

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

Vol. XIX, No. 37 AHMEDABAD — SATURDAY, NOVEMBER 12, 1955

TWO ANNAS

## INDIA AND PAKISTAN

(By Maganbhai P. Desai)

1

While the problem regarding Kashmir is yet unsolved, the question of Goa's freedom has cropped up and the latter happens to be more knotty and is beset with greater hurdles and handicaps. Pakistan has already played some hands in the game that she has started around Kashmir. It is likely cards are being re-shuffled in that country at present for new tricks. As soon as that is done to suit the game, it will be started again. One may well fear the chapter of Goa nearer home is going to supply new colour to the game ! \*

Pakistan has now begun to emphasize regarding Kashmir that the main thing is to ascertain popular opinion in Kashmir and that India should adhere to its proposal of taking a plebiscite !

Now, India has insisted on a plebiscite of the Kashmiris ever since the problem started. Pakistan did not show the same keenness about it then. She had rather started putting new meanings on the conditions laid down for a plebiscite and sought to divert the question to other directions that she could think of as more favourable to herself. It seems the international power politics of the world is developing trends which do not allow much hope of success of Pakistan's aim even in those directions. Otherwise, this sudden love for the plebiscite proposal would not have been born.

The immediate cause for Pakistan's insistence on a plebiscite in Kashmir was some utterance of the Union Home Minister, Shri Govind Vallabh Pant somewhere in Kashmir. From what Pandit Pant said on the occasion, Pakistan appre-

hended that the proposal for a plebiscite was as if being shelved for good. But India at once clarified the position by declaring that there would be no deviation from what she has already agreed to. What India meant only was that the facts of what happened or was done during the passing years and the situation arising out of those events could not be ignored and that Pakistan had only to keep this aspect of the problem in mind.

Much water has flown both in the Indus and the Ganges since the Kashmir question came to the front. If the flow of events during the years has not proved favourable to Pakistan, she has to thank herself for it. India has consistently borne goodwill and maintained friendly relations with her. India has not, on any occasion, sought to take undue advantage out of Pakistan's difficulties ; has always behaved towards her with sympathy. The reason is India has adopted a policy of goodwill and peace and of opposition to war.

Pakistan is today engaged in putting her house in order. She has yet to frame her Constitution. She plans to form one State out of the several now functioning in the region known as West Pakistan. The other State will be formed out of the region which is Eastern Pakistan. She intends to form a federation of the two.

But what of the taste the constituent States of West Pakistan had during the British period, viz., of being separate political entities enjoying provincial autonomy ? Why should not the Punjab, Sind, Baluchistan and the North West Frontier Province remain separate constituent States, they ask ? The people of these several regions suffer from mutual provincial bickerings and rivalries to a very large extent. Afghanistan immediately beyond the North West Frontier wants to have some say in the matter. Pakistan seeks to frame her Constitution by finding a way out of all these several complications.† She, it seems, would apply herself again to the Kashmir issue once she has overcome these difficulties at

\* This article first appeared in Gujarati more than a month ago. Now we learn that an important personage in the political world of Pakistan, Mr. Suhrawardy, recently visited Goa and some kind of a link between the two States is being forged. Let us hope Pakistan will be wiser and not fall a prey to the narrow game of pressure politics with her neighbour, and remember the larger and broader issue of European colonialism in the East, under which she was also a sufferer as part of pre-47 India.

17-10-55

M. P.

† Now, the Pak Constituent Assembly has passed an Act creating West Pakistan as one State and its first Ministry and the Governor have been sworn in three days back.

17-10-55

home. She does not give out her mind as to how she feels about Goa. This small Portuguese territory would not behave as it is doing if it had no help or backing. What contribution Pakistan is actually making to this stiffness of Portuguese attitude is a secret! Possibly, England and America may be in the know. But they would, surely, not divulge the secret!

2

There is a certain resemblance between the problems facing Pakistan and India which might escape notice in our complacency. Such complacency on our part in India is likely to prove dangerous.

Take the question of the official language for instance. In Pakistan we see an insistence in powerful quarters that Bengali be given the status of the official language of the State along with the one language already accepted, viz., Urdu. The demand is made by Eastern Pakistan. And last year during the elections in Eastern Pakistan the issue assumed such formidable proportions that the Muslim League party which stood for Urdu as the only official language of the State suffered a heavy defeat at the polls. The event served the purpose of a timely warning to us in India and the Working Committee of the Congress again clarified its policy regarding the regional languages and Hindi, our *Antar-bhasha* or the language of inter-State communication. In Pakistan, it seems, both the languages, Urdu and Bengali will enjoy the status of the official language of the State.

