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Editorial

Turn upside down and become a human

Once I got into a whirl of thoughts, as I went to watch an animation film called "The Fly" with a little boy. Now I will tell you that story, because the substance of it is something like the proverbial "blowing the ash" sort of alertness with which diverse incidents regarding the life, the world and the worldly concerns can be known.

However, among the different incidents in the film, a flying insect having a head of a man was shown at the concluding part, to have dropped at a spider's net. The Mrs. was then quietly waiting at a corner of the net for the prey. It was evident from her expression that she was very happy at the fly having dropped in her net. She was now approaching slowly and having seen that, the insect was crying for help. The little boy who was waiting in beated breath all this time to know what would happen at last, now threw a question to me, whether the spider would be able to do anything because the fly had a man's head. Hearing this his mother from the side explained, "But his body is that of a fly." He said impatiently, "You don't know, father has told me that the head is everything, it gets rotten before everything else." The man sitting beside said irritantly, "Why are you shouting, see what happens at last." But the boy's excitement didn't recede even with that. He helplessly spoke out looking at me almost like a soliloquy, "would the spider kill it?"

At last, a tumult was made. On hearing the cry of the insect, when someone was preparing to throw stones at the spider's net, a creator or magician came and stopped him with the gesture of his hands. Then he squandered some sort of hymns and cried out, "Turn upside down and become a human." It was seen that the fly in the net hearing this, turned upside down with much difficulty and gradually transformed into a human being. The boy looked at me with surprise and said, "Is that possible? Then I would also utter hymns and transform a man into a fly." I laughed, "That's the funny part. Where from would you learn those hymns?" He said with a straight heart, "Why, I would learn from them." His uncle said jokingly, "Absolutely, now-a-days everything is on the Internet, starting from the ingredients of making a bomb to the steps of building a career. Then why wouldn't that be present!" Somebody laughed hearing this, "Turn it upside down, it will change." Witnessing all these the boy become quite embarrassed. So I told him to console, "O.K., I will see how those hymns could be collected."

I told so, but suddenly many thoughts crowded my mind. We all know of an insect changing an empire by turning itself upside down. Even Marx took nothing for granted, turned everything upside down - including society itself. Moreover, Shakespeare also had written about an insect that could be mighty, "The smallest worm will turn being trodden on." On the other hand Cervantes had written in *Don Quixote*, "even a worm when trod upon, will turn again." Again Darwin had also written in a book on earthworms, the cumulative work of these small creatures, if viewed separately may seem to be trivial; but in the overall verdict it is quite important. Then what wrong these have done? Suddenly the thought of a book on biology came to my mind, where it is specifically written that, a man's structure can be obtained on turning an insect upside down. I understood that, this very friendly Platonic problem (match he will match) in biology is similar to that in geology - a fatal flaw to find a uniformitarianism in the animal kingdom. Because in order to maintain the continuation of the origin and development of the species, a group of scientists, keeping similarities with the history of the earth's creation, would certainly show that, all the incidents in evolution have occurred in a

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simple and straight linear progress and the vertebrates have come from the invertebrates. The well-accomplished biologists also have seriously discussed such issues. Therefore, the subject is quite complicated and not at all simple and straight to be taken casually.

As for example, in 1908 British biologist Walter Gaskell released a book called *The Origin of Vertebrates*. Before that he had given numerous speeches on the subject matter of this book; but never got any response from the connoisseurs as such. The substance of this book is, in evolution of the animal kingdom, the origin and development of the vertebrates and later the human beings have occurred from the unicellular organism through a gradual progress in gaining specialities by the nervous system has gradually grown in importance and taken the responsibility of directing the whole body, by centrally making a system of organization. So, according to his explanation, desire becomes the driving force behind life in the history of the evolution of species. Thus is the announcement of the 'victory of intelligence' made in the animal kingdom with a variety.

It is very difficult for a biologist to prove this work logically. But Gaskell accepted the hard work. He tried to find out the 'missing link' in the linear pattern of progress of the evolution of species. So he built innumerable bridges throughout the book. As for example, in the very beginning he stumbled at the origin of the vertebrates from the invertebrates. He chose the samples of insects for this purpose, because they have a central nervous system and that too quite complicated like the vertebrates, although they are themselves invertebrates. But just after he had said so he understood that the subject would not be that easy to prove. Because the insects have the nervous system at their front and the human beings as well as the vertebrates have the same at their back. In order to solve this easily, he made a weird proposal.

According to his proposal, the origin and development of the invertebrates have occurred through the transition of the stomach at their back to the nervous system. Thus Gaskell solved the matter. In fact he tried to say that stomach of the invertebrates had gradually transformed into the nervous system of the vertebrates and the gastrointestinal system to the central nervous system. This means, if an insect is turned upside down it will take the form of a vertebrate or a human being *i.e.* an invertebrate would be transformed into a vertebrate. If thought in a cold head, it would appear to be nothing but Gaskell's eccentricity. Because the stomach becomes the nervous system; is it the magic of globalization! And for that purpose turning an insect upside down makes the deal. Surprisingly, this is precisely what Kafka did in his novel *The Metamorphosis*, by turning a bug upside down. This means that such a thought process is quite popular among a few.

But people who are a little informative know that, still now even the biologists can not say emphatically that the origin and development of the vertebrates have occurred due to the transition of the invertebrates. In this case, there are a number of knots or gaps which none has been able to open or bridge till date. So, the theory of turning an insect upside down is quite old and still followed by certain biologists as an easy solution of that. From the philosophical point of view, such weird story of transition can be found in the writings of many great men. As for example, poet-scientist Geoffrey told the same thing about the origin of the vertebrates and he also had a fantastic argument. He says that the invertebrates support their internal organs with the appendages from outside. Having calculated this and on comparing with the insects, what Geoffrey showed is as following - as if the insects in the form of men are bearing the staffs of religious mendicants by 'lighting their ribs', in order to pour the water of the Ganges on Shivalinga.

On searching different writings could be found where some, getting encouraged by these theories, at that time wrote even such things that, the sun is the source of all energy and only

the stomach was a very important organ in the origin and development of the species. So it can be said, when the species leaving their gluttony were gradually advancing towards rationalism, the gut losing its dignity came down and the central nervous system captured that throne. It was also evident, whenever somebody has been capable of collecting a little different kind of information, on this matter, he has said as the notes and annotations of such opinion that, the gut is actually the sun (source of energy) of the body, so it is at the centre of the body and the nervous system is spiralling around it, to maintain the equilibrium due to the gravity. So in case of the vertebrates called human beings it is seen that, the nervous system has been tied very tightly with the spinal cord at the back of the body or facing the sun, in order to keep it from hovering and to maintain the gravitational balance.

Hearing all these, anyone around may comment that the subject is quite complicated and there is something to think about the gut in the first place. The nervous system will be considered later. The Bengalees are the only ideal and successful combination of these two systems. Because in one hand they boast of being intelligent, on the other hand they love to eat very much and arrange 'food festival' at regular intervals. Most of them suffer from indigestion or irritable bowel syndrome and eventually die of cerebrovascular accidents.

However coming back to the point, the elite of the society blamed Gaskell much for his reverse theory. It was evident that, they were very much annoyed for these dangerous theories, because man is sent by god. Therefore, as Gaskell said that, the insect turned upside down is the man, is a more derogatory theory than anything else. However, the biologists chuckled hearing this because, they would no more have to fight with Gaskell on this matter. But Gaskell was not someone to be cowed. He continued to say, that our brain has four ventricles which are a part of the gut and that there is a spinal canal, like the intestinal canal, along the spinal cord is the biggest proof of the transition of the insect's stomach to the man's brain. Then some biologists frowned at Gaskell that, the vertebrates and the invertebrates have been segregated in the process of evolution 50 crores years ago. So, there is no relation at all between the two. And if there are any outward similarities between them, the natural selection of a population group of the species through local adaptation is responsible for that. As for example a few vertebrates got wings like the insects through the power of such adaptation.

The geneticists (no, not the masses) had the last laugh about the matter. They rested only after proving that, there are certain genes in human body which are present in the insect's body as well. That is, under this consideration, they are our close relatives although the 'separation between the brothers' 50 crores years ago. For example they are saying that the genes which are responsible for making the divisions in an insect's body (homeotic genes - responsible for legs, mouth, head, tentacles), are present in the human body almost in the same form and are responsible for the development of the upper and mid-brain and the cranial nerves of a fetus.

Thereafter they proved that, the same gene (*Pax - 6*) is responsible for making multilayered eyes in the insects, complex-lensed eyes of the snail and stereoscopic single lensed eyes of the man. Though these eyes are composed adding different ingredients of the body in different cases and they are of a completely different category in comparison to human eyes. But from this fact it becomes clear, how they are made of completely different ingredients and from different characteristics in the process of local adaptation through natural selection, although the genetic source of the eyes of the species is the same. Of course, the scientists have also shown which genes of the insects have not inherited to the vertebrates.

Another interesting information was revealed in this regard, on hearing which even Sir Geoffrey would have jumped up saying, 'I have own'. That is that man's nervous system can

be made with the same gene (cordin) that is responsible for making the nervous system near the abdomen of *Drosophila* fruit-fly. Likewise the latter can also be made out of a vertebrate species genes. Amazing! Then would a man's limbs made of stem cells, from now on be available in this process for buying, like the general commodities in the market? And could we be able to change the diseased limbs through burgaining as required? But how much would these cost? Would rebates be available? And what would happen to the head?

When the mind is perverted with that obsessed rumination of A and not-A, being present within such jostling of quantity and quality, within that distraction, I could hear, "*Patangababa* (insect-godfather) will deliver", from the procession of young men and women in the street. In the mean time, I saw the boy running to me. Without giving me any scope of embarrassment, he almost panted, "I know, father has told me, the hymn of becoming straight after turning upside down, has been coined abroad; it would be obtained through a protocol." His uncle by his side said with his eyes opened wide, "Look, but with love, China or America - whom with the protocol be made, the burgaining is going over that."

P A S

Psychiatrist Dhirendranath

(Continued article - 6th part)

Basu Dev Mukherjee

[We consider Dhirendranath as one of the leading pioneers of psychiatry in India. In the previous issues of this magazine we had included the intellectual formation and socio-psychological development of Dhirendranath as a psychiatrist. He had many introductions but over all other introductions, being a psychiatrist can claim to one of the fundamental ones. We will examine the matter further in this issue regarding his achievement as a psychiatrist in practice due to holistic participation in the subject. Ed. PAS.]

As I have said earlier, Dhirendranath went to Russia thrice and at the last visit he had very haphazardly recorded the research works he had seen there by the students of Pavlov. A student of Pavlov, who was long connected to or became a friend of Dhirendranath is E. A. Asretyan. he was working on *emotional intelligence*. He often used to send his research papers to him. As a result, Dhirendranath got encouraged to work on this subject. But, eventually that work did not get materialized. However, considering the importance of the subject, I am trying to inform the readers whatever thoughts had been accumulated at that time.

By the by, let me tell you about an incident hoping that it would not be out of context. On visiting him one day he started reading from Tagore's 'Jibansmriti', "... Starting from fifteen-sixteen years to twenty two-twenty three years of my life, it had been extremely mismanaged time. The age when the division in the land and water of the earth had not occurred properly, the huge and weird-shaped reptiles of that time used to roam about on the primordial layer of mud in the bare and baren forest of that primitive age. Similarly, in the twilight of the immature mind, the emotions, taking out-of-measurement queer images, used to roam about in a nameless, pathless and endless shadow of a forest. They know neither themselves nor their aims outside. In every step they imitate something else, for they know nothing about themselves. The lie tries to compensate the need for the truth with self-indulgence. During such an ungrateful state of life when the dormant powers were jostling to come out, when the truth was neither yet visible nor under control, then it tried to declare itself nothing but extravagance.

... It was neither the childhood nor the youth. The age was at such a juncture, from where the light of the truth was not clearly acquirable. Hints were available little by little and the shadow likewise. During this time the imagination grows tall and bleary like the shadow in the evening. The real world becomes a cock-and-bull world. ... We all lived together in an subjective and baseless fantasy world. The extremely intense joy and sorrow too is similar to that in fantasy. That is, there was no real thing to measure it, only one's own heart was there - so the molehill became a mountain in one's own heart." After reading upto here he closed the book and said, "Tell me, can anyone say about emotional intelligence better than this?"

The children or the teenagers on the way of becoming an adult, develop a process of acquiring knowledge in their mind. We divide this cognitive process into two parts, for analysis and subsequent synthesis. One is the development of logical intelligence and other is the development of emotional intelligence. In case of the development of the mind of the children and teenagers these two types of development can be regarded as the pillars. And it can also be said that the other things that develop in their mind totally assume from these two pillars. Among these two, here we will discuss about the development of the emotional intelligence. Because more discussions take place about the development of logical intelligence than that of emotional intelligence. But one should remember that, these two issues of intelligence are so pervasively related to each other that in many instances they can not be separated. However for the convenience of our understanding and to understand that an abnormal mind can be moulded based specially on this, it is very important to realize this issue of emotional intelligence.

It should also be remembered that, these two types of intellectual development process equally effect the children and teenagers when they grow up and start independently walking in the path of socialization. At that time, if the development of particularly the emotional intelligence gets defective and if the children and the teenagers become too much emotional, later they face various problems e.g. aggressive behaviour, substance abuse, suicidal tendency, depression etc.. That's why we specially request the parents and teachers to judge in details whether the children and teenagers are getting any negative or faulty education, in case of the development of emotional intelligence with other growths and developments. Dhirendranath used to think deeply about this subject. For this purpose he even arranged for a training called 'Parents Guidance Training' on behalf of his Institution. But it wasn't successful due to various reasons. However as the days are passing we can understand that, a lot of problems of adolescence of many teenagers get solved if their parents fulfill their responsibilities in this matter properly. But our parents either don't understand these issues or they don't have the socio-economic capacity to direct these things. Now-a-days analyzing the structure of the mind of even the criminals we see that in many cases the development of their emotional intelligence remains defective. But in most of the cases parents have no role to play in this issue.

As for example, the known manifestation of impulse is anger and philosopher Aristotle had imposed six conditions, which are now still valid to us, on how it should be manifested. He said, anger should be expressed 1. for appropriate reason 2. on appropriate time 3. at appropriate person 4. with appropriate intensity 5. through appropriate medium 6. for appropriate purpose etc.. However, we can assume, what kind of training is required to build up this subject inside the mind. So, we can certainly conclude after considering all these things that we should specially think about the issue of emotional intelligence to prevent certain negative teachings of the built-up emotions, like we take measures to prevent certain contagious diseases.

A person can learn this subject at any stage of his life. It is very important to be an expert in this subject, in order to control the familial and social interrelations and learn self-control. Dhirendranath used to say, "It shapes the underlying neurological circuitry which had

been experimentally proved by physiologist Asretyan. It can be enhanced through the systematic offering of beneficial learning experience as children grow and deficit can be repaired through remedial learning and coaching." Here our audiovisual media has an important role. This media is effecting the emotional intelligence of the children and teenagers of the present time the most. Dhirendranath had orated in numerous seminars, TV and radio programmes or written in the newspapers on this issue. He used to think that it would never be possible to build the future society of this country without the proper development of the emotional intelligence of the children and teenagers.

However, on which elements we have to attain the skill and be proficient to learn about the emotional intelligence, are decided by us as follows -

1. Gradually become aware of one's own emotions.
2. Gradually recognize own different emotional elements and realize their different application.
3. Try to find out the cause and effect relation between different emotional elements.
4. Try to acquire the power to control our own emotional behaviour.
5. Increase tolerance in the passionate condition and learn to dominate anger.
6. Not to quarrel, scuffle and abuse with the classmates or when that happens occasionally, learn to control them.
7. There is no instance of any incident of getting punished in school or in the workplace. Or if there was any they don't happen now.
8. Learn to manifest anger in a much better manner without behaving violently.
9. There is no instance of incidents of breaking one's own or others' things or such incidents are fewer than before.
10. Move with a positive point view in the family and in the workplace.
11. Learn to handle stress well in the face of it.
12. Learn to mingle with everybody and never think oneself lonely.
13. Learn to drive emotions in a positive direction.
14. Prove that he is becoming responsible little by little everyday.
15. Learn to properly understand the daily work and concentrate on it.
16. Learn not to make a scene being in temper all of a sudden and control oneself in this regard.
17. Gradually develop in academics and build up self-confidence in this regard.
18. Learn to be moved by others' sufferings.
19. Consider that different people may have different calculations in life.
20. Show compassion over others' emotion and respect them.
21. Listen to other people patiently and carefully.
22. Learn to build up and control humane interrelation with each other.
23. Gradually learn to understand how these relations grow up and remain.
24. Learn to solve the conflicts within yourselves and agree to work together even if there are two minds.
25. Learn to solve the conflicts and revive the relationship with each other.
26. Gradually learn to make others well understand one's own mental state and problems.
27. The things which should be heard of him are - his friends like him very much, he is very extrovert and can go with everybody.
28. If all of his friends, whenever they get into trouble search for him, it's well.
29. He always thinks about others and he is very considering.
30. He is very social and can work intimately with others.
31. He is very helpful and knows how to share pain with others.
32. He gives proper value to everybody's opinions while working with others.

In this context let me tell you one more thing which Dhirendranath loved to discuss. In the family parents do trifling injustice and lie. But they don't remember this thing while administering their children. Practically, they maintain double standards in this issue. They impose many such things on the children from the right of being older. Children witness these things and how do they react? They don't react well, they are not supposed to, because they understand many things in spite of being young. Their emotional intelligence grows up from a very tender age and among the those who are a bit more passionate or sensitive, suffer more pain in these issues. A dreadful situation occurs particularly if the children regularly witness incidents of violent behaviour within the family.

Dhirendranath had a very clear say in these issues. He used to say that, these types of different small problems may occur within the family; but these have to be logically

explained to the children. Even if parents do any act of impropriety, they should accept that in front of the young ones, if possible saying that they have been compelled to do such things, but one should not do them.

Psychiatric diseases and Dhirendranath

Now, we want to discuss about a few diseases, particularly to know what point of view Dhirendranath had about them. In the mean time, let me first tell you how he used to see the subject of problems related to romantic love and sexual behaviour!

Dhirendranath used to admit that, he did not get much problems related to sexual behaviour, at the beginning of his practice. It is quite normal that, in those days patients, particularly women, did not approach to tell about the problems related to this subject because of shame and inertness. Some questions on the habit of masturbation had to be asked to the adolescent boys having anxiety-tension. Every aged psychiatrist has the experience of encountering young boys who used to get into impossibly much trouble reading pulp-fiction in their teens. We almost don't see this now-a-days. Because it used to be written there that a drop of semen is equal to eighty drops of blood. That is, excretion of semen from the body is same as the shedding of blood. The boys used to get restless in this tension and sense of guilt. But there is an intense sense of pleasure in masturbation which can not be relinquished.

Again one has to visualise a female image in mind while masturbating. In that case, the nude image of a known relative (and it becomes dangerous if that be the image of Goddess Kali) or anybody else has to be fantasied. And for that an impossible sense of guilt in the mind everyday troubles one. Dhirendranath in these cases used to draw pictures of the reproductive system in biology and made the boys understand them. In common terms we know this disease as the *dhat syndrome*. But the subject is actually chronic anxiety state or some sort of obsessive compulsive disorder. He used to be successful in the treatment of almost all of these types of diseases. Moreover there was the problem of first seminal secretion in young boys. All of this problem was generated from anxiety tension and in these cases too he used to be almost hundred percent successful. There was a variety of miscellaneous abnormality with these diseases. In these cases too he always used to be careful so that no serious disease trespasses them.

At the end of his career, he used to get patients having various problems related to a married couple's sexual problems. In most of the cases they had been the problems related to the understanding of sex between a man and a woman. That is, when the man is demanding, the woman is not ready and vice versa and so on. It was understood that the educated and earning women are trying to properly enjoy the sexual relationship with their husband; but due to the monotonicity of life or profession or the pressure of worldly affairs etc., an unsolicited distance is being created between them. Unrest in the family is made due to this reason and it's pressure is put on the children (triangulation). In all these cases he used to carefully and patiently take time to counsel. If necessary he even gave hypnotic suggestions to both. In the majority of these cases good result was obtained. But it has to be admitted that the women were under more pressure and they had to sacrifice more for the responsibility of saving the species. Sometimes the problem used to get more complicated and Dhirendranath used to get into much trouble. Then he perhaps used to scold and teach the boy how he could make his counterpart happy and why he should approach in this case. However he used to take these incidents as a challenge and progressed in his work and at the same time while working, every moment he used to try to realize the new era and the changed circumstances like a student. It's like as if he is regularly learning new subjects at the primary school of man. He used to also admit this. But in this connection what specially

should be spoken of is his glorious presence in the problems related to romantic love.

Once I remember, a good-careered boy, like other familiar love incidents, appeared before him in a confused state after failing in love. He used to utterly regard the distress of the people suffering in this kind of pain. Seeing all these we used to say wittily, "Sir, you never have been in love all your life, how do you empathize with their pains?" He used to laugh. However I can still remember the suggestion he recorded in an audio-cassette and gave to the boy. "... Actually romantic love is the gift of the bourgeoisie civilization, and it has not arrived in our society for long. Because the love between a man and a woman doesn't become romantic until the woman become liberated. What happens is exparte flying in imagination. However your love is obviously genuine or romantic from your side. That's why I am telling you that there is marvellous spectrum of sunrise and sunset in romantic love. So it dazzles our eyes and we too get overwhelmed. But the problem is, this phenomenally beautiful sight is very momentary, so it vanishes within a short time. Then comes the harsh real life, either the dense darkness of night or the acute sunlight. That's why we praise romantic love through various techniques - with songs, poems, paintings and writings, as we can not hold it. So you too will try to eternalize your invaluable romantic love through something - so that this immortal emotion of man, this transient truth becomes an eternal truth. ..."

I have witnessed that he has thus cured many boys and girls hurt in romantic love from suicidal tendencies. He had to toil enough for this, he did so and then our toil in these cases would have appeared to be a failure. Because in some cases the situation was a similar, stereotype, dull, boring and persistent type. But I used to observe him with wonder! He did not get vexed in any way in these cases.

