

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : MAGANBHAI P. DESAI

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TWO ANNAS

SCIENTIFIC TERMS AND TEXT-BOOKS

(By Maganbhai P. Desai)

One need not repeat that the biggest hurdle in the passage to the change of medium of instruction from English to Indian languages is the want of scientific terminology in the languages. If we could overcome this hurdle we could as well say that we have nearly solved the great problem of the change of medium of instruction in the universities.

The problem of a scientific terminology is not ultimately merely one of changing words from one language to another, but is truly speaking the fundamental question of the cultivation and development of the Indian language itself. This work was not carried on at all in our languages or it did not continue to be suitably done till today. Therefore now when we think of taking it up, our brains feel almost disabled or numbed as if for want of proper exercise. We may as well say they are suffering from a sort of palsy. We have now to make up our minds to free ourselves from the disease, because the palsy is not our original infirmity but is something which has been incidental. Nor is want of a scientific terminology in the language an inherent disability of the language as such. We may well remember in this connection what Gandhiji told us in his speech as president of the Gujarati Sahitya Parishad, quoting the words of the first grammarian of the language Rev. Taylor :

"One very often hears it being discussed whether Gujarati is a perfect or an imperfect speech. The proverb says : just as the king, so the subjects ; or just as the master, so the disciple. We may as well say, just as the speaker, so the speech — *यथा भाषकः तथा भाषा।*

It is not our experience that poets have hesitated to express all their various thoughts and feelings in the speech because they thought Gujarati was an imperfect language ; indeed, they so utilized their discretion in arranging words old and new that whatever they said or wrote has become current coin. . . . The normal tendency of language is that it conveys the thoughts with which the minds of its users are filled. If the people are wise and

discreet their speech is naturally full of wisdom and discretion ; if the people are foolish, so would be their language. An English proverb says that an ignorant carpenter quarrels with his tools. Even so those who quarrel with their language are like the carpenter. Those students who have received some smattering of English and some smattering of knowledge through it are likely to be misled into feeling that Gujarati is an imperfect speech. The reason is translation from English is a difficult process. . . . But surely it requires less labour to acquire proficiency in one's own language than in another's. . . . Before you have done exercises in Gujarati you are likely to feel that your language is imperfect. But once you have gone through them you will find it is perfect. If the student and his endeavour are imperfect his language will remain imperfect. But if one who employs Gujarati puts in full endeavour, his language will be perfect ; why, it may turn out well ornamented too ! Who will dare to call inferior the language which belongs to the Aryan family, which is the daughter of Sanskrit and which is related to so many excellent speeches ? And is not Gujarati all this ? "

Those in the know about it inform us that English has thousands of scientific terms for every single branch of science and that new ones are being added to them everyday. This is also equally true of other branches of knowledge like history, geography, philosophy, sociology, economics, politics etc. The problem of terminology is serious not only in the case of science, it is equally serious for arts also. The only difference is that while we have been pursuing knowledge of arts to some extent in our own languages, we have not been able to do so in the case of science and have been entirely depending on English for it. That is why we feel confident of being able to carry on our teaching easily in one case and diffident of doing so in the other.

We had better bear in mind that the beauty of the English language is not of the language itself but of the nation which employs it. The dictum, *यथा भाषकः तथा भाषा।* (just as the speaker, so the speech) is absolutely true. If we look at the cultivation and progress of our speech

during the previous generation we get full proof of the truth of the dictum.

Some express a fear whether there would not be anarchy in the field of terminology if the work was not done by one agency. The fear is true; however one need not entertain it, nor need one be scared on that account or get panicky either. In fact there is no cause for such panic. There cannot be any room for such fear if all who employed themselves in the task were to observe and be acquainted with one another's efforts, were with a generous mind ready to reach uniformity and were to avoid unseemly rivalries. But if in spite of all attempts with such goodwill and co-operation some variety were to creep in, it should be regarded as an interesting manifestation of a living process and the variety would surely turn ultimately to uniformity and resolve itself into it. This has been the experience of all who have undertaken the job till now everywhere and it seems to be unavoidable to a certain extent. We may remember with profit the words of the Gita that new beginnings cannot be expected to be free from blemish; but if one were to pursue the task with a will and pure motives the blemishes are sure to minimize themselves and virtues to go on increasing.