Here in India we have resolved that the *Antar-bhasha* Hindi alone shall be the official language of the Union, but we have also recognized that the fourteen languages scheduled by the Constitution will have an equally honourable status. The idea is that the official language of the Union and of inter-communication between the States will serve the purpose of the common thread running through the various scheduled Indian languages and will be one with them as sugar does with milk. We aim to work out this conception in practice in the popular affairs of the Indian Union. There are dangers in working out the process successfully and they are not small. We cannot say with confidence that we have here in India no heart-burnings at all about language as they have in Pakistan.

Just as in Pakistan the language question is agitated between East and West Pakistan we have the same thing happening between the North and the South of India. For instance, witness the ideology of the Dravid Kazagam. They spurn even the very name of Hindi! By the grace of God it is certainly true that the feeling has not pervaded the whole of South India. But South India does express her feeling by saying that if they in the South learn Hindi why should not they of the North learn any one of South Indian languages? And these perversities go deeper and hurt vis-a-vis examinations for the all-India services.

Again, have a look at the opposition to Urdu in the North. Practically everyone in the Punjab knows Urdu. The Sikhs know it, the Hindus know it and the Muslims know it. But the Sikhs would accept Punjabi only and the Hindus Hindi alone. And both reject Urdu which is known to both of them and in which both are proficient. The same position obtains in Uttar Pradesh and other regions regarding Urdu.

Besides, India, too, is facing the problem of re-organizing her constituent States, like Pakistan's question of having a single unit of government in West Pakistan. And how acutely we in India feel about reforming these States! About six months ago it was believed that the States Re-organization Commission specially set up for the purpose will consider the whole question peacefully and solve the problem for us. And we also believed that we will equally peacefully implement the solution offered by the Commission. But appearances have changed: perhaps the S. R. Commission itself has not been able to preserve its equanimity. And the Governments, too, are apprehending danger whether the whole thing may not turn into a problem of keeping the peace! ‡

It is true language is not the only basis for the solution of the problem of the re-organization of States. But doubtless, if any one basis which touches the day-to-day life of the people can be indicated it is only this one of language.

The basis of economic development is common to the whole country and of common happiness or misery for all the regions. There need not or should not be any unseemly rivalry between the regions on that score. But do we not see that most of the bitterness of feeling in evidence is due to greed in the field of economic development?

The administrative unit cannot be too small. That would result in unnecessary increase in administrative expenses and a narrowness in administrative outlook. On the other hand, the unit should neither be too big, because that would lead to the other evils. But this basis is certainly not as broadly touching the daily life of the people as the basis of language.

The basis of language for reorganization implies two things: that the administration of a particular region and its entire education should be in its own language. This basis is far above and more fundamental than the practical basis of economic development and convenience of administration. Whatever other bases you take into account while considering the question of reorganization of States, this particular basis of language has to be particularly taken into account. This is to say that bilingual or multi-

‡ By now the S.R.C. report is out and thank God we are considering it calmly though not equally dispassionately.



lingual States may remain if they do not go against or are complimentary to this consideration. If that is not possible the States have to be reorganized on the basis of language.

It is a matter of sorrow that a cause for some apprehension has arisen in the Bombay State regarding the point of view stated above. It seems the question where and how to place the city of Bombay is creating difficulties. Let the difficulty be what it is and let the solution be whatever is best, but it should not give cause for apprehension regarding language. That the Government of the State sets up another new affiliating type of university at Anand with a special provision for the medium of instruction in the Act is a serious matter. Will not the whole of South India be scared if Government determines Hindi as medium of instruction in the University by providing for it in the Act itself instead of leaving it to the University to do so? Will not South India point to the instance in support of her feeling of opposition to Hindi? Will not the idea of making Hindi the official language of the Union and of inter-State communication be unfavourably affected by a leading Congress State like Bombay doing what it has done? Does it not amount to a breach of the policy laid down by the Congress itself? There is already a feeling of opposition to Hindi in South India; will not such an instance supply an easy means of creating uncalled for misunderstanding about the language policy of the Congress? And would not those who are opposing Hindi for their own reasons take undue advantage of the event?