An ideal problem would have been created when the romantic love was formed out of a case of an extra-marital relationship. Then he used to give a very patient hearing and in such cases he had to play the role of almost a guardian. It was evident that in all the cases his criteria for judgement was, the subject of the mental state of the children and teenagers nurtured within the family. In many cases he tried his level best so that the marriage does not break; and that too considering these children and teenagers. He used to put this appeal repeatedly before the couples also.

Electroconvulsive therapy (E C T)

Dhirendranath had never used E C T (in traditional terms 'shock therapy') and had opposed it whenever he got even a small chance throughout his life. In Soviet Russia too ECT was quite poorly regarded. One can guess from this that he had a very poor opinion about ECT. Why he had so poor opinion can be partially guessed. In our country, 'shock therapy' was applied arbitrarily and randomly, after its initiation. Because there was no other alternative for treatment at that time. So, bad news such as various accidents, used to pour in after giving ECT at such a wholesale rate. At that time, it was applied very mechanically and many patients used to die because of respiratory paralysis. Moreover who could successfully bear the pressure, used to become vegetative and suffer from amnesia. Many patients used to get benefited, because there was almost nothing for treatment for the acutely disturbed patients at that time. This treatment worked specially in catatonic stupor and depressive patients with deep-seated suicidal ideation. But the biggest problem of this treatment then was that, there was no way of sustaining the benefits of it. Moreover it was observed later that, ECT has no role to play as such in cases of medicine-resistant patients. On the other hand, Dhirendranath had a strong impression that, the patient's brain gets damaged i.e. the disorder of the work of the brain is enhanced even more as a result of giving ECT.

P A S

How Macaulay's Plan Miscarried : A Study of Aurobindo Ghose as a Publicist

Ramkrishna Bhattacharya

The plan of education that Macaulay, the Scottish Lord and legal advisor to the Council of India, chalked out in his Minute in 1835 was rather simple: "We must do our best to form a class who may be interpreters between us and the millions whom we govern - a class of persons Indian in blood (!) and colour, but English in tastes, in opinions, in morals and in interest" (Paranjape 28). In other words, the upper strata of the Indians must be thoroughly denationalised through English education and must have no mind of their own; they would only work as go-between in dealing with the lower strata.

At the initial stage, the plan seemed to work well so far as Calcutta (now Kolkata) was concerned. The first products of the new education policy (barring a few honorable exceptions) turned out to be out-and-out Anglophiles. But at the end of the nineteenth century things began to go awry. Out of the ranks of the English-educated elite emerged a leader of the extremist wing of the Indian nationalists. He was Aurobindo Ghose (1871-1950), later known as Sri Aurobindo. He refused to operate as an 'interpreter' and became the champion of Indian independence. The earlier generations were content to live under the shadow of the imperial canopy. All they prayed for was "colonial self-government" as it prevailed in Australia and Canada. Aurobindo, on the other hand, employed the English language in denouncing English rule in India.

I propose to explore in my article only one single aspect of Aurobindo's role as a publicist, a propagator of militant anti-imperialist nationalism in spite of his unalloyed Anglicised education, belying the expectations of Macaulay as set down in his Minute. First a note on the word publicist. Nowadays it has been debased to suggest an advertising agent. But there is an earlier, at present rare, meaning: someone who writes on current political topics. It is in this sense that I would use publicist in my article. Aurobindo Ghose himself employed this term to describe Bankim (Bankim - Tilak - Dayananda 9).

Aurobindo Ghose is better known abroad as a mystic-poet and founder of a meditation centre at Pondicherry, the seaside town in South India. It had been a French enclave till 1954 and a favourite asylum for those who wished to escape from the long hands of the colonial government of British India. This is the reason why Aurobindo took shelter there in 1910. He was the acknowledged leader of Bengal revolutionaries. When he was informed that he would be arrested he left immediately for Chandernagore, a French enclave in Bengal and from there sailed to Pondicherry on board a French vessel, under an assumed name. It is with this Aurobindo in his pre-Pondicherry days that we are concerned here.

After having an all-English education, first in the Loreto Convent School at Darjeeling, a hill resort in Bengal, he was sent to England, admitted to St Paul's School, London, and then at the King's College, Cambridge. He qualified the Indian Civil Service examination but did not join the Civil Service, the steel frame of British colonial administration in India. He came back to India and settled in Baroda, a princely state not directly under British control. He started

contributing anonymously to a Bombay-based English-Marathi journal *Induprakash*. A series of articles entitled "New Lamps for Old" appeared in 1893. There he used the terms "burgess" and "proletariate" perhaps for the first time in India (*Bande Mataram* 16, 42, 47-48). Thus began his career as an anti-imperialist publicist that continued till his departure to and settlement in Pondicherry. From Baroda he shifted to Calcutta (now Kolkata) in July 1906, became the Principal of the Bengal National College run by the newly founded National Council of Education. Later he gave up the job to participate full-time in the Swadeshi Movement that had been launched in protest against the partition of his home province, Bengal. An uninspiring speaker but a brilliant writer, Aurobindo joined the English daily *Bande Mataram* as its de facto editor. His career as a regular publicist thus began in April 1907. In August 1907 he was arrested for preaching sedition but had to be acquitted, thanks to the skill of his lawyer, C. R. Das. He was again arrested on May 2, 1908 as an accused in a Bomb case. After a year-long spell as an undertrial, he was finally acquitted on May 6, 1909. In the meantime *Bande Mataram* had been proscribed by the government. After his release Aurobindo brought out an English weekly, *Karmayogin* on June 19, 1909 and wrote regularly till he left for Pondicherry via Chandernagore.

This backdrop of Aurobindo's life (Pandit and Purani supply all relevant details) is necessary if we are to understand how Macaulay's plan to produce Brown Sahibs miscarried in the case of Aurobindo. His elder brother, Manomohan had become thoroughly denationalised (in other words, Anglicised). Both the brothers had the same all-English education, and Manomohan after his return to Bengal felt himself like a fish out of water. He regretted that he was accepted neither by the Britishers in India, nor by his own people.² Aurobindo, on the other hand, tried hard to 'renationalise' himself (Speeches 49) and became the guiding spirit of national movement in Bengal.³

Yet the fact remains that Aurobindo felt more at home in English than in his mother language, Bangla (Bengali).⁴ Not that he did not know Bangla. He had studied it even in England, negotiated Bangla as well as Sanskrit in the ICS examination⁵ and could read and write chaste (sadhu) Bengali. He even tried his hand at composing an epic in Bangla that remained unfinished (*Bamla Rachana* 434-77). Side by side with *Karmayogin* he brought out a Bangla journal, *Dharmma* in 1909 and even earlier occasionally contributed to the weekly, *Yugantar* run by a band of national revolutionary youths, loyal to him.⁶ His is the first available reminiscences of prison life in Bangla (*Karakahini*, 1909, serialized in a journal, but it too remained unfinished). In spite of all this, he could never master colloquial Bangla well enough to converse with his fellow men or address public meetings. English remained his forte.⁷ When Tagore went to meet him in Pondicherry on May 29, 1928 Aurobindo spoke with him in English (Sanyal 721). Yet it was through his English writings that Aurobindo became the trumpet of nationalism in Bengal in the heady days of Swadeshi and Boycott of foreign goods (1905-08).

Before going into an analysis of his works as a publicist, it should be noted that although he was well acquainted with the Indian National Congress (INC) leaders from other parts of India, basically he belonged to Bengal. He met Bal Gangadhar Tilak at the Ahmedabad Session of the INC in 1902 and attended the Benaras Session in 1905. In the 1906 Session he was very much a part of the so-called Extremist faction of the INC. Boycott of British goods had become the crucial issue and the site of contention between the Moderates and the Extremists. He was present in the Surat Session in 1907 where the INC, the common platform of all patriots, split. Thereafter his activities were mainly confined to Bengal and that, too, mostly as a publicist.

Aurobindo's greatest contribution as a publicist lies in the fact that he was the first to spread the message of full independence, not mere "Dominion Status" or "Colonial Self-government" proposed by the Moderates. The INC did not demand complete independence before its Lahore Session in 1929. The resolution for full independence, moved for the first time at the Calcutta Session in 1928, had been defeated. But Aurobindo was uncompromising in his opposition to the British rule. Dadabhai Naoroji had employed the Sanskrit word, *swaraj* in his presidential address in the 1906 INC Session held in Kolkata (Congress Presidential Speeches 58). But he never defined the precise connotation of the term. Both Moderates and Extremists were thus permitted to explain *swaraj* as they pleased. Even Gandhi's interpretation of *swaraj* was, in Jawaharlal Nehru's words, "delightfully vague" (Nehru 76). Aurobindo, on the other hand, propounded his idea of *swaraj* in clear and unambiguous terms. As the Swadeshi Movement gained momentum, Aurobindo became more and more vocal. Here are a few telling instances taken from the pages of *Bande Mataram* (italics mine):

There are at present not two parties in India, but three, - the Loyalists, the Moderates and the Nationalists. The Loyalists would be satisfied with the good government by British rulers and a limited share in the administration; the Moderates desire self-government within the British Empire, but are willing to wait for it indefinitely; the Nationalists would be satisfied with nothing less than independence whether within the Empire, if that be possible, or outside it ... (April 26, 1907)

Get strength first, get independence and all these things [industrial progress, social reforms, moral and religious improvement] will be added unto you (May 3, 1907)

This is what *swaraj* unmistakably means. It at once embodies the ideals of independence, unity and liberty. (August 19-20, 1907)

And they [City College, Kolkata, and Fergusson College, Pune] have so fallen because their promoters could not understand or forgot that the first condition of success was independence - an independence zealously preserved and absolute. In other words there can be no national education without national control. (February 4, 1908)

This was Aurobindo's one-point programme and he stuck to it. *Bande Mataram*, however, did not confine itself merely to promoting the nationalist cause. One can feel the wind of democracy and socialism blowing through its pages.

The Nationalist has been putting the main stress on the necessity of political freedom almost to the exclusion of the other needs of the nation, not because he is not alive to the vital importance of those needs of economic renovation, of education, of social transformation, but because he knows that in order that his ideal of equality may be brought to its fullest fruition, he must first bring about the political freedom and federation of his country. (September 20, 1907)

The Englishman, the organ of British colonialism, took strong exception to the participation of Indian delegates to the Stuttgart Conference of the Socialist International in 1907. Madame Cama there asked for the liberation of "one-fifth of the human race from serfdom". The Englishman wondered what more freedom India could expect. She had been given every freedom conceivable. Aurobindo wrote back: "What is there wanting to their freedom the Englishman is at a loss to discover. Does our contemporary seriously desire enlightenment on this point? Or is he indulging in a bit of Hare Street humour at our expense?" (August 26, 1907)

Then follows a series of pointed questions, ending with the fitting finale: "If we had even a jot of freedom the Englishman could not have flung in our face such a mocking statement. The world has come to know of India's true condition, and these interested and shameless perversions of truth can deceive nobody."

Another extract is worth quoting in extenso, for it brings out how Aurobindo wished to adapt socialism to serve patriotic ends:

Our correspondent accuses us of attempting to corrupt society with the intrusion of the European ideas of Socialism. Socialism is not an European idea, it is essentially Asiatic and especially Indian. What is called Socialism in Europe is the old Asiatic attempt to effect a permanent solution of the economic problem of society which will give man leisure and peace to develop undisturbed his higher self. Without Socialism democracy would remain a tendency that never reached its fulfilment, a rule of the masses by a small aristocratic or monied class with the consent and vote of the masses, or a tyranny of the artisan classes over the rest. Socialistic democracy is the only true democracy, for without it we cannot get the equalised and harmonised distribution of functions, each part of the community existing for the good of all and not struggling for its own separate interests, which will give humanity as a whole the necessary conditions in which it can turn its best energies to its higher development. To realize those conditions is also the aim of Hindu civilisation and the original intention of caste. (September 22, 1907)

Aurobindo was not alone in discovering such an intention behind the origin of the four-fold caste (varna) system. Brahmabandhab Upadhyay (1861-1907), his compatriot and a Roman Catholic convert, too, upheld the varna and the asrama systems as the basis of Hinduism, not allegiance to any particular Hindu creed or sect. Both of them were opposed to the proliferated castes (jat), which they considered to be a sign of degeneration, not at all consonant with the original intention and pristine purity of the ancestors of the modern Hindus. Upadhyay however had no sympathy for socialism: he believed in class collaboration in order to ensure social harmony (19, 46-47, 172).

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The second, and most important contribution of Aurobindo consists in the fact that he was the first to notice the political dimension of the Bangla language and literature that emerged in the wake of British colonisation. He felt that the newly-evolved Bangla prose and poetry had an impact reaching far beyond the narrow confines of literature qua literature:

Bankim [Chandra Chatterji] and Madhu Sudan [Dutt] have given the world three noble things. They have given it Bengali literature, a literature whose princelier creations can bear comparison with the proudest classics of modern Europe. They have given it the Bengali language. The dialect of Bengali is no longer a dialect, but has become the speech of Gods, a language unfading and indestructible which cannot die except with the death of the Bengali nation; a people spirited, bold, ingenious and imaginative, high among the most intellectual races of the world, and if it can but get perseverance and physical elasticity, one day to be high among the strongest. (Bankim Chandra Chatterji, 40-41)

This linking-up of literature and nationalism was an absolutely new phenomenon in India. The articles on Bankim were written in 1894, a few months after Bankim's death. They contain a strange mixture of literary appreciation and political criticism, not so much of the colonisers, but of the then INC leaders. Aurobindo wrote derisively:

The Congress in Bengal is dying of consumption; annually its proportions sink into greater insignificance; its leaders, the [W. C.] Bonerjis and [S. N.] Banerjis and Lalmoan Ghoses

have climbed into the rarified atmosphere of the Legislative Council and lost all hold on the imagination of the young men (Bankim Chandra 38).

Then came the clincher: "Young Bengal gets its ideas, feeling and culture not from schools and colleges, but from Bankim's novels and Rabindranath Tagore's poems; so true is it that language is the life of a nation" (39).

Let it be remembered that when Aurobindo wrote this he was only twenty two, and Tagore, thirty three, with very few of his works published, and his best yet to be written.

Aurobindo mentioned many other authors before and after Bankim: Rammohun Roy, "the great Vidyasagara", Okhay [Akshay] Kumar Dutt, the Bengali playwrights, Kali Prasanna Ghose, Hemachandra [Bandyopadhyay], Nobin [Chandra Sen], Kamini Sen [later Ray], Swarna Kumari Devi, "and many more whose names it would take long to repeat" (Bankim Chandra 31, 35, 39). However, it was Bankim and Bankim alone whom Aurobindo held up as the chief "maker of India". During the Swadeshi days Aurobindo along with his fellow nationalists started fostering a veritable Bankim cult. Bankim anniversary was observed in his native village in 1907. Later Aurobindo started translating Bankim's Anandamath into English (1909-10, again left unfinished) and rendered the song it contained ("Bande Mataram") in both prose and verse in 1909. The name of the daily he edited was taken from the first line of this song.

Aurobindo's choice of Anandamath is significant, for he did not consider the novel as great. On April 16, 1907 he wrote: "It is probable that the literary critic of the future will reckon Kapalakundala, Bishabriksa and Krishnakanter Will as his artistic masterpieces, and speak with qualified praise of Devi Chaudhurani, Ananda Math, Krishna Charit[ra] or Dharmatattwa" (Bankim - Tilak 8).

Aurobindo concluded: "Yet it is the Bankim of these latter works and the Bankim of the great creative masterpieces who will rank among the Makers of Modern India. The earlier Bankim who only a poet and stylist - the later Bankim was a seer and nation-builder" (8).

Here too Aurobindo's emphasis is again on Bankim's contribution to promoting a new prose: "It was Bankim's first great service to India that he gave the race which stood in its vanguard [sc. Bengal] such a perfect and satisfying medium of expression" (8). Aurobindo proceeds to claim that "[a]s he (sc. Bankim) had divined the linguistic need of his country's future, so he divined also its political need" (8). Bankim is referred to as the "first of our great publicists, [who] understood the hollowness and inutility of the method of political agitation [meaning mendicancy] in his time and exposed it with merciless satire in his Lokarahaasya and Kamalakanter Daptar" (9).

Thus step by step Bankim is projected as "the inspirer and political guru" of "the new spirit leading the nation to resurgence and independence" (10). It is not that Aurobindo's article secured the place of Bankim in the Bangla literary canon. Such a place was already secured in Bankim's life-time. What Aurobindo did was to project Bankim as a precursor of nationalism in India. He discovered a political dimension of literature in the colonial set-up.

Much has been written about Bankim vis-a-vis Indian nationalism in recent times.⁸ What is missing in these studies is the basic awareness that Bankim was not recognised as a sage (rishi) in his lifetime. It was Aurobindo who endowed the Bengali novelist with this nimbus of glory which might have surprised Bankim himself. In his article entitled "Rishi Bankim Chandra" (Bande Mataram, April 16, 1907) Aurobindo started off with the concept of the Rishi and declared: "Among the Rishis of the later age we have at last realised that we must include

the name of the man who gave us the reviving mantra which is creating a new India, the mantra *Bande Mataram*" (7).

"*Bande Mataram*" was declared to be "the National Anthem of Bengal" (Karmayogin, Nov 20, 1909) and the two words became the slogan that was chanted lustily by the Indian nationalists in all successive generations all over the world. The two words were inscribed at the masthead of *Yugantar*, the organ of the national revolutionaries. It was written on the first national flag designed by them. Madame Cama waved this very flag in the 1907 Second International meet (Roy Chowdhury 17-19). Hundreds and thousands of young men had been flogged and beaten up by the British police for defiantly shouting this slogan. Prior to the Barisal Session of the Bengal Provincial Conference (1906) the District Magistrate officially banned the slogan. All this was Aurobindo's achievement. The inmates of India House in London used to greet each other with "*Bande Mataram*". When *Bande Mataram* (Kolkata) ceased to exist in 1908, Madame Cama and Har Dayal issued an English journal bearing the same title from abroad (September 1909) to perpetuate the name of the Kolkata daily (Sethna 54, 62-63).

Of course, Aurobindo was not alone in popularising "*Bande Mataram*": Upadhyay's *Sandhya* and other journals also joined him. But Upadhyay was perhaps keen to promote the name of Sivaji more than Bankim's. It was he who organized the annual Sivaji Festival all over Bengal (Animananda 145, 150). The weekly *Swaraj*, also edited by Upadhyay, carried the portrait of Sivaji at the top of the title page.⁹

One question that may arise is: Did the Old Aurobindo retain anything of the passion of the Young Aurobindo? It is difficult to answer such a question with a categorical yes or no. However, one point is certain: Aurobindo in his Pondicherry days definitely outgrew his polemical zeal. The derisive wit with which he used to dismiss his opponents - not only the British rulers and their hangers-on but the Loyalists and Moderates as well - is conspicuously absent in his later, occasional political comments. He kept himself informed of world events, keenly followed and condemned the rise of fascism in Europe, and was often critical of Gandhi and the INC leaders. But his heart was not in politics any more. However, one spark still survived in the embers. Although he had cut himself off from all political activities, he retained his respect for revolution - any revolution. He once claimed with humility: "It would look ridiculous and also arrogant if I were to say that I worked for the success of the Russian Revolution [1917] for three years. Yet I was one of the influences that worked to make it a success. I had also worked for Turkey" (Purani Evening Talks 263).

Delusion of grandeur? Maybe, but grand delusion all the same. Once a revolutionary, always a revolutionary!

Could Macaulay, even in his nightmare, dream how the Brown Sahibs he planned to spawn would turn the tables on him? Aurobindo the publicist is the most illustrious example of the miscarriage of Macaulay's plan.

Notes

- 1 Subhas Chandra Bose followed Aurobindo's example in this regard. In his letter to his elder brother, Sarat Chandra Bose (dt. 23.2.1921) he declared it quite openly (120).
- 2 "For years not a friendly step has crossed my threshold. With English people in India there can be only a nodding acquaintance on official connection, and with Indians my Purely English upbringing and breeding put me out of harmony; denationalised that is their word for me" (251, Binyon 11).

3 "Srijut Aurobindo Ghose rose to address the audience. He began with an apology for being under the necessity of addressing a Bengali audience in a foreign tongue specially by one like himself who had devoted his life for the Swadeshi. He pointed out that through a foreign system of education developing foreign tastes and tendencies he had been de-nationalised like his country and like his country again he is now trying to re-nationalise himself" (Speeches 49).

4 Aurobindo himself admitted: "He learned enough (Bangla) afterwards to write himself and to conduct a weekly in Bengali, writing most of the articles himself, but his mastery over the language was not at all the same as over English and did not venture to make speeches in his mother tongue" (On Himself 11). See also Ray 147-49, 167 and Bhattacharya [1] - [11].

5 What Aurobindo says about this ("Bengali was not a subject for the competitive examination for the I.C.S." On Himself 10) evinces lapse of memory. Aurobindo scored 294 out of 400 in Bengali and 167 out of 500 in Sanskrit (Gordon 105-07).

6 Uma Mukhopadhyay and Haridas Mukhopadhyay have printed some of these articles which are however not included in the Bengali works of Sri Aurobindo published by the Sri Aurobindo Ashram, Pondicherry. Originally all articles in *Jugantar* were printed anonymously.

7 Aurobindo repeated this in 1918 in *The Renaissance in India* (27, 38).

8 Special mention may be made of Chatterjee and Kaviraj (see also my review of Kaviraj's). Chatterjee's work contains a gruesome error! He has taken the word *anusilan* in Bankim's *Dharmatattva* to mean 'practice' (66, 73), while Bankim used it as a synonym for 'culture'. Perhaps Chatterjee had in mind the *anusilani-s* (exercises) of his school textbooks.

9 *Swaraj* also printed the portraits of Bankim and his life story along with those of other religious leaders such as Sibachandra Sarbabhauma, Rani Sankari, Mataji Tapaswini and Swami Vivekananda. Among the politicians, Lala Lajpat Rai also featured in the same way.

