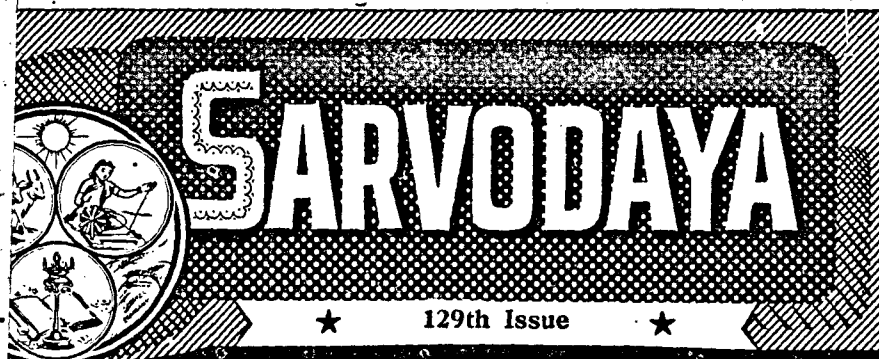


Sarvodaya

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March 1962

Number 9

INDIVIDUAL FREEDOM

If the individual ceases to count, what is left of society? Individual freedom alone can make a man voluntarily surrender himself completely to the service of society. If it is wrested from him, he becomes an automaton and society is ruined. No society can possibly be built on a denial of individual freedom. It is contrary to the very nature of man. Just as a man will not grow horns or a tail, so he will not exist as man if he has no mind of his own. In reality even those who do not believe in the liberty of the individual believe in their own. Modern editions of Chenghiz Khan retain their own."

M. K. GANDHI

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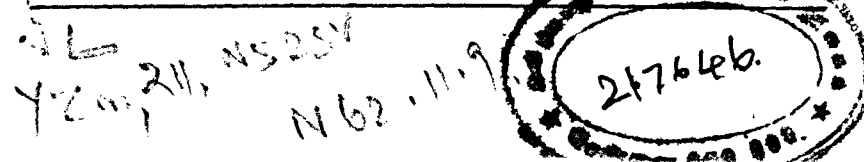
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THE TASK BEFORE US

MANY important and vital questions were discussed in the presence of Vinobaji at the meeting of the Executive committee of the Akhila Bharath Sarva Seva Sangh at its sittings at Dhehuakhana in the North Lakhimpur district in January last. We are indebted to Sri. Dattoba Dastane for the detailed report about the discussion in Bhoodan dated February 17.

As regards the prevalent view of some about the need for new direction and technique in the Bhoodan Movement, Vinobaji has emphatically stated that Bhoodan is a fundamental and basic work. He has further said that we can enlarge the sphere of work with more allied functions but we should never give up the basic work of Bhoodan.

The second important issue discussed with Vinobaji was with regard to the compromise we have to make in principles and the limitations involved while getting engaged in constructive activities in generating the *Jana-sakthi* apart from the state force. It is felt that the constructive activities which were developed as independent people's activities with popular moral support have become today more and more dependent on the support of the State or Central Government in some form or other. While this new factor has helped wider expansion of activities and quantitative progress the ideological achievement in creating *Loka-Sakthi* cannot be substantial. Vinobaji has also answered to this question. Extracts of Vinobaji's replies to these two crucial questions are published in this issue. We trust that these two subjects will be thoroughly discussed at the ensuing meeting of the Sarva Seva Sangh in April.



Democracy and Non-Violence

Mahatma Gandhi

ALL society is held together by non-violence, even as the earth is held in her position by gravitation. But when the law of gravitation was discovered the discovery yielded results of which our ancestors had no knowledge. Even so when society is deliberately constructed in accordance with the law of non-violence, its structure will be different in material particulars from what it is today. But I cannot say in advance what the government based wholly on non-violence will be like.

What is happening today is disregard of the law of non-violence and enthronement of violence as if it were an eternal law. The democracies, therefore, that we see at work in England, America and France are only so-called, because they are no less based on violence than Nazi Germany, Fascist Italy or even Soviet Russia. The only difference is that the violence of the last three is much better organized than that of the three democratic powers. Nevertheless we see today a mad race for outdoing one another in the matter of armaments. And if, when the clash comes, as it is bound to come one day, the democracies win, they will do so only because they will

have the backing of their peoples who imagine that they have a voice in their own government, whereas in the other three cases the peoples might rebel against their own dictatorships.

Holding the view that without the recognition of non-violence on a national scale there is no such thing as a constitutional or democratic government, I devote my energy to the propagation of non-violence as the law of our life,—individual, social, political, national and international. I fancy that I have seen the light, though dimly. I write cautiously, for I do not profess to know the whole of the law. If I know the successes of my experiments, I know also my failures. But the successes are enough to fill me with undying hope.

I have often said that, if one takes care of the means, the end will take care of itself. Non-violence is the means, the end for every nation is complete independence. There will be an international league only when all the nations, big or small, composing it are fully independent. The nature of that independence will correspond to the extent of non-violence assimilated by the nations concerned. One thing is certain.

In a society based on non-violence, the smallest nation will feel as tall as the tallest. The idea of superiority and inferiority will be wholly obliterated.

...For one like me, wedded to non-violence, constitutional or democratic government is a distant dream so long as non-violence is not recognized as a living force, an inviolable creed, not a mere

policy. While I prate about universal non-violence, my experiment is confined to India. If it succeeds, the world will accept it without effort. There is, however, a big BUT. The pause does not worry me. My faith is brightest in the midst of impenetrable darkness.

—*Harijan*, 11-2-1939.



Dhiren Mazumdar's New Technique

SHRI Dhirendrabhai carried on a *padayatra* for a fortnight in December in the interior of the Allahabad district. With a view to develop his idea of *Gram-Bharati* (village-university), Shri Dhirendrabhai has selected an area of about one hundred villages around the gramdani village of Baranpur. During his *padayatra* he was accompanied by several workers, viz, Ramji, Rudra Pratap, Raghava Sukla and others including the residents of Baranpur.

Dhirendrabhai always feels at home with the village people. He had a chat with them in the evening, discussed their problems and stressed on adopting self-reliant methods for their solution. He also explained the objective and purpose of his *Gram-Bharati*. It would be a University of Nalanda or Taxshila type which would be maintained by the village

people themselves and whose students as well as teachers would be performing productive physical labour themselves as a daily routine.

To begin with, Dhirendrabhai's demand is for 200 mds. of grain from 28 villages in the immediate vicinity of Baranpur and of one hundred mds. from the adjoining hundred villages. These three hundred maunds will serve to meet the recurring expenditure of the *Gram-Bharati* and the villagers promised to meet this demand. It is heartening to learn that the residents of Baranpur have donated forty *bighas* of cultivable land for the residence and maintenance of five workers with their families. Shri Dhirendrabhai proposes to launch another *pada-yatra* in the Baranpur area during the harvesting season in March next.

ON BASIC EDUCATION

ACHARYA VINOBA

IT is often complained that the general public has no liking for basic education. We should go into its reason. As a matter of fact the real thing does not meet its eye. What is generally known as basic education is not actually so. Had it been the genuine thing, people would have surely liked it. In basic education, there is unison of knowledge and action. Our greatest book is the *Gita* and our noblest personality is Lord Krishna. They are examples in basic education. Krishna does both the things simultaneously. He attends to his horse and impart, knowledge to Arjuna. This is really basic education. Merely plying the spinning wheel is not basic education. It includes provision of food or work both for the mind and the hand.

Students come to see me and want me to answer their questions. I ask them to join in my morning *pada-yatra* and discuss for three to four hours while walking. They do say 'yes' in reply but they do not come. They cannot take the trouble of getting up at 3 a.m. and walking in cold weather. They can neither rise early nor walk in cold, but they make inquires about the border of India and

China where one has biting cold. Those who cannot leave their bed in cold weather, how can they face the Chinese people? Our education is devoid of all energy and lustre.

There is a custom to examine the students. But what do you examine thereby? Do you measure their chest or waist? their capacity to climb a tree or ride a horse, to cross the Brahmaputra or swim in case of floods? They know nothing of the kind. Once a lawyer was travelling by boat. The boatman was an ordinary illiterate man. The lawyer asked him whether he knew Mathematics. He replied in the negative. The lawyer rejoined, "Then 25 per cent of your life is finished." Next he inquired about his knowledge of literature; getting a negative reply, he affirmed, "Then 50 per cent of your life has gone" All of a sudden, there raged a storm. The boat rocked and was about to sink. Then the boatman asked the lawyer whether he knew swimming. He said that he did not. The boatman thereupon added, "Then cent per cent of your life is finished."

