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The

Khadi World



Photo - Kanu Gandhi — Gandhi Chitralaya, Rajkot

JUNE 1952

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CONTENTS

- Bread Labour
— Gandhiji
- Appeal to the Nation
— Acharya Vinoba
- Five-Fold Programme
— "
- Boycott of Mill Goods
— Mazumdar
- Kashi-Sevapuri Sarvodaya Sammelan:
Vinobaji's Speech
- Some Telling Incidents in Vinobaji's
Bhoodan Yatra
- State-Regimentation of Education
- Basic Education & Economics of Peace
— Marjorie Sykes
- Vinobaji's Bhoodan March & Technique
— Horace Alexander &
Hiralal Bose
- Message of Sevapuri Sammelan
— Shankerrao Deo
- A Note on the Etawah Project
— S. N. Agarwal
- Democracy and the Land
— Wilfred Wellock
- The Human Community
— R. R. Keithahn
- Sacred Memories of Gandhiji
— Rama Devi Chowdhury
- The Dilemma of the Cane-Grower
— N.S. Sivasubramanian
- Kumarappa's Resolutions at the
Moscow Conference
- Gram Udyog Nai Talim Convocation
- Not with Faith alone but also with
Intelligence and Knowledge
— A. V. Sahasrabudhe
- News and Notes

SARVODAYA PRACHURALAYAM: AN ANNOUNCEMENT

We are glad to announce that the Akhila Bharata Sarva Seva Sangh, Wardha, has decided at its meeting held on 29-4-'52 at Wardha, to open their Publication Department for South India. To start with, it has come forward to take over the entire Sarvodaya Publications of the A. I. S. A., Tamil Nad, with its two monthly magazines, KHADDAR MALAR in Tamil and The KHADI WORLD in English under the same editorial management.

The A. I. S. A. has transferred the Sarvodaya Publications, Veerapandy, Tirupur, to the Sarva Seva Sangh with effect from 16th May, 1952, with all its present assets and goodwill.

The A. I. S. A. Sarvodaya Prachuralaya, Tamil Nad, will be hereafter known as The Sarvodaya Prachuralaya of the Sarva Seva Sangh. This will have its office at the same premises of the A. I. S. A., Veerapandy, Tirupur, for one year, till June 1953 when further expansion of publications in the other languages may compel the transfer of the Headquarters to a more suitable place with all necessary facilities.

We earnestly appeal to the readers of "The Khadi World" and the "Khaddar Malar" and our other publications to extend all their co-operation and encouragement for further development of the Sarvodaya Publications under the Sarva Seva Sangh for the propagation of the Sarvodaya ideology.

All correspondence and remittances may be addressed to the 'Managing Editor, Sarvodaya Prachuralayam, Veerapandy, Tirupur. (S. I.)'

Change of the Name of "The Khadi World"

Since *The Khadi World* is taken over and published by the Akhila Bharata Sarva Seva Sangh, Wardha, many friends have suggested to change the name of *The Khadi World* as *Sarvodaya* which will be more appropriate and consistent with the object. Therefore it has been decided to change the name. We hope to publish the next issue of *The Khadi World* as *Sarvodaya* retaining the goodwill of the present name. The July issue, after registration will appear as:—

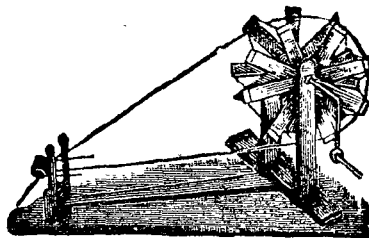
SARVODAYA

(with which *The Khadi World* is incorporated).

This cover is hand-made paper of A. I. V. I. A., Maganwadi, Wardha.

The

KHADI



WORLD

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★ **BREAD LABOUR** ★

MAHATMA GANDHI



The law, that to live man must work, first came home to me upon reading Tolstoy's writing on "bread labour." But even before that I had begun to pay homage to it after reading Ruskin's *Unto This Last*. The divine law, that man must earn his bread by labouring with his own hands, was first stressed by a Russian writer named T. M. Bondaref. Tolstoy advertised it and gave it wider publicity. In my view the same principle has been set forth in the third chapter of the *Gita*, where we are told, that he who eats without offering sacrifice eats stolen food. Sacrifice here can only mean bread labour.

Reason too leads us to an identical conclusion. How can a man, who does not do body labour, have the right to eat? "In the sweat of the brow shalt thou eat the bread" says the Bible. A millionaire cannot carry on for long, and will soon get tired of his life, if he rolls in his bed all day long, and is even helped to his food. He therefore induces hunger by exercise, and helps himself to the food he eats. If every one whether rich or poor, has thus to take exercise in some shape or form, why should it not assume the form of productive, i. e. bread labour? No one asks the cultivator to take breathing exercise or to work his muscles. And more than nine-tenths of humanity lives by tilling the soil. How much happier, healthier and more peaceful would the world become, if the remaining tenth followed the example of the overwhelming majority, at least to the extent of labouring enough for their food! And many hardships, connected with agriculture, would be easily redressed, if such people took a hand in it. Again invidious distinctions of rank would be abolished, when every one without excep-

tion acknowledged the obligation of bread labour. It is common to all the *varnas*. There is a world-wide conflict between capital and labour, and the poor envy the rich. If all worked for their bread distinctions of rank would be obliterated; the rich would still be there, but they would deem themselves only trustees of their property, and would use it mainly in the public interest.

Bread labour is a veritable blessing to one who would observe non-violence, worship truth, and make the observance of *brahmacharya* a natural act. This labour can truly be related to agriculture alone. But at present at any rate, everybody is not in a position to take to it. A person can therefore spin or weave, or take up carpentry or smithery instead of tilling the soil, always regarding agriculture however to be the ideal. Every one must be his own scavenger. Evacuation is as necessary as eating; and the best thing would be for every one to dispose of his own waste. If this is impossible, each family should see to its own scavenging. I have felt for years, that there must be something radically wrong, where scavenging has been made the concern of a separate class in society. We have no historical record of the man who first assigned the lowest status to this essential sanitary service. Whoever he was, he by no means did us a good. We should from our very childhood, have the idea impressed upon our minds that we are all scavengers, and the easiest way of doing so is, for every one who has realized this, to commence bread labour as a scavenger. Scavenging, thus *intelligently* taken up, will help one to a true appreciation of the equality of man.

'Yeravda Mandir



VINOBAJI'S APPEAL TO THE NATION

My dear fellow countrymen,

I was touring in Telangana during the summer of the last year. All the while I was thinking of the grave problem confronting the people there. At one place at the request of local Harijans to get some land for them, I asked the village people to donate sufficient land for them. The people acceded to my request and I received the first *Bhoomidan* that day. This was on 18th of April 1951. This is how the idea of *Bhoomidan Yajna* came to me, and I tried it during my Telangana tour. It gave encouraging results. Within a period of two months I received about twelve thousand acres of land. I believe that it was very helpful for easing the situation there. It had its effect on the whole of India and we find that Telangana is much quieter today.

I had been trying to find some field for experiments with non-violence since Gandhiji's death. I took part in the work of rehabilitating the Meo Muslims with this very idea. It was a good experience. It encouraged me to go to Telangana. I saw there the vision of Ahimsa in the form of *Bhoomidan-Yajna*.

There was a background for the *Bhoomidan* I received in Telangana. It was doubted whether the same experiment could be carried on in other parts of India, in the absence of that background. It was necessary to test it in other parts in order to clear that doubt. In the meanwhile I received an invitation from Pandit Nehru to place my views before the Planning Commission. It provided me with a reason for starting on this walking tour. In the course of two months which I took to reach Delhi, I received some eighteen thousand acres of land. I then realized that the masses were eager to welcome non-violence.

At the request of friends of Sarvodaya in U. P., I ventured on this experiment of *Bhoomidan-Yajna* in the larger field of U. P. There are more than one lakh villages in U. P. In order to settle at least one Sarvodaya family in each village, we decided to collect, at the rate of five acres for a family, five lakh acres of land. Notwithstanding that many of the workers were busy in the elections for about three months, the people gave good response. We have received more than one lakh acres by now. I see in this nothing but the hand of God. He wills and welcomes this activity. Some of my

companions also feel like that. The result is that the workers who met in the Sarvodaya Sannelan at Sevapuri have resolved to collect at least twenty-five lakh acres of land within the next two years.

I am aware that the problem of India's landless labourers cannot be solved by merely distributing 25 lakh acres among them. It will require at least five crore acres to solve this problem. But if we can collect 25 lakhs as a first step, and thereby convey the message of non-violence to India's five lakh villages, I believe, it will create a favourable atmosphere for equitable distribution of land.

I have not only asked for land from big land-holders but have also requested small land-holders to contribute their quota to this *Yajna* and I am very happy to say that these poor people of magnanimous hearts have responded to my prayers with great affection. The offerings of the poor people in this *Yajna* remind me of the offering of berries by Shabari to Rama and of parched rice by Sudama to Krishna. I will ever remember the gifts of these devotees of God. This *Yajna* inspired the poor to work for their own salvation and the rich for self-purification and relinquishment of ownership.

I have received land-gifts from people of all classes and denominations, Hindus, Muslims, and others. Even those who hardly have anything left with them as Harijans, and women who do not have much right on immovable property, have given me land-gifts. The donors came from all political parties and all stages of life. I have asked all to regard Daridranarayana as a member of their families, and give him his share as a right, and not as a piece of charity, and people have given me with the same feeling.

We should not feel ill at ease with the word *dan* (gift) in the term *Bhoomidan-Yajna*. Shankaracharya has explained the word *dan* as equitable division. I use the word with that connotation. The receiver of land will not get his bread for nothing. He will have to work upon the land, improve it, and wet it with his own sweat before he can get his bread from it. He has no reason to feel humiliated. So we are giving him his own share and not bestowing charity on him.

We approach people for land-gifts with love and humility and reasoning. We have set before us three principles:

1. We do not mind it if one does not give land even after understanding. Because we believe that one who does not give today, will give tomorrow. The seed of thought sown in his heart is bound to bear fruit some day.

2. If one gives with understanding, we feel happy, because it creates deep and far-reaching goodwill.

3. If someone gives without grasping the idea behind it and under pressure, we do not feel happy because we do not want to grab land anyhow but to create the sentiment of *Sarvodaya* and *Samyayoga* in the world.