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P A S

Value-Oriented Education : The Need of the Hour

Debabrata Ghosh

Nowadays, India's composite and polity are in a shambles. There is acute want of belongingness. There is lack of social and national integration. Corruption is rampant in each and every stratum of society. According to a recent study (2005) carried out by the Transparency International India, Bihar has been ranked as the most corrupt state in India followed by Jammu & Kashmir. Not only that, Bihar has also become the worst in each of the eleven, government hospitals, electricity, public distribution system, income tax, water supply, education, etc.. Amongst these sectors, police ranks highest in the corruption index followed by the subordinate judiciary and the land administration. Most shocking is that the Indian citizens pay a whopping sum of Rs. 21,068 crores as bribes annually, availing of one or more of these eleven services. Since self-centricity is unusually high, inter-personal relations have been vitiated. We notice utter apathy of an individual, particularly belonging to the new generation, towards larger social

issues or problems which do not touch or at present is not touching him or her since everyone is now for himself or herself. In the process, man is becoming alone in the crowd. His life is now regulated by consumerism. The reason behind all these is not far to seek. What our society is at the present moment lacking is nothing other than a proper value-packed education. Technical and scientific progress and even the process of globalization ought not to be devoid of values. Unless and until, human values are given its due place in the educational system of our society, the present social evils could not be eradicated or at least minimized.

Values : Meaning & Kinds

Now, what is a value? A value, it is said, stands for ideals men live for. Values are part and parcel of the philosophy of a nation and that of its educational system. In order to ascertain the values of a society, we ought to know its philosophy, ideology and religion. The guiding social aims and beliefs, which are regarded as important aspects of a culture, are also valued by the people. These ideas, which they think worthwhile, are generally called values. Hence, values are the guiding principles of life, which are conducive to all-round development. Thus, values include all important philosophies of life, religions, beliefs, moral attitudes, political ideologies, etc. that help in sustaining the society. Not only that, any significant change in these aspects brings about corresponding changes in the society and culture. Therefore, a value is what is desired or what is sought. Values may be operationally conceived as those guiding principles of life which are conducive to one's physical and mental health as well as to social welfare and adjustment and which are in tune with one's culture.

Values are of various kinds and have variously been classified by different educationists. Some like to divide values into either (a) subjective & internal or (b) objective & external. According to the first classification, values are biological and psychological in origin, and they do not have any intrinsic worth of their own. They satisfy the needs and desires of the individual, who value them from his or her point of view. But some others believe that though personal needs and desires may constitute an important element of human value, values are in reality independent of such needs and desires, and hence values are not just internal or private concerns of any individual. Again, some educationists like to explain that there are mainly two kinds of values from the point of view "to value": some values are used to value and others are utilized to evaluate. From another point of view, values may be divided into (a) instrumental and (b) intrinsic values. The first are values which are judged good for something. i.e., their values are dependent on the outcomes or the consequences. The second type of values are interest in the objects, not imposed or applied by outside agencies. These are judged good not for something else but are good in themselves. These are not accidental but normal and self-contained. According to another kind of classification, values may be divided into several kinds as per their specification. They are (a) aesthetic values in accordance with arts, music, dancing, dramatization, painting, etc.; (b) spiritual values concerning spirits as opposed to matter, divine matters and soul; (c) moral values relating to ethics; and (d) social values concerning society and its well-being.

Needs for Inculcating values

The principal aim of education is an all-round and well-balanced development of the personality of the students. Unfortunately, however, more emphasis is of late unduly laid on knowledge-based and information-based education, which takes care of only the intellectual development of the pupils. Naturally, the other aspects of their personality are not properly developed. The improper or inadequate development of their physical, emotional, social and spiritual propensities cannot provide for the growth of desirable habits, attitudes, skills, interests and values

among them. Mera Bharat Mahan has been committed to the guiding principles of democracy, socialism, secularism, national integration, social integration and so on, which should be emphasized in our educational system. Moreover, suitable values are to be inculcated in the students for promoting democratic citizenship, national cohesion, social justice and equality. Therefore, the need for inculcating desirable values is felt more important than teaching and learning many more subjects or more knowledge or more information.

Modern age of science, technology and capitalism has created certain evils like materialism, industrialism, consumerism, mechanism and automation. An uncontrollable population explosion and an automated system of production in lieu of labour-intensive techniques have drastically cut short opportunities of employment. Therefore, in spite of spectacular achievements in science, man is neither happy nor content. Frustration, immorality, self-centredness, egoism, violence are rampant everywhere. Higher values are being replaced by lower values. Thus, in the midst of apparent material prosperity, a large section of the humanity is under the grip of poverty, immorality and corruption. Incidentally, India is among the most corrupt countries in the world. It would be fruitless to try either to interpret or detect corruption in all its senses in our society since it is all-pervading. Thus man has become the ruler of the entire world and aspirant of controlling the whole universe, but he is still the slave of many undesirable passions and tied to his own place, region, country, religion, interest and other narrow issues. Such unsatisfactory and unfortunate situations have arisen due to crises of values and character. There is no harmony between the inner and outer self, between men, and between one place and another. Everywhere there is a feeling of emptiness, dreariness and meaninglessness. Hence this world becomes in the words of T.S. Eliot a Waste Land and man becomes a hollow man. Now, what is the remedy of all these ills? Inculcation of desirable values is felt essential for finding out answers to these problems.

Means for inculcating values

The following programmes and or means may be undertaken for inculcating values among the student community and the youth :

1. Activity Programme for Developing Values to be undertaken by Educational Institutions :
 - i) Community Prayer : Although Prarthana Sabha is organized in most of the schools, it does not have satisfactory impact either on the teacher or the taught since it is not organized with passionate zeal and sincerity. Hence an inspiring prayer song, say, a universal prayer for world peace, may be sung in chorus followed by the reading of Today's News consisting of important news of the school, the locality, region, nation and the world.
 - ii) Health & Cleanliness Programmes : Health and cleanliness activities within and outside the school premises, popularly called Safai, may be organized regularly under the guidance and supervision of a particular teacher or one teacher after another in order of seniority and a Swasthya or Safai Sevak or Mantri selected from amongst the students. Besides, a small health corner may be arranged in the school to train those students who are wanting in personal cleanliness and a well-equipped First Aid Box should be kept in a convenient place.
 - iii) Community Service Programmes : These activities should be organized according to local needs and convenience. Literacy centres may be established and run by the students of higher classes of a secondary may be secondary school in those rural and urban areas which are dwelled predominantly by illiterate people. Information centres and library services may also be provided for dissemination of useful news and knowledge amongst the people of the immediate locality. During natural calamities, census

operations, immunization drives and general elections, students of higher classes may render voluntary services. Besides, minor construction works in and outside the school leading to general well-being like putting up link roads, digging up tanks, etc. may also be undertaken.

- iv) Social Service Programmes in fairs & festivals : On occasions of local fairs and festivals, which are but very frequent in this country of Baro Mase Tero Parvan, activities like drinking water supply, cleanliness drive, traffic control, providing First Aid, performing as Volunteers, etc. may be taken up by the students of higher classes.
 - v) Cultural & Recreational Programmes : These activities should be organized and utilized to provide scope to the budding talents to flourish. The School Cultural Function, Prize-distribution Ceremony, school festivals like Saraswati Puja, national festivals like Republic Day, Independence Day, etc. should be celebrated in such a way so that maximum participation of the students may be ensured. On these occasions, songs, dances, playing of different musical instruments, etc. may be performed. Besides, art exhibitions, literary displays, musical performances may be organized on national integration, international understanding, secularism, dignity of labour and so on. Intra-as well as inter-school competitions. should be held in games & sports, recitation, elocution, literature, music, dance, drama, etc..
 - vi) Production & Craft Programmes : Socially Useful Productive Work (SUPW) and Work Education have become an integral part of the school curriculum. Hence productive and useful craft programmes should be implemented in the school with intelligent and meticulous planning, imagination and resourcefulness in order to instill the sense of dignity of manual labour, the joyous experience of learning by doing, work experience, the lesson of working cooperatively, the mentality of cooperation and tolerance into the students.
 - vii) Training in Citizenship : To provide the students with effective training in democratic citizenship, they must have adequate practice in cooperative living and giving leadership. They should be trained in self-government by organizing Student Councils, Mantri Mandali or Sevak Mandali, Discipline Committees, etc. by holding elections democratically and bestowing real responsibilities. Mock Parliaments and debates should be organized on burning local, regional or national problems. Cooperative societies may also be organized in schools by the students mainly in order to supply books and stationeries to themselves. Excursion or outing to places of historic, religious and cultural importance should be arranged in order to entrust responsibilities of different kinds of works to different groups of pupil. Field trips to panchayats, panchayat samities, Zila Parishads, municipalities, corporations, hospitals, post offices and other large public establishments may also be arranged for enabling the students to know about the structure and functioning of prime social institutions. National festivals like Republic Day, Independence Day; school festivals such as Saraswati Puja; birthdays of celebrities of local, regional or national stature should be celebrated in the school in a befitting manner and students should be given suitable responsibilities, if not given the entire responsibility for arranging them under the supervision of the school management.
2. Framing of the Curriculum : While framing the curriculum of the primary, secondary or higher secondary levels, the educational administrators should keep in mind two things – first, some notable features of Ancient Indian Education ought to be imbibed and, secondly, there is the urgent need to tap value-oriented thoughts from the scriptures of all religions since human values are contained in all religions.

Ancient Indian Education was both materialistic and spiritualistic. Its aim was to

develop both the body and the mind or, in other words, to develop sound mind in sound body. The immediate aim of education was to prepare the different castes of people for their actual needs of life. But the ultimate aim of education was the complete realization of the self. Actually, moral upliftment of the student was the cherished goal of the Ancient Indian Education. In ancient India, education was all-round, i.e., total development of personality – physical, social, moral and intellectual. The teachers were then a highly honoured class ; they were more honoured than kings, who were honoured only in their own kingdoms, whereas the learned were respected everywhere. Teaching was practically honourary and there was no pecuniary relation between the teacher and the taught. The teachers depended for their support on the goodwill and charity of the society. However, at the end of studentship, Gurudakshina could be paid to the teacher either in cash or in kind. The teachers behaved as parents to their students and the students also in their turn behaved as sons of the teacher's family. Since the house of the teacher was the school, teachers and students lived together and their relation was very cordial. Ancient Indian Education was regulated by strict moral codes of conduct. There was generally no provision for corporal punishment and self-discipline was regarded as the best discipline.

Since human values are contained in all religions, value-oriented thoughts ought to be tapped from the scriptures and teachings of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, Confucianism, Zoroastrianism, Judaism, Taoism and so on. They all tell us what to be and not to be done in one's daily life. Strikingly, there is no fundamental difference between the advices given by different religions. Let us take 'control of anger' as an example, on which the advices of different religions are as follows :

Hinduism : Anger breeds confusion.

Islam : The strong man is only he who controls himself when he is angry.

Christianity : The mark of a Christian is love, not hatred.

Sikhism : Anger is the fire that burns us at cremation.

Buddhism : One should not give way to anger, but control it.

Jainism : Anger is not for the wise or the religious.

Confucianism : One should so conduct oneself so as to avoid hatred or anger from others.

Zoroastrianism : Never give way to the deadly emotion of anger.

Judaism : Anger causes strife and destruction.

Taoism : Return anger with goodness.

3. Teaching-Learning Situations or Talks : While participating in the teaching-learning process, the students should be encouraged to make queries to the teacher, speak boldly and respond to the questions clearly. The teacher in his turn should be gentle, courteous and inspiring and strive to maintain the democratic atmosphere of cooperation and mutual understanding in the class. In course of teaching subjects like social studies and languages, the teacher should emphasize ideas concerning unity of all religions, harmony among communities, national integration, international understanding and democratic citizenship, preferably, among other things, through the processes of dramatizations and chorus recitations.

4. Role of Educational Agencies : The Educational Agencies of the central and state governments like the University Grants Commission (UGC), the Central Advisory Board of Education (CABE), the National Council of Educational Research and Training (NCERT), the State Council of Educational Research and Trainings (SCERT), the National Council of Teacher Education (NCTE), the All India Council for Technical Education (AICTE), the National Assessment and Accreditation Council (NAAC), etc. should put more stress on imparting value-oriented education at different levels of instruction, provide the scope for incorporating value-oriented subject-matters while framing or revising curricula, keep in mind the programmes undertaken

by educational institutions for inculcating values among the students and the extent of their success while granting recognition and or assessing (grading) the performance level of those institutions individually for the purpose of allocating funds.

5. Personal Examples : Perhaps the most important aspect is that the teachers, members of non-teaching staff, guardians and educated elders in society in general should set examples of good conduct and behaviour which the students may imbibe in themselves. A special responsibility for creating a value-oriented environment lies also on the VIPs, leaders of all shades and all those successful persons who matter in different walks of life. They must set the highest standards of ethical morality in all their deeds.

6. Active Role of the Media : The print and electronic media with their vast and penetrating influence on the minds of the masses may adopt a very important role in the promotion of values in our society. They should not only select texts, pictures, graphics or plots which meet the current standards of value but also always put stress by way of their working on the need for values in individual and collective life.

ATTEMPTS FOR INCULCATING VALUES SINCE INDEPENDENCE

Since independence, three education commissions – the University Education Commission (1948-49), the Secondary Education Commission (1952-53) and the Education Commission (1964-66) – and three national policies on education – in 1968, 1979 and 1986 – have been instituted, which together have substantially altered the legacies of the British colonial period and Indianized the system of education. Naturally, these commissions and policies have also touched the important area of values.

While laying down the aims of higher education in the changed perspective of independent India, the University Education Commission proposed that one of the chief aims of university education should be to inculcate high ideals and new values of life leading to an integrated way of life, since right kind of attitudes and values are conducive to decent and graceful living. Another important one is to develop respect for humanity at large and to develop human values insofar as universities are dwelling houses of idealism, humanism and tolerance. Universities should also aim at the preservation of the democratic values of life like liberty, equality, fraternity, cooperation, tolerance, etc.. Since individual is the basis of democracy, universities must aim at the development of inherent potentialities of the individual. This commission considered both philosophical as well as practical aspects of values and made certain valuable proposals for reform in this respect.

In formulating the specific aims of secondary education, the Secondary Education Commission had put stress on the training of character to fit the students in participating creatively as citizens in the emerging democratic social order. The Commission resolved that citizenship in a democracy is a very exacting and challenging responsibility for which every citizen has to be carefully trained. It involves many intellectual, social and moral qualities and only education can develop these qualities in the minds of the students. It also commented that no education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellow inhabitants, that is to say, the qualities of discipline, cooperation, social sensitiveness and tolerance. Education in a democracy must cultivate in the minds of the youth an openness of mind and largeness of heart which would make them capable of blending into a harmonious pattern differences in ideas and behaviour, in speech and work. According to the Commission, another important aim of secondary education is the development of true patriotism, which involves three things – a sincere appreciation of the social and cultural achievements of one's own country, a readiness to recognize its weaknesses frankly and to work for their eradication, and an earnest resolve

to serve it to the best of one's ability.

The Education Commission (1964-66) observed : "A national system of education has to be developed on the basis of the basic values and the cherished traditions of the Indian nation and the needs and aspirations of a modern society." It concluded that while a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous. "The expanding knowledge and the growing power which it places at the disposal of modern society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values." The Commission has rightly suggested, "In the situation that is developing, it is equally important for us to give a proper value-orientation to our educational system." In the attempt to inculcate values through education, it suggested for drawing freely upon the Indian heritage as well as that of others in the rest of the world. This can lead to the new outlook suitable to a modern society and can prepare the students for willing acceptance of life with all its joys and sorrows, its challenges and triumphs.

All the three national policies on education have put due stress on values. However, the most important among them is of course the National Education Policy, 1986. An important principle of it is to bring about a comprehensive value-orientation of the entire education system. The students should know their cultural heritage in true perspective and develop a sense of pride in the past glories of the nation. Patriotism is an important value which every national system of education tries to cultivate. The Indian Constitution also stands for certain like democracy, socialism, secularism, liberty, equality, fraternity, tolerance, etc.. Educational institutions should try to foster these values in the minds of the students for meaningful social living and for the sake of national integration. The basic emphasis in interlinking Education and Culture, it is resolved in this policy, would be on the development of a child's personality, particularly in terms of helping the child to discover his latent talent and to express it creatively. The Plan of Action of this policy has envisaged development of a progressive sequence from the preprimary through the primary and the secondary stages to the university level. The thrust in the first instance would be on building up a pervasive consciousness of India's cultural heritage through curriculum changes, utilization of local material and community interaction. This would be followed by stress on specialization of courses and sophistication of cultural software. The momentum would be built up by extensive networking of cultural and educational institutions so as to make an optimal use of cultural expertise, facilities and materials. It is also imperative that the Plan of Action should have an institutional infrastructure for its implementation and monitoring. This aspect has certain crucial parameters which may be enunciated as follows : (a) strengthening of existing infrastructure; (b) evolving a system of organized networking with institutions in the neighbourhood by developing linkages between central and state institutions through a 'cultural spread' effect; and (c) innovating new institutions to fill the present cultural void. The strengthening of existing infrastructure or institutions include the NCERT, the Centre for Cultural Resources and Training (CCRT), the UGC, the Zonal Cultural Centres, the scouting movement, the NCC and the NSS, museums and archaeological surveys. The development of new institutions means the institutes of folklore and arts and the institutes of moral education. It was resolved that special institutions for documenting and promotion of folklore and arts would be set up in the Eight Five Year Plan. As special place has been assigned to imparting of value-oriented education in this policy document, a beginning would be made by instituting a special study on value-oriented education. Based on its analysis, it would, in collaboration with the NCERT and state institutions, help in suggesting broad parameters of values of integrity, truth, devotion, loyalty, etc. with particular reference to their embodiment in Indian heritage so as to blend naturally with the

over-all educational process.

In addition to all these, three great educators of our country – Rabindranath Tagore (1861-1941), Swami Vivekananda (1863-1902) and Mahatma Gandhi (1869-1948) – have either in their educational thoughts and or in their educational experiments already put ample stress on values. These three great men were not educationists in the true sense of the term, but they were activists or creative geniuses in some other arenas and at least Swamiji amongst them did not himself make any experiment in the field of education.

Tagore's Educational philosophy consists of relation with nature and man, freedom for the child, all-round development of the child, integrated culture and self-expression. He believed that education in India would be successful only if there could be proper integration of the Western and the Eastern cultures, which would preserve all the values of the past with the new values of today. He held that modern science is the greatest contribution of the West to the mankind and no nation can prosper without taking full advantage of the same by maintaining regular contacts with the external world. Tagore's aims of education were physical, intellectual, moral and spiritual, and social developments. He laid great stress on moral and spiritual development for maintaining discipline. One of the main aims of founding Santiniketan in 1901 was "to give spiritual culture to our boys." He wanted that everybody should have strong faith in the spiritual force and liberate himself from different kinds of bondages. According to him, everybody should render social service to have satisfaction of the soul, and all should develop social relations and fellow-feeling from the childhood. His curriculum has placed the highest emphasis on cultural subjects. He thus revived the ancient Indian ideals and values of education in the modern times, even under the foreign yoke. He laid special emphasis on aesthetic subjects as well as socially useful productive activities. He himself implemented most of his educational ideas in his experimental institutes of learning – Santiniketan and Visva-Bharati (founded in 1921).

Swamiji's educational philosophy may be encompassed within these ten words : "Education is the manifestation of the perfection already in man." What a man learns is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge. He was a firm believer in education as an instrument of human betterment. He was highly critical of the educational system itself with its western bias and lack of attention to the development of the mental ability and moral character in its students. "Education is not the amount of information that is put in your brain and runs riot there, undigested all your life." He said, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet." According to him, intellectuality is not the highest good; morality and spirituality are the things for which we should strive. He enunciated the following aims of education : physical development, character-building, making people self-reliant, developing spiritual life, serving humanity, developing feeling of brotherhood, attaining self-sufficiency, and developing spirit of renunciation. Thus, he wanted to revive the spirit of humanism in education, and advocated character-building and man-making education. He also emphasis on the inclusion of subjects on the cultural heritage of India in the school curriculum. Though he himself made no practical experiment in the field of education nor expressed his ideas on education in an organized way, he did establish the Ramakrishna Math & Mission at Belur in 1899 for doing social service work, which afterwards set up branches throughout the whole world and tried to materialize his educational ideas in the educational institutions founded and run by it.

Gandhiji, the founder of Basic Education, believed in the total development of human personality through education. His concept of education means "an all-round drawing out of the

best in the child and man – body, mind and spirit". He viewed education as a quest for truth and non-violence. According to him, vocational efficiency is one of the main aims of education. Cultural development is another important aim of Gandhian education. The students should be inculcated with desirable values of Indian culture. Character development is also an important aim of Gandhian education. Gandhiji held that various powers of the child should be properly attained to bring about a harmonious development of his personality. The development of body, mind and spirit to the best can be achieved by education. He therefore emphasized the education of 3Hs (hand, head and heart) rather than the education of 3 R's (reading, writing and arithmetic). He suggested for refinement of emotions and impulses through training the mental and physical powers of the students. The tender feelings of love, sympathy, fellow-feeling, etc. are to be generated and developed through suitable education. Moral virtues like self-restraint, righteousness, integrity, purity of character, etc. should be cultivated in the children providing adequate education. Spiritual development also takes a pride of place amongst the aims of Gandhian education. It may be called the ultimate goal of education. Self-realisation of the ultimate reality, i.e., knowledge of Truth or God, is the goal of Gandhian education. But since he did not think of isolating education from life, he emphasized both the educational ideals concerning preparation for life as well as self-realisation.

Conclusion

Still, we find that the efforts of the three education commissions, the three national policies of education and the three great educators of India have fallen flat. The first two kinds have become mere paperwork, while the educational teachings of the last have either been forgotten or not been put into full effect by their followers and or the government. As a result, value-oriented education that inculcates values has as yet remained a largely unfulfilled dream. Really speaking, the greatest obstacle in its implementation is our mindset. We, the educated people, know everything – both the problems and their possible solutions. But nothing better is taking place since we lack initiative. This is the crux of the problem. That is why, we along with the new generation have already reached a grave situation, where higher values are being replaced by cheap and lower values and only self-preservation is considered as the one only criterion of modern living. How can we be able to live a meaningful life in this selfish world unless and until we strive hard to retain those higher values in the heart of the new generation? Do it we must to ensure better social living for the human race in near future. This is the utmost need of the hour. Let us come forward, vow and try!