It is really strange that our students do not know swimming

even in Assam where you find water everywhere. How can they be given a "pass"? Deeds of valour must be taught. And knowledge must be simultaneously imparted. While in colleges they teach mathematics, *Nam-Ghosha*, *Gita*, *Upanishads*, Politics, socialism, Communism, welfarism and give them all a pass, in the basic schools they teach spinning and nothing else together with it. This is very ludicrous indeed. When a real thing is given to the people, they are sure to appreciate it.

An arts exhibition was held in Jaipur. There they had displayed a beautiful banana, very big and ripe to look at. It tempted the visitor's eye. But it was made of cow-dung. Likewise, the basic education prevalent in India today is like that cow-dung bannana! If it were a true banana, none could refuse it. "Knowledgeless activity is not *Nai Talim*. On the other side we have activity-less knowledge. *Nai Talim* is a compound of both knowledge and activity."

I have taught many boys and girls, from my boyhood till now. I have been both a student and a teacher. In this *pada-yatra* also, I have been learning things. I picked up Japanese from a Japanese monk, German from a German sister, Esperanto from a Yugoslavian friend. Now I am

learning Assamese language and studying *Nam-Ghosha* and *Kirtan-Gosha*. Teaching also continues. I am teaching *Gitai* or the Marathi *Gita* to Assamese girls. I cannot conceive of deficiency of knowledge in *Nai Talim*. We must learn and teach for one hour whole-heartedly. These days while the day time is spent in playing and eating, sleep overtakes in the night. Turning over pages does not lead to acquisition of knowledge. We must sleep early and also get up early. The morning time is best suited for study. An hour's study in the morning is far more valuable than that of several hours during the night. These days they go to the cinema at night and spoil both their eyes and mind. There is no better cultural programme than sleeping. It keeps the mind fresh and also increases its retaining capacity. Concentrated study for a short time is always very effective.

We must have a system. Let us study for one unit of time, think and contemplate twice as much and live according to it four times as much. If we read a lot we also forget a lot. We should, therefore, read less and think more. There is much scope for it in *Nai Talim*. It makes our knowledge sound and firm. Knowledge acquired during work is never lost. Thus the fault is not of *Nai Talim* but of the method by which it is imparted.★

Real Village Reconstruction Work

Acharya Vinoba

WHAT we call village-reconstruction work is generally development programme. Village reconstruction is a different thing altogether. We have nothing like a village today. There is a Government at Delhi which enjoys our consent and taxes. There are State Governments as well which enjoy our consent and taxes. Every home enjoys consent and resources, which is responsible for the functioning of that institution called home. But we cannot say this about a village. Thus there is nothing like a village as such. This is why I often say that village-reconstruction becomes a reality only in those villages which people have offered in Gramdan and given them their consent and capital.

Whatever we do in its wake is village development. If the debts due to a Gramdani village are jointly repaid to the banker by the village people it would raise the prestige and credit of Gramdan. It would prove that the people of a Gramdani village, are honest and work with a family spirit. This is bound to influence the Governments, the bankers and the neighbouring villages. Should we repay the debt after borrowing loans from the government, it

would only enhance the greed of the village people. As water consists of two parts of hydrogen and one part of oxygen, our basis of work should be composed of two units of sacrifice and one unit of consumption (T_2C).

We should not accept any such help as makes us decrepit or lame. True, that the Government is ours and it is duty bound to help constructive work. Thereby it does not lay us under any obligation either. But we should be careful and see to it that this help does not hurt us in any manner. The nature of Government help should be like the support of bricks, set up while building a house, which are removed after the erection of the structure. The Government help should, therefore, decrease year by year and by the time it comes to an end in four to five years, the projects in question should be complete.

Thirdly, our workers should be strictly maintained on popular support. We may take help from the Government for our work, but not for our workers. If they depend on government money, they will be absorbed therein. Only that co-operation is worth the name in which we stand on our own feet and take help from

the Government only for our schemes. Our approach should be that of a friend rather than of a son's.

If we succeed in maintaining our workers on the basis of friends or of the people, we shall be able

to generate some strength and also be in a position to non-co-operate with the Government when required. Otherwise the biggest amongst us would be slave of its money. We should have a clear perspective before us.



BHOODAN—FUNDAMENTAL & BASIC WORK

IT is often said that the same old *Avatar* (incarnation) does not suffice for all time. Ram used his bow, Krishna his flute, while Buddha took to silence. Likewise, a phase of *Bhoodan-Gramdan* is over and we require a new pattern. I cannot refute this logic. But I think in quite a different way. It is true that the bent of mind of our people is not agreeable to us. But I am definite that the times are with us. When both the people and the times become congenial, it leads to popular security. Otherwise, people suffer in vain and are ruined.

The basis of Bhoodan is that land, a fundamental and unimaginable means of production, cannot be an object of individual ownership. This is not a new idea. We find it in the *Vedas* and the *Tirukural*. But today this view is in keeping with the demand of the times. If the popular trend were to oppose this demand, it would be shattered to pieces.

It cannot be gainsaid that we could not make the trend as congenial to us as desired. This is due to want of our sacrifice and suffering. But I am certain that God has rewarded us with far greater fruits than our labours deserved. Now you say that this movement has no prospects and we must begin a new chapter. When I think over this matter; I find that there is far greater basis for this movement today than it was ten years back. And this is a fundamental and basic work. I, therefore, feel I must continue to devote myself upto it. In order to complete this movement you can surely add allied things to it and work them up. But we must not give up our base. Now that I have been at it for eleven years and covered the whole country, I can go to any other place only in order to reap, not to sow. Mine shall be to harvest the crop yielded by the seed of thought already sown."

—*Bhoodan*, - 17-2-62.

PLAN FOR WORK AND RECREATION

Dada Dharmadhikari

"ARE you game for a visit to our ancestral home in a small country-town?" I asked an elderly relation of mine. "I am not keen" he replied indifferently. "But the place has put on a thoroughly new look" I pleaded. "What with asphalt roads, smart buildings, imposing edifices of schools, well-furnished shops and well laid-out parks, the place has turned modern in every respect". "Well, I'm not too enamoured of your modernity", grumbled my relation. "And I shall miss the people who used to know me and were interested in the small details of my personal life, but have now been gathered to their fathers. Without their friendly greetings I should feel lost there".

There was more sense in what he said than his words perhaps conveyed. He wanted me to understand that man sets more store by his companionships than all the amenities, luxuries and labour-saving gadgets of modern civilization put together. Man is human first, human next and human last. He yearns for comradeship without which he feels forlorn. It is the company of whom he can commune and share joys and sorrows that imparts

flavour to life. Without that, all modern conveniences and gadgets become baubles, childish trifles, and a burden to life.

It may be that man craves for luxury and ease. The glamour and splendour of modern life may fascinate him at first sight. But unless he can share these with those he loves his heart will ache with loneliness and desolation.

It is this longing, of man for the company of his fellowmen, that has weakened in modern times. Man is fast tending to become dehumanised. His existence on this planet has grown cheerless and drab. Life having lost its thrill he is driven to devise new means to endure time. He has to seek escapes from the tedium of an existence in which every one is for himself and not even the Deuce cares for the hindmost. But being essentially a social animal, he cannot endure life without relationships.

While on a trip to Kashmir, we were once going by bus for sight-seeing. Some very fashionable people from Bombay were also travelling by the same conveyance. They had presumably come to see the loveliness of Kashmir reflected in one another's eyes. Yet it soon turned out that mere mutual

company failed to satisfy them. They needed some extraneous contrivance to fill their time and either played at cards or some other arm-chair game. Just being together bored them. The desire to eat together, to play together, swim together, hyke and skate together is quite natural. But in all this, it is the "feeling of togetherness" that is of the essence. It is this craving for togetherness that renders friendship the highest blessing.

Men will climb steep mountains, swim across turbulent streams, or tramp several miles just to meet a close friend or a dear relation. If you ask them whether there be a pressing business or other serious cause behind this strenuous visit, they would simply reply that there can be no business or purpose more urgent or serious than meeting a dear one.

Not all the paraphernalia of modern civilization, its affluence or glamour or abundance of worldly goods indicate real advance in civilization. So long as man is not interested in his neighbour,—not relatively and in a superficial sense, but absolutely and completely—all so-called progress is a chimera.

Reverence for life, affection for men, a tenderness for articles of use and love of Nature constitute the quintessence of culture. To treat things with contempt is

to scorn the workmanship of their maker. It is an insult to the dignity of man.

In a world where most of us are compelled to work, often against our aptitude or inclination, leisure is prized as much as liberty. But as soon as man has leisure he is filled with ennui and a desperate sense of vacancy, both physical and psychological. Time, like a titanic Dragon, threatens to swallow all life and man seeks to devise ways and means to bequite him. These he fondly calls "cultural activities", "recreations" or "entertainments". By these passive amusements he only succeeds in living vicariously and obtaining counterfeit pleasures. He lives a spurious existence, without vibrant association with fellowmen.