It is very essential for the future progress of India that the policy regarding the question of language which has been laid down by the Constitution of India, the Indian National Congress and the educational world is consciously and firmly adhered to. Over-zealous Hindi fanatics have to be careful on this score. The immediate task before the people and their Governments is to assign a place to Hindi as a subject of compulsory study in the educational system; it is also the immediate programme to be implemented now to begin removing English from positions it has usurped till now, by the legitimate use of regional languages and the *Antar-bhasha* in its place. The question of the reorganization of States can be solved only in a manner which helps the solution of this principal question regarding the nation's progress and strength.

1-9-'55

(From Gujarati)

PS. Readers will excuse me that this appears at the time when much has happened between the time it was penned and now. This I have noted in suitable footnotes. However, I hope, the point of the article is worthy of attention.

17-10-'55

M. P.

## LINGUISTIC REORGANIZATION OF STATES

(By Vinoba)

The Report of the States Reorganization Commission has been published. It has delighted some and annoyed others. The Commission has given certain suggestions and whether they be accepted or rejected, should be decided by all of us together; the Parliament and the Government should decide the question. There is no use in getting angry and start recriminations.

I consider the linguistic reorganization of States essential for our strength. If linguistic provinces are not formed, then our Independence would be meaningless. This, however, is not to be done for the sake of vanity and mutual recriminations. Linguistic reorganization is essential for the wellbeing of the people, for the development of the languages and for greater synthesis.

So the S.R.C. Report should be calmly considered and we should not be deflected into petty disputes. Certainly, big points of differences should be brought in the open, there is no harm in that, and every one has the right to do so. But all this has to be done with a view to encourage greater discussions and exchange of ideas and not for mutual quarrels.

It is evident that when the functions of the Government are carried on at any place in the language of the people, the people find it very convenient. If the Government is carried on among a people in a language not their own, then it cannot be Swaraj; but if having once become Bharatiya (Indians) for the achievement of our Independence, we now become Prantiya (Provincialists), then we certainly become small and lose a lot.

I would like to say that the Indian people have got great virtues, but also have some defects. We have to enhance virtues; we have to attain those virtues which we lack and remove the defects, and not allow new defects to creep in. And the S.R.C. Report should not make us think that the interests of one group of people are in contradiction to those of another set of people. If we keep such differences in our minds, even while living in the same motherland, then Sarvodaya will, of course, remain a far cry, even Bharatodaya will become a dream. We want Gramodaya, Bharatodaya and Sarvodaya.

(Extracts from recent speeches)

(From A.I.C.C. Economic Review, 1-11-'55)

By Vinoba Bhave

BHOODAN YAJNA

[Land-Gifts Mission]

Pages viii + 134 Price Re. 1-8-0 Postage etc. As 5

NAVAJIVAN PUBLISHING HOUSE

P.O. NAVAJIVAN, AHMEDABAD-14

# HARIJAN

Nov. 12

1955

## UNIVERSITY DEGREE AND GOVERNMENT SERVICES

(By Maganbhai P. Desai)

The Government of India in its Home Department has, a few months ago, set up a Committee to examine the recruitment policy in respect of public services in India. The main question in this regard is whether it is necessary, as is the case at present, that possession of a university degree should be a necessary qualification for appointment to all but some of the lowest posts and services under Government. It is also felt necessary to re-examine the justification for such insistence in cases where recruitment is on the basis of competitive examinations.

With this view, the Committee is asked to examine and report on the following terms of reference :

"1. To examine the question as to how far and to what levels the possession of a university degree is necessary for recruitment to public services.

2. To consider the type of tests which should be instituted to assess the relative merits of candidates in an objective manner in the absence of a university degree.

3. To consider measures to ensure that the number of candidates competing for posts and services under Government are not wastefully large."

The Committee drew up a questionnaire as a preliminary step of their inquiry and are now touring the country and examining witnesses. The short questionnaire is formed of 15 questions divided under five major heads. The answers to some points asked in the questionnaire which I gave are reproduced below. The questions can be easily guessed from the answers.

1. I do not think that university degree should be prescribed for all services and posts except those requiring certain special attainment or equipment in technology, medicine, education, etc.

2. I quite agree with the view noted in Q II 5, viz.,

"It has been suggested that because a university degree is insisted on in a large variety of posts, and even where it is not, graduates are, in fact, preferred, there is an undue rush for university education even among persons who have no real aptitude for, or interest in such education. It has been argued that this tends to lower the standard of university education on the one hand and involves, on the other, waste of man-power leading ultimately to a feeling of frustration."