Another reason why we need not despair of achieving good results may be noted here. About evolving a scientific terminology we have not to begin from scratch. Our secondary schools have already covered some way in the direction. The terminology they need has more or less been achieving uniformity. The Gujarat Vidyapith and several others have published it in a book form. The terminology is, in fact, in use today. Students from secondary schools who will enter the university will come ready with its knowledge through use and practice. We have, therefore now, simply to go ahead in the same direction on similar lines. Besides, teachers in secondary schools who have been employing the terminology can do much in making a valuable contribution to evolve the terminology further for use in college classes. Professors of science who teach in colleges should not hesitate but should welcome their help in this common task.

Again, we know we have certain guiding principles to be kept in view while evolving a scientific terminology. Some of the principles can be said to have received general acceptance.*

The main thing to be noted is that if professors were to begin actual teaching keeping the principles in view we could go forward with the confidence that practice will surely lead us towards perfection. That the students and the people understand and begin to think about science in their own language is ultimately the true test of the soundness of the terminology. We

can progress in our new task by applying the infallible test to our continuous endeavour.

The problem of books or rather text-books remains. The problem, however, is one which follows that of actual teaching and should, therefore, be reckoned as one of secondary importance. Because the medium of instruction we had to adopt was a foreign language, we had to depend on a method of teaching and learning only through books in our colleges. The method, we know to our cost, has resulted in mere cramming of books by students. Learning science mostly became a matter of verbal exercise and memorizing terminology as a consequence; the percentage of true knowledge of the subject got less and less. The fear about terminology, which haunts the teachers, is due mainly to this cause. If we removed the cause and made actual teaching true and effective we shall easily be able to carry it into words through the notes used by the professors in the initial stages and we would be having reliable books and text-books which will have passed the test of experience. Besides, these books would be coming into being much earlier than some people seem to fear. We would do well to remind ourselves of the experience we have had in this connection in our secondary education.

But what, one may ask, about the interim period? Really speaking we would hardly have to pass through any period without any books because if we had the will we could surely prepare and publish a few books even to start with within the year. Again English books which are helpful would serve a very useful purpose. Students can be asked to take help from them. Because the language is given up as medium, it surely does not mean that it ceases to be a source of knowledge. Indeed, that is the reason why the university deems some knowledge of the language essential for a student seeking entrance to its portals.

A suggestion before I close. If we intend to go at the undertaking with mutual co-operation and in an organized manner we had better do one thing. All the branches of knowledge and science should immediately prepare and publish a list of English terms employed by them. Such lists would make it easy for those interested in the various branches to be of mutual help in the coinage of new terms. If we could perform the job soon the way to attaining uniformity would also be smoothed and an easy opportunity for organized effort for progress would be available.

30-8-'54

(Translated from Gujarati)

By Mahatma Gandhi

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* This has been described in a previous article, "Scientific Terms for Gujarati." (*Harijan*, 12-11-'55)

WAR AND SATYAGRAHA

(By Bertrand Russell)

II

But it may be said that, even if the Germans could not actually take over the government of England, or rob us of internal self-government, they could do two things which would injure us vitally; they could take away our Empire, and they could levy a tribute by the threat of depriving us of food supplies.

The Germans could not take away the self-governing parts of our Empire, since they would encounter there the same difficulties as would prevent them from governing England. They could take away those parts of our Empire which we hold by force, and this would be a blow to our pride; the oppression of subject races is one of the chief sources of patriotic satisfaction, and one of the chief things for which Germany envies us. But it is not a source of pride to any rational or humane man. European rule over uncivilized races is, in fact, a very sordid affair. The best of the men whom it employs are those engaged in the attempt at government, who live in exile and usually die of fever; the rest grow rich selling rum to natives or making them work in mines. Meanwhile the natives degenerate; some die of drink, some of diseases caught from white men, some of consumption in the mines, those who survive contract the vices of civilization without losing the vices of barbarism. It can only be a blessing to any nation to be deprived of this source of pride, which is a canker of corruption and immorality in the life of democratic communities.

That the Germans could levy a tribute on England by threatening our food supplies is obviously true. The ethics of such a demand would be exactly the same as that of the highwayman who demands "your money or your life". The same reasons which would lead a reasonable man to give his money rather than shoot or be shot would also lead a reasonable nation to give a tribute rather than resist by force of arms.