It is impossible to live without work. But life without rest, play and art will degenerate into rigorous imprisonment. At the same time, rest or leisure does not mean laziness. Want of occupation and duty breeds indolence and antisocial tendencies. Leisure thereby can become a social abuse. All planning should, therefore, aim at a balance between labour and rest, work and recreation. There would then be no room either for unemployment or frustration.

Love is the elixir of life. Love

(Continued on Page 284)

An Appeal to African People

Siddharaj Dhadra

THE main purpose of my visit to East Africa is to see the country and meet people, in particular, to acquaint myself with the aspirations and ambitions which move the latter. People everywhere, particularly we in India who have been inspired by our great leader, Mahatma Gandhi, to visualise and work for a new era of civilized existence based upon universal brotherhood and love—an era free from exploitation and oppression of one group or individual by another—are looking towards the newly free Africa with interest and expectation. There is no doubt that the direction which we, the people of Asia and Africa take is going to have a profound influence, one way or the other, upon the whole world. It is at once a great privilege and a much greater responsibility. It should make us humble. It is my earnest prayer that ours would be a force in favour of the early and effective realisation of the unity of mankind and the establishment of a real co-operative and peaceful life upon this earth.

Progress of Bhoodan

As an humble worker in India in the field of Sarvodaya—the name given by Mahatma Gandhi

to the new society of his dreams, I deem it a great honour to have this opportunity to say something about the humble efforts which we are making in that direction. The method of non-violence and love which we adopted for our freedom struggle is now a part of human history. Soon after our freedom our great leader was taken away from us. Acharya Vinoba Bhave, one of the closest associates and disciples of Mahatma Gandhi, however, continued the task. Under his equally inspiring leadership, we have been trying in India to apply the same principles of love and non-violence to the solution of the great problem of poverty and to the removal of social and economic injustice from our midst through Bhoodan and gramdan.

Shanti Sena

The Bhoodan movement has spread in other directions as well, namely, the donation of a percentage or part of one's income called *Sampattidan* and *Shramdan* or the voluntary participation in projects of public utility by contributing one's bodily labour. Vinoba also started a non-violent peace army or the *Shanti-sena* a

body of workers pledged to the service of the people-into which about 2000 men and women have already enlisted themselves. The idea has caught the imagination of believers in human brotherhood and peace in various lands who are in search of an alternative way to that of violence for the solution of human problems. An international Conference was recently held at Brummana, Beirut (Lebanon), to establish a world Peace Brigade which it did, and which I had the honour to attend on behalf of our movement.

The Non-violent-way

As the declaration made by the Brummana Conference says, humanity has reached a stage of severe crisis in virtually all relationships of life. 'Individuals, governments and peoples-all are imprisoned in the habits, ideologies and institutions of violence which they

themselves have devised and built and the very survival of civilization and of the human race depends upon breaking out of this condition.

The newly rising peoples of Asia and Africa have the opportunity to do so more easily than others. My earnest appeal, therefore, to my African brethren is: *do not accept anything without questioning!* ... Let us try to find out whether or not there is an alternative way. Our conviction is that there is; and that alternative is the way of non-violence, love and co-operation. This would release the minds and energies of men at present employed in mutually destructive activities, for creative achievement and for ridding mankind of bondage, want and war.

(From a Talk recorded for broadcasting on the Kenya Radio)



Plan for Work and Recreation

and life are one. One cannot savour real happiness and fulfilment unless one shares pleasure and pain, labour and rest, prosperity and want with one's neighbour. The urge to do so springs from affection. Affection, kindness and fellow-feeling constitute basic values for a cultured man.

(Contd. from previous Page 282)

My young friend Noshir has tried to interpret and illustrate some of these values through the articles collected in this modest volume, articles which deal with problems that beset our social life.

(Foreword for a book by Noshir Bilpodiwala, under print)

World Peace Brigade

Statement of Principles and Aims

IN virtually all relationships of life, men and societies are undergoing a severe crisis and are tempted either to hopelessness or to violent solutions of their problems.

Ours is a world of hunger—hunger for the simple needs of life, hunger for freedom, justice and human dignity, hunger for reconciliation and peace.

Ours is also a world superbly equipped with the means to satisfy these hungers. We have the technical skills, the expanding awareness of the meaning of freedom, and the intellectual and spiritual heritage which can enable us to be free of bondage, want and war.

The tragedy is that our vision is distorted by outworn ideas which prevent us from seeing the world as it really is in the nuclear era. Individuals, governments, peoples are imprisoned in the habits, ideologies and institutions of violence which they themselves have devised and built.

Common sense, political wisdom and profoundest moral imperatives compel us to break out of this condition: the very survival of civilisation, and perhaps of the race, depends upon this emancipation. Men must find and must

be ready to experiment with an alternative way. This alternative is non-violence. It is, we firmly believe, the way to help free mankind and to release the minds and energies of men for creative achievements.

World Community can replace the institution of war.

Liberty and Equality can replace colonialism and other tyrannies.

Human dignity can replace human degradation and destruction.

Non-violence is the way to such goals. We are resolved to devote ourselves to this way, knowing that this will require severe effort of thought, experimentation, toil, perseverance, dedication. We call on our fellows in all lands to join in this venture.

The World Peace Brigade is constituted to band together those who respond to this call and seek to bring the liberating and transforming power of non-violence to bear more effectively on our world.

The Aims Are:

1. To organise, train, and keep available a Brigade for non-violent action,
 - A. in situations of potential

- or actual conflict, international ;
- B. against all war, preparations for war, and the continuing development of weapons of mass destruction ;
2. To activate people everywhere become a responsible and positive force to meet the menace of modern war by inspiring and stimulating confidence in non-violent alternatives ;
 3. To revolutionise the concept of revolution itself by infusing into the methods of resisting injustice the qualities which ensure the preservation of human life and dignity and to create the conditions necessary for peace ;
 4. To join with people in their non-violent struggle for self-determination and social reconstruction ;
 5. To establish national units in countries where there are no organizations co-operating with the Brigade ;
 6. To co-operate to the utmost with existing organisations for peace, liberation and human service and to act where needed as a co-ordinating and information centre for non-violent activities throughout the world ; and
 7. To encourage and undertake research in fields relevant to the work of the Brigade.

—Bhoodan, Feb. 3, 1962.



MY TAMIL STUDIES

M. K. Gandhi

What the Tamils have done in the struggle no other Indian community has done. So I thought that if for no other reason than to show my sincere greatfulness to them, I should seriously read their books. So I spent the last month in attentively studying their language. The more I studied the more I felt its beauties. It is an interesting and sweet language, and from what I read, I saw that the Tamils had in their midst, in the past and even now, many intelligent, clever and wise persons. Again, if there is to be one Nation in India, those who live outside the Madras Presidency, must know Tamil.

—Mahatma Gandhi's *Jail Experiments* by Tagore & Co., Publishers, Madras.

Dynamics of Industrial and Group Development

N. Radhakrishnan

RICHARD and Hepbazibah

Hauser, Directors of the Institute for Group and Society Development, England, visited India in the middle of January for a three-week stay at the invitation of the Sarva Seva Sangh. Their Institute is a small, independent, non-sectarian body engaged in research in the theory of group work and its application in the field of social problems. The emphasis is on the principles that the development of any community does not rest with the experts but with the community itself once people have become convinced how much they can themselves do. The efforts of the Institute are mainly concerned with the activation of the community concerned, through the will of the group and their own leaders and not with the will of the specialists. The work is based on the principle of indignation and concern, believing that it must always be a peer leader who must be the power leader, i.e. criminals must help us with criminals, juvenile delinquents with juvenile delinquents and professors with professors. The job is to train these leaders without removing or estranging them from their background. The nearer they are, that is the less they are removed from their own group, the most impact they make.

The progress report for the year 1961 lists a series of projects under taken illustrating :—

A. The wholistic approach — i.e., seeing the underlying as well as the obvious reasons of trouble

by new tools of group and community work in which all can be trained — enabling community workers to see all problems as inter-related or overlapping and emanating from a common root of social ignorance ;

B. New techniques devised whereby people can still make themselves and others activate their community so that they are able to undertake the improvement of social conditions ;

C. The many fields of application in which initiated groups are helped, to evolve their own values and live according to them.