I believe that in *Bhoomidan-Yajna* we have found a programme wherein all parties can co-operate. They say that the Congress needs purification. As a matter of fact all parties need purification but the Congress is mentioned because it is the biggest organization. I believe that if the Congress and other parties accept this programme and work it in the spirit of truth and non-violence, there will be a general purification of all. It will increase the strength of all and bring about unity.

Fellow countrymen, I appeal to you all to contribute your share in the *Prajasooya*

Yajna and by making this mission successful, establish non-violence as the rule of society in the economic sphere. I make a claim of the correctness of this work for three reasons.

(1) It is in tune with the cultural traditions of India. (2) It contains in it the seed of economic and social revolution. (3) And, lastly, it can help in the establishment of peace in the world.

I know, I have no right to give a programme to the nation. I am not a leader to give a call to the nation. I am a humble devotee of God who regards the service of the poor as the way to the attainment of the highest goal of life. If Gandhiji were alive today, I would never have appeared before the public as I do today, but would have concentrated all my attention on scavenging village streets and on conducting my experiments of *Kanchan mukti* (elimination of money economy) through agriculture. Circumstances have compelled me to come out and be audacious enough to be an initiator of this great *Yajna*. But whether it is impertinence or humility I dedicate it to God and request you all, my sisters and brothers, to co-operate with me. (*"Harijan," May 17, '52*)

VINOBA

★ VINOBAJI'S FIVE-FOLD PROGRAMME ★

"*The World* is restless to-day. It is craving for peace. I feel that this ancient, sacred land can be a torch bearer for the world by establishing here an ideal society. This is not a mere dream but will materialise if we follow a five-fold programme for villages which will establish *Ramrajya*, or *Gramrajya*, or *Lokrajya* or *Swarajya*." I refuse to have London and New York as ideals for the small villages of our country. These villages are objects of worship for me. These small villages are as dear to me as *Balakrishna* is to all of us.

The First Step for achieving the development of villages is the redistribution of land. This should not be imposed upon the villages from above, but the villagers should do this of their own accord. It is the basis for a new social order and hence my present campaign for *Bhoomidan Yajna*. I believe that these, small villages, and not big cities, are capable of great achievements and my mission is for rousing the consciousness of these villagers.

The Second Step is the creation of a band of workers in the villages for which a new educational system is needed which will make

the students fit and healthy physically morally and intellectually. The present system creates good-for-nothing people.

The Third is *Grama Udyog* (village industries) with the ideals of self-sufficiency, work for all and progress of all through the efforts of all.

The Fourth is to teach the village people different arts and crafts which are essential for a healthy, cultured life. The villagers have the potentiality to become great artists and skilled craftsmen and can make their villages a place of beauty. I pine for that day when the townspeople would go to the villages to learn their art and to lead a life of peace, beauty and happiness.

The Fifth and the last is to make the villagers devotees of God. I wish them to place an ideal life before the world, a life where there is love and there is a thirst for knowledge amongst all and where people become mad in their devotion to God.

So, From redistribution of land to devotion to God it is not a long way and I hope the people will add various colours to this rough sketch of new world by their initiative and genius.

— DAMODARDAS MUNDADA

BOYCOTT OF MILL GOODS

DHIRENDRA MAZUMDAR

This year's Sarvodaya Sammelan is very important in several respects. It has attracted members of all groups and sections. Many, irrespective of class or creed or status, attended and participated in the discussions. The Sarva Seva Sangh presented an important resolution before the Sammelan combining two programmes for the establishment of economic equality in the country among the masses. They are the Bhoodan Yajna and the boycott of mill-processed articles of food and cloth.

Many raised the question why these two separate programmes are combined together. Though they appear to be different they are in fact inseparable as the two sides of a coin for the realisation of the objective of Sarvodaya Samaj which aims at a classless society free from exploitation of any kind, in which every individual should have the fullest opportunity for self-development. This will be possible only if everyone gets full employment and the present centralised system of economy is replaced by the decentralised economy of the villages. For this, the boycott of mill-processed articles and the decentralised distribution of land and industry are necessary. Land and industry are the two chief sources for the production of the nation's wealth. Thus to achieve economic equality both these programmes should go hand in hand.

Now, the question is how to proceed with this boycott programme. What are the methods, the nature of the work and its limitations?

With regard to articles of food and clothing the programme is quite simple and clear. We should take a pledge to use only food grains, flour, dhal, sugar, oil etc., processed in homes and to boycott all similar articles processed through centralized industries.

In the matter of cloth we should pledge to wear only khadi made out of self-spun or home-spun yarn or khadi produced by Charkha Sangh or by any of its certified institutions, and to boycott all other cloth produced in mill or out of mill yarn.

We should also take care not to cloud the major issues by such vexed questions as to whether minor articles like sewing

thread etc., should be included or not in this programme. Similar questions were raised even in the days of 1920 when there was the National Programme of boycott and they were effectively answered by Gandhiji. Such minor issues can be ignored during a mass movement like this. At present we have to concentrate on these major items. If we succeed in their effective boycott, the questions relating to the minor items will get solved by themselves in course of time.

The second question is how to organise. The initial step is for the individuals to pledge themselves to the use of only home-made articles of food, clothing and to the complete boycott of all mill-processed products. Then they should proceed to persuade their own family members to do the same. Thereafter they can try to prevail upon their close associates and neighbours by persuasion to fall in line with them.

The workers of the various constructive institutions and the Sevaks of the Sarvodaya Samaj should first pledge themselves and influence their families to do so. They should organize public meetings and propagate among the people the idea behind the movement, its principle and its objective. They should organize discussion groups and convince the villagers about the necessity of this movement and should make them appeal to the Government to ban the entry of the mill-processed articles of food and cloth from their locality.

Some talk of launching Satyagraha and picketing mill-goods shops. But I would like to tell them that in the present conditions no occasion will ever arise for Satyagraha if they scrupulously observe this pledge in their own lives and homes and create a favourable atmosphere around them by incessant propaganda. If, in spite of all such efforts satyagraha is found to be a matter of necessity they can rest assured that none will lag behind. But this should be the last and the final stage in the programme.

We find some institutions clamouring for protection to cottage industries and appealing to Government for the same. But may I ask them whether they themselves do give protection to the cottage industries in their own limited sphere of activities

★ Kashi-Sevapuri Sarvodaya Sammelan ★

VINOBAJI'S FIRST DAY (13th April '52) SPEECH

(Continued from page 262 of the previous issue)

Till today all our constructive work institutions (created by Gandhiji) are carrying on their work with money contributions. Gandhiji is no more and these institutions function to advance the cause that he advocated. Now, they should not depend on money collected in his memory. If they do so they can never give light to the people. "Don't eat *sradhanna*" is the maxim handed down to us by our Shastras. If they desire to advance the cause for which they stand and keep up the ideal, they should begin to try 'Kanchan Mukthi' programme and avoid dependence on money as far as they can. If they do so, a new light will dawn on them, which will enable them to bestow all their energy to create model villages. Thus all the villages will get regenerated which will have decided effect on the government.

BOYCOTT OF MILL GOODS*

The suggestion that Shri Dhirenbai has already placed before you is a very strong and effective one. Our workers must know that mere preaching will not produce any effect or change in others. Here in India our people are very experienced. They will never pay heed to the words of a worker who has not passed their test. They are very orthodox in this respect. I see their real security in this orthodoxy. If they were otherwise, they would have been nowhere

(Continued from previous page)

though they have all the power with them to do so? Do they ever attempt to eschew the use of mill-processed articles in their own institutions or ever try to encourage the use of home-made goods? So long as they do not care to do so how are they justified in making the demand on the Government to give protection?

I earnestly hope and pray that all Sevaks of the Sarvodaya Samaj will whole-heartedly partake in this movement and make it a unique success. If any of the workers has doubts and difficulties in the execution of this programme, he may refer to the Sarva Seva Sangh or me for further clarification.

Free rendering from Hindi

★ ★ ★

now. However great a reformer that approaches them, unless he could stand their test by actually showing them by personal example of what he preaches, he will not be able to make them listen to him and accept his words. I am happy to hear the workers stating that our people do not accept at once each and every thing that we place before them. We talk to them of khadi and they do not fully accept it. We tell them about cottage industries and they do not welcome it. This shows that our people will not believe our words unless we prove to them by our life and acts. So the workers should first pledge themselves to the boycott of all articles of food and clothing produced by mills and restrict themselves to the exclusive use of cottage industry products. We should try not to depend on centralised machinery for the basic necessities of our life. This is possible if we adopt the *Kanchan Mukthi* (freedom from money economy) programme.

DISCRETION IN SELECTING THE RIGHT TERM

The term 'boycott of machine' is liable to be wrongly interpreted and applied. We must be very cautious and clear in the use of words. Subsequent clarifications do not easily remove the confusion. The term should be capable of wider scope and liberal interpretation. To cite an instance, supposing a villager cultivates his fields with the water baled out by a machine pump-set from his own well, can we say that we will boycott the food grains grown there? No. Similar cases may crop up. I welcome Shri Dhirenbai's clear and definite statement that we should boycott all articles of food and clothing processed through centralized industries and use only such of those articles that are the products of decentralized village industries.

INFINITE POWER OF THE SOUL

I believe this Bhoodan Yajna is a work of basic and fundamental importance. It is impossible to estimate the infinite power of the soul residing within the hearts of men. We have seen that, without the force of law, people are willingly offering lands for the benefit of the landless poor, when they understand and realize that land, just like air, water and sun are gifts of God and that

everybody has equal right to enjoy it. They accept this revolutionary programme and we see the boundless power of the soul residing within them.

The spirit residing in one man is not different from that in the other and every one is capable of realizing its unlimited power for persuasion and sacrifice. I have full and firm faith in every human being and with that I proceed on. Out of his 1,900 acres of land one Zamindar offered me 500 acres, saying that he accepted me as the fourth member in his family of three brothers. Another gave me 2 acres stating that they were two brothers and I, the third. Such instances happen every day as it were during my tour. Thus we must proceed with firm faith in the power of the human soul and its capacity to make boundless sacrifices.

LEGISLATION

Friends advance the argument of legislation but I feel that that work should be left to the law-makers. Let us try our own method to solve this problem of land. It is possible to distribute the entire land through this Bhoodan - Yajna mission and then there may not arise any necessity at all for legislation. If it so happens that our countrymen are not imaginative enough to foresee and accept this means and if legislation has to intervene, even then, our work will prove most helpful for its easy and smooth enforcement, free from opposition from any quarters.