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P A S

1911: Bengal United and After

Subhendu Sarkar

The first Partition of Bengal (1905), with an ulterior motive to disunite the Bengalis, was finally annulled in 1911. Was it an illustration of British fair play and justice or was it the beginning of a process of retreat in the face of anti-imperialist struggle? A close scrutiny of the changes that took place in British politics and Indian nationalist movement from 1905 to 1911 provides an important clue in the analysis of the move. What follows, therefore, is an attempt to understand why the British ultimately unsettled what they had flatly declared to be a settled fact.

I

When Lord Salisbury, who had been Prime Minister of Britain since 1885, with two Liberal interludes, was succeeded by his nephew Arthur Balfour in 1902, the unity within the Conservative Party had already disarrayed.¹ It is no wonder, therefore, that after four years of Salisbury's resignation, the Liberal government headed by Henry Campbell-Bannerman was voted into power. The period following the 1906 election right up to the beginning of the First World War in 1914 is of immense significance: it is during these years that the process of democratization which began in 1832 expanded to enfranchise a large section of the adult population. Of course, introducing reforms initially had not been easy with the House of Lords still retaining the power to reject bills. In fact, 1906-1910 was the period in which the Liberal alliance waged and finally won the battle against the Lords, establishing the foundation of the future Welfare State in Britain. Let us first discuss the factors that brought about the downfall of the Conservatives.

A new political force opposed to the Conservative government had grown in strength since 1900. In 1893 a small group of socialists led by Keir-Hardie, set up the Independent Labour Party (ILP) whose primary purpose was to persuade trade union movement to take an interest in its political aspirations. Thus the Labour Representation Committee (LRC) was founded in 1900 to secure an increased number of Labour representatives. But it was actually the verdict of the case over the 'Taff Vale railway' strike in 1902 indicating a trade union could be obliged to pay out of its funds for all the financial loss caused by a strike that brought the trade unions together. A large number of unions enrolled in the LRC to get the verdict reversed. The Liberals were alarmed at the thought that the LRC candidates might draw off working-class votes that otherwise went to them. Therefore, an alliance was formed and the Liberals and the LRC candidates shared seats. Besides, Labour Party (LRC was so called after the election), the Liberal government also had the support of the Irish Home Rule Party demanding self-rule in Ireland from quite some time.

As soon as the Liberal government gained power, it focused its attention on the hitherto neglected areas. Accepting the proposals put forward by the Labour Party, Campbell-Bannerman amended the Taff Vale decision by making some complicated changes in the law of agency that would give trade unions some protection. The amendment was soon passed into law because the House of Lords, made up almost entirely of hereditary peers with a few judges and bishops, was more concerned with questions related to land than industrial matters. The Workmen's Compensation Act in 1906 massively extending compensation for injury at work to a further six million workers, the School Meals Act enabling local authorities to provide free

meals for needy children, and an Act requiring medical inspections of children and permitting medical treatment were other remarkable achievements of the Liberal government.

After Campbell-Bannerman's retirement in 1908, Herbert Henry Asquith's emergence as Prime Minister was inevitable. Asquith saw the budget of 1908-09 as an instrument of social change. Apart from altering the income-tax structure, he proposed for old-age pensions, eight-hour working day for miners and the establishment of labour exchanges. The budget also increased tobacco and alcohol duties besides taxing motor vehicles and raising Road Fund. Taxes were also imposed on landowners.

The 'People's Budget' of 1908-09 invariably aroused the indignation of the Lords. They rejected it on 30 November 1909, making a general election necessary. The Liberals went to the country with the slogan 'the peers against the people'. The activists in both Liberal and Labour parties worked together to win the election (it produced 86.6 per cent turn out) with a clear majority.

The government immediately undertook an assault on the House of Lords. The rejected budget was passed and Asquith introduced a Parliament Bill to cripple the Lords permanently. He and the Cabinet expected resistance that would force another election after which the King would agree to create enough peers to overwhelm opposition in the House of Lords and force measures through. But due to the sudden demise of Edward VII on 6 May 1910 the crisis proved a long one. The new inexperienced king, George V promised Asquith that if the government retained majority in the election that seemed imminent, peers would be created.

In the election of December 1910 the government managed to gain majority and the Parliament Bill was passed in the House of Commons. The Lords could no longer interfere with any money bill and they were left in effect with only a two-year delay in all other measures including Home Rule. At the same time the length of the Parliament was reduced from seven years to five. Liberalism had at last triumphed over Conservatism.

The victory in the second 1910 election resulted in a number of social reforms in the form of Unemployed Insurance Bill, health insurance and medical treatment of workers. The spate of legislation continued unhindered till the First World War broke out.

But what was the principal intention behind these reforms? The bourgeoisie had no doubt grown in strength by 1906 but securing a working majority in the House of Commons was still a distant prospect. The advocates of free trade soon realized that industrialization had given birth to a new class of workers who were gradually becoming aware of their rights. The Liberals saw in the Labour Party a prospective ally in their fight against the feudal lords. As a result, prior to the 1906 election, Herbert Gladstone, the Liberal chief, discussed the issue of seat-sharing with Ramsay MacDonald, the secretary of the LRC. Moreover, the alliance with the Irish Home Rule Party was also instrumental in defeating the Conservatives.

To retain power the Liberals naturally had to accede to the demands of the allies. Direct Labour pressure was responsible for reforms such as the Trade Disputes Act and the School Meals Act, both of 1906. In fact, the parties involved in the government were always eager to gain for themselves as much ground as possible. The chief interest of the Liberals was to win against the lords and thereby consolidate the position of the bourgeoisie whereas the Labours were looking for improving the conditions of the workers. It helped them broaden their party base as well. The number of trade unions increased from 2 million to 4 million between 1910 and 1914. Many workers' strikes were also organized throughout England during this period.

Whatever the intentions of the parties, it remains a fact that the Liberal government from 1905 to 1915 had been one of the most constructive governments of the 19th and 20th centuries. The British people had never enjoyed the fruits of so many reforms in so little time.

But the question that we are concerned with is: was the Liberal government, which ushered in a new era in Britain since 1906, equally progressive in respect of its policy towards India? It is to this question that we now turn our attention.

II

The Partition of Bengal in 1905 had a great impact on Indian nationalist movement, creating a rift between the Moderates and Extremists. The Moderates led by Gopal Krishna Gokhale, Surendranath Banerjea, Pherozshah Mehta and Dadabhai Naoroji did not wish to break with Britain and aimed at a colonial form of self-government. The Extremists like Aurobindo Ghose (later Sri Aurobindo), Bipin Chandra Pal, Bal Gangadhar Tilak and Lala Lajpat Rai, on the contrary, desired swaraj or complete freedom from foreign control. The attitude of Moderate petitioning and persuasion was so removed from the Extremist programme of passive resistance that it led to the split in the Congress in December 1907. Instead of resorting to the Moderate technique of appealing to British public opinion, the Extremists supported self-reliance and constructive work by starting Swadeshi enterprises, setting up national education system and the need for concrete work in villages. Besides, the use of vernaculars, utilization of popular village fairs and evocation of Hindu revivalist attitude helped the Swadeshi movement gain mass support. For the Moderates, boycott was the last desperate effort to get Partition revoked but for the Extremists it was no more than a mere stepping-stone in the struggle for freedom. Journals like New India, Bande Mataram, Yugantar and Sandhya published articles highly critical of the Moderate 'mendicant' policies and gave a call for swaraj. The creed of the new school comes out quite clearly in the following extract from an article written by Aurobindo Ghose on 13 April 1907:

The mere effort at self-development unaided by some kind of resistance will not materially help us towards our goal. Merely by developing national schools and colleges we shall not induce or force the bureaucracy to give up to us the control of education. Merely by attempting to expand some of our trades and industries, we shall not drive out the British exploiter or take from the British Government its sovereign power of regulating, checking or killing the growth of Swadeshi industries by the imposition of judicious taxes and duties and other methods always open to the controller of a country's finance and legislation. Still less shall we be able by that harmless means to get for ourselves the control of taxation and expenditure. Nor shall we, merely by establishing our own arbitration courts, oblige the alien control to give up the elaborate and lucrative system of Civil and Criminal Judicature which at once emasculates the nation and makes it pay heavily for its own emasculation. In none of these matters in the bureaucracy likely to budge an inch from its secure position unless it is forcibly persuaded It is only by organised national resistance, passive or aggressive, that we can make our self-development effectual.²

The colonial rulers reacted against such Extremist programme in the most repressive manner possible. Unable to curb the agitation by measures like Carlyle Circular, banning of 'seditious meetings in specific areas', newspaper acts enabling seizure of presses and the Criminal Law Amendment Act banning the principal samitis of Bengal, the Government soon arrested the Extremist leaders on charges of sedition and deported them with or without trial. Lala Lajpat Rai and Ajit Singh were deported in 1907, and B.G. Tilak, Aurobindo Ghose and Brahmabandhav Upadhyay were arrested in 1907 and 1908.

It is apparent by now that though the Liberals came to power in 1906 and the spate of

reforms already begun in England, their policy towards India did not alter to any considerable degree. Repression was as much severe as it had been before 1906. Minto (the grandson of the Lord Minto who had been Governor-General of India from 1807 to 1813) who succeeded Curzon as the Viceroy of India in 1905 was, of course, a Tory aristocrat, but John Morley who became the Secretary of State for India in 1906 was a Liberal, having studied Voltaire and Rousseau. A disciple of John Stuart Mill, Morley had been an ardent supporter of Gladstone in the campaign for Home Rule in Ireland. The Moderates, therefore, had high hopes that the new Secretary of State would be more sympathetic towards India. Gokhale conferred with him five times when he went to England in 1906 as the spokesperson for Congress. But the silence of Morley over the deportation of the leaders made it obvious that there was not much difference between the Conservatives and Liberals on the issue of imperialism. It was Aurobindo Ghose again who pointed out the essential hypocrisy of the British politicians:

The attitude assumed by Mr John Morley in answer to the questions in Parliament about the latest act of medieval tyranny, cannot surprise those who have something more than surface knowledge of English politics and English politicians. Those who have been behind the scenes in English political life, knew perfectly well that there sincerity is an element which does not exist. Professions, principles, ideals are tinsel and trappings of the stage; each politician is an actor who has a part to play and plays it, certain set sentiments to mouth and mouths them. But the only reality behind is a mass of interests, personal interests, class interests, party interests, and the ruling principle action is to "catch votes" and avoid the loss of votes.³

Ghose's thesis was vindicated by William Stead, the venerable English journalist who worked under Morley when the latter edited Pall Mall Gazette. Stead later became the editor of the Review of Reviews where he condemned the repressive measures undertaken by the Government in India. When an article ('The Aetiology of the Bomb') in Bipin Pal's journal Swaraj criticized the bomb throwers while pointing out that the partition of Bengal and subsequent repression was the root cause of the evil of bomb, A.H.S. Aston, the Chief Presidency Magistrate of Bombay punished the Bombay agent of the paper with one month's imprisonment. In response, Stead attacked not only Aston but also Morley: "Poor Lord Morley! The heart is wrung with sympathy and compassion at the spectacle of the former editor of the Pall Mall Gazette, who was writing papers on the Aetiology of Crime in Ireland!"⁴ He continued: "If such an article be seditious under British law, the Pall Mall Gazette under Mr Morley's editorship was full of sedition from first to last." Another journalist sympathetic towards India was S.K. Ratcliffe. As an editor of The Statesman, he offended both the proprietor and the Government. Ultimately the situation reached such a point that he had to resign and return to England.

Not only journalists, some British politicians were also against the atrocities of the colonial Government. In an unsigned article, "Our Friends in Parliament and Outside" in Modern Review, the author mentions the commendable work of the British committee of the Indian National Congress "in supplying information on Indian matters to the members of Parliament and in having questions relating to India in House of Commons."⁵ Sir Henry Cotton, Frederic Mackarness, V.H. Rutherford, Keir-Hardie and others took immense interests in Indian affairs. Mackarness, though a Liberal M.P, did not hesitate to attack Morley's repressive Indian policy; he raised questions in the Commons about police methods in India protesting against the deportation of nine leaders of Bengal in late 1908. The relation between him and Morley became so sour that Mackarness was not even allowed to fight the 1910 election. The two Labour leaders, Keir-Hardie and Ramsay MacDonald, called attention in the House of Commons "to the prevalence in India of the practice of torturing untried prisoners for the purpose of extorting evidence."⁶

All these attempts of the sympathetic Liberal and Labour leaders, however, failed to produce the slightest effect on the people of England. In response to the article mentioned above, An Englishman wrote "The Agitation of Indian Grievance in England" where he described how questions concerning India were actually dealt with in England:

The debates on India in the House of Commons are very scantily attended. Few members listen to the speeches made about India and few newspapers report them except in the briefest summary. Nor does, what may be called the Indian party, meet with much sympathy among the general body of Liberals. Thus the Daily Chronicle, a Liberal newspaper, says: "Is it really necessary that Sir Henry Cotton, for instance,

should still go back to the partition of Bengal as the cause, if not the justification of sedition and that Mr Mackarness should continue to seize every opportunity for denouncing the deportation of agitators? The partition is a chose juree; the deportation is deemed as essential and indispensable weapon by those responsible for the maintenance of order in India. . . ."⁷

Commenting on the difference in the way of treating the British and natives, he further said:

It is a mistake to suppose that injustice to Indians excites any indignation in England. There could be no greater injustice than depriving a man of his liberty without trial

and without ever letting him know of what he is accused. If any Englishman were treated in such a way the deepest anger would be felt by his fellow-countrymen.

Indeed such a thing has hardly been known in England for many centuries .

. . . But all these principles only apply to Englishmen, not to "natives". About this there should be no mistake. The deportation of Lala Lajpat Rai was thoroughly popular in England. Journals which stand aloof from party politics such as the "Spectator" praised the Secretary of State for his firmness and remarked that he was one of the few members of the cabinet who had added to their reputations. . . . If a Secretary of State wishes to acquire a reputation for wise and firm statesmanship he has only to put a prominent Indian into prison without trial.⁸

If such had been the attitude of the Liberal Party, what was the real motive behind India Councils Act (Morley-Minto Reforms) of 1909? The chief intention for partitioning Bengal in 1905 had been to divide and rule. The British realized that unless they created a class of loyalists and alienated the Muslims from the Hindus, it would be impossible to rule India conveniently. Meeting of the Muslim delegates with Minto and his subsequent assurance to safeguard their minority interests led to the foundation of the All India Muslim League in 1906. In addressing the Muslim delegates, Minto declared:

As I understand it, the pith of your address is a claim that in any system of representation whether it affects a municipality, a district board or a legislative council, in which it is proposed to introduce or increase an electoral organization, the Mohammedans should be represented as a community. You point out that in many cases electoral bodies, as now constituted, cannot be expected to return a Mohammedan candidate, and you justly claim that your numerical strength both in respect to the political importance of your community and the service it has rendered to the Empire entitle you to consideration. I am entirely in accord with you. Please do not misunderstand me. I make no attempt to indicate by what means the representation of community can be obtained, but

I am as firmly convinced as I believe you to be, that any electoral representation in India would be doomed to failure which aims at granting a personal enfranchisement regardless of the beliefs and traditions of the communities composing the population of this continent . . . In the mean time, I can only say to you that the Mohammedan community may rest assured that their political rights and interests as a community will be safeguarded in any administrative reorganization with which I am concerned.⁹

Morley, together with Minto, ventured in maintaining a balance of the unpopular Partition which he declared a 'settled fact' in 1906 with some reforms: they included the increasing the size of the Legislative and Executive Councils while introducing some Indian members into them, and allowing them more time for budget discussion. But the Indian Councils Act also brought in the system of separate electorate which no doubt pleased the Muslim community but caused dissatisfaction among the Moderate leaders who met at the twenty-fourth Congress on 27 December 1909.

Though the Extremist leaders were, to a large extent, inactive by 1909, the British felt themselves far from secured. The desire to rally the Moderates had failed, according to the resolutions passed at the 24th Session of the Indian National Congress, due to "the excessive and unfairly preponderate share of representation given to the followers of one particular religion" and "the unjust, invidious and humiliating distinctions made between Muslim and non-Muslim subjects of His Majesty in the matter of electorates, the franchise and the qualifications of the candidates."¹⁰ A new strategy, therefore, was necessary to consolidate imperial dominance in India. And it is from this perspective that the announcements made at Delhi Durbar in 1911 become noteworthy.

III

The ground for the annulment of Partition and transfer of the capital was prepared for about a year. When Lord Hardinge joined the office of the Viceroy in November 1910, he thought, seeing political unrest all around him:

Curzon's policy of the partition of Bengal, to which the unrest was chiefly due, was severely criticized on all sides, but in those days I never held out the very slightest hope of the reversal of that policy. Still, even in Bengal there was a general feeling that, in view of the decision of the king to hold an Imperial Durbar in India in a year's time, peace was very desirable, and the hope was repeatedly mentioned that it would be the king who would reverse the partition of Bengal, a hope that was realized, although nothing was more improbable at that time.¹¹

It is true that in late 1910 Bengal was seething with sedition. Dacoities and assassinations of police and informers were almost of daily occurrence in and around Calcutta. In such a situation Morley and Asquith selected Hardinge particularly for the post of the Viceroy because they were looking for someone more tactful and imaginative than Minto. Hardinge's family had a tradition of service in India going back more than a hundred years (his grandfather had been the Governor-General of India from 1844 to 1888). A Liberal career diplomat, Hardinge had served as the Under Secretary of State at the Foreign Office for nearly six years. It seems that the Liberal government was at that time thinking of revising its policy towards India and Hardinge's work was cut out for its execution. From the very beginning, he was "most anxious for a policy of conciliation in view of the impending visit of the King and Queen to India within a year's time."¹² He laid down a rule that no new political prosecution was to be initiated without

his personal consent, and that in any pending case, where there was a doubt as to the sufficiency of evidence to secure a conviction, the prosecution was to be withdrawn. It was his view that prosecutions that presented no successful issue actually lowered the prestige of the Government.

That a different tactic was being developed is evident from the fact that within two months of his arrival, Hardinge received a proposal from the new Secretary of State for India, Lord Crewe, suggesting the possibility of a modification of the Partition of Bengal, which was thought to be the sole cause of all anarchical agitation. Hardinge wrote:

His [Lord Crewe's] proposal was intended to satisfy that section of the Indian political community who regarded the partition as a mistake. His idea was to create a Governorship instead of a Lieutenant-Governorship of Bengal with the capital of the Province at Dacca or elsewhere, to form an Imperial Enclave of Calcutta directly under the Viceroy, and to appoint Commissioners for various divisions, as in Sind. The suggestion was that the rectification of the partition should be announced by the

King at the Durbar, His Majesty being strongly in favour of it in principle.¹³ Lord Crewe's plan was, however, opposed by several officials who held responsible administrative posts in India. But winning the loyal Moderates back was vital to restore peace in Bengal. Hardinge remembered:

During later months it was brought home to me that if there was to be peace in the two Bengals it was absolutely necessary to do something to remove what was regarded by all Bengalis as an act of flagrant injustice without justification. There at the same time a feeling of expectancy abroad about something would be done at Durbar to remove this injustice, and I appreciated the fact that if nothing were done we would have to be prepared for even more serious trouble in the future than in the past in Bengal.¹⁴

The Partition that generated unprecedented agitation and propaganda in and outside Bengal was an "ulcer", which unless removed, the Home Member in the Viceroy's Council, John Jenkins thought, "we [the British] shall have no peace".¹⁵ Of course, the imperialists had succeeded, in the mean time, in arresting, deporting or forcing the Extremist leaders escape from the scene but the revolutionary movement (though it suffered setbacks) still continued to make them apprehend that if Bengal remained divided the extremist activities might get out of control. Moreover, the presence of the Legislative Assembly in Calcutta was a constant source of anxiety for the colonial rulers. According to Hardinge:

[T]he presence of the Legislative Assembly in Calcutta created an undue and inevitable Bengali influence upon the Members, which was detrimental to their legislative impartiality and presented a field of intrigue in which the Bengalis excelled It was Sir John Jenkins, the Home Member of my council, who in a letter to me dated 17th June 1911 sent me a memorandum which caused my views to materialize into a definite policy. He, as the Member responsible for security in India, held very strong views upon the urgency of transfer of the capital from Calcutta to Delhi which thought "would be a bold strike of statesmanship which would give universal satisfaction and mark a new era in the history of India."¹⁶

However, the idea of Jenkins to shift the capital was not entirely original since Lord Lawrence had earlier considered the scheme and was in favour of it but did not succeed due to the opposition of his Council. Even Lord Curzon had once thought of removing the capital

to Agra. But the need was more urgent this time. Hardinge drew up a secret memorandum and submitted to the Members of his Council for their opinion. The principal points in the memorandum were:

1. The transfer of the capital from Calcutta to Delhi.
2. The creation of United Bengal into a presidency with a Governor in Council appointed from England.
3. The creation of Bihar and Orissa into a Lieutenant-Governorship with a Legislative Council and a capital at Patna.
4. The restoration of the Chief Commissionership of Assam.¹⁷

Following the acceptance of the Members, the memorandum was sent to the Secretary of State for his consideration. On 19 July 1911, Hardinge wrote a long letter to Crewe containing full details of the policy, placing before him the advantages that could be obtained, and the objections that might be raised. On 7 August Crewe sent a telegram approving the plan. He urged that the announcements regarding Delhi and the Governorship of Bengal must be made at the Durbar and agreed to Hardinge's suggestion that absolute secrecy should be maintained till then. The substance of the scheme was further confided to King George V who readily accepted it. Both Morley and Asquith were deeply impressed by the proposal, "being struck by the adroitness with which the creation of new grievances was avoided while removing old ones."¹⁸

The Imperial visit and Durbar were prepared with utmost care and precision. New roads and railway sidings were built for the grand occasion and the cost of temporary constructions went up to ₹ 660,000. The concessions to be announced were known only to a few people in India and England. Secrecy about the plan went to such an extent that Hardinge labelled it as "one of the best-kept secrets in history."¹⁹ For the printing of the requisite gazettes, newsheets, fly-leaves, etc., a separate camp (Hardinge called it "Mystery Camp") was built where the secretaries, printers and their servants were accommodated for three days before the Durbar. The camp was cordoned off by troops and police so that nothing could go in or out until the actual moment of the Durbar.