I feel strongly that unless this is changed, there is little chance for our universities to improve their standards or for Government to ensure better or well-ordered recruitment.

3. For recruitment I prefer competitive examinations suitably devised for the posts and

services for which it may be undertaken. There may be, if at all, a minimum qualification, say of having passed an S.S.C. Examination or lower still a P.S.C. Examination. My point is that even a non-graduate must have an opportunity to compete even at I.A.S. Examination.

4. Reserved seats for Scheduled castes and tribes may be provided for in the present circumstances in our country. However, there must be a certain standard which these candidates even must attain for securing a post. My point is, reservation must in no way mean lessening of standards necessary for proper efficiency in the services.

5. Probationers may be required to pass suitable departmental tests and courses equipping them the better for their respective work. These may be more than one, graded if necessary, in successive stages.

6. Government can institute training schools or classes for these courses and tests. There may be certain courses which a candidate can do at home or with the help of a private coach.

7. I believe that education should be divorced from the idea of getting Government jobs on attaining certain degrees. As far as possible, there should be instituted regular competitive public examinations for recruitment, as a normal feature. To do this a well thought-out plan is necessary. To do so would not only be for better recruitment but also mean helping universities to reform themselves. Without such help from Government they cannot be retrieved from the state to which they have been brought by the peculiar requirements of British rule in India.

8. It may be that need might be felt to limit numbers of candidates at public service examinations. Age-limit may be one. I think none below 18 and above 25 should be eligible to appear at any one of them. I do not think there need be three levels of age-limits. Number of trials a candidate may be allowed to take might be limited to, say, three or so. A candidate who does not secure a stated minimum result at the P. S. Examination may be forthwith debarred from appearing again. Otherwise generally the P. S. Examinations must be open to all irrespective of not only class, creed, sex etc., but also university degrees as well. The latter thing will remove the vitiating monopoly value unduly conferred upon the English university system. Rush at these examinations will gradually assume its normality as we progress to reconstruct and reorganize our social institutions and economic life under Swaraj.

9. The qualifying tests for public service examinations should be so framed as to ensure certain standards of attainment in general knowledge in various subjects in arts and science and to assess maturity of thought and expression and mental discipline of candidates.

1-11-'55



## HARIJAN SEVAK SANGH

[From the Annual Report, 1954-55]

It is more difficult to bring about a social revolution of removing untouchability than a political one. This has to be done by bringing about a change of heart. The Harijan Sevak Sangh has been grappling with this herculean task for the last 23 years, with the limited resources at its disposal. There is no denying the fact that though good work has been done during the year, the pace of progress has to be quickened.

Comparatively speaking, the intensive work for the eradication of untouchability was carried out more expeditiously this year in some States. Harijan workers toured rural areas studying the problems of Harijans, contacting the so-called high caste people, explaining to them the constitutional provisions abolishing untouchability and the Untouchability (Offences) Act 1955 and persuading them to shed untouchability.

It is heartening to see that the religious sanction behind this scourge is giving way, because today even the most orthodox section of the community who practise untouchability in one form or the other, do not invoke the Shastras in their support.

Unfortunately, Harijans have not been able to enter the Kashi Vishwanath Temple up to now because of an injunction against their entry, though some other noted temples of Banaras and Badri Nath were thrown open to them. Similarly in other parts of the country also a number of temples were thrown open to the Harijans. But some Jain temples in Madhya Bharat were locked out in order to prevent Harijans from entering them. The agitation is being carried on in a peaceful way and a number of enthusiastic young men of the Jain community are supporting the movement with the result that Jain temples are being thrown open to Harijans gradually.

During this year a number of workers' training camps were organized in various States, where all the aspects of the question of removing untouchability were discussed threadbare and guidance given to workers in the field. Hundreds of meetings, conferences, *melas*, and exhibitions were held in villages in order to mobilize public opinion in favour of the removal of untouchability.

At a number of towns and villages common dinners were organized in which Harijans and caste people participated without discrimination. At many functions organized to celebrate religious festivals *prasad* distributed by the Harijans was received by all.

In some villages of Madhya Bharat and Rajasthan cases arising from the ban on Harijans wearing a certain type of clothes, gold and silver ornaments and their bridegrooms riding on horseback were tackled amicably through tact and persuasion by our workers.

The owner of a particular hotel at Jodhpur which was not open to Harijans and as a result agitation was carried on by our workers was at last persuaded to throw it open to the Harijans which he did and served them himself.