THE NON-VIOLENT METHOD OF APPROACH

I approach the donors for land, as a humble servant of the landless. Humility and firm faith are absolutely necessary for the success of this movement. Threats of legislation in the coming years, in case lands are not offered, or intimidation of any nature will not help our cause. Faith in the goodness of human heart is the thing on which success rests. Faith is a thing which will either stand firm and straight or fall flat down. It is not like a curtain that remains suspended and waving. Faith must be full and complete. There is no halfway in it. We do not say that a man is half alive or three-fourth dead. He can be either wholly alive or fully dead. No work can be done with success if faith is lacking. Faith is the pre-requisite for any work. It precedes the act. From acts *Nishta* develops and *Nishta* begets experience. Thus if we desire to solve the problem of land through moral force we should have strong and firm faith in the means of non-violence.

Often friends ask me whether I hope to solve the entire land problem by this method. I tell them that neither Rama nor Krishna was able to solve the problems of the world. The world alone can solve its problems. I am not conceited enough to think that I can solve anybody's problem. I am absolutely free from any such worries. I work all the day with complete faith in my cause, and sleep well in the night, without waiting even for a minute for it to come. In a day sometimes I get 4 acres of land, sometimes 400 acres and at times even 4,000 acres. I feel neither elated when I get more, nor depressed when I get less. I sleep like Janaka Maharaj and that is the secret of my work and success.

SATYAGRAHA IN BHOODAN YAJNA

Now a few words about Satyagraha. If at all I am respected by the people in the country, it is because I am a satyagrahi. Therefore if I really feel there is the necessity for offering Satyagraha, I will surely do it. But Gandhiji has taught us 'One step enough.' This does not mean that we do not know of the second step. At this first step if we allow our mind to wander to the alternative second step, then faith begins to shake which brings in doubts and fears about success. If I were to nurse a patient, I won't, doubting about his survival, collect firewood beforehand to be used for his cremation. On the other hand, I will patiently nurse him with care and attention in the full hope that he will survive. But if in the end, in spite of the maximum care bestowed, he dies, I will coolly accept the fact and then gather firewood for his cremation.

FIRM FAITH LEADS TO SUCCESS

Perhaps lands may be got if there is any other ready-made plan. But I may tell you that the method employed will not be the correct one, to solve the real problem. It will create further complications instead of bringing out a peaceful solution. This will result in weakening our will and retarding the progress. I may inform you from my experience that an unflinching will has always led me to success in all my undertakings. In this Bhoodan mission I approach the landlords with full faith in the soundness of their heart to understand and act. I reason with them, not once or twice or thrice but many times and make them understand and realize the idea behind the Yajna. Even with Sankaracharya, what weapon was there for him other than 'reasoning'? Lord Krishna has said, "Forgive those who go wrong and forgiveness has no bounds."

Therefore our Satyagraha lies in our incessant reasoning and persuasion and there it ends. If it goes beyond that and takes the form of coercion, then it ceases to be Satyagraha. We have to patiently carry on our work with full confidence that the people will listen, understand and act accordingly, if not today, one day or other. We should be patient with them as a loving mother waits in the case of her wayward child. This is real Satyagraha. There can be no place for violence in it.

THE ETHICS OF OFFER AND ACCEPTANCE

Today one friend raised the question that, if a Zamindar who owns 1,000 to 10,000 acres of land, offers a few acres, should it be accepted or not? How does this small charity help the cause? Such questions are raised and answered daily as it were in our tour. By my words as well by my acts I do make the people understand that it is neither my intention nor my desire to insult either the poor or the rich. So when any big landlord offers a little, I do not accept it. My experience is that people give enough if they are a bit persuaded. For instance one friend who owns 300 acres of land came of his own accord and offered me one acre. But when I told him that I could not accept that one acre from him and explained to him the purpose behind the mission, he understood it and at once gave me 30 acres. It took me only two or three minutes for it. It is the nature of man, and he is capable of it, if he could, to outwit God even. If he can please God in temples by one pice of sugarcandy, will he go and fetch 4 pice worth of it? He tries to please God here and attempts to save money there. If I were to ask lands for temples or mutts, I may get satisfied with one acre or even less, but I am claiming the due right of the poor. I could get lands from 10,000 people so far. Some gifts among them are so emulating that they will ever remain sacred in my memory.

Another friend asked this question: "For the man who offers, it is all good as it would add to his fame but is it not degrading to the donee to accept it?" I would

answer 'No.' I am claiming the due share for the poor. It will be humiliation if I were to beg for cooked rice instead. Don't we ask for water when we feel thirsty? Do we feel insulted when it is offered to us? Just like that, why should anyone feel humiliated when he asks for land to quench his thirst to cultivate it? We must really thank those who come forward to ask, for land by itself will not produce crops. It has to be cultivated and he who works on it has to drop the sweat of his brow. Therefore there is no cause for either the donor or the donee to feel honoured or insulted.

FRESH LIFE TO ZAMINDARS P

Some friends have the suspicion whether I am not giving fresh life to Zamindars. Yes, I do want to cure the Zamindars and the rich of the ills they are suffering from. My effort is to awaken in them the sense of social consciousness so that nobody in the land may live in poverty and the rich will not keep his wealth exclusively for himself.

TWO-FOLD OBJECTS

Some are afraid that I am creating a feeling of revolt in the minds of the people. Certainly, I am working to rouse their consciousness and that for a double purpose. One is to check the violent revolution that is creeping in and the other to bring in the non-violent revolution for the establishment of peace and equity.

Some express the doubt whether the Government may give the necessary legal facilities to validate the land-gifts and their distribution. I may tell them that the Government will give all help. It is within its power. How will the cause suffer even if it does not? Our work will not be spoiled. We will not lose anything. We shall continue to do our duty. The Government will certainly think and act as it is its interest that will suffer otherwise.

In the Bhoodan Yajna all those who believe in the Sarvodaya ideals will find full scope and opportunity for service. I desire that all will strive to make it a success. ★ ★ ★

Translation from Hindi

IF I AM A DICTATOR

If I was appointed dictator for one hour for all India, the first thing I would do would be to close without compensation all the liquor shops, ...and compel factory owners to produce humane conditions for their workers and open refreshment and recreation rooms where these workmen would get innocent drinks and equally innocent amusements.

— GANDHIJI

Some Telling Incidents in Vinobaji's Bhoodan Yatra

The following few incidents will reveal how the Bhoodan movement has really moved the hearts of the people in the villages. The awakening of the moral consciousness especially among the poor land-holders illustrate the height of culture of this ancient land of ours.

On the way to Bahraich Vinobaji stopped a few minutes in Haribhai's village. The village womenfolk welcomed him with Bhajans and Kirthans. Shri Haribhai's mother came forward to pay her respects to Vinobaji and wanted to talk to him but words did not come. Then Vinobaji said "Shouldn't you talk something?" She said "I have 12 bighas of land for my family of five members. Please accept one-sixth of it. Vinobaji was deeply moved and accepted it and said "This is really Kuchela's parched rice for Lord Krishna." In the evening prayer meeting, referring to this particular gift, Vinobaji proclaimed "This is a real blessing of the mother to me for the Bhoodan mission. These two bighas are equivalent to two lakhs of acres to me."

From Gorakhpur Vinobaji and party proceeded to the next camp. A Harijan of the locality was accompanying the cart carrying the party's luggage to show the route. With great hesitation he asked Shri Damodardas Mundada, Vinobaji's secretary, "I can also offer some of my land. Without working outside for wages I cannot support the family. I feel I should donate a portion of the land. But I am hesitating to give because one or two bighas of mine will be nothing. Please advise me as to what I should do." This was conveyed to Vinobaji who called him to his side and with intense feeling accepted a few decimals of the land of this Harijan, who is undoubtedly a great Tapaswi of Bharat.

The cartman also observing this approached Vinobaji and said "I too will write

out a gift-deed. Please accept one decimal of my land as a token of my devotion."

Shri Goutam Bajaj, a boy member of the party took a Harijan, Magar by name before Vinobaji when he was busy talking with the Zamindars and others and said in the form of a complaint:

"Baba, this brother, Magar has got only 21 decimals of land but he insists that he should offer all that to the Bhoodan Yajna."

Magar prostrated before Vinobaji and said: "Mahatmaji, please accept this small offering of mine."

Vinobaji: Then nothing will remain for you.

Magar: We are six to seven persons at home. So I am forced to go out and work in some factory.

Vinobaji: Then what happens to the land?

Magar: We sowed and had some grains.

Vinobaji: I am happy to see your devotion to the cause. But you can keep this land with you.

However much Vinobaji might persuade Magar would not agree to keep the land with him and said, "I have decided to offer it. Please accept my offering." Then Vinobaji accepted the gift-deed and wrote on it as follows: "In view of the condition of his family this land has to be given to him. Still as he was persisting in his offering I have accepted it to simply satisfy him. I return the land unto him in the form of *prasad*."

Magar accepted the *prasad* with a throbbing heart and tears in his eyes.

Translated from Hindi

★ State - Regimentation of Education ★

Addressing the prayer meeting this evening, Acharya Vinobaji reminded the people that they belong to the Ayodhya District, where the drama of Lord Ram's life was enacted and where Tulsidasji wrote his famous Ramayana. Naturally he expected more response from them.

Replying to a question about the difference between his policy and that of the Govt.

with regard to decentralization, Vinobaji said that the people should not care what the Govt. thinks about any problem. It is for the people to take a decision and order the Govt. to carry it out. The Govt. is merely a servant of the people and it will have to implement those plans which the people want. The people's wishes are expressed by movements and not by mere words.

(Continued on page 286)

★ Basic Education and Economics of Peace ★

MARJORIE SYKES

Hindustani Talimi Sangh, Sevagram

I am Not an "Economist"; I take no part in arguments about the gold standard or banking or the national debt; I run the risk of being condemned as one of those fools who rush in, perhaps, where the "experts" fear to tread. Nevertheless I am quite sure that economics is not and must not be merely a preserve of experts. If it is to justify its existence, it must serve us ordinary human beings and help to arrange our lives and our livelihood so as to increase contentment and wellbeing. After all, "economy," means simply "management;" economics is the study of our management of the daily business of getting a living. I am grateful to J. C. Kumarappa for many things, but not least for his vivid and telling ways of reminding us that when we talk about economic laws in the abstract, we are really talking about the doings of men and women like ourselves. Economics is concerned with people in one of the major occupations of their lives, upon which a large part of their happiness or misery depends.