The main activities of the Hausers cover (1) Work amongst educationally unsuccessful youngsters, (2) Rehabilitation work in prisons, (3) Mental Health work, (4) Community Development, and (5) International tensions, etc. During their stay in India there were 3 seminars, each of 5 days' duration. The first was held in Bardoli ; the second was for workers engaged in reconstruction work in Gramdan, etc., the third was in Delhi on the subject of 'Dynamics of Individual and Group development'. There was a small discussion group in the Gandhi Nidhi Sangrahalaya in Delhi when Mr. Hauser explained the "influence leadership of Gandhiji and Vinobaji" as against the "power leadership of Prime Minister Nehru." He wanted the ending of "paternalism in politics for ushering in true democracy." ★

Need of New Approach in Industry

Wilfred Wellock

IT is for these basic reasons that we must demand a complete reorganisation of industry; its freeing from the cash nexus by the recognition that a primary objective of industry is to make whole human beings through the exercise of responsibility and skill. In all the giant industrial concerns an almost impassable gulf exists between the gilded tower of directors, management and technologists and the factory floor.

It is appreciated that a few small businesses have from time to time endeavoured to humanise business relationships by such means as profit-sharing and co-partnership. But they did not go far enough. They failed to make a genuine marriage between capital and responsibility. Labour should be given a standing higher than that of investments, since its contribution to success is greater and in a human system of industry would be infinitely greater since its mind, heart and imagination would thereby be enlisted.

It is worth taking note that despite present trends towards centralisation, there are approximately 50,000 small businesses in England including craft industries.

Today it seems almost farcical to bring philosophy into business relationships, especially the philosophy of the Good Life, but that is all the more reason why it should be done, since the problem of survival is dependent upon the condition of man.

The basic condition of a vital, enduring civilisation is whole men,

and the essential conditions of human wholeness are responsibility, creative self-expression in producing or helping to produce what is socially beneficial and the vital human relationships engendered by co-operating in producing the wherewithal of a happy society. Unless those in control of industry are able to derive more pleasure and satisfaction by working in harmonious co-operation with their fellows of every social level for the highest welfare of the community as a whole, then our entire social system is in peril. By one means or another we must find openings for the creative ability, even genius, that exists in some degree in every human being, or our civilisation will be turned upside down, as is now happening. The cast-outs of our present system are turning the tables on us by matching our evil genius in fortune making by diverting its plunder into unexpected channels. Is it too late to remind this generation of the words of John Ruskin: "There is no wealth but Life?" Our measure of LIFE is determined by what we ARE, and what we ARE is determined by what we think and DO.

—From "The Crisis in our Civilisation — Reorganisation of Industry a key to World Peace."

Price one shilling or 80 nP. obtainable from Sarvodaya Prachuralayam, Tanjore. ★

NON-VIOLENCE AND OUR NEIGHBORS—GOA

Rev. K. R. Keithahn

Gandhiji and India have taught us to be non-resistant to evil yet we must have a positive constructive program of goodwill, justice, and the building of a new society based on non-violence.

The western pacifist has opposed war consistently. There is active protesting against the use of nuclear energy for destructive purposes. This is good but it should take us further. The peace worker is obliged to have his own alternatives for a violent society and a violent solution of the evils of our present society.

Though we can appreciate the approach of a Government that does not profess to be non-violent we believe that the annexation of Goa by violent force is wrong. It is not in the best of the Indian tradition. It is not the way of Love and Truth. We do appreciate the patience of the Government these several years. We are sensitive to the fact that a minimum of life was expended in the taking over of Goa. But that can never hide the fact that we did use the army; violence was our means. Therefore, we stand in the tradition of the "great powers" who threaten the world with destruction. Our position for peace becomes desperately weak.

It is at this point that we point our finger at ourselves, at the people who profess to stand on the side of non-violence and peace, for the use of love even in international relationships. What

have we done, what are we doing about the problems our nation faces on the frontiers of Pakistan, China and Goa? "Nothing", may well be the reply! Vinobaji recognises this fundamental weakness on the part even of the Gandhian workers.

The Fellowship of Reconciliation Current Affairs Committee unequivocally condemns all military action including that against Portugal. At the same time it earnestly calls upon the forces of peace; the Shanti Sainiks, the War Resisters, members of the Fellowship of Reconciliation to come together soon to formulate a minimum program for the implementation of non-violence in India; such as:

1. A positive, alternative program of peace training for the military training now found in our schools and colleges;
2. A constructive program for peace on the frontiers of China and Pakistan. This would include a substantial Community Development Program, especially for the needy, on both sides of the boundary line;
3. A more serious program of "Gramdan-Sarvodaya" for India, that is, a program for intensive community that works for the "total welfare of all", even "unto this last". This program might well be commended to peace-workers in all nations. ★

Progress of Khadi and Village Industries

Vaikunth L. Mehta

AS a result of the various aids provided by the Khadi and Village Industries Commission, production of Khadi of all varieties increased from an aggregate of 4.36 crores sq. yds. in 1956-57 to 7.15 crores sq. yds. in 1959-60. The highest production was recorded in 1958-59 when it shot up to 7.23 crores sq. yds. valued at Rs. 13.76 crores. To the overall increase in the production of Khadi, the Ambar programme contributed substantially. The production of Ambar Khadi rose from 2 million sq. yds. in 1956-57 to 23 million sq. yds. in 1960-61— or by more than eleven times. But in 1960-61 the total production declined to 6.29 crores sq. yds. owing to accumulation of stocks arising out of the difficulties in marketing Khadi in face of stiff competition from the mechanized sector of the textile industry. There was, in fact, a marked rise in the sale of Khadi, the value of which increased from Rs. 5.26 crores in 1955-56 to Rs. 9.56 crores in 1958-59. The only thing was that sales lagged behind production which rose much faster.

More Employment

There was a steady rise in the number of people employed in the Khadi industry. Employment provided by traditional Khadi and Ambar programme at the end of the second plan period was for 17 lakh persons of whom 15.02 lakh persons were spinners and

1.25 lakh weavers, and 80 thousand persons engaged in ancillary activities.

Other Village Industries

Planned introduction of improved equipment was undertaken in the field of other village industries to increase the productivity and earnings of artisans. A review of the progress between 1956-57 and 1959-60 showed an increase in the production on almost all the village industries coming under the purview of the Commission, leather, soap, bee-keeping and pottery industries re-ordering the most significant increases. The total value of production of all village industries taken together increased from Rs. 8.97 crores in 1956-57 to Rs. 27.57 crores in 1959-60 — that is, by more than 300 per cent.

During the period of the Second Plan village industries other than Khadi provided part-time employment to 5.64 lakh persons and full-time employment to 98 thousand persons.

It is proposed to draw up for the Third plan a comprehensive programme which will take care of the various requirements of the rural artisans and craftsmen, namely, adequate facilities for training, provision of credit under an easy procedure and at reasonable rates, technical assistance provided through extension services and common service facilities,

supply of improved tools, facilities for purchase of raw materials in short supply, assistance in the marketing of goods through sales depots and purchase of Government stores and where necessary, construction of workshops."

The allocation for Khadi and village industries in the Third Five Year Plan is for Rs. 89 crores —Rs. 69 crores for Khadi and Rs. 20 crores for village industries.

Naya Morh

To co-ordinate the activities of the different developmental agencies engaged in the task of moral uplift the commission proposes to direct its programmes in such a manner as would envisage the intensive and all-round development of certain compact areas. This policy has come to be known as *naya morh*. Under the new programme the organization of Khadi and village industries will be an integral part of an all-round development of the rural economy. This programme will be initiated in compact areas which are to be selected by an expert body in each State in consultation with the Commission. The primary unit selected for development is termed as *gram ekai* which would generally comprise a population of about 5,000. *The entire organizational programme under naya morh is conceived in the spirit of democratic decentralization in its truest sense.*

New Techniques

Modern science and techniques have to be used in an ample measure if the pressure of population on land is to be reduced and new avenues of employment created for an expanding population under the *naya morh* programme. These avenues could be opened out only on the basis of:

1. elimination of exploitation and provision of equal opportunities for all;
2. production on the basis of full utilization of local resources for the satisfaction, in the first place, of local needs;
3. utilization of natural resources so that nature's balance is left undisturbed and, in the case of non-renewable resources, their most economic utilization; and
4. a fair and equitable system of exchange for transactions between groups.

During the period of the Third Five Year Plan it is proposed to organize 3,000 *gram-ekais* in the country. The details of organization and the measures for working out the programme are being worked out and checked against experience.

(Condensed)



LOPSIDED MORALITY

Noshir Bilpodiwala

AS men grow more civilized, there comes to be an increasing difference between one man's activity and another's; and a community needs, if it is to prosper, a certain number of individuals who do not wholly conform to the general type. Practically all progress depends upon such individuals whose activities though useful, are not of a sort that ought to be general.

Traditional morality as such, is too much concerned with the avoidance of "SIN" and its purification if "Sin" occurs. This point of view though prevalent in ethics, antedates Christianity. We find it at the beginning of "Plato's Republic" and so presume that it existed among the orphics. 'Sin' as defined by the teachings of tradition, consists in acts of certain specified kinds, some socially harmful, some natural, some positively useful (as for example euthanasia under proper safeguards). The sense of sin, however, produces a self-centered frame of mind, which interferes with spontaneous affection and breadth of outlook. It is not by such a state of mind that the best lives are inspired.