In some States, especially in Tamil Nad, Mysore, and Andhra, some people had to be prosecuted and were got fined for discriminating against the Harijans. Wherever officials are in sympathy with our work the progress was very satisfactory.

Beside the Harijan work, workers of the Sangh gave their co-operation to the Bhoodan movement which was responsible for the fact that not only one-third but 50% to 60% of the land received was distributed among the Harijans.

The Central Government grant gave a fillip to the movement for the removal of untouchability. Moreover, 53 Prarthana Mandirs and 58 wells were built out of it for Harijans in various States.

During the year, the General Secretary toured various parts of the States of Uttar Pradesh, Bihar,

Vindhya Pradesh, Madhya Pradesh, Bengal, Orissa, Andhra, Hyderabad, Gujarat and Kutch.

During the year under report 601 public wells, 599 temples and 391 hotels were thrown open to the Harijans.

The number of villages visited and meetings held by the Harijan workers are 5774 and 1845 respectively.

In nine States ten workers' training camps were organized and 85 common dinners arranged.

There is no doubt that the fact of Harijans being landless is to a good deal responsible for their present plight. Experience has shown that their economic conditions can be bettered only if land is given to them and their cottage industries are well protected and given encouragement against competition. But this problem is so vast that it can be tackled only by Central as well as State Governments in a satisfactory way. Naturally therefore Harijan Sevak Sangh, in view of its limited energy and resources, could undertake this problem in a small way. It is, of course, very gratifying that in some places Harijans got more than one-third of the land received for Bhoodan. In some States Harijans have been given land for cultivation as well as for building houses. At some places they also received aid for developing their cottage industries.

VIYOGI HARI  
General Secretary

[Those interested to know about the work of the Sangha in detail may write to the Secretary, Kingsway, Delhi, 9.

31-10-55

M. P.]

## SCIENTIFIC TERMS FOR GUJARATI

(By Maganbhai P. Desai)

With the introduction of the mother-tongue or the regional language of the student as the medium of instruction in High or Secondary Schools, the question of uniform and suitable scientific terminology in that language obviously became relevant. The Gujarat Vidyapith, i.e. the national university established by Gandhiji in 1920, took up the matter for Gujarati language. It is one of its aims to see that education in India is conducted through the regional language of the student and that Hindi or Hindustani as it was called then should be studied compulsorily as a second language up to degree courses. To this end the Vidyapith has been working since its inception and prepares and publishes books in Gujarati and works for propagating the study of Hindi in Gujarat and publishes books for that.

The work for framing suitable terms for the study of science is one particularly noteworthy. Till now it has published terms for Mathematics, Physics, Chemistry, Economics, Biology, Botany etc. As the immediate requirement for them was up to the S.S.C. or Entrance Examination, coinage of the terms was attempted to that extent, and now that the Gujarat University is progressively going to adopt Gujarati as the main medium of instruction, the Vidyapith is continuing its efforts for the further i.e. collegiate stage of studies also.

This work of coining scientific terms in Gujarati was undertaken in co-operation with secondary teachers and professors of science,

and a Committee was instituted for the purpose about twenty years ago. It began its work by first formulating certain general principles of approach to this difficult and vexed question. It had the good fortune of having late Shri K. G. Mashruwala's advice and guidance in this, and the general principles that were agreed upon were under his wise and sagacious guidance and advice. I am happy to declare that these found increasing acceptance in Gujarat and many writers of books for high schools have been adopting them in their writings.

There is a recent school of thought which holds that terms in Hindi should be coined and they should be based on Sanskrit language, so that they might be the most acceptable to other languages also. And it is said, these terms should be adopted by all the languages, as it will secure uniformity and common terminology for all India. The idea requires to be examined carefully.

It is any day welcome that we might have as much uniformity and commonness of terms as possible in our languages. But it is obvious that this cannot be the first and the prime object. Our object is to begin to use our languages and wield them to express ideas of science that were primarily born in the West. Therefore it is essential that we so do the work as not to do violence to the language. It must be remembered that there must be no spirit of imposing any set of words on the languages. Just as Hindi, all our languages also have their own genius; and in the words of the Constitution, their enrichment also must be secured by assimilating words etc. "without interfering with (their) genius". We know that the same Sanskrit words mean differently in our languages; they have different shades of meaning even. Therefore it would not do to oversimplify this matter of terminology by having them in Hindi and then passing them on to other languages wholesale. Every language will approach this question according to its own genius, but with an eye to secure maximum uniformity and will welcome all help from all other languages. There should be a conscious effort on their part to profit by the work done in other languages and teachers and writers should be helped in this matter by suitable co-ordinating machinery that will provide necessary material for uniformity and co-ordination. Suitable machinery for such mutual exchange and clearing will be surely helpful.