Now there are some ways of managing the business of living, both for individuals and communities, which are in the long run more conducive to contentment, prosperity and peace than other economic practices. It strikes me as most interesting and significant that in countries so widely separated and so differently circumstanced (as for example) India, France and the United States of America, economists, who are concerned with the human implications of their science, have come to such closely converging conclusions about the essential principles involved. If we long — and who does not — for some stable peace in the world on which we may build the personal pattern of our lives, we ought to learn from these thinkers what the conditions of peace are. "Take what you want" says God in the Spanish proverb. "Take it — and pay for it." Peace can be had for the taking, provided that we will pay the price.

Part of the price is an economic organization based securely on the principles of *Swadeshi*; on the local production of essential goods; on co-operative management of human affairs in communities small enough to give the individual person a sense of

significance and responsibilities, yet with an out-reach large enough to expand his sympathies and stimulate his mind. A most important part of the price of peace is the acceptance of hard work, the recognition of bodily labour as good and not an evil, a blessing and not a curse.

Many people, including Kumarappa himself, have said these things, and said them far more competently, convincingly than I can. I am repeating them only in order to lead up to the main thing I have to say: It seems that we as a nation are in danger of making ourselves actually incapable of paying the price of peace, by the type of education which most of us are content to go on giving to our children. Unless the schools and homes together set before the youth of the country the scale of values which peace demands, and show them how to live by it, what hope can we have of peace?

What becomes, in our schools, of the joy of bodily labour? "A normal child," writes C. E. Montague, "has no spite against work till you have drilled one into him by some form of dis-education. So powerful is this innate craving for labour that it may take all the sources of a great public school and a famous and ancient university to make a boy believe that real work is a thing to flee from, like want or disease." Montague is writing of England, but this same process of dis-education, alas, has gone a very long way in India.

What of the joys of co-operation — of achieving together the goal we have set before us, when disasters and failures come, what of the comfort of sharing them together and knowing that we are not alone. Our schools pay lip-service, often, to the value of team work; but how often they turn away to honour in practice the student who succeeds at the expense of his fellows to leave the week to go to the wall alone and to encourage, in the actual result, an ugly spirit of jealous competition!

What, above all, of the joy, the confidence, the security that come of being able to produce one's necessities by one's own labour as a member of a free and self-reliant society? Our "ignorant" people, fortunately for us, still know something of what that

means; but in our school the wisdom and skill of the peasant and artisan are despised, ignored or treated in dilettante fashion as a hobby or a recreation far removed from the serious business of the school, which is with books and the traditional "educational material" which they contain. The barren futility of our education in books alone is reflected in the futility, the insecurity, the fear which besets an urbanised population, helpless to supply its own life-needs and goaded to panic by any threat to its supplies. Here, in this insecurity and the aggressiveness which comes of it, is the real psychological breeding ground of all the "wars that nobody wants."

I wish that everyone who reads this would read instead the opening chapters of Herbert Read's *Education for Peace*. Read analyses with clarity and force the two essential characteristics of any educational system which aims at producing truly peaceful persons. It must be an education in co-operative living; it must, equally emphatically, be an education through things, not through mere words. It must, that is to say, bring the child up against hard reality, put him to wrestle with stubborn substance, and face him with the inexorable demand of life that if you want this and this, you must do thus and thus, because such is the law of nature. The fact that this analysis is made against a European background and with special reference to the value of art in education, only makes more striking the parallel between Herbert Read's contentions and the principles of the Basic National Education, the *Nai Talim*, which Mahatma Gandhi placed before India as the means to establish the socio-economic order of non-violence.

It is, therefore, no accident that J. C. Kumarappa should have been from its inception a member of the Hindustani Talimi Sangh, which concerns itself with the growth of *Nai Talim* nor that his interest in its edu-

cational work should be so real and continuing. For the whole aim of *Nai Talim*, the end to which all its programmes of work are directed, is so to educate boys and girls (and men and women too) that they do become progressively more capable of playing their part in a society built on the economics of peace. No one, who is concerned for national and international peace, can afford to neglect or ignore the influence of education. As Lenin saw long ago, we cannot go on indefinitely trying to build a new society with men educated in the old. The vicious circle has to be broken, and it can be broken best in the schools. That is why every serious prophet of social and economic revolution, becomes sooner or later, a prophet of educational revolution. Because Mahatma Gandhi conceived *Sarvodaya*, the society of peace, as the life of the India of his dreams, he also conceived *Nai Talim*, Basic Education, as the means of making his dream come true.

The significance of *Nai Talim* for the work of J. C. Kumarappa is simply this, that it sets out through a definite, well-tested, educational programme, to build up the children of India into men and women with the strength, the knowledge and the will to turn his plans into actualities. They must work hard, produce efficiently, and measure their success by its fruits. They must work together, rule themselves, and freely obey their freely-chosen leaders for their own common good and the good of all. They must understand what they are doing, why they are doing it, what factors, material or psychological, help or hinder, how obstacles can be overcome. In short, they must be educated in real work, not in some sheltered ivory tower. That is what *Nai Talim* is for, and by this test its institutions must stand or fall.

(*Economics of Peace, the Cause and the Man*)



My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc. is thus conceived as the spear head of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes.

GANDHIJI

"*Harijan*," 9-10-'37

Vinobaji's Bhoodan March and Technique

HORACE ALEXANDER AND HIRALAL BOSE MADRAS

BACKGROUND

One of the most remarkable developments in India today is the "Land Gift Mission" undertaken by 56-year-old Vinoba Bhave, who for many years was an intimate and trusted colleague of Gandhi. Although the pressure of India's growing rural population on the cultivable land is intense, many land owners have far more land than they need for their own families, while side by side with them in almost every village live families who must subsist on a precarious tenancy or as landless labourers.

Early in 1951, Vinoba Bhave set out to tour in foot one of the areas where this intense land hunger had been exploited by Communists to stir up violent disorders. He induced the land owners to give thousands of acres to him, to be distributed among the landless. With the approval of the government, he has started off across other states and provinces, and is still continuing the work.

THE BHAVE METHOD

I walked with Vinoba and his party about 200 miles in 17 days, from Delhi to Dehradun. It was a real pilgrimage and an unforgettable experience. Let me give you a day's routine of the Bhoo-dan Yajna, as he calls it. The word "Yajna" means "sacrificial act or performance," but the literal translation of the phrase would be something like "Land-gift Mission."

A bell at 3-30 a. m. signals the beginning of the day. After a hurried wash and packing, the party, normally of about 14, sit, with Vinoba for prayer at 4-30.

At the stroke of 5, he and about half of the party set out to walk to the next destination, generally 15 or 16 miles away. The other half goes in a truck or a bullock cart with bedding, etc.

After daybreak, and especially at 7, when we halt 15 minutes for a light breakfast by the wayside, knots of people gather. If the crowd is sufficiently big, Vinoba asks for land, and almost always it leads to some results.

When, about 10 o'clock, we are near the village or town where we are going to stay for the day; the gathering swells to several hundred; and sometimes to thousands. On arrival, Vinoba addresses them briefly and

asks them to think over his appeal and to come to the afternoon meeting ready to give land.

Sure enough, they do come. A simple seven-line form, recognised by the government is used as the only document for land transfers. Before leaving a village, Vinoba appoints a local committee to find out the landless people and give them their shares of the distribution.

This asking and giving goes on until 8 p. m., when we are supposed to go to bed — though few can retire before nine or even ten—to be ready for the next day's journey. Not more than one day at one place!

Vinoba speaks to the village people in a plain and simple manner, with hardly any emotion, but often with telling effect.

He says land is the mother of people and it is like air and water and sunshine, so everyone has a claim to land, especially those who work on it.

The Scriptures, Vinoba says, enjoin to give one-tenth of income and property. On the same principle he would not hesitate to accept a gift from the poorest man, because "giving ennobles people; hands are given by God to give." But he would not appreciate disproportionate generosity. He would accept that much land which can be considered surplus after the family needs have been met.

Vinoba hopes to solve the entire land problem in India in this way. Even if he does not succeed, he hopes his work will help create the necessary atmosphere for enacting a suitable land reform law.

If India can solve her land problem peacefully, her other problems will be easier to solve, and she will grow in stature. Vinoba does not want in India the violence and cruelty that attended the land reform in Russia and China.

Vinoba is a yogi, poet and also a rational man. Almost everything finds a place in his discourses, from spinning to birth control, and from there higher principles of mathematics. He is one of the true followers of Gandhi and he frequently acknowledges his debt. Yet he is original in many ways. His land programme may develop into a great movement with far-reaching results. It is a genuine example of non-violence in action.

★ THE MESSAGE OF SEVAPURI SAMMELAN ★

SHANKERRAO DEO

(Secretary, Akila Bharata Sarva Seva Sangh)

The Sarva Seva Sangh and the Sarvodaya Samaj have pledged themselves at Sevapuri to an objective of 25 lakh acres of land for being distributed to the landless all over India within two years. In doing so, they have taken up for the whole nation the torch lighted by Shri Vinobaji on the 18th of April of last year in Telangana. It is the torch of a non-violent economic revolution which will usher in a Sarvodaya Society, based on justice and equality. It can now be truly said that this movement of *Bhoodan-Yajna* has become national, for there is no one in the country who does not subscribe to the ideal of equitable distribution of land. It is also a happy augury that the leaders of all political parties and groups have blessed this movement and promised their full support.

There is a general feeling that after the 15th of August, 1947 the people have not felt the natural glow of freedom or have not been enthused for new tasks inspite of all the constructive efforts of the Government and various other political parties. Instead, dark and deep clouds of frustration have hung heavily in the Indian sky and as a consequence the people are morose and sullen. A careful analysis of this frame of mind of the people seems to show that their frustration is due to the fact that though they got a bumper crop of what they sowed, they unfortunately expected quite a different harvest.

The revolution that was completed on the 15th of August, 1947 was really a political revolution, though during its progress some social and economic content was given to it. This revolution had released vast energy in the country. It swept away a mighty empire and full power was transferred to the people. Yet the power generated was so great that by using a part of the residue Sardar Patel, the iron man of India, brought about a second non-violent revolution within an extra-ordinarily short span of time by the integration of the States and the creation of a great and united India.

The Congress Government that took over the reins of power from the foreigner could boldly steer the ship of the State during the stormy days that followed the partition of the country and successfully rebut

the catastrophic repercussions of the second World War. Today we have a stable Government and peace reigns supreme throughout the breadth and length of the country. These are the exploits of the non-violent political revolution for which the nation suffered and sacrificed. They naturally and inevitably create the feeling of reverence and awe in the minds of impartial and appreciating foreign observers. It is but meet that we should also feel proud of them.