On 12 December 1911, George V made the announcement standing under a golden dome in the royal pavilion at the centre of the Durbar ground in Delhi. The enormous crowd before him, estimated at 100,000 people, stood in silence for a moment, and then burst into wild and spontaneous cheering. Bengal received the news at a mini Durbar in Calcutta. The British commercial community in Calcutta, however, went furious because the shifting would ruin their position. But the Bengalis were jubilant; for them the advantages far outweighed the disadvantages associated with the removal of the capital to Delhi.

No doubt, it was a brilliant move by the imperialists. The announcements pleased the Hindu Bengalis who agitated against the Partition; it satisfied the Muslim Bengalis of West Bengal who were demanding re-union with their relatives in East Bengal and it also tried to pacify the Muslims of East Bengal by naming Dacca one of the two capitals of Bengal and ensuring Muslim majority in the newly created Bengal presidency. Besides, setting up of a university in Dacca was also promised.

But in reality the confidence the Muslims had in the British Government was undermined by the announcement. Minto, back in London, spoke up for them in the House of Lords:

We told the Musalmans that the Partition was a settled fact and we over and over again asserted that it must continue to be so. We assured the Musalman population of Eastern Bengal of our appreciation of their loyalty and our determination to safeguard their interests. I should think there could have been

scarcely a Civil Servant in India who would have declared that it would be impossible for the British Government to reverse the decision it had come to as regards the maintenance of the Partition of Bengal.²⁰

While the Hindu Bengalis rejoiced, the Muslims were deeply shocked. With one move designed to placate the Moderate nationalist opponents, the British had alienated their main allies in India. In 1912, the council of the Muslim League changed its constitution to declare that the Muslims should join the Hindus in order to attain a system of self-government by bringing about, through constitutional means, a steady reform of the administration, by promoting national unity and fostering public spirit among the people of India. The nationalist leaning in the Muslim thought was further reinforced by the attack on Turkey in the Balkan war.

The British, though proud of their farsightedness, did not anticipate the changes in the Muslim thinking; neither could they comprehend the growth of an important aspect of Indian nationalism: revolutionary struggle. The revolutionary activities were not the mere consequence of the partition of Bengal. The secret societies were active since 1902 with the objective of liberating India through armed rising. The Swadeshi movement had only helped the radical ideas gain wider acceptance among the youth. The numerous societies in and outside Bengal succeeded, in spite of rigorous repression, in stimulating a large section of anti-Partition agitators to wage an anti-imperialist war. Even when the principal leaders had sought refuge in the safe domain of religion or constitutional agitation, the youth of India chose to tread the radical path. Without having any well-defined ideological programme to follow they frantically searched for new avenues to champion the cause of the motherland. Propagating ideas of militant nationalism, seeking alliance with countries inimical to Britain, winning over the troops, collecting revolvers and throwing bombs were some of them.

Hardinge had thought that all agitational activities would end once the announcements were made at the Durbar. But he was jolted out of his complacency by an incident that left him permanently deaf in one ear. When the shifting was complete, a second Durbar was planned on 23 December 1912. Hardinge led the procession into the city of Delhi, riding in state on the back of an elephant with his wife beside him, acknowledging the cheers of a happy crowd. As he entered the boulevard of Chadni Chowk, Basanta Kumar Biswas, trained by Rash Behari Bose (the man largely responsible for organizing armed struggle in north India before he escaping to Japan in 1915) threw a bomb into the howdah. The man holding the ceremonial umbrella was killed immediately. The Viceroy survived, though badly lacerated and with a shoulder blade fully exposed. He had to undergo a series of operations to remove the screws, nails and steel gramophone needles with which the bomb was packed. His self-confidence was totally shattered; later he literally wept with disappointment, realizing the extent of the failure of his policies.²¹

Though Moderate Indian leaders like Gokhale condemned the incident, the impact of the bomb was felt far and wide. The following extract from a circular written and published in Paris and distributed to various parts of the world well documents the mood of the revolutionaries:

Who can describe the moral power of the bomb? It is concentrated moral dynamite. When the strong and the cunning in the pride of their power parade their glory before their helpless victims, when the rich and the haughty set themselves on a pedestal and ask their slaves to fall down before them and worship them, when the wicked ones of the earth seem exalted to the sky and nothing appears to withstand their might, then, in that dark hour, for the glory of humanity, comes the bomb, which lays the tyrant to dust. It tells all the cowering slaves that he who sits enthroned as a god is a mere man like them. Then, in that hour of shame, the bomb preaches the eternal truth of

human equality and sends proud Emperors and Viceroy from the palace and the howdah to the grave and the hospital.²²

The vision of independence had already gripped the minds of many young Indians. Mere revocation of the Partition was not enough to make them deviate from their objective. They had begun operating both in and outside India spreading their network to faraway places. The British were still largely unaware of the potentiality of this formidable force that would put up strong resistance to their imperialist mission in the years to come.

It is often fashionable to point out the limitations of the Swadeshi enterprise. For example, the lack of a peasant programme has been seen as the 'Achilles' heel' of the movement.²³ Some historians prefer to view the anti-Partition struggle in terms of religious fundamentalism, while some others tend to put forward the opinion that the decision to divide Bengal should have been welcomed to avoid the second Partition of Bengal in 1947.²⁴ In fact, the Swadeshi leaders had to confront various problems and it was beyond their scope to solve all of them. But what should be remembered is that it was during the Swadeshi days that Indians, for the first time, launched a direct anti-imperialist attack. Swadeshi movement was never a class struggle; it is, therefore, irrelevant to expect an agrarian programme. And judging the events of 1905 in the light of what happened in 1947 is to take a wrong view of history. Instead of looking for what the Swadeshi movement lacked, we should acknowledge its positive aspects.

Notes and references

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- 23 Sumit Sarkar, *Swadeshi Movement in Bengal 1903-1908*, New Delhi: People's Publishing House, 1994 (first published 1973), p. 78.
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Poincaré's Conventionalism And Einstein's Run-up to 1905

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Before coming to the subject proper, I would like to make a few observations. I am not a physicist, and whatever little study I may have done is in the field of history and philosophy of science. Consequently, I shall restrict myself to the discussion of the problem from the angle of history and philosophy of science. Secondly, I do not claim to present here anything based on original research. All my observations are merely reflections on the studies of some leading authorities in this field. Therefore, what I am going to present here are actually some questions provoked by the analyses of these eminent workers. With this warning, I now come to my subject proper.

In his celebrated biography of Einstein, Abraham Pais gives a neat summary of 'Einstein's work and thoughts on electrodynamics prior to 1905.' Pais says: 'Einstein's first important creative act dates from his high school days, when he independently discovered self-induction ... At least twice he had an idea for a new experimental method to measure the aether drift. He intended to perform these experiments himself but did not succeed in doing so, either because his teachers would not let him or because he did not have enough free time. He believed in an aether at least until 1901. Sometime during 1895 or 1896, the thought struck him that light cannot be transformed to rest. He knew the Michelson-Morley experiment ... He knew the 1895 paper of Lorentz in which the Michelson-Morley experiment is discussed at length. He did not know the Lorentz transformations. He did not know any of those writings by Poincaré which deal with physics in technical detail.'¹

I would like to draw attention to this last sentence. Before 1905, Einstein had no knowledge of the strictly scientific papers of Henri Poincaré (1854-1912). The implication is that he did know the other papers of Poincaré. What were these other papers? Once again Pais is ready to help: '... prior to 1905 Einstein was aware of the 1900 Paris address by Poincaré and he had also read Poincaré's remark of 1898 concerning the lack of intuition about the equality of two time intervals. Before 1905, Einstein, together with his friends of the Akademie Olympia, did indeed read some of Poincaré's general essays on science.' Einstein himself recalls: '... we were mainly concerned with Hume ... The reading of Hume, along with Poincaré and Mach, had some influence on my development.' Poincaré was one of the leading mathematicians and physicists of his time, and in his mathematical work he made considerable use of non-Euclidean geometry. This led him to an interest in the nature and foundations of geometry. This interest, in turn, developed into a position known as *conventionalist philosophy*.

Short-listing the four collections of Poincaré on philosophy of science, Pais shows that

only one of them had been published before 1905 and that was *La Science et l'Hypothèse* (Science and Hypothesis), 1902. It may be mentioned here that 'the English translation of Science and Hypothesis appeared in 1905, and Russell reviewed it in *Mind* in the same year. Poincaré replied to Russell's review the next year', and this led to the celebrated controversy between Russell and Poincaré.² Analysing the contents of this book, Pais concludes that 'prior to his own first paper on relativity, Einstein knew the Paris address in which Poincaré suggested that the lack of any evidence for motion relative to the aether should hold generally to all orders in v/c ...'. In that book, discussing classical mechanics, Poincaré writes, 'There is no absolute time; to say that two durations are equal is an assertion which has by itself no meaning and which can acquire one only by convention.... Not only have we no direct intuition of equality of two durations, but we have not even direct intuition of the simultaneity of two events occurring in different places...'. There can be no doubt that Einstein was deeply impressed by Poincaré's book. 'Einstein and his friends did much more than just browse through Poincaré's writings.' As a matter of fact, Solovine, a member of the 'Akademie', 'has left us a detailed list of books which the Akademie members read together. Of these, he singles out one and only one, *La Science Et l'Hypothèse*, for the following comment: '[This] book profoundly impressed us and kept us breathless for weeks on end.'³

Thus, Poincaré's philosophical writings presumably helped Einstein in specifying two particular problems: 1) the problem of absolute time and 2) the problem of simultaneity. Inasmuch as Poincaré subscribed to the philosophy of Conventionalism, we shall next turn our attention to that philosophy and try to discern which elements of it influenced Einstein and how.

Poincaré: the Physicist and the Philosopher

Conventionalism has been defined as a 'theory that magnifies the role of decisions, or free selection from amongst equally possible alternatives, in order to show that what appears to be objective or fixed by nature is in fact an artefact of human convention, similar to conventions of etiquette, or grammar, or law.' In the specific context of philosophy of science, Conventionalism is typically associated with Poincaré. The essence of his philosophy was: 'apparently real scientific differences, such as that between describing space in terms of a Euclidean and non-Euclidean geometry, in fact register the acceptance of a different system of conventions for describing space. Thus one can no more ask whether Euclidean geometry is true than whether the metric system is true.'⁴ Therefore, the question is not one of truth or falsity, but of convenience.

Let us look at the historical context in which *Science and Hypothesis* was published in 1902. One of the first instances of objective analytical thinking on the nature of time is to be found in the ancient Indian atomist system of Nyaya-Vaisheshika. Brajendranath Seal writes: 'A careful study of the time-relation in a chain of causes and effects is a peculiarity of the Vaisheshika system (and the later Nyaya). A moment (ultimate unit of time, *Kshana*) is defined to be the time-interval between the completion of the sum of conditions and appearance of the effect. The Vaisheshika conceives the unit to be determined by reference to the division of one atom from another. ... The number of such units will determine the time-interval between a given set of physical conditions and a particular effect, for between a so-called sum of causes and a sum of effects, there intervenes a series of atomic (or molecular) motions, with conjunctions and disjunctions which form the causal chain.'⁵ However, these ideas of objectively understanding the nature of time were not integrated into the actual scientific practice of the Indians, which, in any case, went on a decline from the 10th century onwards.

As for the Greek counterparts of the Indian atomists, their 'substantial', i.e., objective

conception of time did not find much favour with Plato and Aristotle's 'relational' concept of time. The essence of the 'relational' concept is that time is not something existing independently: it is something that is derived from a more fundamental essence. Nevertheless, Aristotle did try to analyse the problem of simultaneity. After him, researchers largely ignored the problem of simultaneity for more than two thousand years. Then Newton clearly and distinctly formulated the conception of time as an objective essence independent of any other essences.⁶ With this, the old atomist substantial view was resurrected. The Newtonian view dominated physics till the end of the 19th century.

As against these essentially philosophical exercises, practical applications of the concept of simultaneity were relentlessly going on in astronomy and navigation. In navigation, more or less precise position of ships was determined with the help of clocks, which supposedly guaranteed the establishment of simultaneity with events occurring at other places — of course depending on the quality of the clock. All this pointed to the conclusion that only one single event at any point of space might be simultaneous with an event at a given point in space, and that this relationship was universal in nature, that is, it holds in arbitrary reference frames.

However, the development of physics and mathematics between the 1840's and 1900's caused the first cracks in this apparently unshakeable foundation. The formulation of non-Euclidean geometries by Gauss (1777-1855), Lobachevsky (1793-1856) and Bolyai (1802-1860) showed the need for substantiating geometry by an analysis of the properties of actual physical interactions and processes. A little later, neo-positivist physicists like Ernst Mach (1838-1916) became concerned with empirical verification of the Newtonian substantial doctrine of time. Now such an empirical verification was obviously impossible. Naturally, the quest began for new physical conceptions of the essence of time and space that would be at least an alternative to the Newtonian substantial view. Poincaré's 1898 article 'The Measurement of Time' captured the essence of the problem. Examining various attempts to find an adequate definition of simultaneity, he came to the conclusion that:

No general rule, no rigorous rule here; a multitude of little rules applicable to each particular case. These rules are not binding on us.... All these rules, all these definitions are nothing but the product of unconscious convention.

Poincaré had long been working with non-Euclidean geometry and by 1902, he had taken its logical possibility for granted. However, there is a rider: 'Poincaré regarded non-Euclidean geometries as logically possible but not physically real. It was still almost universally accepted that the true geometry of space was Euclidean.'⁷ This is where the puzzle begins. Poincaré seems to assert that Euclidean geometry is what we do in practice; yet, logically we agree that there is nothing wrong with non-Euclidean geometry.

The roots of this dichotomy are to be traced to the conflict between Poincaré's philosophical ideas and his physical practice. In philosophy, he was opposed both to Kantianism and to Empiricism. In his view, non-Euclidean geometry refutes Kant's position on synthetic a priori intuitions. Had Kant been right, he argues, these intuitions 'would then be imposed upon us with such a force that we could not conceive of the contrary proposition, nor could we build upon it a theoretical edifice. There would be no non-Euclidean geometry.' His position is clear: the very fact that we have been able to build an edifice of non-Euclidean geometry, and proved it to be logically consistent, shows that geometrical axioms cannot be a priori intuitions.

But, if geometrical axioms are not a priori intuitions, 'ought we then to conclude that [they] are experimental truths? But we do not make experiments on ideal lines or ideal circles;

we can only make them on material objects.' Thus, the Euclidean axioms cannot be empirically true either. In this way moving away from both Kantianism and empiricism, Poincaré had to look for a different position. He was a working physicist, and consequently aware of the workings of the physical method. What he could philosophically dismiss might yet be fruitful in actually doing science. Having rejected Empiricism and Kantianism, he proceeded to expound his own conventionalist philosophy of geometry:

The geometrical axioms are therefore neither synthetic a priori intuitions nor experimental facts. They are conventions. Our choice among all possible conventions is guided by experimental facts; but it remains free, and is only limited by the necessity of avoiding every contradiction, and thus it is that postulates may remain rigorously true, even when the experimental laws, which have determined their adoption, are only approximate. In other words, the axioms of geometry ... are only definitions in disguise. What, then, are we to think of the question: Is Euclidean geometry true? It has no meaning. We might as well ask if the metric system is true, and if the old weights and measures are false... One geometry cannot be more true than another; it can only be more convenient.⁸

This is, however, only one part of his argument, in which he claims that Euclidean geometry is no more than a set of conventions. There is a second argument that is more interesting. Here Poincaré asserts that 1) Euclidean geometry is the simplest possible convention and that 2) it accords well with observation; hence, 3) it will *never* be discarded. This is a rather peculiar conclusion from one who agrees that non-Euclidean geometry is logically perfectly possible. In the same vein he would observe that while the Newtonian law of inertia was not 'a truth imposed on the mind a priori,' it was not 'an experimental truth' either. Still, however, he was confident that 'no one seriously thinks that the law of which we speak will ever be abandoned or amended. Why? Precisely because it will never be submitted to a decisive test.' Even if experimental facts contradict these principles, they 'will never invalidate them', simply because they are conventions of proven advantage.⁹

Could it be that in trying to make a compromise between Poincaré the physicist and Poincaré the philosopher, he had committed himself to a non-tenable, indeed wrong position? For wrong he was certainly in postulating that non-Euclidean and non-Newtonian 'conventions' would never replace Euclidean and Newtonian ones. For this is precisely what happened within a few years of his assertion.

Enter Einstein

That is where Einstein steps in. He had learnt all the above arguments before 1905. Having digested those arguments of Poincaré the philosopher, Einstein made a very different use of them. He suggested a procedure for establishing simultaneity that is now called 'signalling procedure.' The principle of the procedure was not novel; Poincaré himself had considered it. While 'Poincaré had been content merely with describing this procedure, insisting only that the relation of simultaneity was established by a "complex rule", which is "nothing but the product of unconscious convention", Einstein took a step further and formulated that rule.' He also showed that the rule was not so complex after all. 'To obtain a description, ordered in time, of the events occurring at different points of space, A and B, it is necessary ... to establish a common time for these points. Time flowing at points A and B is measured by clocks placed there.'¹⁰ What was needed was a synchronization of the clocks. In other words, they should simultaneously produce the same readings. Thus, simultaneously with the event of signal reflection at point B, there will be an event at point A, which will occur precisely in the middle

of the time interval separating the events of emission of the signal and its return to point B.

Thus, what Poincaré the philosopher had called 'unconscious convention' had been proved by Einstein to be quite a conscious definition postulating equality of light speeds in opposite directions. Einstein had accepted those strands of Poincaré's argument that were physically tenable, but he had either rejected or modified those ideas that were idealistic generalizations. The 'unconscious convention' is a case in point.

Then, finally, the revolutionary conclusion he drew on the subject of the absoluteness of time and the problem of simultaneity:

We cannot attach any absolute signification to the concept of simultaneity, but that two events, which, viewed from a system of co-ordinates, are simultaneous, can no longer be looked upon as simultaneous events when envisaged from a system which is in motion relatively to that system.

This is in fact an elaboration of Poincaré's principle, and there was nothing that could prevent Poincaré himself from arriving at this conclusion — except his philosophical bindings.

Poincaré the Physicist Defeats Poincaré the Philosopher

We have seen that Poincaré the philosopher had asserted that the same principles of unconscious conventionalism of Euclidean geometry applied equally to Newtonian mechanics. He argued that the principle of inertia was not an a priori truth; he also denied that the principle was an experimental truth either. While not discounting the theoretical possibility of a revision of the principle of inertia in the light of future observations and experiments, he did not consider it a serious possibility, 'because it will never be submitted to a decisive test.' Poincaré the philosopher is clearly wrong here. His view that Newtonian mechanics should hold exactly in all circumstances has been abandoned precisely because of the development of relativistic mechanics.

The curious fact is that Poincaré the physicist himself has been one of the principal architects of that revolution in physics. In the words of Donald Gillies: 'What happened was that Poincaré changed his mind regarding mechanics between 1902 and 1905. In the introduction to his 1905 book *The Value of Science*, Poincaré explicitly draws his attention to this change of opinion. ... Poincaré states quite clearly that this change of opinion was brought about by reflections on some new experimental results. ... he specifies that these are the 'the experiments of Kaufmann', investigating the mass of electrons emitted from radium salts. From these experiments, 'Poincaré concluded that the same laws of variation of mass with velocity must apply to mechanical as well as electrodynamic mass. This implied the falsity of the law of conservation of mass (or Lavoisier's principle), which in turn implied the falsity of Newton's Laws.' In the words of Poincaré, 'From all these results, if they were confirmed, would arise an entirely new mechanics, which would be, above all, characterized by the fact that no velocity could surpass that of light.' By 1905, he had developed the mathematics of that new mechanics, abandoning his own earlier conventionalist position. Gillies poignantly observes, 'There could scarcely be a more striking example of a scientist-mathematician carrying out a brilliant piece of research which contradicted his own philosophical principles. In effect, Poincaré was conservative in his philosophy of science, but revolutionary in his scientific practice.'¹¹ This once again shows that in science it is the actual scientific practice and the crucial experiments and not the mathematical or philosophical hypotheses, however brilliantly constructed, that determine the truth. From his well-known falsificationist viewpoint, Popper beautifully explains the conventionalist attitude 'in a time of crisis. Whenever the "classical" system of the day is threatened by the results of new experiments, which might

be interpreted as falsifications according to my point of view, the system will appear unshaken to the conventionalist. He will explain away the inconsistencies which may have arisen; perhaps by blaming our inadequate mastery of the system. Or he will eliminate them by suggesting ad hoc the adoption of certain auxiliary hypotheses, or perhaps of certain corrections to our measuring instruments.' ¹²

It may be interesting to speculate on how Einstein would have formulated his ideas, had he been aware of the actual physical scientific work of Poincaré before 1905. However, that is an area that calls for specialized technical knowledge of the subject, which I do not claim to possess.

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P A S

Sacred Hymns and Hypnotism

Goutam Bandyopadhyay

There is a big question mark — in close door room why there are customs or preferences of sacred hymns with red coloured dresses? Why the priests of sacred hymns are so much dedicated with worship of goddess Kali with red coloured 'Jaba' (*Hibiscus rosacinensis*) flower? Why for the sake of awakening *Kulakundalini*, endless efforts rotate in the mind of the worshipper to reach a stage of old regime when sacred hymns came into effect and why also to the queries for complacency of old desire of mind developed.

In the laty's philosophy, of course, there is the concept of soul or transmigration other than the concept of naive materialism. This is confirmed from the contents of ancient history that old customs of hymns, worship to male or female sex organs (fertility cult), incantation, hypnotism etc. have been conceptualised from the apprehensions mixed with fear, insecurity, reverence, caveats, joy, annihilation, destructions, creations that already prevail in the mind of the people since prehistoric age.

In due course later came into existence the formulation of philosophical ideas of sacred hymns. Though based on 'ideas' or philosophy, the principal vision of sacred hymns is to have its effective implementation with a view to getting the ultimate meaning of life. The sacred hymns

are more dependent on the praxis than its theoretical analysis. Such as many images of goddess are available in the history of the Indus Civilisation. It appears that in the religion since that time, the dominance of matriachal society and worship to goddess were special features.