The greatest sum that foreigners could theoretically exact would be the total economic rent of the land and natural resources of England. In fact, economic rent may be defined as what can be, and historically has been extorted by such means. The rent now paid to landowners in England is the outcome of the exactions made by William the Conqueror and his barons. The law-courts are the outcome of those set up at that time and the law which they administer, so far as land is concerned, represents simply the power of the sword. From inertia and lack of imagination, the English at the present day continue to pay to the landowners a vast sum to which they have no right but that of conquest. The working classes, the shop-keepers, manu-

facturers, and merchants, the literary men, and the men of science — all the people who make England of any account in the world — have at most an infinitesimal and accidental share in the rental of England. The men who have a share use their rents in luxury, political corruption, taking the lives of birds, and depopulating and enslaving the rural districts. This way of life is that which almost all English men and women consider the most admirable: those who are anywhere near achieving it struggle to attain it completely, and those who are more remote read serial stories about it as their ancestors would have read of the joys of Paradise.

It is this life of the idle rich which would be curtailed if the Germans exacted a tribute from England. Everything in England that is not positively harmful would be untouched; wages and other earned incomes could not be diminished without diminishing the productivity of English labour and so lessening England's capacity for paying tribute. Our snobbish instincts, if the idle rich were abolished, might be driven, by want of other outlet, into the admiration of real merit. And if the Germans could effect this for us, they would well deserve their tribute.

It is very doubtful, indeed, whether the Germans would exact from us a larger tribute than we exact from ourselves in resisting them. There is no knowing what this war will have cost England when it ends, but we shall probably not exaggerate if we place the cost at a thousand million pounds.* This represents an annual payment of forty million pounds. All this, together with the annual expenditure on our Army and Navy, we might have paid to the Germans without being any poorer than we shall be when the war ends. This represents an incredibly larger tribute than we derive from India; yet the Germans assure us that we are full of commercial cunning, and that we govern India solely for our own profit. If they believe this it is hardly to be supposed that the receipt of such a tribute would fail to satisfy them. Meanwhile we should have avoided the death of our young men, the moral degradation of almost our whole population, and the lowering of the standard of civilization slowly achieved through centuries which were peaceful in comparison with our present condition.

* It is now (September, 1915) evident that this is an underestimate.

By Mahatma Gandhi

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HARIJAN

Dec. 10

1955

TWO DISTINCT WAYS OF ECONOMIC RECONSTRUCTION

(By Maganbhai P. Desai)

A correspondent from Bombay sends the following news-cutting and thereby wants to draw the attention of all concerned to the direction our country is taking in economic development :

"Rajkot 28. According to official news available here a plant, for turning out milk-powder, which will be the second biggest in Asia, is to be erected in the Bamanbor, Chotila and Vankaner area of the Madhya Saurashtra District and the powder will be ready for sale in the market by the March of 1957.

"Two experts belonging to a child-welfare institution of the United Nations Organization have already completed the survey of the proposed one million rupees plant which will turn out milk-powder worth one million rupees. — *Prajatantra*."

The correspondent goes on to discuss the piece of news along with the topic of vegetable ghee in the following manner :

"Please allow me to inform you that hotel vendors who sell tea are compulsorily supplied with various kinds of milk-powder which are imported into India from foreign countries. As a result the general mass of people are deprived of the drop of pure milk which they had a chance to imbibe in their tea. As if this was not enough, a movement to set up a milk-powder plant is afoot in Saurashtra. If milk will be used for producing millions of tons of milk-powder we had better bid goodbye to the hope of seeing in the near future that kind of Ramarajya under which we had seen rivers of ghee and milk in Saurashtra. Why then also talk of preserving our cattle-wealth ?

"Various kinds of vegetable ghee are manufactured in the factories here and all those kinds are bought by the people instead of ghee under the name *dalda*. When the father of the nation, Mahatma Gandhi, was amongst us, your paper, the *Harijanbandhu*, published an article on the topic pleading that the number of about thirty-four such factories which existed in India be gradually reduced so that pure milk and ghee could easily be available to the people. At present, on the contrary, we witness an increase in the number ! All of which means that the hope of getting pure ghee and milk is vain unless our cattle-wealth is properly cared for and a programme of cattle-breeding is undertaken seriously in India."