But unfortunately the people expected the Government which came into power on the upsurge of an essentially political revolution to bring about revolutionary changes in their economic life. They were demanding an impossible from the present Government. It could only consolidate the gains of the revolution of which it was itself a child, but could never start or initiate another revolution. People, fired by an idea or an ideal and ready to suffer and sacrifice for it, can alone ignite the spark of a new revolution. It is a long and strenuous journey.

Then Shri Vinoba started on his walking tour and appealed in the name of justice and equality to the conscience of those who had lands to voluntarily surrender them so that they could be distributed to those who have no lands but who are versed in agriculture and want to adopt it as their profession. Thus began the campaign for the non-violent economic revolution. At Sevapuri the Sarva Seva Sangh and Sarvodaya Samaj have decided to carry on this campaign so far confined to his personal efforts on a nation-wide scale. Of course, Shri Vinoba will continue to be its leader. This inspiring call for a non-violent action is bound to appeal not only to the *Sevaks* of the Samaj or the constructive workers throughout the country but to the whole nation. This is sure to rouse the people out of the sloth whose germs are bred in inaction for it creates a new way of social activity which has a universal appeal.

The resolution brings into bold relief the urgent problem of the equitable distribution of land and the complementary problem of giving employment to all, through the spread and encouragement of village

★ A Note on The Etawah Pilot Development Project ★

SRIMANNARAIN AGARWAL. M. P.

The Pilot Development Project Work has been carried on since Nov., 1948 in an area covering about 100 villages around Etawah in Uttar Pradesh. This is repeatedly said to be the model on which centres of Community Project in all the States have to be organised under the recent *Indo-U. S. Agreement*. A critical study of the working of this Project by Prof. Thakurdas Bang and Shri Suresh Ramabhai was published in our previous issue and the impressions of Shri. S. N. Agarwal, the well-known Gandhian Economist of Wardha are given in the following article.

The Etawah Pilot Development Project has, of late, received world - wide publicity and what is more, it is being recognised as a model for future rural projects especially in connection with the "Point Four" plan. The "Community Projects" recommended by the National Five Year Plan are also supposed to be modelled on the Etawah Project. I, therefore, decided to proceed to Etawah immediately after the recent Sarvodaya Sammelan and study the Rural project specially from the standpoint of the Gandhian Constructive Programme.

(Continued from previous page)

industries. It also advocates the boycott of those centralized industries which come in the way of self-sufficiency in matter of food and cloth. As is said in the resolution, the Sangh and the Sammelan recognize that social justice is indivisible and therefore must extend to other fields of life also. As far as the industrial sector is concerned the resolution says that this is possible only through decentralized economy and therefore it is necessary that village industries are encouraged and organized on a wide scale.

Thus the Sevapuri session of the Sammelan has not only placed before the country a definite programme of the economic revolution based on Gandhian ideology, but has also adopted the Gandhian technique of carrying on a movement to a successful end, by rousing and harnessing the mass energy by fixing targets which lead to concentrated efforts on their part.

I had said in my article, "Thoughts on Sevapuri," (*Harijan*, 29-3-'52) that "if the *Sevaks* and the constructive workers are to be leaven of this non-violent revolution, they must prepare themselves for this task by first bringing about the necessary changes in their personal lives." Sevapuri has now assigned this task to them. Let them begin.

I was in Mahewa, which is the main centre of the project, on the 17th and 18th April. Shri S. S Bisen, the District Planning Officer and Mr. Albert Mayer, the Planning Adviser to the U. P. Government were kind enough to discuss with me in details all the aspects of the Pilot Project. To begin with, they themselves did not like the way in which the Project was being publicised. The constant flow of visitors was proving to be a hindrance in the silent and constructive work of rural reconstruction in that area. I was much impressed by the earnestness of Mr. Mayer who seems to be the right type of a foreign technician needed for our country. He was rather worried about the "influx" of American "Point Four" experts in India at such a rapid rate. Shri D. P. Singh, the District Collector and formerly the District Planning Officer, and Shri. Bisen are also taking keen interest in the progress of the Etawah Project.

The work of rural reconstruction was started in Mahewa in September 1948 with a population of 79,000 in a compact area of 100 villages. A second instalment of 197 villages with Sevanagar as the centre was taken up in September 1951. The main achievements of the Project so far are as follows:

(a) *Agriculture*: As a result of the supply of better seeds of wheat (P 591), gram (T87), barley and maize, there has been substantial increase in the yield per acre. Some of the charts in the Information Centre at Mahewa were found to be defective and are being corrected. But it has to be conceded, in all fairness to the experiment, that the percentage of increase in agriculture has been 20 to 25. This improved yield, apart from the supply of better seeds, is also due to the successful experiment of Sanai green manuring and the use of artificial manures like super-phosphate and ammonium sulphate. There has been some improvement in irrigation facilities also in this area. 30 tube-

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wells have been installed so far in the whole district, and 4 artesian wells have been drilled. River pumping has been tried but without much success.

(b) *Horticulture*: Improved seed has been supplied for potatoes and peas in this area. The Patna potato seed is now quite popular and is widely used. The increase in yield per acre has been about 25 per cent. A nursery for vegetable seedlings has been opened for the benefit of the villagers.

(c) *Agricultural Engineering*: In cooperation with Mr. Mason Vaughn of the Agriculture Institute, Naini, the Mahewah centre has introduced better implements for the agriculturists. The Olpad thrashers, seed-drills and drill cultivators are now quite popular among the peasants. The implements are being purchased either individually or cooperatively. The Central Workshop at Mahewa not only demonstrates and stocks these improved implements but also repairs them. A satisfactory feature of these implements is that they are all bullock-driven and comparatively cheap.

(d) *Animal Husbandry*: Mass inoculations against H. S. and Rinderpest have shown substantial results. Pedigree bulls are being used for artificial insemination at the Mahewa Veterinary Centre. Berseem is being extensively grown as an improved variety of fodder.

(e) *Public Health*: Anti-malaria and anti-scabies work has been fairly successful by the distribution of medicines in the villages through the Gram Sevaks and women welfare workers, and the spraying of insecticides like Gammexane, small pox, cholera and plague inoculations have proved beneficial. A number of soakage pits have been dug in the villages. Pit-manuring, however, is not satisfactory yet. Besides the loss of good manure, heaps of refuse and cow-dung leads to insanitary environment. A number of hand-pumps have been installed at Government expense for providing healthy drinking water.

(f) *Public Works*: About 50 miles of inter-village roads have been improved by the villagers themselves through voluntary physical labour. Village lanes have been widened and made pucca with bricks. Seven primary school buildings have been constructed by the villagers themselves through contributions in cash and in kind and in the form of manual labour. A middle

school may also be constructed soon in the Sunbarasa village. In six villages, Harijan houses have had concrete utensil washing and bathing platforms and *ghanochia* installed. To facilitate inter-village communications one good culvert over a minor canal has been constructed recently by the villagers at their own expense. This atmosphere of self-help and physical labour is, indeed, very striking.

(g) *Adult Education*: There are 40 adult literacy centres in the area. The chorus key-word method of Shri Pathik is followed in the night classes. Folk-music and folk dramas are being encouraged. Village melas are occasionally organised by the Government for educating the adults in the rural reconstruction programmes under the pilot project. A fortnightly magazine "Mandir Se" containing useful information for the villagers is published by the Development Department and has a circulation of over 1300.

(h) *Village Leadership*: "Village participation" is one of the basic principles of planning under the project. Such participation has been encouraged by developing village panchayats and primary cooperative and central union societies in the compact area. The Mahewa area contains 80 primary cooperative societies, 7 cooperative unions and 52 village panchayats. Twenty-four gram-sevaks who work in the compact area of 100 villages carry on this programme of "village participation" by keeping in intimate touch with the villagers and conducting their rural uplift experiments, as far as possible, through the village panchayats and cooperatives. "Sight-seeing" tours are also arranged for showing the villagers the concrete results achieved under the Pilot Development Project.

There is a Central Information Centre and a Central Library at Mahewa for imparting latest information and providing upto-date literature to the village workers. A system of circulating village libraries with boxes is also being practised.

(i) *Training Centre*: I visited the Gram-sevaks Training Centre at Lakhna. The trainees who are appointed Village Level workers in the compact area have to learn elements of Agriculture, Horticulture, Veterinary Science, Public Health, Animal Husbandry, Cooperation and Village Panchayat Raj, Social Education and Scouting. The young would-be workers are trained for hard work and social service.

(j) *Village Industries*: Brick making is the most successful rural industry recently developed in the area. The kilns are all owned and managed by the Cooperative Unions. Poultry-farming has been encouraged in certain villages. Some training in Tanning and Leather work has also been provided. But this aspect of providing subsidiary employment to the villagers has not so far been given adequate attention.

These, in short, are the achievements of the Etawah Pilot Project. Further details are available in the "Interim Report" published by the U. P. Government.

SUGGESTIONS: After a careful study of the Etawah Project my impression is that it is, on the whole commendable and along sound lines. But there are several aspects of rural reconstruction which have not been given due attention so far. Here are my concrete suggestions:

1. The flow of visitors should be restricted and controlled by fixing two days in a week for this purpose. A separate officer should be appointed for "receiving" the visitors and the whole-time officers working intensively under the project should not be required to disturb their work by attending to the "sight-seers."

2. The scheme is quite top-heavy and the number of officers under the Project could be gradually decreased. Moreover, the services of the existing officers under the various Government Departments of Agriculture, Public Health, Education, Irrigation etc. could be utilised for the development of the Project.

3. There should be better co-ordination between the different departments of the Government in the compact area. For example, the villagers in the Mahewa area are very much dissatisfied with the administration of Canal irrigation. The Education Department also does not seem to be taking an active interest in the Project. I suggest that there should be a Development Board on which the heads of all the different Government Departments in the District should be represented.

4. With a view to training the village children in the process of rural development from the very beginning, the schools in the Project area ought to be run on the lines of Basic Education as adumbrated by Gandhiji. The Sampurnanand type of Basic Education will not serve the purpose. A few young teachers could be sent to Sevagram for the requisite training.

5. In order to provide for Full Employment in the rural areas more attention should be paid to the development of Rural or Village Industries. I suggest that the following industries be developed in the Etawah District:

(a) Mustard-seed oil — Etawah District grows one of the best varieties of mustard oil in India. Oil Ghans could be installed in the villages for providing subsidiary employment. Further growth of machine-kolhus (oil-presses) should be checked; the existing kolhus should not be permitted to sell their product within the district; they may be allowed to export mustard oil to other districts.