As I said above, the Gujarat University has begun to teach through Gujarati and hence it has also given its mind to this question, and has recently directed its organs and institutions in the following manner :

1. "The terminology at present in use in the secondary schools and in the text books for the secondary schools for teaching different subjects in Gujarati should be retained as basis for teaching respective

subjects in the colleges and the further vocabulary for college studies be based thereon and on those lines.

2. "International symbols, signs and formulae be retained for use as they are in use at present.

3. "English scientific terms may be retained if suitable Gujarati equivalents cannot be immediately framed or are not available.

4. "The Committee envisages that in order to see that the terminology may not be rigid and it may be elastic, it is desirable that for the time being English equivalents should be shown in brackets along with the Hindi or Gujarati equivalents that may be used."

I now give below the general principles accepted by the Gujarat Vidyapith Committee, to which I referred at the beginning. I am glad to say that these have found very good welcome and acceptance in academic circles in Gujarat :

1. If it is aimed to secure that the terms that may be coined should find widest and largest acceptance, then it is obvious that they should be simple and natural (i.e. according to the genius or the laws of development of the language). If they are cumbersome or are inordinately long and involved and difficult for easy pronunciation then the aim will not be achieved.

2. To achieve this aim it must be remembered that we cannot afford to miss the use of the innate strength of the language or its genius. That is, the tendency of running to Sanskrit or Arabic stems and coining terms from them is not very much to be encouraged. It is to be noted in this regard that in languages like Hindi, Marathi, etc. which are very near to Gujarati we shall have secured more commonness and uniformity by resorting to *tadbhava* words.

3. Gujarati has by now assimilated or coined so many words either by having a simple word for it or by changing its form according to its phonetic genius. e.g. અગામી, મોર, દાનતર, સ્લેપટ, દુનિન etc. Such terms should be accepted as they are.

4. Some foreign words have been current in their original *तत्सम* form. e.g. ડ્રૂમ, ઇપ, ઓક્સિજન (आणवत् also) etc. Such words as these which have been current in the language of the common man should be accepted, as it will facilitate to have a living or current terminology for the language.

5. Generally one can adopt for one's language a foreign word which is a noun or an adjective, not a verb. The idea of a verb is expressed by using the foreign verb with native verbs કરા or થવું. For example, 'ઓક્સિડાઇઝ' કરાવું, થવું for 'to oxidise', or 'to be oxidised' respectively. Therefore words that one may, if at all, boldly adopt from another language will be nouns or adjectives. We may from them coin verbs by using the device of forming નામપદ્ધત્ (to illustrate — ક્લોરિન — v. ક્લોરિનવું (to chlorinate); ઓક્સિજન — v. ઓક્સિજનવું (to oxidise); then we may have a noun, participle etc. from such a verb-stem.)

6. Names of articles or substances which are quite new and unknown to Gujarati, as, for example, we have so many in chemistry, might be very well adopted as they are. They should be transliterated in definite spelling for them. Words like સલ્ફર, ઓક્સાઇડ etc. may be included in this.

7. We may have a Gujarati equivalent for a substance like iron (લોહ), sulphur (સલ્ફર). Such may be retained. If it is thought that the Gujarati word also is necessary to be known, it may be bracketed with the Gujarati one,



8. Really international things that we need to adopt as they are, are symbols, signs, formulas etc. These should be accepted, e.g., +, -, ×, etc. in mathematics,  $H_2O$ ,  $H_2SO_4$  etc. in chemistry. Thus one will know the Roman alphabet for such use.

9. Further, for abbreviations such as t for time, v for velocity, we can similarly resort to abbreviating our word. e.g. Velocity — वेग abb. वे., Time — काल, abb. काल. v.t. = वे. काल. Such abbreviations should be uniformly used, thus making them current.