It might be maintained that a man must obey the moral code

of his own community, whatever it be. I should be inclined to concede that he cannot be blamed for doing so; but perhaps, he should often be praised for not doing so. The practice of cannibalism was once almost universal; and in many cases, connected with Religion. It cannot be supposed that it died of its own accord. There must have been pioneers who maintained that it was an evil practice. Those who first advocated Religious toleration were thought wicked, and so were the early opponents of slavery.

Bertrand Russell tells us of the time, when Benjamin Franklin invented the lightning rod. The clergy, both in England and America, with the enthusiastic support of George III, condemned it as an impious attempt to defeat the will of God. For, as all right-thinking people were aware, lightning was sent by God, to punish impiety or some other sins; (the virtuous are never struck by lightning). Therefore, if God wished to strike anyone, Franklin ought not to have defeated His design—indeed to do so amounted to helping criminals escape!

It cannot, in view of such circumstances be denied that some

actions which we all think highly laudable, consist in criticising or infringing the moral code of one's own community. Of course, this only applies to the past ages or to 'backward people', for nothing of the sort could occur among ourselves, since undoubtedly our own moral code is "perfect!" or it is so supposed!

To the younger generation, however, the need for revision of our moral standards is now more generally recognised; and it is time we did away with traditional morality. A conventional morality discourages reasoning. It should be easily acceptable, that the basis of morals is "the greatest happiness of the greatest number". Gandhiji framed this principle into what he called "Sarvodaya". If we act upon this, we shall have a life, much better than a man who merely obeys conventional precepts.

This reminds me of an incident quoted by Sri Suresh Rambhai, who heard Sri G. D. Birla ask Vinoba: "our tendencies are getting vicious day by day. Good values are crumbling and there is a general lack of spiritualism.

How do you feel about it?" Vinoba gave a clear answer. He said:—"there is nothing to be afraid about it. The world wars have weakened some of our old moral ideas; not because they were of the highest order, but because, they were one-sided. They could not therefore attain a permanent moral standing. Our scriptures tell us that accumulation is wrong. Yet in actual life, we punish the thief and leave those who accumulate wealth to be free. If you want a thief not to commit thefts, tendencies to hoard must also go. In the eyes of Law those acquisitive ones, who amass wealth are not punishable. This is what I call lopsided morality. Such one-sided tendencies could not hold their own, and were uprooted because of the war".

Reverence for Life, as Schweitzer puts it, is the beginning of Morality. Salvation lies in one's own free will; therefore, there is no ritualistic tyranny in the new morality. In the new frame work it would be better to let Reason supercede blind faith; for with Scientific progress, Reason shows the way.



A SPINNING WHEEL ON TOWER HILL

Mary Osborn

A FEW weeks ago I returned from an open-air spinning campaign in London. "Did people laugh at you?" inquired one of my neighbours anxiously on my return. Strangely enough, most people did not. But let me explain.

The idea of spinning in the heart of London came after a prolonged attempt to create interest and to raise funds for the establishment of a village guild-house at Stanton in Gloucestershire. For many years we have been building up in that neighbourhood an interdenominational fellowship based on the revival of traditional crafts. This work has met with quite an astonishing response among adults and children alike.

The response to this spinning effort in London was no less astonishing. It all began one Monday morning when having got my wheel, basket of wool, chair and leaflets safely to the speakers pitch on Tower Hill, I sat down at random and began to spin. Not a very salubrious spot as it was early and the area had not yet been swept.

The accustomed "characters" were already occupying their

favourite positions along the wall while others stood around in small groups hotly debating some controversial topic. The rest patronised the near-by refreshment stalls.

Visitors to the Power, including numerous parties of schoolchildren stopped to watch the spinning-wheel and to ask questions. The more ambitious among them accepted my invitation to "have a go" on a hand spindle. The apparent magic of drawing a single continuous thread out of a bundle of unwashed fleece never ceased to fascinate the onlookers. "Is all wool spun like this?" asked an oldish man with the eagerness of a child. Technicalities called for constant explanation, and many men confessed that they could never understand how the spinning-wheel worked. They were now glad to know.

As morning wore on, the small groups of men who habitually meet there to rend each other's arguments and ideologies to shred were also drawn towards the spinning-wheel. They merged and mingled with the growing midday crowd.

We exchanged glances. Then words began to flow, slowly at

first. "And what are you getting out of this?" inquired the man in the cocked hat. "Nothing in the sense you mean." I ventured. "I have been doing this work for many years, first with unemployed men and their families, and now in the neighbourhood where I am living—trying to build up a creative fellowship."

"Who cares about fellowship?" retorted my critic. "Everyone's out for self these days. As for that" he continued, pointing at the spinning wheel, "it's escapism, that's what it is. You won't get nowhere with that. It's Governments what's wrong." Thereupon he harangued the crowd with fervour, exhorting them to come to their senses and put the right people in power.

The crowds continued to increase until those few square yards of every man's land were soon packed to capacity. By this time arguments were flowing freely and discussions concerning my own surprising effort reached a more serious level. Many understood the real implications of this gesture, others didn't. "But you can't compete with the machine," said one onlooker. We are not trying to." I explained. "This is not a commercial venture. Just an attempt to add something constructive to the basis of good living. The spinning-wheel is a symbol of all that man can create

from his own inner spiritual resources." It was necessary to explain at some length the implications of the word 'spiritual.'

At this juncture, a tall, intelligent looking man drew nearer to press home to the crowd the point about creative living. "I couldn't agree with you more," he said "Humanity is at the crossroads. Either it will destroy itself completely or it must rediscover its true life. But you have a hard task before you." This sentiment was voiced again and again by people from many different walks of life.

After the midday crowd had departed, a young Communist from Stepney joined me for further discussion. He was worried about the continual conditioning of human being from the cradle to the grave. Presumably, to his way of thinking, only non-Communist countries are guilty of this error!

"People must be free to think" he said. "But no one thinks. They just follow blindly like a flock of sheep." In his mind, what needed changing most was environment. I suggested that this was not all. We needed a rebirth of spiritual values. He did not get my meaning and was dubious of anything he termed "mystic."

The passing crowds paused to watch the spinning-wheel and to join our discussion. During the afternoon I found myself defending

before this ardent follower of Marx not only the re-establishment of traditional crafts but Christianity at its source. Schweitzer, Gandhi—whom I had met in Bow—and the whole philosophy of non-violence. I pleaded also for friendship, tolerance, and sweet reasonableness between individuals and nations, for the very purpose of our life is to create. Destruction is the negation of our whole existence.

The inner struggle upon which we were both engaged finally broke through to a clearer understanding, and turning to my former critic the younger man said. "You leave her alone. The lady's all right. She's doing a practical job, and what's more, she's fond of children. She's all right."

I felt his final approval had been hard-earned, but was nevertheless moved by his generosity.

The crowds that were drawn to the spinning-wheel on the steps of St. Paul's the following day did not challenge my purpose so fiercely. They came not only from many remote parts of England but seemingly from every corner of the earth to see this crowning glory of Wren's achievement. "Why are you here?" they asked. A question for which I was amply prepared.

There was genuine approval of the whole idea. A village guild-house to meet the needs of rural dwellers for creative fellowship. And residential too, so that others can share the inspiration of our "family" from time to time. "Family" is how one of the

village children expressed it. Many of us exchanged addresses, looking forward to our next meeting perhaps at the guildhouse.

It was, however, outside the Royal Exchange that the discussion reached its deepest level. In the heart of the city one felt an uneasy depression, an obvious sense of frustration and disillusionment, an anxious concern about the present chaotic patchwork of living, and the still more uncertain patternless future.

"There seems to be only one answer," I ventured. "Man must build up a tremendous force for good by patiently trying to rediscover those things which belong to his peace. This demands a positive way of life, a forward-looking intent, for we can never stand still. If we are not creating we are destroying."

"But we are all caught up in the same senseless net and there seems no way out," said a business man intently. "If only we could return to a more simple way of living, how much happier we would be. If we could return to this," he said, and his hand came down emphatically on the spinning-wheel.

At this moment the whole venture in London had turned full circle, and when I visited Tower Hill for the last time my former critic in the cocked hat also greeted me with undoubted friendliness. Then turning to the crowd he said, "Do you know, this lady's got a good idea, a very good idea. She wants to build a community for sanity." So he had got the point after all.