(b) Ghee industry — This village industry of Etawah has been well-known in the country. It is losing ground owing to the adulteration of vegetable ghee. The industry should be re-organized on a cooperative basis and along sound lines.

(c) Tanning and Leather-work: There is enough quantity of raw hides and skins available in the area. Leather industry could be encouraged by better training facilities and organization of markets for the manufactured goods.

(d) Handloom weaving and hand-spinning should be encouraged.

6 So far as Animal Husbandry is concerned, more emphasis should be laid on the development of the local Bhadawari breed of cows. Import of Hissar breed should be restricted to the minimum. Only pedigree stud bulls should be imported.

7. Compost - manuring should be organized on a large scale. At present, it is almost non-existent. The difficulty of obtaining the necessary land could be solved through legislation.

8 With a view to improving the irrigational facilities it will be advisable to encourage the digging of ordinary surface wells in the area. After discussion with the villagers and the development officers I am of the definite opinion that this type of simple irrigation would be the best and the cheapest.

9. Several primary school buildings have been constructed by the villagers at their own expense and the Government has not contributed its quota. This naturally dampens the enthusiasm of the people. The Government should announce a definite scheme of contributing half of the cost of school buildings in the area. Similar schemes could be framed for the construction

DEMOCRACY AND THE LAND

WILFRED WELLOCK

The economic foundation of the society must be the land. Everything else passes away, often rapidly — and money above all else: but the land remains; without it man cannot live.

History shows that every stable and enduring society has been founded on agriculture, on an inalienable right to cultivate land and live on it. Mr. H. J. Massingham writes in the *English Countryman*: "A democratic system depending on votes but not on land may secure political but never economic freedom."

Much light is thrown on that remark by some observations of Mr. Lloyd George in an interview with Hannen Swaffer on the eve of his eightieth birthday:

"When I was young, the village was self-contained. We made our own footwear, from the hide to the boot. We made our own clothes, from the wool to the cloth and the tailor. We made our own bread, from the grain to the mill and the bakehouse. We made our own butter, our own cheese, and our own bacon.

"You could not starve the village.....and there was plenty of work for everyone. We must revive the countryside. We have the best land in Europe. The skies drop fatness on the soil."

An English village prior to the Industrial Revolution and the Enclosures Acts enjoyed a greater measure of economic independence and democratic power than do the industrial workers of today. The generally accepted view that democracy owes its existence and its advance to the industrial towns is not in accordance with the facts. The towns won the vote, but only to discover after seventy years that in the absence of economic power it was worthless and a snare.

We are now beginning to realise that there is no real security apart from the soil. The growers of food are the last stronghold of freedom in any country. The peasant wields a weapon that is more powerful than a hundred votes. He may not be able to use eloquent language, but he can live when the rest of us must die.

The old English farm carried many cows, sheep and pigs according to its size. Even the farm labourers possessed a strip of land and rights of common, and kept at least one cow, a pig or two, and several sheep.

Thus practically all the people who worked on the land had milk, butter, bacon, and meat; also leather for boots and wool for clothing. The crops usually included grains and roots, and there was always timber for fences, gates, house and farm repairs. In addition to their strip of land and their common rights, most farm labourers received by usage gifts of produce, wood, and wool from their employers.

The family spirit was very powerful in those old farmsteads: farmers worked and ate with their servants and their wives with the maidservants.

Villages were largely self-supporting, while a cluster of village around a market town was almost completely so. Neighbourliness evened out their economy. The sharing and exchange of produce was a gentle art which not only filled up the niches of want but spread goodwill and bound the people together into a real community. Such a village was a veritable economic stronghold and as vital an embodiment of democracy as we are likely to see for a very long time.

What comparable roots has the industrial worker of today? None whatever. He has neither stake nor status in the economic fabric by which he gains his bread. He can be turned out of his job any day, and when that happens he is stranded and helpless.

Faced with monopolistic mass-production, he dare not, even if he had the capital, start up in business on his own. He must

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of semimetalled roads, culverts, wells, tanks, hospital buildings and Panchayat-gahars etc.

These are only a few suggestions; more could be added after a closer examination of the Project. I have invited Mr. Mayer and the District Development Officer to visit Wardha and Sevagram for studying the different aspects of the Gandhian Constructive Programme. I am glad they have promised to do so at the earliest opportunity.

'THE HUMAN COMMUNITY'

R. R. KEITHAHN

(A review of the book "The Human Community"
by Dr. Baker Brownell)

Every literate man and woman in India should read what Dr. Brownell has to say about the educated:

1. "For the face-to-face group they accept limited and highly specialized human contacts."

2. They "accept radical division of labour."

3. For direct cooperation in the community, the elite tend to substitute "remote, anonymous cooperation, massive organization, and centralized institutional control of many of the functions of life."

4. They "accept the vast but often fictitious solidarity of more or less massive groups ... they are spiritually burned out."

5. They are "experts in substitutive procedures."

Dr. Brownell makes a strong plea for the synthesis of ends and means. He stresses spiritual unity and wholeness. His contrast of rural and urban life is challenging. He reminds one of the thinking of Shri. J. C. Kumarappa when he points out of the relationship of village economy to peace and of urban economy to war. He writes, "as Gandhi has shown, the community when rightly understood is the source of world

goodwill and the inspiration of peaceful organization."

RELIGION AND THE COMMUNITY

The social or constructive workers normally do not think very seriously about the implication of religion in the development of the local community. The author of "The Human Community" makes many thought-provoking comments which demand our attention, such as "without the spiritual community of the little group there is only rootlessness." The community is defined as "a group of people who know one another well." The author stresses this "face-to-face association." He goes on to say that in such a community there must be mutual service, cooperation, and a sense of security. The common life is direct, that is, "immediately participative." There art, culture and recreation are not secondhand experiences but direct and vital.

Thousands of these "Human beings, I believe, are found in this enormous world only in the small community." Certainly this is potentially true. One need not deny urban values when stressing the importance of the village in future society. And certainly we educated people must become growingly sensitive to our own spiritual weakness and to the great potentiality of the village for humanity. ○ ● ○

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live on the dole and hope for the best; and if the best does not happen, he may find himself called up for war.

The vote has not saved him from this hell, nor can it deliver him from it. In elections his bewildered mind is captured by a press which derives its power from the very wealth that is responsible for his plight. That happened in 1931, and helped to bring the present conflict. His faith in the vote is now waning, so that in the next economic catastrophe he will probably support Fascism or Communism.

The real source of the strength of the old English village was that from within its borders came most of the products by which its needs were satisfied. Its food, its clothing, its housing, and also its tools, all came out of the neighbouring and neighbourly earth. Every labourer, whether he worked on the land or off it, was a craftsman, the possessor of many skills; but the land was the centre and foundation of the common life and its economy.

The industrial towns, with all their science, wealth, and boasted democracy have never been able to produce a social strength equal to that of the village they so recklessly destroyed and superseded. Nor have they at any time afforded to the common man the security, the satisfaction, and the contentment which were once the possessions of the village labourer.

[The above extract is from a brochure, 'A MECHANISTIC OR A HUMAN SOCIETY?' by Wilfred Wellock. This vividly describes the condition of English villages prior to Industrial Revolution and the condition of Industrial towns and labour at the present time. This will serve as a warning to India against imitating the western mechanized industrialisation. Land is stressed to be the economic foundation of the new society and decentralized cottage industries are the necessary concomitant of agriculture towards rural self-sufficiency. The above will throw further illumination on the resolution of the Kashi Sarvodaya Sammelan.]

★ ● ★

SACRED MEMORIES OF GANDHIJI

RAMA DEVI CHOWDHURY

It was May 1934. On the last day of the foot march Bapu was walking down to Bhadrak railway station. He suddenly sent for me. Most of his discussions with workers took place during the morning and evening walks. He spoke to me about the training of women workers, and advised me to take up the training of young girls for national service: "You have got the capacity. Start an institution. There are so many institutions for women in other provinces. But they lack the proper objective. Whatever the intellectual attainments of the girls, their conduct and their thoughts may be, a spirit of service will attract them to your institution. Other institutions are paying undue attention to increasing the intellectual knowledge of the girls. But you should give more importance to the moulding of their thought and character."

* * *

During the pilgrimage, one day I ventured to massage Bapu's tired limbs during the evening halt. He was resting. After some time he looked up to me and said: "Oh, is that you? The massaging seemed new to me. I at once imagined it to be Oriya massaging. It is quite good." Thus encouraged, I, along with my daughter Annapurna, gave him a massage whenever opportunity offered itself during the March, and also on other occasions at Sevagram and elsewhere.

In 1945, we, mother and daughter, paid a visit to Sevagram, and once asked his permission for giving him a massage. He wrote on a piece of paper, it being his day of silence: "In Ba's memory I have given up the massage. Something had to be given up. Still if you will feel happy in giving me a massage, you may do so." But in view of the sacred resolve mentioned in the note, we thought it proper to forego the privilege.

* * *

At the Hudli session of the Gandhi Seva Sangh Conference in April 1937, we, Oriya workers, decided to invite the next session to Utkal. It fell to me to sound Bapu before the formal invitation was given. I was diffident, lest he might have serious doubts about the capacity of the Oriya workers, unaccustomed as they were to manage such

all-India conferences. When I spoke to him he became serious for a few seconds, and then his face beamed with joy. He said: "The number of workers in Orissa is limited. Again, it is difficult to raise funds there. Can you shoulder the responsibility? I want to change the rules hereafter. Hitherto the Central Board paid the travelling expenses of workers attending the conference. But now the province inviting the conference will have to pay these expenses. Of course most of these workers will raise the amounts of their expenses from their own localities. Yet you will have to bear the expenses of a few of them. Can you bear the burden? I love Orissa most. If you can do this, I shall be really glad." He then went on to make a few suggestions: "All the food served there must come from local products, and nothing should be imported into the area by motor or rail. You have a year's time. Start making the arrangements immediately on your return. Try to grow vegetables and procure cow's milk. If wheat will not grow there, give us rice *chapatis*. Pay first attention to sanitation. We often ignore it in the bustle for feeding guests. You have seen that the earth used in the latrines here is sandy, and unfit for such use. Good earth contains some soda which is necessary for cleaning hands. Moreover sand spoils the manure. Sanitation is the central thing in such conferences. If it is bad, everything is bad."