What the correspondent says is absolutely true. Government will, I am sure, forgive me for stating that when they began to import milk-powder in India their intention, along with supplying milk to the cities was to start a foreign trade in milk-powder and to set up a centralized profession of milk supply. That if milk-powder had to be imported from foreign countries to serve the purpose indicated above, it would naturally strike anyone in course of time to set up milk-powder plants in areas producing plenty of milk in order to manufacture *swadeshi* milk-powder. Proceeding on these lines the Five Year Plan would have a ready-made programme, we

could progress from the cow-dung age to the atom age by erecting factories for industrial development and the nation, too, would of itself go ahead in the direction of a socialistic pattern !

Government projects and plans are carried on in these days on this kind of concealed or rather unconscious but loose thinking and half-baked ideas. And money is spent on them, like water. It can easily be seen that wholly irrelevant things and ideas are being encouraged in this way instead of the basic and true welfare of the nation.

An equally big milk-powder plant is at present being erected at Anand (District Kheda). Government funds which are in truth people's own money are being invested therein. And worse, instead of making arrangements to make available plenty of the true wealth of the people like milk, ghee, food grains etc. everywhere in the country, it is being bought up by offering favourable prices and taking under the unholy and rigid control of a money economy by employing tricks of finance taught by the science of economics. People will earn cash money in this manner, and new trades and professions will come into vogue to suck it back ; cinemas etc. will be started to spread and develop culture ; and in that way the net of what in the new economic terminology is called a 'progressive economy' will be spread further and further. But we must now at least easily be able to see that the way is one of unhappiness and restlessness and beset with new troubles and hardships because the undesirable consequences of this way of progress and prosperity developed in the West are now there for everyone to see.

If the chief ruling group is leading poor India on this road it is committing a grave error. The ways of the village culture of India are quite different. We have to study them and develop them again to suit the times to establish true Swaraj for and of the people.

For whom is this trade and supply of milk-powder meant ? Is milk in such plenty in Saurashtra that there is a surplus left after everyone getting it so that this proposal is being considered ? And if there is a surplus of milk, have not our people invented and perfected clean and homely ways of converting it into ghee ? Would it not be a sounder economic policy if the technique yields whey and other by-products of milk which can be utilized at nominal price or entirely free by the poor ?

And does not starting such mechanized professions for converting the raw product of poor man's labour mean that a new class of middlemen will be created so that in effect the middle class will again be pocketing the wealth belonging to the poor ?

If it is said that the profession will be carried on on co-operative lines one fears that the co-operative society these days converts itself into a worthless limited company.

The above applies to vanaspati as well. It has contributed much to drive away pure ghee from use. Its factories make the clever middle class rich and give Government easy revenue. But the health of the people suffers in the bargain. Only recently the Health Minister of the Bombay State used bitter language about vanaspati because of the adulteration of ghee which it induces and makes easy. Are we to believe that Government is helpless in prohibiting the manufacture of vanaspati so that even its own minister has to content himself by using only bitter words about it?

Now when the trade of milk-powder will grow, pure milk will also become scarce like pure ghee. In Bombay the population is being taught and encouraged to relish adulterated milk known as toned milk. Gradually, one feels certain, this adulterated stuff will begin to be appreciated by the people; the milk-powder trade will prosper and then we will be told in all seriousness that there was no help as the people themselves loved and demanded adulterated milk!

This aggression by the machine on rice, milk, ghee and such health-giving articles is in reality an attack on the health, true wealth and true welfare of the people. Ways of depriving the people of India of their work and employment or making them entirely dependent on the cities are concealed behind these new-fangled trades and professions. The industrialists are not tired of repeating that they will absorb everyone in the various factories, mines, etc. and the new jobs necessary for administering them in place of the homely jobs which produce true wealth and Government by its silence seem either to nod its half or full consent.

If we probe deeper into all these considerations it becomes clearly obvious that there are two distinct ways open to us for our economic reconstruction. One, the way of the economics of Sarvodaya which Gandhiji indicated to us and the other, the way of the economics of socialism which is pursued in the West and along which the Government proceeds today. In other words, one is the way of leading the country ahead by small-scale cottage and village industries and the other by mechanized large-scale industries. Jawaharlalji swears by the latter and would concede a place to the former by way of an experiment. The recently published report of the Karve Committee also does not go outside the limits indicated if it be judged by the standard of original faith and fundamental principles. What should truly be accepted as of fundamental significance is that industries for the production of food and drink and cloth should be decentralized village industries entirely in the hands of the people because they constitute the very life of the nation and because if the people were deprived of them and given all sorts of factories instead, they would stand betrayed and there would be no hope of removing their chronic un-