THE HOMESTEAD OF PEACE

Marjorie Sykes

Living Together

The central purpose of *Amaithi Aham* (The Homestead of Peace) is to make one humble attempt to face the challenge and to tackle the problem Community life in small groups. It can offer a definite job to do which is essentially creative, scientific and non-violent, in nursing back into fertility and useful production four acres of neglected hillside. It invites workers to come and share in this work in very small groups of six or seven at one time, living together while they do so as one family, and so experiencing the tensions and difficulties involved in living and working in an intimate way with people of varying temperament and outlook. *Amaithi Aham* is not an institution of an *ashram*, it is just a cottage home, in which six to nine people can live simply together. It is deliberately designed for small groups, and the hope is that those who share its life will be able to develop a better understanding of the qualities and the self-discipline needed for loving and non-violent living, and be able to experience it and practise it together.

Common Job & Interest

We try to arrange that each group has not only a common job

on the land, but common interests in the background from which they come or the work to which they expect to go. This common interest may be in education, or in *gramswaraj* and *gram-nirman*. The last course held in 1961 had a common interest in *naya-morh* and *gram-swaraj*. This course closed on October 20, with the onset of the North-east monsoon and the cold weather. (Cold without rain can be borne, rain without cold is not too difficult; but rain and cold together make a bad combination for effective training programmes, especially when the majority of members are from the southern plains and unaccustomed to winter conditions.)

New Courses

Now that *Sankranti* is over and the weather daily gets warmer, we shall be glad to receive new groups of students. The following categories will be especially welcome:

- (i) *Shanti Sainiks* and others interested in peace-making;
- (ii) Teachers of Basic Schools, members of *Panchayat* education committees, and all others concerned with good education;

(iii) Workers in Khadi and rural industries interested in *naya morth* and the social education aspect of their work; and

(iv) those concerned with the development of *loka-shakti* through *gram-swaraj*, *pan-chayati raj*, etc.

All the courses deal essentially with the non-violent, democratic, educational approach to living in a community; but the emphasis and special topics will be planned to meet the interests of each group.

Experience shows that the best length of course here is *one month*; but longer or shorter periods may be arranged to suit individual needs. The courses include:

- a. practice in a clean and healthy corporate family life, including the science and art of sanitation, good nutrition, etc.;
- b. productive agricultural work as described above;
- c. village contacts; excursions, and other programmes designed to test and improve initiative, physical endurance

etc., and to help with the students' special concerns;

- d. meetings for discussion (usually) at which the training experience is reviewed and analysed and special interests are taken up for study; and
- e. (put last but of basic importance) opportunities for study, meditation and scientific approaches to life and the Sarvodaya ideal of the union of the two.

The languages used are Hindi, Tamil and English; students must be able to work in *one* of these. Both men and women are welcome. They should be over 18 years old and physically fit for work at an altitude of 6500 feet.

Applications for training during 1962 may be made *now*, with details of dates preferred. During school vacation periods preference will be given to teacher groups. Students may come at any time from the beginning of February onwards. Further details will be sent to those who write to me at the following address: "Amaithi Aham", Kotagiri P. O., Nilgiri Hills, S. India.



Our March for Partyless Democracy

Prof. GORA

OUR one thousand mile foot-march for 99 days from Sevagram to Delhi, the picketing at the Prime Minister's residence on 18th January and the interview with him the next day have served to bring some pressing problems of democracy into the notice of people as well as of the Government. We feel that the conventions of party and pomp widened the gulf between the people and their representatives in legislatures and thereby rendered democracy sectarian and selfish, instead of enabling it to be useful to all the people, as it ought to be. Hence the need of a Satyagraha movement by the citizens with a view to freeing democracy of party and pomp. We were encouraged in our efforts by the very favourable response of the people when the proposals of *Satyagraha* were placed before them during the several occasions afforded to us by the foot-march. Also the number of satyagrahis had increased from 14 to 38 by the time we reached Delhi.

After sufficient publicity through the press and platform and intimation of our intentions to the Prime Minister through the three letters written on 8-9-61, 6-1-62 and 17-1-62, and waiting in vain,

for a reply, we, the 38 Satyagrahis coming from the provinces of Maharashtra, M. P., U. P., Rajasthan, Punjab, Delhi and Andhra Pradesh, marched together to the residence of the Prime Minister at the appointed time of 8-15 a. m. on 18th January. We chose to go to the Prime Minister because we regarded him as the first representative of the people and a change beginning with him would facilitate changes in the entire system of administration.

Prime Minister Nehru agreed with us that there was need for a partyless government; but he thought this will be strong and effective only by people's support and he advised us to continue the process of creating the public opinion for the desired end. All of us returned to our respective places with the task of educating the electorate on the need for partyless government. While the election-minded Delhi could not completely digest all we said, yet within this short period much food has been given for a new approach to government for the people. As the *chowkidars* at Rajghat said after I addressed a meeting there, "he has expressed loudly what we have all been feeling throughout." ★

Non-Violent Resistance Abroad

A Pilgrimage of Hiroshima Survivors

A pilgrimage of Hiroshima and Nagasaki atom bomb survivors will leave Japan next month to travel via Honolulu and the USA to the Disarmament Conference at Geneva. "Their mission is to carry the message of Hiroshima and to appeal for a sincere and continuing effort on the part of all nations for a stop to nuclear testing and the arms race," says a statement issued in Hiroshima by Earl Reynolds, skipper of the protest ketch "Phoenix," who with his family are organising the Japanese end of the project.

"George Willoughby, one of the organisers of the San Francisco to Moscow March, and a member of the "Golden Rule," who is organising the overall programme, says that if sufficient funds are forthcoming, two delegates from the Hiroshima survivors and one from Nagasaki will fly to Honolulu and then on to California.

From there they will travel across the United States, stopping to talk in various cities. In New York they will present message and petitions to the Soviet representatives at UN, and in Washington they will appeal to President Kennedy or his representative.

In Europe they will stop in London, Paris and elsewhere before going to Geneva. In order to get the plan under way the Reynolds family have put up their own savings as a guarantee that two of the survivors will get to Geneva. Local organisations in various cities where the pilgrims will stop are arranging hospitality. —*Peace-News*.

Students Call for Nation-Wide Peace March

"It is time to stop merely talking about the student peace movement. It is time to do something about it. President Kennedy has told us to ask not what our country can do for us, but rather what we can do for our country. But first we must ask what our country is doing—and it certainly seems that we are on the road to war, that a continued arms race can maintain neither peace nor freedom. ...Today the relevant decisions are out of our hands, and we must take steps to remedy that situation."

This is why an ad hoc committee from the Boston area has called a mass demonstration of students and faculty for Friday, Feb. 16, 1962, in Washington, D. C. The committee is composed of students from Brandeis, Harvard, MIT and Wellesley, and is acting in

conjunction with student SANE, the Student Peace Union, Students for a Democratic Society, and the Turn Towards Peace campaign. While the Washington demonstration is taking place, students, faculty and other Americans throughout the country are asked to wear blue armbands and hold supporting demonstrations to show that the Washington marchers represent them.

—*Correspondence, Decr. 1961.*
Detroit, Michigan.

Polaris shipyard picketed

When the keel was laid recently for a new Polaris submarine, to be named "Daniel Webster," American pacifists picketed the shipyard at New London, Connecticut, with these signs: "Polaris is a denial of Daniel Webster"; "Violent conduct is weak conduct —Daniel Webster"; and "Daniel Webster opposed the Draft."

Some indication that the two-year long campaign in New London is bearing fruit came in a phone call to the pacifists' headquarters from high school student.

He said that one of his teachers at the local school had asked for an essay to be written on one of four ways of dealing with the cold war: Continuing present policies; a preventive war against

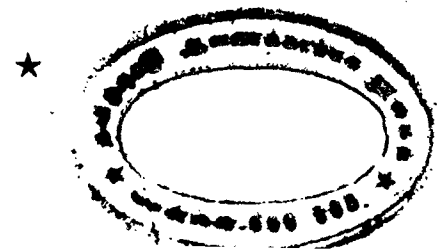
Russia; negotiations for disarmament through UN; unilateral disarmament. Most of the students had chosen the third and fourth methods.

"Young people, even in this area where the whole economy is based on Polaris submarines, are evidently doing some serious thinking about the world situation and the chances for their future," commented Marjorie Swann from the Polaris Action HQ in New London.

Back From Moscow

A non-violent action committee has been formed in Los Angeles by Moscow peace walker Ed Lazar. They have maintained a vigil for several hours every day for a month outside the city's Atomic Energy Commission office and plan a sitting demonstration if the US resumes atmospheric nuclear tests. Barton and Mardy Stone, who got married on the march to Moscow, have set up a non-violent direct action group in San Francisco. Ed Lazar, who resigned from US intelligence work and became a conscientious objector, is directing activities on the Pacific coast from Box 32174, El Sereno Station Los Angeles 34, California.

—*Peace News, 9-2-62.*



GANDHI SMARAK NIDHI

Report for 3 Years—1958-61

THE Report of the Gandhi Smarak Nidhi for the three-year period 1958-61, gives a picture of the many new directions in which this largest public trust in our country has begun to carry the work and message of Mahatma Gandhi.