* * *

The next conference met at Delang in Utkal in 1938. Bapu was there for a week. A good goat had been procured to provide milk for him. Suddenly she fell ill. The Government vet was sent for. Two women workers regularly looked after her. 'Bulletins' about her condition were conveyed to Bapu every two or three hours. Still he sent out Ba to see the goat off and on. Not satisfied with all this he said to me: "Since I have drunk her milk, and she was brought here specially for my sake, I have a great responsibility. I am unable to go and see her. But you should see to it that she is properly looked after." The goat recovered. Bapu made inquiries about her health even at the time of his departure from the place.

— From 'Reminiscences of Gandhiji' by Vora & Co., Publishers Ltd., Bombay

The Dilemma of the Poor Cane-Grower

N. S. SIVASUBRAMANIAN M. A.

There is a wise saying in Tamil which declares that crops other than paddy yield but straw. The truth of this that in the long run the cultivation of paddy—food grains—yields the maximum net yield is very well realised by every cultivator. But the lure of cash profits and the attraction of the water-lined currency tempt him too much and draw him away from his wisdom, into growing commercial cash crops like sugarcane, plantains, groundnuts, cotton etc. These crops too are needed by him for his consumption to an extent and they do make him self-sufficient when grown on a small scale. But the lure of cash forces him into a commercial agriculturist. The cash profits induce him to excessively extend his cultivation of commercial crops, to invest his own or borrowed capital in the hope of getting more and more profits. The general shortage of food and the consequent food controls and procurement, the high prices of commercial crops and the general propaganda and inducement given to grow commercial crops have all driven many peasants to extend the area of commercial crops at the expense of food and cereal crops. The authorities who plan the nation's economy want more of sugarcane, more of cotton, more of oil seeds and jute, to sustain and improve national economy. The poor peasant, though unaware of national economy, falls an easy prey to general economic trends, and in the hope of making more and more of easy money, extends his area of commercial crops. Thus the innocent self-sufficient peasant is caught in the whirlpool of international trade and world economy.

Sugarcane is the foremost among the commercial crops and its cultivation has expanded more than the other cash crops. The war created an artificial demand for sugar, and the consequent rationing raised up the prices of jaggery also. Thus cane-growing became very profitable. Vast extents, and the total extents of small peasants were used for cane cultivation and large capital and a lot of labour were invested on the crop. But suddenly the tide turned in spite of the calculations of the planners of the national economy and the demand for sugar and jaggery did not keep pace with production. A slump has set in and the new cane-growers, small and big, find themselves in a dilemma.

With over-production the price of jaggery is less than half of what it was last year. The sugar mills which sought the help of the government to prevent the manufacture of jaggery and to procure for themselves all the available cane for the manufacture of sugar and gave a thousand inducements to the peasants to grow sugarcane now find themselves in difficulty due to the slump that has set in. They evade in taking the growers' cane, and ultimately close their factories leaving lakhs of tons of cane to dry up. The cane-grower who has been all the while depending on the mills now has to turn to jaggery, but that also is tending to be a losing proposition. The jaggery prices have fallen so low, and the cost of manufacture so high as to leave him nothing. So many sugarcane growers have to face total loss of rupees thousand per acre. While the rich farmers, and industrial agriculturists have extended their cultivation just as any other speculative venture, the lot of the small peasants becomes very miserable. They have generally borrowed the capital needed which they have to repay with interest. They have, by growing cane in their fields, to buy the food grains needed for their consumption. Thus the poor peasant lured by cash profits and induced by propaganda, and forced by the hardships of food procurement now finds himself starving without food and pressed hard by his creditors. A good slice of this investment has left the shores of the country for buying the chemical manures applied to the canes!

The lure of cash profits has thus rudely shaken the poor peasant. It is high time that the peasant realises that cash profits are illusory, while the hard food grains and other things needed for his consumption are the crops that he should cultivate and concentrate on. International price levels, national import and export policy, and currency manipulations only help to pull him down from his simple but self-sufficient economy. The more he begins to speculate the more precarious his position becomes. He need not worry about national economy, and about making easy money, as long as he can grow his food, and other subsidiaries needed in his own field. Then he can have peace and plenty which money economy can never offer him. ★ ★ ★

Dr. Kumarappa's Resolutions at the Moscow Economic Conference

While the Sarvodaya Sevaks were discussing the two national programmes of Bhoomidan and decentralised cottage industries Shri. Kumarappa presented two momentous resolutions at the Moscow International Economic Conference. This is a logical extension of the principles of decentralised cottage industries in the sphere of international trade with particular reference to undeveloped countries producing raw materials, which have a right to process them as consumer goods by simple cottage and home industries towards self-sufficiency. The two resolutions were entrusted to a Drafting Committee, the final form of which as passed by the Committee is yet to be known. But the resolutions in the original form taken from "Gram Udyog Patrika," May, 1952 are given below:

I. PLANNED INTERNATIONAL TRADE

Whereas Free Trade between industrially well-developed countries and under-developed countries places the latter under a disadvantage as regards bargaining power,

Whereas International Trade ultimately represents today exchange of goods between individuals without reference to the rational needs of the country from the point of view of a well planned and balanced economy of the country as a whole,

Whereas the conditions for maintenance of a world-wide planned order require that each country should be based on a planned economy coordinated to the world order,

Whereas in the form in which International Trade is organized today, moral and human values, consequent on these transactions, are hidden away and the deals often give rise to much injustice and suffering in under-developed countries,

Whereas misdirection of International Trade often promotes conflicts between nations and whereas, in the interests of world peace it is imperative to channel the exchange of goods between nations in a rational way,

It is hereby recommended that all International Trade should be subject to careful scrutiny and study and then fitted into the planned economy of each country, care being taken that the after effects of the deal act to the mutual benefit of the participating individuals and countries.

It is also recommended that a world Bureau of International Trade should be instituted to fulfil the objects enumerated above, to study available resources, methods of production best suited to the circumstances and the pattern of consumption indicated by the people's tradition and culture and to disseminate such knowledge.

II. PROMOTION OF COTTAGE INDUSTRIES

Whereas the economy of under-developed countries calls for special consideration and treatment,

Whereas the principles that apply to industrialized countries do not often hold good for under-developed countries,

Whereas maldistribution of wealth is a common feature of all under-developed countries,

Whereas pressure on agricultural land and general under-employment are problems facing under-developed countries,

It is hereby recommended that all raw materials produced in such countries should as far as possible, be processed to as near a state of consumer goods as possible by simple cottage and home industries to provide gainful occupation to the unemployed and under-employed population, thus relieving the pressure on land.

To this end imports of such competing products manufactured on a large scale basis, in centralized factories, in other industrialized countries, should be discouraged on humanitarian grounds. In any case, such imports should not be allowed to make inroads into the sphere of cottage industries and dislodge them. If possible, the effect of a planned International Trade should be to foster cottage industries in countries in which such an economy is indicated by the demands of nature and where the resources available call for such methods of production. In countries so constituted, the standard of living can be raised only by providing gainful occupations and conserving their products for local consumption in the first instance.



★ Gram Udyog Nai Talim Convocation at Wardha ★

The Convocation of Gram Udyog Nai Talim was held on 30-4-'52 in the Sarvodaya ground in Maganwadi. It was an open-air function. Shri Srikrishnadas Jaju presided. Shri G. Ramachandran, who welcomed the audience, indicated how students, staff and workers in Maganwadi had tried earnestly to carry out the experiment in Gram Udyog Nai Talim during the last two years.

SHRI BHARATAN KUMARAPPA'S SPEECH

Shri Bharatan Kumarappa was the first speaker. He was in fact delivering the opening speech for the Exhibition. He regretted independent India was in some ways taking the same slow, indifferent and wrong direction which was the order of the day before freedom came to India. The substance of life was not changing and improving quick enough. He was visiting Wardha after many years. He saw no change in Wardha town, if at all, the town was more crowded, dustier and dirtier. How people survived eating the food sold in the streets exposed to every kind of contamination was a miracle to him. Wardha was associated with Gandhiji's name. Big organizations of Constructive Work were in and around Wardha. Yet Wardha remains unchanged. Gandhian institutions in Wardha have grown and improved inside. He was particularly struck with the growth in Maganwadi. But there was no link with the life outside. This was a serious gap. When he re-visited America after many years he saw amazing changes. But change in India was painfully slow. The Central and State Governments, which it was once hoped would add tons of strength to Constructive work, had not done so. If that had happened and Constructive workers and Governments had come together, then big changes would have taken place with speed.

Referring to his experience in America he said the whole country was plunged in the task of continually creating an ever increasing number of needs and then producing the articles to meet them. On every side one saw labour saving devices. But society on the whole was caught up in an ever increasing tempo of labour. Everyone would buy numerous labour saving devices on the instalment system and then to labour hard all the time to make payment. The standard of life was so high that there was no comparison with the life in India. And yet all the production and consumption of material goods

in America had created the economics of conflict and war. Gandhiji had pointed out the only way out and that was to observe Brahmacharya in economics. Brahmacharya in economics meant limiting our needs at a healthy level and then meeting those needs without exploiting each other. He came back from America convinced more than ever that Gandhi was right and that the world would be ruined if we did not heed his words and his message.

PROFULLA BABU'S SPEECH

Shri Profulla Chandra Ghosh then distributed certificates to 44 candidates who had completed their two years' course in Gram Udyog Nai Talim, to two who had completed their Vinit courses and to one who had completed the short paper making course. Shri Profulla Babu then delivered his convocation address. He said Gandhiji knew the realities in India as none else and his Constructive Programme was the best suited to the country. Unfortunately Central and State Governments are taking the country in a different direction, more in the direction of the economics of the U. S. A. than in that of Sarvodaya. He pointed out how the economic organization in the United States was not only leading to conflicts and war in the international sphere, but to breakdown of the human nervous system in the health of the people. It was not enough for us, Constructive Workers, to run a *ghani* here and there or produce hand-made paper for a few people, but the economic reconstruction of the nation should be based on decentralization and regional self-sufficiency. He was happy that Gram Udyog in Maganwadi had become Gram Udyog Nai Talim. Because, Nai Talim was the only hope for India, a new education for a new social order. When Nai Talim spread throughout India there would be a new nation which would deal with every problem successfully. He wished that those who took their certificates would prove worthy of Maganwadi and plunge into the life of the people and transform that life. He had gone round and seen the changes in Maganwadi and he was confident that the trainees who were going out would carry out the revolutionary programme of Gandhiji.