Though in the present regime since the period of Indus Civilisation, concept of the prominence of worship of goddesses have undergone gradual revolutionary changes in course of time. Hymns were not only considered as a medium to propagate the faith in God, but also considered as old foundations to newly generated many sects or communities. The *Shakta* community, the followers of hymns, exorcists, *Baishnabs*, *Sahajias*, *Bauls* are directly or indirectly influenced by hymns.

In the old days of human civilisation, through various public customs, rituals, and incantation, the in-built power of hypnotism of cerebral cortex used to resist the helplessness against the sense of danger in the adverse state of contingent situations. Similarly through various acts of hypnotism in the form of rituals, one started feeling the ultimate real pleasure or relaxation or *katharsis* of mind. With the advancement of civilisation, several questions and queries peeped into the mind when it attained maturity e.g. in the creation of universe, what is the necessity of civilisation? Where is the starting point and where it ends? Who is oneself and who is the source of creation? Having these ideas and thoughts in mind, when one can not find out the starting and end point of the universe or the right answer or being confused, then it becomes essential for the human civilisation full of uncertainties to get relief of such restlessness.

Gradually in the form of scripture the philosophical ideas of human beings start integrated towards metaphysical world based on the concept what is called *Upanishad*. That, this universe is indivisible, is neither created nor destroyed, is unending and is the ultimate and absolute truth. It is invisible and untouchable. What is visible is this world, but in reality that is not truth, it is only illusion. This way of perceiving illusion develops in the mind of mankind throughout ages. Life is brought out of the concept of indivisible existence of the universe and life also ends here. Body itself is just the carrier of life. Perception does not belong to the body and it is independent of the body. Sensation may prevail independently though the body is mortal. Death is not the last word, soul is immortal. So there exists death and rebirth.

On the other hand philosophy of *Carvaka* developed parallely. The main concept behind this is consciousness is not independent of matter. The main source of this philosophy is aspiration of common people out of their mundane world. It considers matter first and then consciousness. Consciousness is, therefore, nothing but a form of transformation of high status prevailing within matter itself. It proclaim, nothing exists after death. Nobody resides in the world of hell and hence the concept of death is also non-existent. Similarly there is no concept of rebirth. Any statement with authority without proof can not be regarded as a valid statement. In this universe, everything is subject to verification.

The conflicts between matter and consciousness, temporariness and eternity are difficult to withstand. With this type conflict being alive in mind, it is difficult to go ahead to the perception *Vaidantika* monotheism. For this reason we have to surrender before the monotheistic indivisible universe in order to be relieved of the above stated conflicts. Consequent upon this there remains no more conflict. Considering the undisputed conflicts to be true, the act of hypnosis continues for years after years in one direction and brings the feelings of pleasure of relaxation or some sort of emancipation. It is to get relief of fear of death, to consider the universe as illusion, to be free from unresolved philosophical questions as the universe are all sources of pleasure.

It, therefore, appears that the philosophy enunciated by *Carvaka* has been able to be closer to the truth. Since, the burden of arguments and analysis in the mind has been jeopardised and eased out and since it has been possible to show the path of easy salvation and different com-

munities have come up in India based on various metaphysical state of affairs.

On the other hand, *Carvaka* philosophy may not be able to help to take recourse to formation of any community for good. Still influence of *Carvaka* philosophy has been able to mix up with the mainstream thought of elite's philosophy and has influenced it. Metaphysical side of human beings when established to be true, man and his body are found to be of no value and instead just a representative of oneself only. At that stage, people do not find themselves within God and also within soul and instead find them within their activities and feelings.

Thus *Lokayata* philosophy in different streams and sects are formed. According to the specialists, through the way of meditation by such general community the concepts of *Carvaka* philosophy is of existence of body itself. This concept is very much dominant over the human body. Old sacred hymns and in due course through exchanges of views, the *Lokayata* philosophy is developed along with the way of meditation. The main concept of sacred hymns is *Ja achhe dehabhande, tai achhe Brahamande* (Which is in the microcosm is in the macrocosm). So *Veda* and monotheism are strongly opposing the concept of sacred hymns and *Carvaka Darshan* are considered not up to the mark as there is no acceptance of God.

Not only the authorities of *Vedas*, many of the learned class of the society consider the part of society following the sacred hymns and *Lokayata* philosophy at par the followers of *Carvaka* philosophy because they lack in faith in the concept of the body, soul and God. This is nothing but a mistake in simplification. *Carvaka* philosophy is regarded as a philosophy of higher standard from the consideration of its ideas and concepts. Hymns and other *Lokayata* communities, although, are not admitted by *Vedanta*. A man conceptualises his body to be ultimate truth, still in course of time, he gradually through definite spiritual guide reaches a stage of meditation through some spiritual power. The main theme of *Carvaka* philosophy in this case is not to accept any authoritative version without any verification.

There the defined concept of spiritual guide of sacred hymns and definite path of meditation are beyond any analysis and undoubtedly advances along a path in single straight direction which is again contrary to *Carvaka* philosophy. Though commencing from denial of existence of God, the meditation of sacred hymns ultimately reaches a stage of damages to destruction, restlessness, incantation, strength of hymnology, power of hypnosis etc. and all these types of spiritual matters and workshop of *Shiva-Shakti* cult and vision of god and goddess. The old concept of famous sacred place of female sex organ of *Kamakhya* is considered to be one of the best holy place for the pilgrims. It is for this reason that in the conflicting areas of materialistic world, the philanthropists can not survive. The following community belonging to *Sahajias* community surrenders before the spiritual power of *Mother Sati*.

It, therefore, appears that for the common people it is difficult to hold good the conflicting conscience of materialistic world and therefore departing from abstract concept of God, man seeks shelter before man like something like god in the material world. The ways of cultivation of sacred hymns as defined beforehand, and directed by spiritual guides led by some avatars, without any controversy are very powerful and here the power of hypnotism is very strong. For this reason like monotheists, the priests of sacred hymns proceed unidirectionally without any verification towards the acts of hypnosis. Beyond the feeling of hypnotism, no conflict or analysis seldom arises in their mind and other ideas are left subdued.

According to the literature of sacred hymns the body is conceptualised as God and adorned with several imaginations to create a sense of spiritual dreamland inside the body, but it has got no scientific reason. The picture of the imaginary dreamland inside the body generates all imaginary pleasure for salvation. In the sacred hymns, the act of hypnosis is so intense that its intensity of

application can only be distinguished by the picture of brightness created by the priests through hymns in the dreamland prevailing inside the body itself. Obviously this bright picture of the body which is full of pomp and grandeur acts as intensive energiser in the realm of hypnotism.

According to the opinion of sacred hymns, there are three and half lacs of veins in a human body. Veins are as good as root. From the centre of the source of root, there are seventy two thousand veins lying in a circular shape. Ten out of them have gone upto nether world, other ten have gone upward and forty veins have spread in the body in a circular way. Out of them fourteen are principal ones. Of them, three are like the thread of lotus e.g. 1. *Sushmna* 2. *Ira* 3. *Pingla* of the above three, again *Sushmna* is the best one. Again *Agna Chakra* separately has met the main source root and for this reason *Agna Chakra* and the main source of root are designated as *Jukta Tribeni*. *Muladhar Chakra* is located in the central region of rectum and female sex organ.

Of the *Satchakra*, the bottom most is the *Muladhar Chakra* and in this Chakra lies *Muladhar* lotus. In the middle area of *Muladhar Chakra*, bright rectangular *Dharachakra* exists. In the mid portion of that *Dharachakra* there lies a tendered catch up seed. Inside that seed in a point a new sun like red coloured baby *Brahma* by name is placed. *Dakini Shakti* with strength and power like red coloured powerful sun resides in this *Dhara Chakra*. Inside the root of *Muladhar Chakra*, in a ring there exists in face of *Bajra* vein of *Sushmna*, an element *Traipura* by name. This *Traipura* is glaring like electricity, soft and luxurious.

In this *Traipura*, seed for sex prevails. Within the triangle *Saimbhu* in the form of sex prevails with face downwards. Over and above the *Muladhar Chakra*, other circular veins of *Satchakra*, are existing e.g. in the sexual region a self functioning circular vein and in the umbilical cavity region *Manipur Chakra*. Further there exist in heart *Anahata Chakra*, in the neck *Bishudhwa Chakra*, in the eyebrows *Agna Chakra* and in the head *Sahasrar Chakra*.

The alternative names of three veins e.g. *Sushmna*, *Ira* and *Pingla* are Ganga, Yamuna and Saraswati respectively. The combined power of the aforesaid three in the living bodies generates breathing and helps keeping lives alive. The aims of hymnologists are to reach above stage of *Agna Chakra* by piercing through the concerned *Chakra* by the process of meditation through *Pranayam*. Meditation helps in release of thick breathing and delicate breathing becomes prominent and with the delicate breathing more and more, self restraint of mind is developed and thus automatic control of mind is generated. When the breathing becomes delicate for the saints through meditation, they attain a stage of crossing *Chakras* one after another with the help of *Sushamna* in greater life and in the ultimate stage in *Sahasrar Chakra*, thousands of veins in the brain are met. When the faculty of mind reaches *Sahasrar Chakra* then it becomes what is called *Cenetoph*.

The worship of sacred hymns are guided by the control of breathing. With the help of veins piercing through *Satchakra* or *Kundalini* the act of awakening *Kulakundalini* is known as ascetism.

In the belief of sacred hymns, the main theme is *Paramatwa* which is divided into male and female or *Shiva* and *Shakti*. In that theme the combined meditation of male and female in Tantras has been established as a meditation of high degree. In *Dehabhande*, since there is combined existence of *Shiva* and *Shakti*, it has been conceptualised separately that inside the body itself, there is existence of earth, water, power, air, sky, underground *Saptaloka*, *Saptadwip* and *Saptasagar*.

From the aforesaid discussions, it is not at all difficult to understand that in the concept of sacred hymns all diversities of the external world in the body itself have an imaginary effect and thereby all concentrations have been focussed to auto-suggestion, that means auto-suggestion for oneself. For the sake of precision in our feelings and perceptions, the process of diversions

and abstractions are essentially required. The meditation of the sacred hymns starting from sexual union of male and female and upto the stage of attaining a stage of *Agna Chakra*, which as a matter of fact is a process to be gradually associated with the pleasure of sex and also the pleasure of self existence.

The sexual feelings inside the body for all purpose are considered and converted into colourful imagination and through this there creates a conception about external world and it helps in dedication of mind with the body. The entire process as started above is to reach a stage of hypnotism from a superficial stage to an intense stage. With the support of urge for sex in the region of main root, the feelings for relation between male and female draw hypnotism. As the mixing of males and females and the pleasure of sense of self-indulged feelings generate wider and wider hypnotic trance state, the priests of sacred hymns get more into the pleasure without any conflict.

The realm of hypnosis when becomes deeper and wider, it can be stated easily that mental make up or Pavlovian brain type has attained a stage of *Agna Chakra* and the meditations are supposed to attain a stage of complacency and reach the stage of sole pleasure. The stage of hypnotism when deeper and wider means cenotaph has already taken place and the mind has reached a stage of *Sahasrar Chakra*. The meditation of hymns, since starts with sex is obviously very popular in the masses. Imagination of constitution of human body may not only source of common man's philosophy.

Sacred hymns are mythical thinking and it is the mode of thinking characteristic of common people. Mythology operates in and through imagination. The contradictions which it purports to resolve are unreal. In primitive society, as the oral counterpart to the ritual act, the myths are credited with the magical power of controlling reality by a mere word of command; but this is an illusion - a childlike act of make-believe, in which the fantasy is mistaken for the reality.

Now we will consider briefly the Pavlovian analysis of hypnotism created by sacred hymns.

Pavlovian analysis

Pavlov discovered a form of inhibition different from the adaptive inhibition of which we have been speaking regarding hypnotism. This he calls *protective inhibition*. We know the cells of the cerebral hemispheres which have the intricate function of establishing the ever more refined relation of the organism to its surroundings are exceedingly sensitive and delicate. They are subject, therefore, to damage resulting from excessive strain. Protection is afforded by the inhibitory process which ensures after a prolonged action of the conditioned stimulus without the unconditioned. It will be recalled that, for example, when an indifferent stimulus such as a bell tone which has been temporarily connected to the food reflex, is repeated without reinforcement by feeding, it soon is extinguished by inhibition. This process relieves the relevant cells from unnecessary work and thus allows them to rest and restore themselves.

The primary form of protection of the cells of the cerebral hemispheres is the one we are all very familiar with, namely, sleep. Sleep is a form of protective inhibition. Inhibition has a tendency to spread or irradiate throughout the hemispheres unless or until it is counteracted by its opposite, excitation in the form of some stimulus from the internal or external environment. If it is not checked by such excitation it expresses itself as partial or total sleep. Partial sleep, where inhibition spreads over a considerable part, but not all of the hemispheres, is hypnosis. In this case, countering excitation is present in sufficient intensity only to check the irradiation of inhibition but not to bring about the opposite process of concentration of excitation.

Indian Research And Development Scenario : An Overview

Janak Chakraborty

India is the largest producer of oilseeds and the second largest producer of sugarcane in the world. However, India has a distinction of being the third largest or fourth largest producer of Ph. D theses and other research papers. I am not competent enough to comment on the standard of such papers in humanities and commerce or law, but because of my past association with the largest atomic research centre of India and experience of working in a big multinational company, I can share my thoughts and opinions about research work being done in science and technology in India.

First of all, majority of papers published are of substandard quality when judged in the light of global standard. Gone are the days when original, seminal papers were published from Indian universities. This view is supported by an eminent scientist Dr P.M.Bhargava, a former President of the Society for Scientific Values and currently the Vice Chairman of National Knowledge Commission. He says, "I believe only 5% of those who have received Ph. Ds should have got them". He does not put all the blame on researchers alone. He says, "a lot of students tend to give results which their supervisors want, even if they have contrary results". This opens the box of worms.

The first reason that comes to my mind is the faulty education system followed by most of the Indian universities and Board of Primary and Secondary Education. Our education system is overwhelmed by the examination system, students are goaded to excel in examination. It kills all inquisitiveness in the young mind. Students sacrifice conceptual learning and they learn mostly by rote and memorize information to pass examinations. On top of that we hardly have any proper science teachers and the administration is only worried about how to complete the syllabus. As a result independent thinking ability and a probing curious mind are systematically blunted.

Next comes the role of parents and relatives of the student. I have hardly seen a parent who sincerely motivates and ignites the inquisitive ability of his ward. Today almost every parent's dream is how to launch his son/daughter in a rewarding career, mostly in professional fields like engineering, medicine, management, chartered accountancy or IT, so that he or she can become rich in a short time. A common person cannot ignore the fact that today's society respects a call centre employee more than a research scholar simply because the former earns more than the latter and can thus enjoy a better lifestyle. Thus in today's world gainful employment becomes the sole driving force even in pursuing research work. One of my close friends did research on Cancer at IISc, Bangalore, got his Ph. D, but he had to take a job with a big soap making company only because he could not continue further research.

In order to get quick results, scholars resort to rampant plagiarism, lifting part of published material from foreign journals. Dr R. A. Mashelkar, Director General of CSIR believes "swift sure and severe actions" are to be taken against the guilty to prevent fraudulent practices.

When we look at research work done in Government and Private laboratories, the syndrome is different. In most of the cases they take up projects which have no direct relation to Indian economy. In some cases the experimental set-ups become so expensive that without infusion of funds from industrial houses and know how from developed countries, it is only a waste of money. I can name two such projects where for the last 25 years we have been struggling without achieving any spectacular result. One is building nuclear submarine and second is making a commercial fast breeder nuclear reactor. Our top guns never accept the fact that so far we could not develop a good armoured tank or a safe aircraft, so our efforts in too sophisticated or expensive development projects cannot be truly professional. Also the morale of a large section of researchers in such establishments is rather low. Major policy decisions are usually made by bureaucrats and politicians. This adversely affects the spirit of Indian researchers.

This leads to a gap between Government bodies, Educational institutes and industries. In all developed countries, major universities and research establishments receive huge funding from business houses. The advantage is mutual. Institutes can afford to have the latest instruments and computers and at the same time can attract the best brains available; on the other hand, industries get their problems solved and new products / processes developed. There are exchange programmes for personnel too.

Many professors from universities work as consultants in industry, thereby earning handsome fees for themselves as well as for their universities. On the other hand managers and specialists from industry take classes in universities and thereby keep universities updated regarding recent advances in industrial sectors. Unfortunately in India except for the IITs and a few universities, it is not encouraged. As a result most universities suffer from chronic and acute fund shortages affecting quality research.

Finally, I would like to observe that scientific research activities cannot be sustained as a mere cultural activity. It must be integrated with national economy. Unless benefits of R and D are passed on to the common person so as to improve his/her quality of life and to create wealth for him, it is meaningless to talk about R and D. Also, like in pre-independence era, research work is to be perceived as an expression of national spirit and must be emotionally inspiring.

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P A S

Alienation and Modern Psychology

Dhirendranath Gangopadhyay

The ever increasing sense of guilt, helplessness and melancholy of human mind is the principle problem encountered by the modern psychologists. Great men are able to overcome the barriers of time and distance, for them the world becomes a global village, but common people are being continuously alienated and inimical to each other. This is causing guilty feeling, helplessness and loneliness. "The world is more one than ever and yet, man is more than ever divided" — is the hallmark of this age. Some call this age as the atomic age some describe it as the age of automation, from the view point of a psychiatrist this is the age of alienation, men are the greatest enemies of men. Jean paul Sarte rightly observed, "His enemy number one is MAN ... he has

been transferred by man into a convict for their use." Human mind is today plagued with deep suspicion and despair, it is full of contempt for the society. Alienated people are now even detached from their soul and are becoming suicidal by nature.

Collin Wilson in his book 'Outsider' wrote, "These men are not merely rejecting life, many of them are anti-life." While commenting upon the predominance of this 'Outsider' in the literature of Western Europe, Wilson observed that the character of outsider reflects the psyche of this age. His failure to enter into the depth of life has made the hero of this age an outsider divorced from life. Life now has no rigid foundation but has become unruly and chaotic, efforts assimilate life are useless. Man being detached from society has become a dispassionate outside observer of the world. We are all islands floating in the vast sea of humanity.

Alienation is not an unique phenomena it existed even in the nineteenth century, then the outsider or alienated man was an exception. Their thoughts were not reflected in contemporary philosophy they were treated as mental patients, worth of pity. In this post Darwin, Fraser, Freud, Einstein age; alienation is now accepted as the virtue of man. Considering the lack of discipline in life and society alienation can no longer be explained as accidental or a curable mental illness. Alienation is arising out of the unchangable inner instincts lying deep in the human mind.

At least some psychologists of the sixth decade of twentieth century believes so, they claim alienation is inherent, a natural and widespread process which is spreading in this age of mechanisation. Our dreams of the development of human values and of improvement of our collective psyche will never become real, because human behaviour is driven by irrational to compulsive unconscious forces. It is essential to discuss the view of neo-Freudism before analysing the phenomena of alienation and the "irrational compulsive unconscious drives".

In the educated and modern minds of Western Europe and America this model of psychoanalysis is well established and is considered to be a progressive trend. Those who are leading in the areas of art, culture, literature, specially in modern cinema and drama movement are more or less influenced by this ideology. The feeling of helplessness, guilt and zombie like behaviour arising out the pain of an alienated man is typical of the contemporary literature. Human intelligence, ability to rationalise and scientific temper are ridiculed, man now does not know who he is, where he is and why. For survival and to fulfill animal needs man is being gradually reduced to a selfish mindless machine. It's true that capitalist society has allowed man to experience the taste of individual freedom, but it has also made him insecure. A world famous neo-Freudian aptly described, "By losing his fixed place in a closed world man loses the answer to the meaning of his life the result is that doubt has befallen on him concerning himself and the aim of life. He is threatened by powerful superpersonal forces, capital and the market. His relationship to his fellowmen, with everyone a potential competitor, has become hostile and estranged; he is free — that is, he is alone, isolated, threatened from all sides ... paradise is lost for good, the individual stands alone and faces the world."

The freedom which we enjoyed on being liberated from the clutches of feudalism has now essentially become a negative freedom. This freedom had some positive aspects, the progress of science and technology increased our control over nature, understanding of the social realities progressed due to individual initiatives. But today in the age of monopoly capital individual initiatives has lost their significance. In the words of H.K. Wells, "Monopoly Capitalism is viewed as a colossal Frankenstein monster in the face of which all non-monopoly elements of the population are frightened, cowed and reduced to insignificance and more devastatingly to means for the end of accumulation of profits". The positive aspects of individual freedom in the capitalist society has been completely stifled by the pressure of monopoly capital, the future is dark.

Consumerism of capitalist society, the estrangement of workers from the means of produc-

tion and produce — explained in the light of Marxist concepts of 'commodity fetishism' and 'alienation of labour', is accepted by neo-freudism which attracts primarily the sympathy of Marxists as a revolutionary concept. Not only economic but all inter-personal relations are also severed. "Instead of relations between human beings, they assume the relation between things ... Man does not sell commodities, it is the market which decides the value of these human qualities ... even their existences" (Fromm). The neo-Freudians however placed undue emphasis on the negative aspects of capitalist society and held that the unbearable trauma of the situation has compelled the individual to believe that alienation is inevitable, freedom is impossible. Fear, uncertainty, loneliness has gradually paralysed the human mind.

Man has only two options before him, "They must try to escape from freedom altogether or they can progress from negative to positive freedom". Accepting the latter is impossible for an individual, that is the reason why leaving aside the logical path of active organisation men are being the prey of illogical, compelling impulsive forces. It is wrong to consider man as a 'rational being'. The neo-Freudians are merely repeating what Freud said long ago. However instead of imagining instinct and libido as compelling impulsive forces they have placed some emphasis on the uncontrollable system of the capitalist society.

It is true that only a socialist society can end the menace of alienation, but labour controlled production system, its effects on society and individual must be considered and analysed, without such endeavour an assumption that destructive forces are the only forces and alienation is inevitable would indicate a defeatist mentality. Scientific analysis does indicate that social schism has now reached its peak with the assistance of science and technology. Human creativity has now reached its peak, infinite are the possibilities, on the other hand the constraints of private ownership is restricting its development and practical implementation.