In the villages, the work of the Nidhi takes the form of a seven-point programme of integrated "gramseva"; and in the towns and cities, the Nidhi, quite properly, concentrates on achieving a wide diffusion of the Mahatma's ideas and ideals, particularly among students and young people. Engaged in this far-flung work of silent national reconstruction are a devoted band of nearly one thousand workers spread out over some 425 rural and urban centres.

The period under review also saw the establishment of the Gandhi Peace Foundation, an institution of significant promise, and the publication of several books on Gandhiji in the different Indian languages as also in English. Among other aspects of work of the Nidhi which have shown

remarkable progress may be mentioned the Gandhi Memorial Leprosy Foundation, the completion of two Gandhi Memorial museums in Delhi and Madurai and the production of Gandhi films.

The collections of the Trust along with the accruing interest reached a total of Rs. 14.155 crores till the end of 1959. Out of this, a sum of Rs. 8.63 crores remained over, after expenditure through the years, at the beginning of 1960.

The report makes the claim, that while there are other well-known organisations engaged in Gandhian work in the country, "it is at the four hundred odd centres of the Gandhi Smarak Nidhi that an integrated approach is made to the people to bring to them a fairly complete vision and understanding of Gandhiji's ideas and work." But, it modestly admits, that all this work "has hardly touched the fringe of the material and moral revolution to which Gandhiji called the people of India."

NON-VIOLENT DEMONSTRATIONS

Bertrand Russell's Statement

THE forces of the Establishment are congratulating themselves on what they regard as a victory against the demonstrators on December 9th. What does this "victory" amount to? It amounts to a proof that the police, the RAF, the army, together, are PHYSICALLY stronger than some thousands of unarmed men and women pledged to non-violence. The weakness of the Establishment is shown by their rejoicing in so shabby a "Success".

What did the demonstrators risk? Prison, loss of livelihood, not improbable physical injury. Those of us who are on their side are proud that so many were willing to suffer so much for a principle which we believe vital to national, and even human, survival. The demonstrators stood for the survival of Britain and western Europe and for the prevention of an unparalleled disaster to the whole world.

What is the judgement of the world on the British Government and on the movement for nuclear disarmament? In the eyes of

almost all outside NATO, the moral estimate of Britain has sunk very low. The Suez expedition, our support of the French infringement of the nuclear test ban, our support of Portugal in spite of the atrocities in Angola, our vacillating policy as regards Katanga, are only some of the reasons for the adverse judgement of other nations and for the feeling of shame from which all truly patriotic Britons suffer.

Almost everywhere, outside NATO, it is only the unilateralist movement and particularly the Committee of 100 movement of Civil Disobedience — making unmistakably evident the gravity and width of the movement — that preserves some respect for Britain.

While so many thousands have been willing to suffer without any hope of personal gain there is reason to hope in the ultimate victory of reason and humanity.

I profoundly believe that, in no very long time, if mankind is to survive, the efforts of such dedicated people will prevail.



A FEW GENERATIONS

TO me, the most interesting point of the British Association meeting was made by Dr. K. P. Oakley of the British Museum. He has been re-dating the emergence of man, and suggested that the first true man appeared some 40,000 years ago.

If this is right, and if we reckon on four generations per century, we are only about 1,600 generations away from our first human ancestors. Now I can remember tales my grandfather told me about his grandfather; that take me four generations back. I meet, all too frequently, the grandchildren of my contemporary friends; that carries me two generations forward. So six generations are known to me. We only have to multiply that by 266 to be back at our beginning.

Obviously, that brief span has given little time for the improvement of the human race. It is already clear that two generations forward will be little different from four generations back. They will do more, for something old will be forgotten as they learn something new. Certainly they will be no wiser; in wisdom we have not advanced beyond the stage of two cavemen brandishing clubs at and another, each in the hope that the other may flinch.

It seems to me that many of our difficulties in education today arise from an arrogant failure to recognise human limitations. In technique, we have been advancing all the time. From pebble-tools to automation in 40,000 years is good going-technically speaking. But using the products of automation to blow up your neighbours represents no advance in wisdom over using flint knives to cut your neighbours' throats.

Nor does it reflect any improvement in human nature. You may care to read again the Old Testament, taking note of the dirty tricks therein described. Then look around the education service in which you work. You will find every trick in use, now as then, from the Head who gives his hated assistant all the tough jobs, to the teacher who steals the product of another's vineyard. We have advanced in technique; the tricks are now more suavely performed; but the human nature behind them has not changed.

Your pupils are no different in nature from the first generation of children from our 40,000 years old ancestors. They, victims of their animal heredity, are competitive, unscrupulous, selfish and, above all, arrogant in their failure to understand their utter unimportance.

We claim to have "tamed" or "conquered" nature. Yet it takes only an inch of rain in an hour to flood the town just as it flooded before man made his drains. The same rain causes landslips which block the man-made railway lines; one flash of lightning puts the lights out over a country. The telephone cables flood and the car refuses to go because of water in the distributor; we talk, of "conquering nature" but have not yet learned even to cope with a drop of rain.

We are arrogant, born with a belief unsupported by evidence, that we are somehow an improvement on the rest of the animal kingdom. The fact of this arrogance is not to be regretted; it is

part of our inheritance. Yet the fact should be recognised; but part of an inheritance of arrogance is a failure to recognise its effects.

There is an arrogant belief amongst educational people that we can, somehow, improve on nature, making all men equal by giving brains to the brainless. So the second interesting statement from the British Association meeting was Professor Seth's reminder of Terman's work.

We must not expect "that equalisation of opportunity will result in equality of achievement."

(Extract from "Teachers' World" sent by Sri M. Arunachalam, Principal of Gandhi Vidyalyam, Tiruchittrambalam.)



Interesting Statistics of Weapons Cost and Welfare

<i>Military Items</i>	<i>Approx. cost</i>	<i>Welfare Equivalent</i>
Bomber (B-70)	\$ 15-20 Millions	500 School classrooms
Destroyer	\$ 27 „	9 School buildings
Atlas missile, nuclear power	\$ 1.5 „	10 Hospitals
Aircraft Carrier,	\$ 214 „	Could double amount spent annually by US Government for all medical research.
Guided Missile cruiser	\$ 158 „	15,800 dwelling units in modern housing projects.

—Economic Notes, Labour Research Association, April '59.

WORK FOR UNITY

Acharya Vinoba

PEOPLE come to me and say that political parties create confusion in their mind and those subscribing to different religions quarrel among themselves. They ask me what they should accept—religion or politics. Well, my answer is very clear. We should try to join hearts or cement them together. We must not involve ourselves in any kind of conflict. Today there are varieties of conflicts and differences in our country—industrial, communal, sectarian, linguistic, political. Ours is to remove all these differences and work for unity.

You want me to help you in making your choice between religion and politics. Suppose you are ready for the meal. Somebody first puts stones in place of rice and then he gives pieces of bricks. Will the question of choice between the two be pertinent? This is what your query amounts to. Brick is softer than stone, but both are worthless as edibles. All those elements which aggravate differences and conflicts have to be tabooed and wiped out. I have been stressing this view for the last two years. I have clearly pointed out that both religion and politics can no more count in India. Hereafter science and spirituality would carry the day. Religious disputes would die with religion. The power in politics too comes from mutual clash and conflict. This will not help India.

Real strength lies in those things which bind together. Both politics and religion have not that type of strength. Thus both have had their day. We would have to devise ways and means of getting rid of both. But it seems as if politics is very vigorous. This is, however, like the vigour of a lamp going to die out shortly. The days of politics are numbered. I am sure it is bound to go. It is this faith which gives strength to my feet.

During the last elections, I was in Tamilnad. They then asked me why I paid no heed to it. At that time I was studying the *Vedas*. In case a fly sat on the page I removed it. I told them that I worried about elections no more than for the fly. You know the story of the combat between *Bhima* and *Bahasur*. While *Bhima* was enjoying his rice, *Bahasur* was inflicting blows after blows upon him. No sooner had he consumed the whole of his rice, than did he knock *Bahasur* down. This is my programme. I know that they are aiming blows at me. But I am busy in my food of Bhoodan Gramdan. After thousands of Gramdans are accomplished, I would turn towards them and ask them whether they still wanted to meet me.

Titabar,
Distt. Sib-sagar,
6th December, 1961.



Letters from Overseas Friends

Whittier,
California, U. S. A.
November, 22, 1961.