employment. This is the guiding truth for the reconstruction of our new economy. Unless the Government recognizes the truth and accepts it without any reservation we will not be able to avoid, while seeking progress, the twin dangers of capitalism and a State functioning through a bureaucracy holding centralized authority. Plants and factories for milk and milk-powder do not work for cow-breeding but for creating new professions of middle men making profits as mere agents, for artificially raising the prices of essential commodities and for turning life-giving pure milk into worthless powder. They do not work for the health of the people but for centralizing the industry and to drag the innocent people to the dazzling illusion of prosperity of the new way of life by showing them cash earnings in huge amounts. So, if the people of India have to take a true and vital decision now it is this: Which of the two distinct ways of economic reconstruction they would choose to take? It is possible to have a synthesis of the two; but Government does not approve of it. Otherwise, it would come out with the frank declaration that machines and factories shall not have place in the national sector of the industries of the country which would produce food and drink and cloth, and that though the industries will be carried on a decentralized village basis research will be undertaken to bring knowledge and science in their aid. As it is, the vast laboratories of scientific research are today useless for this national point of view. Like the foreign policy of India, indeed to stabilize and strengthen that policy itself we will have to pay special and intelligent attention to our policy of economic reconstruction. Government can be made to see this truth only by the will and strength of the people. To cultivate their will and to strengthen them is the true constructive work of today. The Congress could hope to remain the national power it was till now only if it seriously undertakes the constructive service of the Indian people as indicated above.

5-11-'55

(From Gujarati)

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IS THIS 'DISTRIBUTING POVERTY'?

(By *Siddharaj Dhadra*)

The Bhodan movement which started in April 1951 in a small village of Telangana, then rife with red terror, has now spread to all parts of the country. Some critics, however, aver that the distribution of land to poor persons in Bhodan would be useless from the national point of view, as they will not be able to cultivate the lands for want of resources and of implements, bullocks etc. It is also contended that as the land is sometimes distributed in small fragments it would be of no economic value to the recipient. The following facts would, however, show what has actually happened during the past few months. It is a story full of hope and promise of a happy future for hundreds of poor families who used to eke out a miserable existence formerly as farm-labourers.

The facts relate to the District of Purnea in Bihar. The total land collections in this district have been 92,779 acres so far. 10,014 acres out of these have already been distributed among 4,856 families. Here are a few typical instances of what has happened during the past few months following this distribution:

(1) In village Srinagar 17 families, 15 of whom were Harijans, received 28.45 acres in small holdings. Except two families who own a pair of bullocks each and a third who owns only one bullock, all others had no resources. Almost all of the land was lying fallow so far or was jungle area. About 13 acres out of this have already been brought under cultivation with the help of neighbours' bullocks and ploughs or by manual labour alone. Only one family has not been able to start cultivation and one has left the village. All the other 15 out of the 17 donees have broken new land. The result—20½ maunds of Kharif crop has already been reaped out of 4 acres, while the rest is standing lush in the fields awaiting its turn.

(2) Similarly in village Matia-Diwanganj 24.68 acres of fallow land out of 28.85 distributed among 18 families has been brought under cultivation, and so also 15.90 acres out of 25.34 acres donated to 15 families in Anupnagar. 30 maunds of millets have already been gathered out of 4 acres in the latter village.

(3) In Ajhakuppa, Thana Rupauli, a proud donee, who grew crop on Bhodan land previously lying fallow by his own manual labour without the assistance of even a plough and pair of bullocks, invited one person from almost each caste in the village to partake of a dinner out of the first fruits of his labour which he could call his own. He got this bit of land only in April 1955.

(4) When the donor of a land in village Haripur of Forbesganj Thana, saw the standing crop on the land given to some Harijan families who were without any resources, he wondered! He said, he had never seen such crop on this land. The secret he found out was that the land had been cultivated intensively by manual labour and not by bullocks. The donor himself has since started working with the spade in his own portion of the land.

(5) When the Governor of Bihar, Shri R. R. Diwakar, arrived at village Kursela on 7-5-55 to distribute Bhodan land to the landless, the land looked like a stretch of sand. The donees were sceptic. Some shook their heads, but ultimately they were persuaded by the district Bhodan Convenor, Shri Baidyanath Prasad Choudhury, to accept the lands. On 10-10-55 Shri Choudhury again passed through the spot. It was covered with green crops. The nearby Ganga had done the trick. The overflow from the river had deposited enough silt on the sand, thus 'converting sand into gold'.