Efforts to organise these new forces within the old social system has resulted in poignant conflict. The increasing conflict between 'form' and 'content' has now reached an explosive point. There can be no progress without such contradictions, the root of changes and progress lies in such contradiction, only one side of such conflicting forces, the degenerative horror of old social system should not only be considered, the other side also requires to be evaluated.

The prevailing system of logic is unable to explain such changes. Only dialectical logic can properly explain change and progress. Neo-Freudians deny dialectical logic and thus are obsessed with the destructive demon of monopoly age, they have failed to find forces capable of conquering the demon. They are unable to comprehend principle of change to them. "The world then appears irrational, unpredictable and uncontrollable, while the individual is doomed to live his life out in isolation, loneliness, ignorance, fear, anxiety and dread with only immediate reactions of pleasure or pain to bear him up or weigh him down." These comments of a member of the American Psychological Association summarises the one sided view of the neo-Freudian. Forces antagonistic to such concepts could be found in our society, he claims.

"Capitalism contains as a contradictory aspect of itself the potential human resources and ultimate power to transform society and build socialism and eventually communism." A revolutionary change of 'form' tailored to suit the needs of new 'content' of society is the only way to gradually reduce the menace of alienation. The predetermined path is an utopian path to socialism inherently depending upon the evolution of will power of the individual; mostly impervious to the social changes.

To make man more humane scientific socialism relies upon the evolution of the positive social forces and on social revolution. "The contrast is sharp between Fromm's latter-day utopian socialism based on wishes and individual regeneration and scientific socialism based on the ontological structure, of social change reflected in the logical structure of the social sciences."

Neo-Freudian theory is an utopian theory relying upon idealistic philosophy, designed with an objective to confuse the conflicts of social reality. To imagine that everything is determined by compelling, illogical and indeterminate forces tends to resurrect fatalism.

According to the model of "reformed psychoanalysis" every individual feels himself alienated and insecure from birth and in self-defence builds a pattern of self-cheating self-centered emotions. He endeavours to light the antagonistic social forces and to win the opposing forces to his side. The emotional pattern of 'ego-defender' builds his mental makeup from the very childhood. When a child is compelled to total submission and has to obey every command of his oppressive father, his ego or soul will feel tortured.

To protect his ego from torture the child develops a self-cheating and autohypnotic emotional patterns. Either by continuous auto-suggestions like "father is above everything" he turns himself to typical zombie like good boy or he becomes rebellious and contemptuous to everything which is considered sacred in the society. In later life they respectively become either civilised low abiding conformist citizens or intolerate ever protesting pessimist rebels. One group become masochist and the other group becomes sadist. Instead of men with logical and creative minds we get illogical senseless emotion-driven automatons.

We hear the echo of neo-Freudian hypothesis in the works of post-modern writers and philosophers like Kierkegaard, Rilke, Nietzsche, Kafka, Camus and Tennessee Williams. The perilous picture of future predicted by Orwell and Huxley and by Packard in his latest work 'The naked society' all tends to establish the neo-Freudian concept. At least it is impossible to deny that the American society is being gradually robotised. It can also be said that such American way of life is being imitated in semi-developed, developing and even socialist countries. If we invite the opinion of newspaper readers, the neo-Freudian theory would almost certainly receive overwhelming support. It is now more or less true that in all countries a few sadistic individuals by clever means are manipulating and controlling the lives of millions of masochistic alienated automatons at their will.

A section of these sadistic few have captured the state machineries of governance and oppression and are endeavouring to perpetuate such grip, on the other hand another group of sadists are busy trying to capture the state machinery by raising empty slogans in the name of revolution. Few elites of the society by their sweet will are controlling the lives of vox populi, automatons. They are all driven by illogical compulsive and unconscious emotions. The leaders and the people are both suffering from the same syndrome.

This phenomenon can not be denied, but it does not prove the Freudian theory. The apparent-truth which wins popular mandate can not be equated to scientific truth. "Science does not proceed in this phenomenal, pragmatic, positivist fashion. The truth of a theory depends on its ability to account for all the facts by the least complex set of principles. "Not only that, mere explanation of an incident would not suffice; through analysis of the happenings one must be able to propose a plausible theory by application of which the happenings can be controlled. If a theory of social science is antagonistic to the progress of human civilisation, makes us hopeless about the present age and fails to inspire us about the future such theory can not be acceptable to any same human mind. Eric Fromm and Collin Wilson has advised us an atavistic return to eastern mystics or Zen-Buddhists as an escape route from the menace of alienation and for the resurrection of humane values to achieve the ultimate goal of human freedom. They have advised us to desist from the use of logic and intelligence, to free ourselves from the complexities of science and technology.

Proper and logical use of the positive gains of the capitalist society can bring a total change of nature and society to establish a socialist world. Liberation of the productive forces from the old system will make it harmonious and free from exploitation. Revolutionary change of the

atmosphere is the precondition for total change of mentality. The idea of reforming the subconscious mind of every individual through Freudian psychotherapy or religious preaching to build a new social system is as absurd as a day dream — this is alleged against the neo-Freudians by the psychologists and sociologists who believe in the theory of continuous evolution of human consciousness.

The Freudian concept of emotion is unscientific psychology can not be divorced from neuro-physiology. Science does not support the idea that human higher qualities like intelligence, thought process, knowledge affection, ability of abstraction etc. are the resultant of uncontrollable emotions. The Freudian hypothesis that 'intellect' and 'idea' are completely dependent on emotion is an insult to human consciousness and is denied by the science of neuro-physiology. It is wrong to imagine that 'idea' and 'emotion' are detached and compartmentalised in human brain.

According to the theory of reflection 'idea' and 'emotion' are the two fundamental parts of individual consciousness; inseparable yet opposing each other. Idea does not arise from emotional reactions, rather difference of ideas does influence the emotional reaction. Preplanned use of intense emotions can temporarily paralyse human ideas and can bring him under a trance; but such madness is transient and remain only for a brief period, soon control over emotion is regained and logical idea emerges. Despite of several deliberate and planned arrangements to reduce a man to an illogical emotion driven robot, which exist in a capitalist society, it has not been possible to turn everybody of even the American Society into irrational unintelligent, hypnotised, totally alienated, unsocial automatons. Even in America the effect of illogical compulsive emotions are not all pervasive.

The Freudian hypothesis of an all pervasive and all encompassing social alienation is only a pipe dream which can never become true. Not all men can become slaves of irrational subconscious mind as example we can name Linus Pauling, Arther Miller, Salisbury and Eric Fromn himself. Millions of people are still, in that country, able to express, expand, be creative and productive. The destructive power of American monopoly capital is undoubtedly immense, inspite of that nearly ninety percent of the American citizens still retain sane humane values.

Many of these people may be serving the monopoly capitals at their own free will but not being influenced by any compulsive subconscious force. A lot of difference exists between being a subconscious driven automaton and being compelled to serve the *Satan* to earn a living or under fear of death. Compulsive behaviour of an insane person is incurable in most of the cases. Eric Fromn has thus advised Zen-Buddhism as a way to change their mentality. The support for monopoly when arising out of inadequacy of knowledge, to earn a living or out of fear of life, however is understandable and can be treated.

Appeals can be made to their intelligence, logic and human values, to prevent alienation. With intelligent logic they can be motivated to overcome their inferiority complex and helplessness. By citing historical examples it is possible to establish that freedom can be achieved through collective endeavour by the way of revolution. Through proper application of science and technology it is possible to establish an oppression free society where the menace of alienation can be completely uprooted, such dream is no longer unreal, "where reformed analysis views society as a source of traumatic experience, the primary effect of which is to induce unconscious ego-defences, the reflection theory regards society as a source of human experience, the primary effect of which is to induce the mental qualities characteristic of men's conscious life" (Wells). Neo-Freudism denies human intelligence, his ability to control his own future by establishing a well planned egalitarian society. By creating an atmosphere of helplessness it intensified the pain of alienation. It disregards the progress of history and sociology. The mental state which it induces in human mind can be called 'misery syndrome'.

The mechanical materialistic over-optimistic dreams stands opposite to the pessimistic viewpoint of idealistic psychology, this is described as "Pollyana syndrome." Such picture is colourful and bright. Patients of 'Pollyana syndrome' never suffer from depression or melancholia. They believe that history is moving at it's own speed towards it's destination, regeneration is taking place on a faster pace than degeneration. Patients suffering from misery syndrome by overemphasising the negative aspects of society helps in aggravation of social political and economic detachment. On the other hand the person under influence of 'Pollyana syndrome' viewing only the positive aspects of society forgets his active role in preventing alienation and thus the magnitude of alienation increases. One group dreams of mental change and psychological revolution of individual ignoring the need of social change and social revolution and another group remains contended waiting for the inevitable revolution to happen and change of society.

They believe social revolution will change the atmosphere which will automatically bring a change of mental attitude. Alienation will cease to exist on it's own. Idealist thinkers afraid of revolution, claim that change of attitude will automatically bring social change and would thereby end alienation. The mechanical ultrarevolutionaries believe that social change will automatically bring the change of mindset, alienation will vanish, mental qualities would evolve on it's own rules. They appear to be uninterested about the contemporary problem of alienation and psychological problems associated with it.

The idealist school of psychologists paints a frightening picture of capitalist degeneration, they claim that every social strata is rotten and affected by the virus of capitalist degeneration, the society has become poisonous from which we must run away and take refuge at some monastery for self-purification. Our only duty is to keep alive the ever burning flame of revolution. Both of these groups, however, agree that everything of this society is rotten and needs to be destroyed. The only difference is that the group suffering from 'misery syndrome' believes that the horror of this exploitative social system and alienation associated with it is indestructible and everlasting, whereas the group suffering from 'Pollyana syndrome' believes that the exploitation by monopoly has reached it's peak, it has exhausted it's driving force and it's end is imminent, a push from outside will destroy the system, it will crumble like a house of cards, leading to the foundation of a new healthy social system; the alienation or insanity is only a transient phenomena. Establishment of a socialist state would lead to solution of every problem.

But is it true? has the problem of alienation been solved in socialist states? Has conflict between the individuals or between the state and the individual ended on achieving the goal of establishment of a socialist state? The most ardent supporter of socialism can not make such an honest claim. Besides the problem of economic development in different countries the problem of developing appropriate mental attitude is being recognised as an important problem. Creation of a social milieu conducive of ending alienation does not end alienation, as changing the mindset of the people can not be a simple mechanical process. This change takes place through a complex dialectical mechanism of interactions. For education apart from schools and colleges we need development of the science of teaching, similarly to improve the mindset, for evolution of humane qualities an exploitation free society is not enough. The knowledge of new psychology and skills for it's practical application is necessary.

Because even in a post revolution society opposing school of thoughts and attitudes exists, tendency of alienation persists, many inhuman traits remain deep in the human mind. But solution to such problems in the new society are certainly possible. It must also be remembered certain arrangements of a socialist society are obstreperous to ending alienation. I believe that a more developed social system will be free from such lacunae. Psychology based on dialectical materialism seeks to avoid both 'misery' and 'Pollyana' syndromes.

Psychologists who believe in reflection theory know that the universe is not mechanically reflected in human brain, mind is not a photograph of the social reality. External stimulus excites the brain according to past experience and preconditions. Common people of this society are more accustomed to stimulus which are destructive of humane values. It is not possible for common man to understand the phenomena of alienation through study of the history of civilisation. Naturally they observe the ugly face of society first, but that does not negativate the other side. The dark side of moon existed even before it could be photographed with the increase of our knowledge. Our experience about our surroundings increases and our understanding becomes deeper. Psychology based on dialectical materialism remains aware of the positive and constructive aspects of the society and does not adopt a one-sided view of analysis. Can anybody deny the continuous development and evolution of human society and its history?

But it is true that a large number of people are alienated from their land, means of production, produce and even from the world. Alienation of individuals is as true as the alienation between the classes. Now man and women are detached from each other. Above all man is alienated from his soul. "Man is alienated from himself, his aspiration separated from reality, his ideals from actuality, his life from creativity, direction and meaning". But can we accept the universality of such alienation? It has been already stated that healthy and holistic humane values have not been destroyed it is being expressed in new contexts, in new form.

Modern psychology opines that alienation is a curable mental state and ways to cure exist. The path towards cure exists in the value system of the society? Such forces are dormant in the society. We must be able to identify, to understand, to expand such forces and strive consciously to control the conflict between the forces to a predetermined point of explosion. This should be our immediate and absolute goal. Every honest socialist must rise in protest against the deliberate and intentional efforts to propagate the idea that there is no conflict of forces in the society and everything is destructive.

"The other side, the one that carries forward the positive progress of man, is a combination of the control over nature through production and the knowledge of nature through production and the knowledge of nature including man, embodied in technology, the arts and sciences." We have already discussed the existence of assimilative forces and production in the international arena. This apart what do we find by reviewing the history of human civilisation? We have evolved from the ancient society plagued by chronic shortage and are now living in a capitalist society characterised by relative shortage.

Our affluent future has now become a predictable reality. "Man has thus made great progress in overcoming his alienation from the necessities of life, from food, clothing and shelter. He has likewise made giant strides in overcoming his alienation from health, from knowledge, from aesthetics. But positively, he has developed tremendously his ability to produce, to control nature, to change the environment to meet his needs; to create workers of art and architecture, to shrink space by vehicular travel and to know the world and himself through science."

Unless we consider both the positive and negative aspects of the modern society we would make mistakes in our efforts to find ways to eradicate the problem of alienation. Either by accepting the Freudian pessimistic picture of society we could seek solace from religion, to end alienation and for development of humane values. Or we would have to accept the mechanical materialistic view that alienation and inhumanity is confined to the exploiter and intellectual class, it has nothing to do with the working class. We must concentrate our efforts on achieving politico-economic revolution; by ignoring human psyche. In the former path we do over emphasise the role of individual whereas in the latter path the individual is considered as an insignificant fragment of society.

To the followers of the first part we say that alienation is not associated with evolution of man from an animal. Alienation of man has a socio-historical perspective and is related to time and place. The depth and magnitude of the alienation seen today arises out of some special events and at this special instant. Alienation is neither universal nor it is omnipresent and everlasting. For the second group we can say that establishing a socialist society does not necessitate total destruction and demolition of the past. We will have to imbibe the positive aspects of the old system and to discard the negative ones. "Either good or bad; friend or foe", such abrupt classification is based on a mechanical interpretation of materialism, not on dialectical materialism.

Mechanical interpretation of materialism has lost its efficacy in the nineteenth century, it is not supported by modern science. We are being alienated but at the same time we are trying to actualise ourselves, this is the scientific truth of psychology. More the common people does imbibe the scientific temper easier will it become to find ways to end alienation.

According to psychology man aspires to get attached to others, but he also desires to become detached and self contained. The early history of capitalist society is the history of human endeavour to free himself from the shackles of feudalism, development of his personal liberty, his individualism and of his self realisation. We can also describe this period as the period of increase of the depth and magnitude of alienation. Through his efforts over the past few centuries man can now visualise huge materialistic achievement in near future. Science has been able to increase the ability of human psyche by a few thousand times and the power of human muscles by few million times. On the other hand he has discovered the possibility of assimilation through the co-operative system of production, he endeavours to end alienation through art, literature and philosophy.

An individual will never want to give up his individualism, even if the pain of alienation becomes poignant. He desires the return of the ancient relation between group and individual. In the future socialist society and in a more advanced communist society which would be classless, man would become more attached to each other, the interpersonal relations would mature, but individualism will still exist. Personality would become more developed but personalities would be more assimilated and split personalities would completely assimilate themselves with the 'species being'. Huxley and Orwell failed to visualise the possibility of such dialectical assimilation, as also Fromm and Wilson. The progress of human civilisation has always been planned and guided by human logic and intelligence. The path leading to evolution of a socialist society would be determined by conscious human mind through interaction of his emotional intelligence.

These days effort to end alienation is being made all over the world which is quite natural. Endeavours are being made through several ways. Formally and organisationally such endeavours are being organised through trade unions and through formation of organisations having a common interest or a common ideology. Such efforts are mostly successful. Although, sometimes these organisations get weakened by the conflict of ideology or interest, these organisations can be described as firm pockets of anti-alienation. The international conflict and tension has been significantly reduced through different multilateral and bilateral agreements.

Though not throughout the world, but for most of the countries, it would be wrong to state that discussion of alienation in the contemporary works of philosophy and literature is making people hopeless and unwilling to face the challenges. The attack of the 'angry generation' against old values, lifeless practices, state machinery and social system; the Beatnik taunt of conformism, are all indications of the intensity and spread of alienation, but sometimes the possibility of ending alienation, through a wrong path, is found latent in these actions.

The camps of reaction and progress are both fragmented now. The formation of such groups and subgroups has naturally increased interpersonal conflicts. Individual rebellion appears to

have become the rule. At this hour of rebellion everybody, specially the young people are rebellious. There is a positive side of this development of personality, efforts to establish personality and sense of individualism are the causative factors behind individual rebellion. No longer one wants to become a "mass-man". Internal conflict has now reached its peak. It is becoming impossible to contain the new 'content' in old 'form'. They are not interested to become eccentric and thus estranged.

They are becoming rebels, but they preserve their identity, with the mass, looking for new form for self expression. They are asking for reorganisation of society, where individual will be unified with society in newest ways. As a result of the conflict of these two opposing centrifugal and centripetal forces they are sometimes exploding in anger and on the next instant they are becoming caring and compassionate. Their 'hysterical' behavior only indicates their poignant urge to assimilate, a prelude to end of alienation.

Some describe the problem of alienation as a problem of developed countries and of affluent societies. What is the necessity of the theoretical discussions, meetings and seminars over this problem in the context of our country? My answer would be, though it is an important problem in developed and affluent countries at present it has become an universal problem. This is a problem existing in all countries but not an ever existing omnipresent problem. Discourse is necessary and will remain so.

'Outsider' may be rare in our society but it is not an exception, 'Abstract' dramas are being quite successfully acted. Efforts are being made to write 'anti-novels'. Magazines are being published, articles are being written on abstract art. Pathogenic melancholy found in poetry and short stories are eliciting sympathy of the sensitive readers. Behind the recent countrywide chaos the sociologists have detected politico-economical reasons. Psychiatric clinics are being crowded. In this context it would not be irrelevant to discuss the state of affairs in our country from a scientific perspective.

To a psychologist who believes in reflection theory the problem of detachment is undoubtedly the problem of this age. But this problem can be solved as this society can be changed. Only modern science can offer a proper path to find solution to this problem.

Written in August 1964 / Translated from Bengali by **Amit Ghosal**.

P A S

Book Review

Lucidity at the expense of history

Debapriya Paul

Vande Mataram. The Biography of a Song. Sabyasachi Bhattacharya.
New Delhi : Penguin Books, 2003. Pp. 151. Price Rs. 150

The year 2005 marks the centenary of the anti-Partition or the 'Swadeshi' movement in Bengal. British government's decision to divide Bengal ostensibly for administrative advantage, but more effectively to debilitate the emergent free spirit among the Bengalis, provided the *cause celebre* for a wide variety of people, leaders and revolutionaries to consolidate. Almost all the forms and techniques of mass movements like the 'boycott' of foreign goods, picketing, violation of law, including revolutionary terrorism, which were all destined to become, in the coming years, the integral part of our nation-wide struggle for freedom, were tried and tested on this occasion. In

spite of all the controversies, it may be asserted that the Swadeshi movement gave a new direction to Indian politics. We can even venture to say that it, for the first time, gave politics to a fettered nation. And if a single expression can serve to sum up this new direction, it is undeniably the 'Vande Mataram' -- salutations to the mother. Even today, amidst all the din of political and communal hullabaloo, whenever this solemn salutation is heard, it bears a sure imprint of the Swadeshi movement.

In writing the book, *Vande Mataram. The Biography of a Song*, noted historian Sabyasachi Bhattacharya seems to be following the course of a very personal quest, as he sets out to define in the introduction. Since its inception somewhere in the 1870s the song has fascinated both its admirers and its critics. Some reduced it to a seditious (and often taunting) slogan, some appropriated it as a communal war cry, while others denounced it as idolatrous and parochial. Bhattacharya seems to be the latest in this line of fascinated; and nothing seems to intrigue him more than the fact that 'Vande Mataram' has been rated as one of the two most popular songs in India by the listeners of BBC World Service and a popular music director like. A.R.Rahman has experimented with the song in 1997. It's a pity that Bhattacharya has forgotten Pandit Onkarnath Thakur who sang it for the All India Radio on the morning of 15th August 1947. Similarly, Bhattacharya has quoted the prose translation of the song made by Aurobindo Ghosh in 1909 (pp.100-101). But he forgets to mention that Aurobindo actually made two translations - first in verse then in prose. Significantly, while in verse he translated the crucial word 'dharma' in the twelfth line of the original song, as 'faith', in prose he opted for 'conduct'. Here it will be interesting to note that Roby Dutt (1883-1917), now an almost forgotten scholar and poet, translated the song in verse in 1914 where he chose 'faith' for 'dharma'.

In structuring his book Bhattacharya follows logic difficult to comprehend, especially in case of a biography. The discussion of the song itself - its origins, its context its images, - is relegated to the fourth and final chapter of the book. The book begins with the chapter 'The Communal War Cry', then proceeds to question the song's credential as the national anthem (chapter two), finally closing the discussion with the song's reduction into a slogan (chapter three). It seems quite improper on the part of Bhattacharya to conclude that people both in India and abroad already know everything about song to indulge in a discussion of the peripheral issues right from the beginning. The fact is, most people are not even aware of the text of the song beyond the first stanza (A.R. Rahman too did not venture beyond it) - the part that, to a large extent, is responsible for its communal notoriety. Though Bhattacharya has apparently set out to write the biography of a song, he is not sure how to treat it in the first place - as a song or as a slogan.

That some Muslim leaders in the post-1937 era objected to Vande Mataram is a well-documented fact. And Bhattacharya has quoted from them quite liberally. He does even forget to mention the lone voice of sanity in Rejaul Karim's *Bankimchandra o Musalman Samaj* (Bankimchandra and the Muslim society), pp.14-15), although more emphasis should have been accorded to it.

