national income, i.e. 10 per cent increase in national income in a year. What a great thing if achieved!

Shri Jalan suggests in his booklet that the scheme should include projects benefiting the rural population on community level. It should aim at the provision of all basic necessities to the entire mass of rural people. Thus they must have housing, education, medical facilities, good roads, adequate food, fair amount of clothing and a general rise in the income. It could also include irrigation and construction of wells, excavating

\* Rupees 10,000 Million-a-Year Self-Help Scheme by B. L. Jalan.

silted canals, fish-culture, poultry farming, horticulture etc. The order of priorities should be determined by regional, geographic, cultural and economic considerations.

He has laid special stress on the housing programme. According to his housing scheme, each family would be required to contribute on an average one-and-a-half hours of daily work by two members for one-and-a-half years to two years. By contributing so much labour, each family would get a pucca house free of all cost.

It is calculated that each family would contribute, on the above basis, 207 to 272 eight-hour working days. By utilizing sixty per cent of this labour they would be able to manufacture 40 to 55 thousand bricks. For a house of the type contemplated about 20,000 bricks would be required. The surplus of bricks and the labour would be utilized for getting other required materials for house-building.

All this can be easily done by any adult, after some training, which is not very technical.

This was also the significance of Gandhiji's programme. Though it appeared to be small it was capable of increasing the national income by at least one-third of the above figure. It is clear that the people of this country by the strength of their number only would produce tremendously, even if they worked for one to two hours daily in their off-days. All this is possible but it should be put into action. It was Gandhiji's speciality that he made great things out of small things. He worked at small programmes but by persistence and zeal made it nation-wide and showed great results. Vinobaji has done the same thing in the case of the Bhoodan movement. Similar zeal should be created among the people and then there will be no question of production or income. To achieve that, it is not necessary to create capital worth millions for huge undertaking, but the national will should be awakened and the people should be organized for voluntary productive labour.

By Mahatma Gandhi

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