(6) Shri Jilebi of Madaya Tola is now unable to sleep during nights. He guards his fields to protect the crop he has grown on Bhodan land. He has to recruit himself now by occasional naps during the day.

The above are a few glimpses of the change being brought about in the lives of thousands of previously forsaken families in hundreds of our villages. Fallow

lands have been turned into green fields. Lack of resources instead of being a handicap, has given rise to the spirit of brotherhood and co-operation among the poor. The erstwhile landless labourers have formed Shramdan Samitis. They perform collective labour in the fields of donees by turns. This co-operation has already been instrumental in saving standing crops from going waste for want of adequate man-power with individual farmers at harvest time. Many donees have earned as much as Rs 300/- this season from their small holdings thus enabling them to buy a pair of bullocks, ploughs etc.

Thus the Bhodan movement far from 'distributing poverty' is bringing happiness to many families. What is more, it is also fostering a new spirit of co-operation and sacrifice in the country-side which is the real gain, for, through this process are being laid the foundations of growing prosperity and strength of the peasantry.

THREE CLASSES IN SOCIETY AND SARVODAYA

(By *Vinoba*)

[From the prayer-speech at Mekhla Camp in Koraput District, Orissa, on 12-7-55.]

Whatever differences there be amongst us regarding religion, language, race, caste etc., we are all children of One Father. This means that we are all related to each other as brothers. Unfortunately, however, we have forgotten God, our Father, these days. That is the reason why our society is not informed with a sense of oneness and we lack happiness. Present-day society is broken up into three distinct divisions. Some are called the upper class, some middle and some others lower. Those who belong to the upper class despise those who are of the lower one. I do believe, there are exceptions. But it can be safely stated that though members of the upper class and of the lower one come in daily contact with one another the former have generally a feeling of disgust for the latter. The upper class people believe and say that those of the lower class are stupid, do not like to work, are lazy, waste time while at work and would not perform the jobs allotted to them to satisfaction unless we of the upper class keep a strict watch on them. Indeed, they are like bullocks. So, even if we of the upper class paid them well they would not show the sense to use the money paid to their advantage. They cheat us, and they do not show any sense of or liking for truth.

Now those of the lower class are of the confirmed opinion about those of the upper one that the latter are all rogues with evil intentions. These of the lower class work in the fields, factories and shops belonging to those of the upper one and flatter them to their faces but nurse feelings of jealousy and anger against them in their hearts. That is why the lower class always speaks ill of the upper one behind their back. They seek help from those of the upper class and when it is not forthcoming do not at all hesitate to abuse them. And when aid sought for is made available they say that though money has been parted with in order to help us, only God knows what tyranny we would be made to undergo; at least we would be made to pay through our noses for the little aid afforded. Both the classes cannot do without each other and yet one despises the other and the other feels jealous and angry against the first.

Those who belong to the middle class suffer from mutual rivalries. They have neither enough money nor the strength to labour. The upper class has money. The lower one has the strength to labour. Therefore, these of the middle class join hands with those of the lower one in order to oppose those of the upper one and with the latter to exploit the former. They will forthwith show agreement when you talk of taking land from the upper class but when asked to give land to lesser persons argue that the gifts would result in fragmentation of holdings! Middle class people are never free from mutual rivalries. One clerk is in eternal rivalry with another. Thus they

seek to hold their positions by sometimes joining one party and at other times the other.

Thus you will see that the chief feeling in the upper class is one of disgust, in the middle one of mutual rivalry and in the lower one of anger and jealousy. Thus also we witness society divided into three separate pieces. We want all three united into one whole and that society stands firmly on these three legs just as the tipoy does. If all the three were to co-operate with each other society would certainly emerge stronger. We are trying to achieve this strength through the Bhoodan Yajna. We persuade some to realize that as they have the strength to labour they should give it in gift to the nation. Others who possess wealth we persuade to give it in gift for the use of the less fortunate. Those who own land as property we ask to abolish the right of private property and to make all owners of land.