10. At the end, it may be noted that one can indicate certain general laws only for coining new words. This is really a matter of art and tact in word-formation. Therefore, one can at best point out certain laws and limitations only. e.g.

a. Mere word-to-word translation will not do. e.g. Polarization — ध्रुवीकरण.

b. We must be ready to exploit all the tricks and stratagems available in the language for word-formation or adoption.

c. Words that cannot be natural or easy for the flow of the language will not do, as they will, for that very reason, not be current.

d. The new word must, as far as possible, be connotative of the new idea. It must be amenable to formation of other grammatical formations from it.

e. A word in English might be used in various meanings in different branches of science or knowledge. It should not be held necessary that its equivalent in Gujarati should have similar use in all branches, as the word might not be so meaningful. In such cases, suitable another word for that branch of science should be found.

f. In coining a new word, say like 'anti-clock-wise' the idea or connotation and not the mere words 'anti', 'clock', 'wise', should be rendered into Gujarati. અંતિક્ષેપ, ક્ષેપ-કેર, અંત-કેર for it might be well used.

At the end, it must be noted that language for science will grow and flourish if only we begin to use it. Mere coinage of words will not help much. Writers should begin to write about science in the language for general readers. Already a beginning has been made in our languages; these efforts must be intensified and accelerated with an eye on co-ordinating the terms used by various writers and finding out which among them is going to be the most acceptable for the language and thus securing uniformity in a natural way.

10-10-'55

By Mahatma Gandhi

## TO THE STUDENTS

Pages xix+324 Price Rs. 3-8-0 Postage etc. Re 1-2

## GANDHIJI'S AUTOBIOGRAPHY

(Abridged)

Pages xi, 294 Price Rs. 2 Postage etc. As. 11

By K. G. Mashruwala

## A VISION OF FUTURE INDIA

Pages v+69 Price Re. 1-0-0 Postage etc. As. 4

NAVAJIVAN PUBLISHING HOUSE

P.O. NAVAJIVAN, AHMEDABAD - 14

## SOAP INDUSTRY

(By V. M. Kothari)

Soap or a similar article which helps us in keeping clean is considered among necessary wants of life. Hence our country ought to be self-sufficient with regard to the raw materials used in it and its manufacture.

In Europe 300 to 400 oz. of soap is used yearly per head. In India it is used much less — only about 12.5 oz. per head per year. People in villages keep themselves clean by using articles other than soap. Still however, the use of soap is on increase even in villages. Hence that industry ought to be stabilized. What should be done for that purpose?

At present, 88,000 tons of soap is manufactured yearly in 55 big factories, and 45,000 tons in 3,000 to 4,000 small-scale and cottage units. It comes to 1,33,000 tons per year. It is necessary to increase its production.

The suggestions made by the A-I.K. & V.I. Board, for the second Five Year Plan are worthy of consideration in this connection. The following is a summary of what they have suggested :

1. For the additional production of soap non-edible oil-seeds such as *neem*, *karanja*, *maroti*, *dupa*, *castor* and *undi*, should be used.

2. In accordance with the estimate made by the Panel of Oil and Soap Industry, about 120 lakh tons of non-edible oil-seeds can be collected from the whole country, and 9 lakh tons of oil can be crushed out of those seeds.

At present, it is proposed to collect only 6.75 lakh tons of such oil-seeds in the next five years, and 50,000 tons of oil can be got out of them.

3. Out of the above-mentioned 50,000 tons of oil, only 10,000 tons will be utilized in soap-making. The remaining 40,000 should be utilized in factories using edible oils.

4. For soap production 416 oil centres, 300 oil-cum-soap centres and 300 such oil-cum-soap centres in intensive development areas should be opened, and thereby 17,000 tons of soap should be produced in the next five years.

The implementation of the above programme will involve a total outlay of Rs 9.45 crores and provide full employment to 35,460 persons and seasonal employment to 9.64 lakh persons, distribute as wages Rs 18.99 crores over the period, accounting for a total output valued at Rs 9.45 crores.

The following benefits will accrue as a result of this scheme :

1. Non-edible oil-seeds which were wasted up till now, will be made use of, in industry.

2. Edible oil used in soap-making will be diverted for human consumption.

3. About 10 lakh persons will be provided with full-time employment or seasonal employment.

This much gain can be had without touching the present factory production of soap. It is clear that if the whole industry is decentralized and run in small-scale cottage units, it can provide employment for many more. But at this stage of our industrial development, the A-I. K. & V.I. Board has not gone so far.

### NOTES

#### British Misrule in Kenya

A former colonial administrator, Harrow-educated Col. Richard Meinertzhagen, who first went to Kenya in 1901 and subsequently spent many years in East Africa has strongly denounced (vide *Peace News*, London, September 30, 1955) the British policy against the Mau Mau agitation. He says the agitation is only for the restitution of land and ridding themselves of the white man. Is this not an unforgivable crime against the creed of colonialism to which Britain is wedded there?