However, it should be borne in mind that the Muslims, during and even after the Swadeshi movement, hardly ever objected to Vande Mataram. Even Nawab Salimullah of Dacca, the founder of the Muslim League (1906) and the chief supporter of the Partition, never objected to the song or the slogan. Though Bhattacharya mentions Rejaul Karim, he should have remembered an earlier figure - Liyakat Hossain. When in the wake of the Swadeshi movement

Vande Mataram was banned, Hossain and his followers used to collect donations singing the song in the streets of Calcutta. The Muslims in general seems to have come to an understanding by accommodating the holy cry 'Allah-o-Akbar' (Allah is Great) side by side with 'Vande Mataram'. Bhattacharya's own evidence testifies to that. For example, when Bepin Chandra Pal visited Rajahmundry in the then Madras in 1907, he was greeted with " 'banners glittering with bold letters of Vande Mataram and Allah-o-Akbar' " (p.55). Such trends continued till early 1920s as Bhattacharya himself makes mention of a pamphlet in Urdu by Lal Singh, entitled 'Bande Mataram, Sat Sri Akal, and Allah-o-Akbar' (1921) (pp.53).

The objection to the communal identity of Vande Mataram was raised after 1920. Rejaul Karim could well identify the Muslim leaders who made a serious issue out of that objection, only to take the Muslim masses away from the mainstream of the freedom struggle. They were a breed of political Muslims – hardly religious, suave and urbane Anglophiles – who defined themselves only through their opposition. A classic example would be M.A.Jinnah. With the separate Muslim electorates in place, thanks to the Morley-Minto Reforms (1909), the Muslim elite, in the post-Khilafat Movement decade, set out to establish what Gopal Halder called the 'Mian culture', as opposed to the 'Baboo culture' of the Hindus. Naturally, Bankim and his song were bound to come under their scanner.

Despite the communal factor Vande Mataram, especially as a slogan, has gained an iconic status through numerous interesting and inspiring incidents. It is that status which made the leaders of Congress like Gandhi or Nehru hesitant even when they had already admitted that the song was objectionable to the Muslims. Bhattacharya has quoted some such inspiring incidents involving Vande Mataram, the most illuminating of them being the detail description of the furor created by the shouting of Vande Mataram in Rajahmundry in the then Madras, especially in Rajahmundry Arts College in 1907 (pp.55-57). There is one small but even more touching incident which seems to have escaped Bhattacharya. In April 1906 during the session of Bengal Provincial Congress at Barisal police lathicharged to disperse the meeting. Cittaranjan Guhathakurta, a young lad, jumped into a pond to save himself. But he did not stop shouting Vande Mataram at the top of his voice, while raising his head above the water. The incident created a great stir, especially among the youth. It not only went to bolster the popularity of Vande Mataram. but also popularized the song, the opening lines of which are as follows : 'Maago jai jaano jiban chale/Sudhu Jagat majhe tomar kaje Bandemataram bole.' [Oh mother, let my life pass/In performing your duties in this world, with Vande Mataram on my lips]. The line of the song, which was even more popular than the song itself, was: 'Bet mere ki maa bholabe, aami ki maar sei chele?' [I am not that kind of son, whom you can make forget his mother by caning].

The blurb of Bhattacharya's book describes it as 'a lucid and scholarly account' of the story behind Vande Mataram. One should note with caution that in the matters of history lucidity at the expense of scholarship is always undesirable. So for as the knowledge of the present reviewer goes, prior to the book under review there is only one book in Bengali devoted to the history of the song – *Vande Mataram* by Jagadish Bhattacharya; a book, which is frequently referred to by Bhattacharya himself. So one can easily guess the importance of this book under review, how it is going to be quoted as a point of reference by the advance students and scholars in India and abroad, especially when it comes from the pen of an ex-Vice Chancellor of a great Indian university and is published and distributed all over the world

by Penguin Books. It is with much trepidation that one ventures to cast aspersions on the scholarship of such an author.

Twice in his book (p.27 & p.47) Bhattacharya has described Aurobindo Ghose (later Sri Aurobindo) as the founder and the editor of the Bengali periodical *Sandhya*, which is absolutely incorrect, as any moderately serious student of school-level text book of history would tell. *Sandhya* was edited by flamboyant Brahmabandhab Upadhyay and was continued after his death (December 1907) by Mokshadacharan Samadhyayi (see Sumit Sarkar, *Modern India*, p.113 & p.126). If Bhattacharya has any intention to challenge the existing historical evidence, he should have been more specific about his source.

It is a great pity that Bhattacharya's book contains no mention of Brahmabandhab Upadhyay (1861-1907), a fascinating personality and a firebrand fire-eater who remained an inspiration for generations of freedom fighters and revolutionaries during and after the Swadeshi movement. Nor is there any mention of Bhupendranath Dutta (1881-1961), younger brother of Swami Vivekananda and prominent member of the group headed by Barindra Kumar Ghose, men who brought out the periodical *Yugantar*.

Bhattacharya should have stopped short before making comments like the following:

Aurobindo popularized the song [Vande Mataram] through the journal he edited.

Bandemataram, which was not only the organ of the Jugantar Party but also a very popular broadsheet ... (p.47).

As a historian, he must know the difference between political extremism and revolutionary terrorism. It is wrong to describe *Bande Mataram* as 'the organ of the revolutionary Jugantar Party' (though Aurobindo's association with the members of this group is well known). Started by Bepin Chandra Pal and later carried forward by Aurobindo, *Bande Mataram* can be better described as the mouthpiece of political extremists who defined themselves through their virulent attack on the 'moderate' Congressmen. In fact, in his defence of Aurobindo in the Alipore Bomb Case (1908) C.R. Das relied on the articles in *Bande Mataram* (the idea of 'passive resistance', etc.) to exonerate Aurobindo from the charges of terrorism.

Before writing his book Bhattacharya should have gone through the two very important books by Bhupendranath Dutta – *Aprakasito Rajnitik Itihhas* (Unpublished Political History) and *Bharater Dwitiyo Swadhinatar Sangram* (India's Second Struggle for Freedom). A reading of the latter book would surely save him from at least one howler. Bhattacharya writes:

The other celebrated symbol was tricolour national flag devised in 1907 by the nationalist group led by Bhikaji Cama. It has been pointed out that the design of this flag used by a lesser-known group of nationalists led by Krishna Kumar Mitra in Calcutta (p.64).

Bhattacharya cites Sumit Sarkar's *Swadeshi Movement in Bengal* as his authority. He should have been more careful in his reading and should not have overlooked the finer details. The 'lesser-known group', presumably, denotes the Anti-Circular Society – a group noted for its secularism and its host of prominent Muslim leaders like Liyakat Hossain, Dedar Bux and so on (see Sumit Sarkar, *Modern India*, p.120). In fact they were quite well known. According to Bhupendranath Dutta, the flag that Madame Cama displayed at the seventh congress of the Socialist International at Stuttgart (August 1907), was designed by the young revolutionary Hemchandra Kanungo (another notable absence in Bhattacharya's book) in Paris. Kanungo designed it after the flag which was popular during the Swadeshi movement in Bengal. It will

be wrong to associate only Krishna Kumar Mitra's group with the flag. The moderate Congressmen also adopted it. On the day of Boycott of foreign goods (August 7, 1906) Surendranath Banerjea hoisted the flag; later, in December 1906, its image was used in the badges for the delegates at the Congress session. Here in passing it should be noted that while Kanungo being an atheist objected to the slogan 'Vande Mataram' in the flag, the Anti-Circular Society and its Muslim leaders (a group which sought not to hamper its secular credentials by distancing itself from the Shivaji Utsav of 1906) never had any problem with it.

Contrary to Bhattacharya's description, Mukunda Das, the 'folk-poet' of Bengal, was never the 'Son of a boatman' who 'received no formal education' (p.132). Mukunda Das' real name was Juggeswar Dey whose father was a government servant in Barisal. Mukunda Das was a student of the famous Brajamohan School in Barisal, but he did not complete his studies (see the introduction to *Charan Kabi Mukunda Das-er Granthavali* (Works of Mukunda Das), Calcutta: Basumati Sahitya Mandir, n.d.).

In all humility one should not hesitate to recommend to Bhattacharya that before going for a second (and of course revised) edition of his book he should go through a slimmer and cheaper volume in Bengali – *Nathipatre Swadeshi Andolon* (Swadeshi Movement through Various Documents) by Sandip Bandyopadhyay (Calcutta: Granthamitra, 2004). He would get more sidelights from it than he has been so far able to collect from very few secondary sources.

Let us now come to the conclusion of our review. In 1937 when Vande Mataram – both the song and the slogan – was in centre of fierce debate, Buddhadev Bose, the scholar and the critic, wrote a short article, 'Gan na Slogan' (Song or Slogan) (November 1937). Bose argued that Vande Mataram is an excellent slogan and we should adopt it discarding the rest of the song. His rejection of the song was prompted not by some communal considerations but apparently by certain practical reasons. Bose concluded his article with a pithy one liner: 'Deshaprem mulyaban, kintu matragyan boleto ekta jinish aache' [Patriotism is valuable, but there is also a thing called sense of proportion] (*Chithipatra* (Letters), Rabindranath Tagore, Vol. 16, ed. Sutapa Bhattacharya, p.379). In writing his book on Vande Mataram Bhattacharya must have been inspired by the best of patriotic feelings. But then, even the superabundance of it can hardly mitigate the absence of the latter.

P A S

From the desk of Monochitrak

Two sons and one daughter together place Kamal Lata Devi on the chair in front of me. She is approximately seventy years old. At the first sight it seems she has no problem. She has worn white saree with red border, her scalp replete with vermilion and finger-tip of vermilion on the forehead. Her children are middleaged. They explain, "What you are seeing doctorbabu, it is not the reality. She is widow. Father expired since last two years. After that mother overcame the usual shock and was normal for a long time. She abides by the custom rituals of a widow i.e. taking vegetarian diet, wearing white saree. One day we were astonished to observe her sitting worn a white saree with red border and a finger-tip of vermilion."

She smiles when we ask for it. Her daughter continues, "She tells, what is the wrong? We explain - our father is no more, if you wear this dress, what do people think? But mother repeatedly insists - nothing will happen. Again sometimes she tells, your father is there. He goes out, he will

be coming. We are perplexed. We go to general physician to take advice. He has sent us to you. We cannot say that she is eccentric or crazy. She does not speak any incongruous talks. Only in this matter she is talking incoherently. She tells only - your father goes out, will be returning. If we remind it to her that father died, before the death he was brought to hospital then she used to tell - 'Where? What nonsense you are talking about.'

I wanted to know, "Have you noticed these symptoms all on a sudden? Do you not observe anything for a long time?" Winking amongst themselves, they said, "Not that, we do not think like that." Then I wanted to know, "Do you not observe any difficulties of her to memorise? Does not her memory fails?" The daughter affirmatively nodded, "Yes yes after the eating many times our mother asks for food." The daughter told, "now I recall that my mother delays or fumbles to remember our names while she is about to call us. But we do not consider about it so much because this is inevitable at this old age."

I asked to know from Kamal Lata Devi, "what food you have taken to-day? What are the names of your sons and daughters?" She can not remember a single name of her grand-children. She easily tells the nick names of her sons and daughters. But she cannot tell the good names of all. When I want to know her whereabouts, she takes a lot of pains to utter the name of the place. Rather she easily tells the name of her native village in Khulna where she was dwelling in her childhood.

After six months when she was brought in again, she was wearing coloured saree. She called her sons and daughters in the dinning table with the intention to serve and told her sons and daughters to call her husband and elder brother-in-law who were no more in this world. She chased her middle-aged sons and daughters to go to school. She could not recognise her grand-sons and grand-daughters. She asked whether they were visitors or guests? If any one asked her whereabouts, she mentioned her native village Khulna. The house and surrounding places at present seemed to be Khulna of her childhood days. She began to search the neighbours of Khulna in the lane of Kolkata.

I made the sons and daughters of Kamal Lata understand the matter - this happens due to the disease process dementia or amnesia. The neuronal cells are going to die after the cells are being atrophied rapidly or slowly. Diffuse cortical atrophy revealed in this case. In the clinical picture there was loss of recent memory in the starting and gradually the dementia moves towards loosing the past memory. As a result difficulties regarding recent memory are seen by the incidents of what she has taken as food, whether she has gone to some place within last one or two days and whether anybody has come to her house. The events of past days and the memory of childhood remain intact for long time. The period of significant loss of memory of Kamal Lata Devi while she remains in Kolkata. So due to loss of memory of that period she is now thinking that she is now in Khulna.

The part of the memory after the death of her husband has completely lost so husband returns to her mind. It is good to say that she moves towards the back of the aliveness of her husband. As she can not recall the incidence of demise of her husband so she thinks that he is alive. Gradually following regress to the past due to loss of memory she further reaches to her middle-age, in the days of her wearing coloured sarees.

It is usual that the loss of memory progresses in this fashion from recent memory to past memory in the case of dementia, slowly but steadily. But in the case of Kamal Lata Devi the loss takes place in such a systematically and regularly which is not happened usually. The conscious-

ness and insight gradually regress step by step and become almost incoherent and irrelevant before final resolution.

That extends so much that is beyond our imagination. One day humiliating all the members of the family she sat with a bashful face along with a winking smile wearing the bridal Benarasee let down a veil on her white hair. So losing all the memories she reached to her marriage day. She could not recognise her sons and daughters. Seeing the photo of her husband she smiled with bashfulness. She called her sons in the name of her brothers and daughters in the name of her sisters and then only began to search her parents.

I made her sons and daughters understand - there is no scope of treatment in this disease. As we do not know the cause of neuronal atrophy in this case so we can not make any remedial measure. Some of these diseases are classified as Alzheimer, Picks, Amnesia etc.. Though these are very similar in expression and successful management of these cases are grim. Sometime we can slow the rapid rate of the progressive disease process by introduction of Nootropic (cortical stimulator) agents, making more and more participations of the living cortical neurons into activity through increased circulation into them and hence enhanced glucose uptake by the cortical cells. But this can not arrest rather may only retards the process to some extent. However If the blood pressure of the patient is controlled and blood level of the important metabolic products such as glucose, cholesterol etc. are controlled then we can expect a slow deterioration of his or her global performances. But it can not be prevented. Besides that any form of stress of mind, anxiety and restlessness enhances the speed of deterioration. There is no way other than to accept it.

The death of her husband was a shock and she overcame it. But due to the absence of her husband regular excitement and liveness of her brain reduces for less participation in daily chores of family matters. So the Pavlovian excitation-inhibition process of the cerebral cortex was became gradually non-functioning and enhanced due to the result of cortical atrophy. In the usual graph of this disease it is seen that slow and steady deterioration is compounded by sudden catastrophe due to some precipitating causes.

Monochitrak P A S

Question-answer, reply given by editor.

A worker of science movement, Mr. Rabindranath Mondal, has put up some questions by sending us a letter from Chinsurah, Hooghly. The questions are deeply significant; but we don't know whether we have the ability to answer them properly. However, considering the importance of the questions, I am trying to answer them in the pages of this magazine; it may take the shape of an essay. I hope, more discussions on this issue will be held. The questions in short are as following - 1. Does science or a scientist have any ideology? 2. Do you people campaign for any ideology? 3. Is it possible to benefit others without having any kind of ideology? 4. Don't the workers of the science movement today evade political ideology in the name of scientific awareness?

The answer of your question, first of all reminds me of Tagore. Because the proposal you have made, is not applicable to science or scientists only. It is necessary to have any one ideology before the eyes of those who think about service to the people of the society, country and the nation. Because it is not possible to think of a long-term plan for social welfare, without

being inspired by any kind of ideology. If you have read, '*Pather Sanchay*', please try to remember in the composition '*Jatrar Purbopatra*', Tagore became anxious to inspire his countrymen in which ideology. He compared the Orient with the Western for this purpose and also praised the Christian religious ideology for that immense prosperity of the West. Having desired of an all-round welfare of his country, the kind of solution was then the only alternative before his eyes. The only alternative of any secular political ideology, can be a continuous fight in favour of the poor labouring people. But in the times of Tagore, the entity of the nation was not properly constituted, therefore we can not imagine the presence of that politics at that time.

However, we know science and technology as the instrument of our social development. So, there is no alternative of science and technology in the upliftment of living standards of every sphere of the public. We follow Marxist philosophy, where the all-round emancipation of all people, especially the poor working class is talked about, for social change. It is said that, a society that follows this ideology and where every person would be able to actualise his innate endowment, can possibly be formed. We know, this job is only possible through a gradual cultivation of more developed science and technology in an indiscriminating society. That's why we are used to see Marxist philosophy and the progress of science and technology as one. But it should be remembered that, the science movement or the study of science only can not be the substitute of the practice of Marxist philosophy. So it is necessary to have the presence of an ideology in order to benefit all the people in the society. It can be Marxism or any other thing; but the long and short of it is, one has to light the heart's lamp with the ideology for self-dedication.

Now, I am going to tell you on our thoughts about the ideology of science and that of a scientist, according to your question.

A scientist is an individual, he works according to his will; but his will is not independent of the society. Certainly there will be or were a few ambitious scientists who have been engaged in the fact-finding of science, getting persuaded only by personal interest or greed. Otherwise, most of the scientists perhaps spend their entire life in the fact-finding of Nature, within the four walls of the laboratory, to dissuade their own knowledge, intelligence and curiosity. So, we can find many scientists who in their life-time, in spite of discovering deep and secret issues like how this universe is moving on, have not propagated them *i.e.* he has departed after dissuading his own curiosity in his work. He was full with his own pleasure to have been able to solve some complexities of Nature. But he made no endeavour to receive normal social recognition for that work.

Of course, every scientist works within his economic and socio-cultural boundaries. The perspective of his generation, from first to last, influences his work the most. Even, however talented he may be, he lacks the power to exceed the contemporary development of science and technology, in the field of his research. But he is an individual, so in his mind a warp and woof goes on between the contemporary demand, from which the ideology of social ethos is generated, and his personal ideology, which has been formed on the basis of his quality of life as a scientist. Sometimes he gets wounded in his body and mind due to this reason. But in spite of considering all these, it can be easily said that, the individual scientist eventually registers his contribution in the pages of history after self-possessing the necessary ration from the social life. At that time he certainly acts as the representative of his generation.

That's why, the life of an individual scientist becomes so important to us. Because, we can try to fully realize the warp and woof between the ideology of an individual and the contemporary

ideology, by investigating that person in the perspective of history. So, the individual scientist with the aggregation of his fallies, success and failure, is equally important in any discussion of philosophy of science.

Scientist, of course, must have some grasp of structure and function of his area of operation. Because to know proximate cause the knowledge of function is essential and for ultimate cause it is structure which play the pivot role. On the other hand, all systems have histories. Even the evanescent traces of subatomic particles in a physicist's bubble chamber are histories of a sort. The history of the solar system has a lot to say about why the smaller planets occupy the inner reaches, while the very different giants lay beyond them. One's mode of explanation suits one's own purpose, but a full description of any system should both its present state and whatever might intelligently be said about its past.

In spite of being a social being, a scientist paints the external nature as accurately as possible, along with his personal likings and dislikings, joy and sorrow. It is to see, how he integrates the complicated objective knot of science, remaining detached from his subjective feelings. Because we know that, personal feelings have no place in science. Therefore, a scientist has to be strictly disciplined. Normally seeing all these, we get an idea about the scientists that, they are a sort of heartless machines. But we know that, an individual scientist behaves like a human being, in spite of getting an astonishing success in a complicated fact-finding of Nature. And that's why they hold different illogical ideas and they too do many extremely foolish acts which perhaps don't match with their stature. So, we consider many world-famous scientists as insane or inhuman. That's why a detailed discussion of the subjective and objective sides of the philosophy of science and a scientist's ideology is so important.

Our own individualistic passions and feelings are more or less enmeshed in whatever work we do. But we should keep it in mind that this work occurs serially and in a flowing process. So, the individual scientist perhaps brings revolution in science like the social revolution; but it is not possible to bring that revolution without the development of contemporary social and scientific knowledge. Under this consideration, one day it would possibly be known through a detailed discussion that, no sudden and immediate process called 'revolution' occurs at all; which occurs is the end result of the action and reaction of various apparently contradictory incidents added bit by bit through a long time. So, two conditions are very important here, one is the personal effort of a scientist and the other is the accumulation of socially appropriate environment and scope for doing this work. Precisely for this reason we say that, like the rest of the professions, science and its workers should have their own 'guild' or organization, with which they continue their fight for mutual help and conservation of their self-interest or fulfillment of a universal cause. Otherwise within the serpent-like noose of the 'corporate culture' of the capitalist system, everyday they would have to breath with difficulty.

How important role this guild can take, will be clear from this example. Such as this type of incident may occur, when a researcher makes an epoch-making discovery about the structure and function of some protein; but on searching it would be found that he has been able to progress in his work with the help of the works of at least fifty researchers around the world. It can be compared with the incidence of taking baton in a relay race. Therefore, although acknowledging the capacity of that researcher, here we must say that, he would probably have to start that work from the beginning, if that kind of scientific ingredients were not accumulated for his very research. Under this consideration, no work of the scientist is negligible. Because his success

would be registered in its own calibre; but its faults also should be reckoned with, so that the same are not repeated in the future. It is not possible to safeguard the interests of the scientists without any 'guild' like organization. Moreover, we notice the same incidents in social history. Similar to the Nature's fact-finding, here also many people or should I say, ideal men failed, on getting engaged in the most complicated and difficult work of social fact-finding. But in this case, their failure is also equally important. Here also we say of making a guild.

At the same time we have to remember that, there are quite a number of even such incidents of willingly giving wrong interpretations of the scientific laws for selfish purposes. The deadly example of this with us is, the infamous act of Lysenko's genetic research at Stalin's Russia. We never deny that, the fantastically built-up genetic research centres in Russia went almost to the verge of destruction only for this reason. Otherwise, the experts opine that, the discovery about the structure of DNA, was possible to happen in Russia long before that by Watson and Crick.

However, as the most substantial part of your question, it can be said that, the job of the scientist is finding the truth of Nature, 'matter smiled at man with poetical, sensuous brightness'. It gradually transforms to a disciplined ideology. Scientists dedicate nearly their entire life with its inspiration. Similarly, the sociologists in different levels get engaged in social fact-finding; but politics is required to transform the society *i.e.* to make appropriate arrangements for upgrading the standard of living of the majority of the people and to make guilds. So, an ideology is needed to do all these things with sincerity and perseverance and none of these can ever be a substitute of the other.

P A S

Declaration

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