Though society has been separated into three divisions in India all the three have a common faith. As a result of the common faith they all have for the good and the saintly, all people are able to understand our language and to be convinced of the truth of what we say. When we thus repeatedly explain a truth to the people we are in fact carrying on a campaign of Satyagraha. We shall go on explaining till the people fully understand the truth. Does not the teacher go on explaining the lesson to the student till the latter has grasped it? In the same manner we believe that it is our duty to explain the truth to the people constantly so that one day on account of our repeated efforts they will ultimately catch it. Any idea which is true enters the understanding of all the people when it is carried and explained to them with love. The truth and love which inform our idea touch the hearts of the people so that they are not able to resist its influence and consequently our society is now correcting its ways.

Days were when people used to cut each others' throats and that for a mere piece of land. Today we do not see these things happening though there are yet some very rare exceptions. Any way, we see the sentiment of society undergoing a change. That is why people give land in gift. Otherwise, what power have I to force people to do so? Indeed, I do not possess any power whatever except the strength of truth and love. In this very district of yours people have given me two hundred whole villages on my asking. Other villages have given a sixth of the land in them. There is not much of a difference between the gift of entire villages and of a sixth part of the land in them. When entire villages are given away as gifts the big ones in them, of course, have to sacrifice more but the corresponding advantage is also greater. When the whole village transforms itself into one family it derives immense strength. When the sixth of the land is obtained in gift all the landless in the village receive land but some retain more land and some less. When the entire village is given in gift the whole right of property is abolished.

Where entire villages have been given in gift the upper class will be free of its feeling of disgust for the lower, the lower class will be free of its feelings of anger and jealousy against the upper and the middle one will be saved from its feeling of internal rivalry because there would not remain any upper, or lower or middle class. All will be equal. A small difference may remain but it will resemble the difference or inequality between the five fingers of a man's hand. We know that the difference between fingers is not much. And because they co-operate with each other, or rather function together they are able to perform thousands of jobs though they be only five. We wish to bring about the co-operation and equality in society which obtain between the five fingers of a man's hand. Let all people in society live together in the unity of the five Pandavas or of the five elements which go to make the physical world. We will have a society free from hatred, jealousy, anger and rivalries when such a state comes about. We wish to have a society

wherein the main feelings are those of love, respect and co-operation. That, indeed, is what we have named the Sarvodaya society.

(From Hindi)

INDIA AND WORLD PEACE

(By A. P. Pattani)

[Shri A. P. Pattani kindly sent me a copy of a letter he wrote to the 'American Friends Service Committee,' Philadelphia (Penn. U.S.A.) on the subject of world peace, with permission to publish it in the *Harizan*. The following is from that interesting letter.

9-11-55

—M. P.]

1. Gandhiji once wrote: "In this age of the atom bomb unadulterated non-violence is the only force that can confound all the tricks put together of violence." Non-violence in this, and the scriptural, sense is a "definite step in evolution"; it is the path of teachers, saints and the specially gifted minority of pioneers in the evolutionary process. By way of illustration I once narrated a Sanskrit parable to a friend and since he has described the incident in his book I quote it here:

*"The story concerned a Brahmin who saw scorpion drowning in a river as he sat on the bank. Three times he tried to rescue it and three times the creature stung the hand which would have helped him. 'You fool,' remarked a man who was watching. 'Don't you know that it is the nature of a scorpion to sting?' The Brahmin stretched out his arm again. 'Yes,' he replied, 'and it is my nature to save its life.'

"Pattani Sahab finished the story with his usual chuckle. 'I don't pretend to follow it', he said, 'but I suppose that's a good parable of pacifism. I can't see far enough to tell you whether it will work, but I can tell you that our way has failed. If the world doesn't find some other way we are finished. I am old, and it doesn't matter to me. But you are young enough to experiment. Good luck to you.'

2. Independent India has made her humble contribution to peace. That our Government has been able to do this without "preparing for war" or joining the cold war in which both sides wish to "negotiate through strength", is due to majority of people's faith in "Ahimsa paramo Dharmah" (non-violence is eternal duty). Again, the fact that religious and secular institutions, statesmen and politicians, declare and strive for peace; and nations recruit armies on promise of peace or "war to end war"; all show that most people want non-violence though they may not be capable of practising it themselves under all circumstances. That they make their contributions to it in lesser or greater degree was seen in India, and also elsewhere, from the way people followed Gandhiji. It is true that for the protection of people our Government has been obliged to use force, and also bears arms, but compared with other parts of the world the force used here has been negligible.