SAMAGRA SEVA TRAINING

Shri Kishorelal Mashruwala then in a few words inaugurated a new three years' course in Samagra Gram Seva sponsored by

Not with Faith alone but also with Intelligence and Knowledge

A. V. SAHASRABUDDHE, (Secretary, A. I. S. A., Sevagram)

Now about 1,200 Kathayi Mandals are working in the small villages in India. With the main object of achieving self-sufficiency in khadi, these mandals are organized at present with a minimum membership of five khadi-lovers. They are also instructed to create local leadership to work out all items of constructive work and the A. I. S. A. has appointed about 50 Kathayi Mandal Pracharakas to help them. They are organizing khadi-shibirs, bamboo charkha training camps etc. to create the necessary revolutionary changes. But these will not be enough.

Very few of our workers might have cared to know as to what is the real state of the villages where they carry on their work. So our Kathayi Mandals will have to be instructed to study the actual conditions of their villages or circles.

During my tour I saw many of our khadi centres and had talk with the workers. To acquaint myself of the economic condition of these centres, the following questions were put to them:

1. How many landless labourers are there in your villages?
2. Among which section of the people the charkha has permeated?
3. What is the population of your villages?
4. How will you classify the people there from the economic standpoint?

(Continued from previous page)

the Sarva Seva Sangh and which had commenced in Maganvadi. Under this scheme 21 candidates have been selected for a course of nine months' training, each in the Charkha Sangh, Gram Udyog Sangh, Krishi and Go-Seva Sangh and the Talimi Sangh.

SHRI JAJUJI'S ADDRESS

Shri Srikrishnadas Jaju, in his presidential address stressed the conclusions drawn by Shri Bharatan Kumarappa. He pointed out if people created more and more wants and then tried to get them, there would be no end to such a process. The culture of India had always led in the direction of simplicity and limitation of wants. It was the coming of western civilisation that upset the moral balance of the people. It was Gandhiji who reminded India again of the old ideal of simplicity in daily life. In a word of advice to the students he said that unless they put character above everything else, all their work in the villages will be in vain. — "Gram Udyog Patrika" ● ○ ●

5. What is the special feature of each section?

But I have to state with regret that very few of them could give me satisfactory answers.

Having noticed this state of affairs I have come to this conclusion that we have to seriously consider of a method and technique to find out the real condition of the villages or centres where these Kathayi Mandals function and put into practice an effective remedy to solve their problems. We must have before us a full and complete picture of the economic condition of the area. Then alone we will be able to do Khadi-work, not with faith alone, but also with intelligence and knowledge.

This does not mean that Kathayi Mandals alone will benefit by undertaking this economic survey. The data will help the Head Office to give instructions and guidance. It is said that here in India it is due to a sluggishness in collecting exact statistics that no 'planning' is found to be a true and genuine one. This is equally applicable to us also. Therefore I appeal to the Kathayi Mandals and the Pracharakas to begin work in this new line at once. If they come across any difficulty they can consult me about it.

Translated from Hindi "Kathayi Mandal Patrika"

(Continued from page 272)

Replying to another question about education, he advocated a speedy change in the present educational system. He further said that education should not be entrusted to the State. He regarded it very dangerous as it may lead to regimentation of thought. To him, the ancient system of education, in India, which was in the hands of Brahmins and Rishis i. e. the learned people, is an ideal system. It is ideal from the point of view of character building and spread of real knowledge. He then welcomed the new experiments in education in America and said that there should always be a scope for experiments which is not possible under a state-controlled educational system. He then asked the teachers to go to the villages and start ideal schools, caring for knowledge and not for money. The village people can afford to satisfy the primary needs of a teacher. It is essential for both the students and the teachers to work in the fields every day. ○ ● ○ L. K. BHARATEEYA

NOTES AND NEWS

SARVA SEVA SANGH'S RESOLUTIONS

Shri Vallabhaswamy, Assistant Secretary, Sarva Seva Sangh writes :

There was a general meeting of the Sarva Seva Sangh on 29-4-'52 at Bajajwadi, Wardha. The following are some items of general interest from its proceedings:

1. BHOODAN COMMITTEES

At the Sevapuri Conference the Sarva Seva Sangh undertook the responsibility of organizing the work of *Bhoodan* throughout the country and made a resolve to collect 25 lakh acres of land in *Bhoodan*. Following this resolve province-wise small committees were appointed with the concurrence of Shri Vinoba at Sevapuri for some of the provinces. The Sangh took a formal note of these. The Sangh will take early steps to appoint *Bhoodan* Committees in consultation with Vinoba for the remaining.

In order to implement that part of the Sevapuri Resolution which pertains to the Boycott of Centralized Industries, the Sangh drew up the form of a pledge given below. It was decided to print on the back of the form of the Pledge the relevant part of the Resolution to enable the signatory to understand the significance of the Pledge.

2. It was laid down that it will be incumbent upon every worker of the Sangh and of the constructive institutions affiliated to it to take the full Pledge at least for himself personally while at home. (The form of the Pledge will be available from the office of Sarva Seva Sangh, Sevagram.)

3. The budgets of Sangh's two *Vibhags*—Gram Udyog and Krishi Go-Seva and its affiliated Sanghs—Talimi Sangh and Hindustani Prachar Sabha—for the financial year 1952-1953 were discussed and passed.

4. In view of his health and the burden of work on him, the resignation of Shri Krishnadas Gandhi as a member of the Sangh was accepted.

5. Shri Annasaheb Sahasrabudhe (Secretary, A. I. S. A.) was taken as a member of the Sangh.

THE PLEDGE FORM

I hereby pledge that I will use only the following articles in my food and wear:

Article.	Pledge will be observed			
	by me alone	by the whole family	in my home	at every place

Cloth (Khadi)

(by self-sufficiency)
certified by A.I.S.A.: ...
Hand-pounded rice ...
Flour ground by hand-
mill or animal power...
Ghani-oil ...
Gramodyog sugar
and gud ...
Leather goods of
village industries ...

SHRI SHANKARRAO DEO'S TOUR IN THE SOUTH

Shri Shankarrao Deo, Secretary, Sarva Seva Sangh, came to Madras on the 5th May. He visited two training camps and Conferences between 7th and 10th at Amarambalam, near Calicut and Kadambhazhipuram, near Nilambur in Malabar. There was a meeting at Calicut in which he addressed the public on the *Bhoodan* Yajna. He visited Madhurai on the 11th May in connection with the Conference of Tamil Nad Workers about the *Bhoomidan* Movement. But the Conference had to be postponed to 22nd and 23rd June owing to some inconvenience. There was preliminary discussion among those who had come to meet Shri Shankarrao Deo, regarding the formation of the *Bhoomidan* Committee for Tamil Nad. In the evening there was a public meeting at the Saurashtra Girls' School, presided over by Shri. S. Jagannathan of Gandhigram who had just returned after taking part in Pujya Vinobaji's *Bhoodan* Yajna for about 4 months. He described the progress of the *Bhoomidan* movement as he personally witnessed in his tour. Shri Shankarrao Deo explained the fundamental principles of the *Bhoodan* movement under the leadership of Acharya Vinoba. Madhurai has always earned the reputation in Tamilnad of being the starting place for all national movements since 1920. Consistently with this tradition the *Bhoodan* movement was naturally inaugurated by Shri Shankarrao Deo at Madhurai.

COLLEGE STUDENTS' CAMP AT GANDHIGRAM

Gandhigram in Madurai Dist. has been the centre for training camps for constructive workers and college students. The 4th training camp for college students was held for one month from 15th April to 15th May. 18 college students from 6 colleges took part in the camp. There were classes on Gandhian economics and sociology in addition to craft work and other physical labour. The training camp was run by Shri Keithahn, R. Krishnamoorthi and V. Selvaraj.

Such camps for college students in vacation will help them to understand the conditions of the villages and to discharge their duties to them with Sarvodaya outlook in whatever walk of life they may be.

HINDUSTANI TALIMI SANGH, SEVAGRAM

The convocation for the students who had received training in the Teachers' Training Course at Sevagram was held on 6th April. 44 students (31 men and 13 women) successfully completed the course of 9½ months which began in July 1951. They are from almost every State and every major linguistic region in India. During their training course, cotton for cloth required for 58 persons was grown in a field of 5.25 acres. They had spun 2,175 hanks of yarn. About 190 sq. yards of khadi were woven.

The Hindustani Talimi Sangh will resume the publication of "Nai Talim" its Hindi monthly magazine, for the teachers from July 1952, and also start a new English quarterly journal from 1st October which may serve as a forum for those interested in Basic Education among English speaking circles, among people in India and abroad.

The eighth All-India Basic Education Conference will be held from Oct. 28th to Nov. 1st at Sevagram.

STUDENTS' TRAINING CAMP AT WARDHA

There will be a training camp for student workers at Maganwadi, Wardha, from June 1st to June 22nd under the auspices of Sarva Seva Sangh. Daily 2 hours will be spent for project work like construction of roads. The camp will be run under the supervision of Shri R. R. Keithahn, Shri G. Ramachandran, Shri G. Ravindra Varma and others.

ALL INDIA SAFAI TRAINING CAMP

Under the auspices of the Sarva Seva Sangh an All-India Safai Training Camp for 3 months will commence on 1st July 1952. The object is to create a nucleus of a band of workers who will have the missionary zeal for safai with adequate knowledge of the theory and technique of sanitation in villages and towns. As Instruction will be both in Hindi and English, the applicants should have good working knowledge of both. The age of the applicants should be between 20 and 35. All applications should be addressed to Shri G. Ramachandran, Secretary, Gramodyog Vibhag, Sarva Seva Sangh, Maganwadi, Wardha.

WEAVING TRAINING FOR LADIES

Shri B. Govindaswamy, Sanchalak, Tirupur Vibhag writes:

The A. I. S. A., Tirupur Vibhag conducted a short term Training Course for weaving for a batch of six ladies from 10-3-'52 to 30-4-'52. Out of them three are workers of the Charkha Sangh, and the two are from the families of the workers from Tamilnad, and the sixth is from Malabar. They have woven in all 165½ yards of 28" width using 238 single thread hanks and 204 double thread hanks of yarn. Rs. 25-4-0 is the earning of the trainees by their work. After completing the course two of them received training in spindle-making also.

A SOUTH INDIAN MUSLIM'S BHOOMI-DHAN

A news from Madanapalli states that Janab Syed Hussain of Bangalore now settled in Devulapalle, about forty miles from Bangalore, has donated 1000 acres of land consisting of 400 acres of wet land and 600 acres of dry land to Acharya Vinoba Bhave's Bhoodan Yajna.

It is learnt that the distribution of the land among landless agriculturists and the poor would be personally done by Acharya Vinoba Bhave during his forthcoming tour in south India. This is the first instance of a land-gift of large extent for the Bhoodan Yajna in the south.

— From "The Hindu," April 22



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