Dear Mr. Ramaswami,

...This Sarvodaya movement, and now the World Peace Brigade are most encouraging. Let us hope that the machinery of organization will not obstruct the work of peace. Of course, the only answer is the emergence of heroic world statesmen working both at the governmental and gramroots level. I feel that India can give the lead. The world situation is becoming more and more serious. I have urged Prime Minister Nehru and Prime Minister U Nu (Burma) to form a World Commonwealth of the unaligned nations which would then take the initiative in disarming themselves and moving toward a wider economic co-operation. Clearly the only thing that can save us is MORAL DIRECTION.

Yours etc.,
Peter Hessenstam.



Zurich, Switzerland,
Sept. 22, 1961.

Dear Sir,

I got every number of your Sarvodaya magazine..... On my side, though I am not born in India, a huge map of India hangs on my bed-room wall. So I keep in mind all what it has given us—through Gandhiji and Vinobaji. So I devote what I can carve out of my life (mother of a little girl of 3½) and effort to better myself.

With my best regards and thanks,

Moura Wildbolz.



Trinidad, West Indies
August 31, 1961.

Dear Brother,

The Indians in these parts are passing through critical years. So far we have no strong organization to educate our young brothers and sisters. This is chiefly because of our ignorance of our own faith.

It is of utmost importance to get our people organised, and educated in the higher ideals of religion.....For the last 5 years the Indians were oppressed to an extent in this island. Full justice was not given to them. This is a blessing in disguise. If we take advantage of the situation, it will bring the Indians together. Moreover, we have many problems to solve and our Great Mahatma Gandhi has given us a remedy for most of them. That is the reason why I want to keep a set of Gandian literature for propagating the ideas in these parts.

Thy own Self,
Samnarine Bahall.

Acknowledgement of Books and Journals

The Problem of Education by M. K. Gandhi; pages 316 VX; Rs. 3—50.

In Search of the Supreme Volume III By M. K. Gandhi compiled and edited by V. B. Kher; pages 356 XVI; price Rs. 5.

Democracy? Real and Deceptive by M. K. Gandhi; Handook of Gandhian Thought series No 22; pages 84; price 80 nP.

Varnashramadharma by M. K. Gandhi, Handbook of Gandhian Thought Series No 23 pages 48; price 50 nP.

Gandhi faces the Storm by Gene Sharp; pages 72 xii; price Rupee one; All the above are published by Navajivan publishing House, Ahmedabad.

The Crisis in Our Civilisation by Wilfred Wellock; pages 24 Demy. Price one shilling (Price in India 80 nP) published by Society for Democratic Integration In Industry, London.

There is but One individual; A Religion for Today's World by Wendell Thomas; price one Dollar; published by Celo Press, Celo Community, Route 5, Burnsville North Carolina, USA.

Our Generation Against Nuclear War; A new quarterly devoted to the rescarch, theory, and review of the problems of world peace and directed toward presenting alternative solutions to human conflict eliminating war aa a way of life. Annual subscription 2 Dollars: Published at 911 St. James St. West, Montreal 3, Canada.

Africa Quarterly; Journal of Indian Council For Africa; Subscription in India Rs. 10 per annum: Foreign £/10 or 5 Dollars; New Delhi.

NEWS AND NOTES

Next Meeting of A. B. S. S. S.

The usual half-yearly meeting of the Akhila Bharat Sarva Seva Sangh will be held in April in Bihar. The date and place with be announced later.

Acceleration of Bhoodan in Bihar

Bihar leads in Bhoodan Map with 20 lakh of acres from 3 lakh of donors. Vinobaji had appealed to collect at the rate of one twentieth in every bigha of land. According to this programme about 30 lakhs of people have to be approached. A drive for 2 months would bring about 5000 gift deeds per day. Five thousand workers are required if each worker can procure 10 gift deeds per day. A concentrated drive will be lannched immediately after the meeting of the Sarva Seva Sangh when its members also will help the campaign.

A New Ashram in Assam

Vinobaji has an idea of starting an Ashram in Assam. His original Parandham Ashram in Paunar has become now Brahma-Vidya Mandir. He started Samanvaya Ashram in Bodh-Gaya. In Bangalore he started Vishwa Needam. The Prasthan Ashram at Pathankot was established in Punjab. In Indore he founded Visarjan Ashram on 15th August, 1960. In North Lakhimpur District Vinobaji wants to have a centre as *Ekata Kendra* as a centre of work for integration and harmony.

Appa Saheb's Padayatra

Sri Appa Saheb Patwardhan went on a pada-yatra for about a fortnight in the Bhandara District of Maharashtra. Even in the midst of election propaganda people welcomed him and heard his speeches. He stressed on the evils of other kinds of exploitation through interest in money, rent, dividends and profits in industry and share-markets and stock-exchange. He said that these are immoral sources of income and the root cause of Socio-economic disparities. He walked 170 miles covering 40 villages. 350 friends offered to work in Sarvodaya and Rs. 400 worth of literature was sold.

Devi Prasad as Secretary of WRI

It should be a matter of great satisfaction to us in the Sarvodaya movement that Devibhai has been asked to become the Secretary of the War Resisters International in place of Arlo Tatum, who is joining HAUSER in his work. Devibhai will be returning to England in May with Janakibahen and family for at least the next four years. While it would, on doubt, be an immediate loss to the movement in India, Devibhai's joining the W. R. I. would certainly be very useful in bringing closer the two wings of the peace movement, which is very essential and desirable.

—Siddharaj Dhadha in "Bhoodan"

Plea for Quality Control on Khadi

The second regional seminar of Khadi programmes, organized by the Kerala Khadi and Village Industries Board, suggested on Decr. 26, the formation of an apex society at State level to ensure quality-control of production of Khadi in conformity with consumer preference and effective marketing.

It also requested the all-India Khadi and Village Industries Commission to arrange the delimitation of the area of operation of sales depots with a view to avoiding overlapping in the sale of Khadi and unhealthy competition. It recommended that all certified institutions should have sales agencies and depots.

Grama Ekai under Gandhigram

The inaugural function of the Gram Ekai Programme was celebrated in Vannampatty village, Madurai District on 9-1-62. This Ekai Programme is being sponsored by Gandhigram, Tamilnad. The local Panchayat President Sri Natchiappan, presided over the function. Sri V. Padmanabhan, B. Sc., Secretary, State Khadi & Village Industries Board, Madras State explained the gathering the objects of the Ekai Programme. Smt. Soundram Ramachandran also explained in details the basic ideas lying behind this Programme. Sri S. Soundayan, B. A., Assistant Organiser (Ekai Programme) also spoke about the programme.

Secretary,

Gandhigram, Madurai Dt.

Satyagraha Camp at Bulandshire

Sri Gora writes from Vijayawoda under date 31-1-62

After a successful termination of the March to Delhi, I have returned to Patamata on the 26th instant. The problem of partylessness is now brought to the notice of the public and of the Government. The next step will be the intensification of Satyagraha. For this purpose we will run a Satyagraha Camp at Bulandshire (70 miles from Delhi) from 8th to the 15th of March. I am leaving for Delhi on the 5th of February. I plan to meet Vinobaji in Asam towards the end of Feb.

Yours, Gora.

Ideal Birth Control

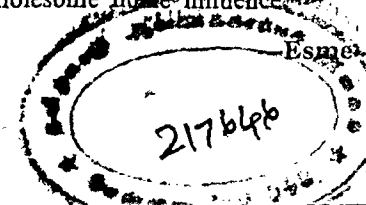
Dr. B. Mukerji, Director of the Central Drug Research Institute, Lucknow, said in his presidential address to the Congress "...Thus, Herman J. Muller had warned, that "it seems unlikely that in respect of those human faculties of the highest importance — such as the neuronal equipment, conducive to an integrated understanding, foresight, scrupulousness, humility, regard for others and self-sacrifice— modern cultural conditions may actually lead to a lower rate of reproduction on the part of their possessors than the rate of those with the opposite attributes."

—The Hindu, 5-1-62.

**THE SCIENTIFIC MATERIALISM**

It is a pity that our modern rulers and their scientific advisers have failed to grasp the simple psychological fact that a philosophy based on scientific materialism with all its insensitiveness, violence and irreverence for life, cannot possibly induce a peaceable, moral and happy populace. The prevalence of delinquency, juvenile and adult, is continually being deplored by those responsible for the moral leadership of the masses. Most dishonestly, they lay the blame for this on the parents and the home influences when the fact is, as they very well know, that the prevailing materialism invades the most respectable of homes via the radio, television and press; and however carefully parents try to bring up their children their contacts with the outer world through schools, literature and entertainment, soon undermine the wholesome home influence.

Esme Wynne Tyson—in Forum.



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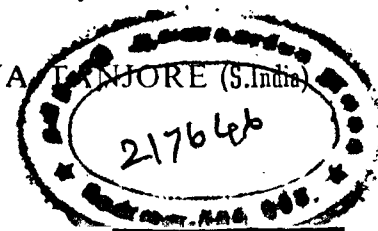
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