A few weeks back there was a tale of judicial findings about how the British army and police of occupation in Kenya ill-treat their Mau Mau victims. Col. Meinertzhagen corroborates such reign of terror by saying:

"Never before in the history of Britain has rebellion or civil disturbance or military operations been countered by such brutal and unjust methods.

"Executions have reached 50 a month, many for trivial offences as running away from our armed forces, consorting with terrorists, unlawful possession of arms, or being present at oath ceremonies."

All this, I think, is as was seen in India in the days of 1857 revolt of our people against foreign rule. That it could exist even hundred years after only shows that the colonial nature of a people is hard to die. The colonel concludes by saying,

"I regard our treatment of the Kikuyu as a piece of public misconduct for which there is no excuse; and an act of brutal reprisal for which there is no precedent in the history of the Empire."

Is the British humanitarian conscience so dead as not to call a stop to this man-hunting in the name of law and order and this mis-rule in Kenya?

2-11-'55

M. P.

#### Colour Bar in South Africa

An Arab delegate at the U.N. did some plain speaking to South Africa when he asked,

"What will happen when the 8,500,000 coloured people in S.A. begin to ask for better things? They will ask for them by force. Where will the two millions white be?"

"Let them not delude themselves that air planes and machine-guns will be the answer."

This shortly is the challenge of anti-colonialism front of Africa and Asia. Will the whites in Africa, both in the East and the South, heed to it and amend their ways? Let them not rest under a false security that it is their private or internal affair. It is a world problem—a task

for the U.N. to see to it that this is done by the colonial whites.

2-11-'55

M. P.

#### Satyagraha in U.S.A.

There is an interesting piece of news from New York City (N.Y.C.). June 15, 1955 was declared as a Civil Defence Day for the N.Y.C. The authorities had thought to train people for civil defence against a-bomb warfare, by staging "mock" drills. A law was passed which made it mandatory for citizens to seek shelter on that day at the "mock" drill hour.

This was an opportunity for pacifists also. They decided to stage a protest by refusing to obey the above law. They decided a line of civil disobedience activity in this matter. A batch of about 30 people refused to seek shelter at the drill hour. So they were all arrested and placed before a magistrate.

Obviously the magistrate had no appreciation of, much less sympathy for, the civil resister Satyagrahis. The latter were bailed out at an exorbitant rate. *Forcast*, a journal of the youth section of the Fellowship of Reconciliation (July 1955) from which I got this news, announces that a provisional defence committee for the Satyagrahis is set up and an appeal for funds to meet its expenses as also high bail money has been issued. It is to be seen whether these American civil resisters admit their technical offence and willingly get punished and go to jail or pay away heavy fine if it is prescribed as an alternative punishment to imprisonment. We in India did not choose to be bailed out even when arrested, as our technique of Satyagraha, and never willingly paid fine. The American incident shows how Satyagraha has travelled out of its nativity to distant lands, as it is a world doctrine for democratic assertion of freedom of thought and belief and a potent instrument for social change on truthful and non-violent lines.

3-11-'55

M. P.

By Mahatma Gandhi

#### BASIC EDUCATION

Pages viii+114 Price Re. 1-8-0 Postage etc. As. 6

NAVAJIVAN PUBLISHING HOUSE

P. O. NAVAJIVAN, AHMEDABAD-14

CONTENTS	PAGE
INDIA AND PAKISTAN ..	Maganbhai P. Desai 289
LINGUISTIC REORGANIZATION OF STATES ..	Vinoba 291
UNIVERSITY DEGREE AND GOVERNMENT SERVICES ..	Maganbhai P. Desai 292
HARIJAN SEVAK SANGH ..	Viyogi Hari 293
SCIENTIFIC TERMS FOR GUJARATI ..	Maganbhai P. Desai 293
SOAP INDUSTRY ..	V. M. Kothari 295
NOTES:	
BRITISH MISRULE IN KENYA ..	M. P. 296
COLOUR BAR IN SOUTH AFRICA ..	M. P. 296
SATYAGRAHA IN U.S.A. ..	M. P. 296

Subscription Rates—Inland: One year, Rs. 6; Six months, Rs. 3; Foreign: One year, Rs. 8 or 14s. or \$2.  
Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad 14.