3. The majority of world's population suffer want and poverty. These are the great "Violence", the cause and effect of most political and social evils including colonialism and war. They can and must be abolished, through inter-

*"To Live in Mankind" (A Quest for Gandhi) by Reginald Reynolds, p. 120.

national co-operation in the U.N.O., as the first essential step to pacific civilization.

4. From the time man first became conscious of an all-pervading Spiritual Force that he could "feel"—above physical forces that troubled, frightened and killed him and also beyond his intellectual comprehension—he has been striving to come near and have his being in that Spirit.

"Civitas Dei" of the Bible and "Sat-Yuga" ("Age of Truth") of Sanskrit Scriptures (popularly "Rama Raj") cannot be conceived in a world of hate and untruth; that promise was and is in love and truth. It can be fulfilled, also, in the path of love and truth only. Striving for both, consciously and sub-consciously, the primitive, self-centred, individual hunter developed into a family man, families into village life, villages into States, and States into nations who today are reaching out with fortitude for "co-existence" and more abundant happier life. People of U.S.A. (whose democracy like that of England and Canada is of common Anglo-Saxon origin) are in a position to render great help in this work without arms.

BACKWARD COMMUNITIES AND QUALIFICATIONS FOR GOVERNMENT SERVICE

(By Maganbhai P. Desai)

A Harijan friend from Bombay while discussing the differences in policy in the States regarding recruitment of Harijans to Government jobs states:

"It would not be wrong to say that Harijans do not receive certain benefits in the Bombay State. For instance, the fees etc. be paid with applications invited by the Public Service Commission by advertisement are the same, in the State for the Harijans as well as other communities. The standard of such fees laid down by the Union Public Service Commission as also the one in Saurashtra is less for the Harijans.

"This is not all. The Saurashtra State Government has taken a progressive step in the matter of qualifications for recruitment to its services. Even in the case of Gazetted posts, while the standard of qualification for communities other than the Harijans is first class marks, for the Harijans it is pass class and in cases where the standard for others is pass class in the graduate's examination it is intermediate pass for the Harijans. In the Bombay State, however, equal qualifications for all are demanded over and above some experience.

"There is of course, no harm in the Government of Bombay not keeping such big difference as two years as the Saurashtra Government does. But the Government of Bombay would be doing the right thing by the Harijans and would be helping their progress by asking for first or second class marks from communities other than they and giving an opportunity for recruitment to those Harijans who have secured marks only for the pass class."

It would not be wrong to believe that other Harijan friends feel the same way. I believe the matter deserves deeper consideration.

By Sec. 335 the Constitution of India lays down that for Harijans and other scheduled castes and tribes special facilities and relief may

be provided in the matter of services and such provisions shall not be considered as discrimination between castes as such (Section 15). But the Constitution lays down a limitation regarding the exceptions that such provisions should not be such as to affect the efficiency of the services.

There cannot be any difference of opinion that the condition laid down is very vital from the point of view of the good of the nation as a whole. So the question to be considered would be how some relief in the qualification of services for Harijans would affect their efficiency.

Another provision of benefit for the Harijans generally laid down is a fixed percentage of their recruitment in services. This is a good provision. In the same manner a certain proportion of seats for them is laid down (for ten years) by the Constitution in the case of legislatures. But it has to be seen that the standard of qualification does not suffer. Therefore, the percentage fixed for the Harijans should hold a certain minimum qualification. This means that the Harijans too should reach a certain standard of qualification without being forced into a competition with the so-called *savarna* castes. Such essential and unexceptionable qualifications have to be determined after proper consideration and it is obvious candidates not having them cannot be recruited to the services.

If the complaint by the correspondent is against rules of this kind it is not proper. For instance, suppose graduates are to be recruited; then they have to secure a certain proportion of marks at the examination; and it would not be proper to reduce the standard for the Harijans. It is not, however, improper to fix a percentage of recruitment for the Harijans or other backward communities. This would mean that candidates from the Harijan and other backward communities should, as a matter of course, be given preference, if they possess the requisite minimum qualification, to *savarna* candidates who have passed their examination with a high percentage of marks. This practice would lead to a safeguard to them in the recruitment to services without in any way affecting their efficiency. And it is just that they should be allowed such safeguards.

4-11-'55

(From Gujarat)

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