

PSYCHE AND SOCIETY

May - 2011

CONTENTS

Editorial

The Oneside of Neo-Left Mindset	3
Dr. Dhirendranath Ganguly	
Tsunami Aftermath : The Nuclear Story of Japan	12
Beas Mukherjee	
Why I am a Materialist	15
J.B.S Haldane	
The pangs of confinement : A depiction of life	20
Basudev Mukhopadhyay	
Reminiscences of D.D. Kosambi	38
R. P. Nene	
Imaging the Feminine Mind Through The Ethic of Care	43
Bidisha Mukherjee	
D. D. Kosambi's Views on the Six Heretics and the Buddha : A Critique	55
Ramkrishna Bhattacharya	
From the desk of the Mind-Painter	61
Three Reviews	64

Cover : Subodh Das

Publication of *Psyche and Society* (PAS) started from May, 2003 as a bi-annual journal of Pavlov Institute, 98, M.G. Road, Kolkata-700 007, Ph. 2241-2935, a Registered Society Under Societies' Registration Act, XXI of 1860 (Vide Reg. No. S/20300). The Journal will be available in the first week of May and December each year. PAS publishes articles in the fields of Biology, Sociology, Psychology and Psychiatry. Manuscripts for publication should be sent to the Editor, *Psyche and Society*, 98, M.G. Road, Kolkata-700 007. Communications, letters to the Editor and book reviews may also be sent to our e-mail address : basudev@gmail.co.

Each issue is priced Rupees forty (Rs. 40/-) only, and the annual subscription Rupees eighty (Rs. 80/-) only inclusive of ordinary (Book Post) postal charges. Subscription may be sent by M.O./DD/A/c. Payee Cheque (Kolkata only) in favour of **Pavlov Institute and Hospitals**.

Vol. 9 No. 1 PSYCHE AND SOCIETY May - 2011

Editorial

Power and Corruption

Statement of Lord Acton has become a common adage that we all know, "Power tends to corrupt, and absolute power corrupts absolutely." Perhaps like other messages of great men it has also been stated in an absolute term. As we are observing and realising now-a-days that even partial power corrupts absolutely. So it is not essential for a power to become absolute to corrupt a society or system absolutely.

However we know Marxism has a definite relationship with power. Perhaps the phrase "Dictatorship of the Proletariats" created a huge uproar throughout the world for the last one hundred and fifty years. Specially among them who are scared by their freedom and private property. But it is a separate issue. We can say this much that Marx-Engels and his followers had in mind that generation after generation this downtrodden people are abused by the absolute power of the higher caste, the propertied class. To counter this natural social imbalance the proletariats would dethrone the bourgeoisies and implement their Raj. However it would be uproarious laughter to dream of it now in this situation. So it is better to consider this so called democratic system as a mana from heaven, as this system will continue. Gradually it would be an endured matured system in this process. There is a lot of change surrounding us. This change will continue though in snail space.

But we are now convinced that the politicians are consciously corrupting the youth and common people of our backward community for their own class interest. As a consequence there are thoroughly corrupt officials and judiciary. Even the highest office of the state is charged with corrupt practices. There is no magic to save the country from this kind of disaster. In a democratic system the politicians have the power to deceive, power of enchantment. This peculiar lopsided growth of this society has the power of controlling common man automatically.

But there is no way out regarding this relationship of power and corruption, as the propertied class will dictate the policy of the country. They maintain a beautiful, organised nexus with the state machinery and the politicians. They are highest abusers of power and they are the citadel of corruption. They are the agencies of all sorts of inhuman, mischievous acts at the name of development, modernisation, and industrialization. They gradually purchase the total administration. So anybody who has a good intention to curb the corrupt practices from this complex social system, if anybody is earnestly trying to check the abuses of power then he has to wage war against this mischievous, corrupt, power-hunger, debauch, inhuman propertied class and their puppet political agents.

We have to keep in mind that whatever we see in superficial political arena of the state ultimately in any critical juncture this propertied class give an almighty wrench, and the whole handle came off. They become the de facto power. So it is necessary that the have-nots will have to be "the class for itself" as early as possible to counter this imbalance. **PAS**

The Onside of Neo-Left Mindset

Dhirendranath Gangopadhyay

'Neoleft', is today's student-youth's self-styled designation. Neoleft mindset, neoleft thought process have attracted special attention and interest to the Socialist Psychologist. In various countries surveys are done in various angles regarding this neoleft-psychology. We are getting results of some of the surveys with disturbing regularity. There are hot debates regarding this survey reports. All the surveys and its results are designed and framed either in bourgeois-social theory or Freudian or neo-Freudian conviction. In spite of this the surveys are based on fact and as the results of the surveys are not preconceived so the objectivity of it is intact.

Bourgeois newspapers are specially interested about the neolefts. Due to the benevolent attitude of the newspapers their leaders are now world famous celebrities. Their anti-establishment attitude has influenced much to the student-youth of the world as a whole. In the market of art and literature the Hippy-Beatles influence is intact, though it is a bit gloomy due to the militant attitude of today's neoleft. In the Sixties the role of the 'Activists' of neoleft movement have increased much, the 'recessive's are exiting from the arena of struggle as a form of retreat. In the period when some years ago, student-youths were actively participated in the country like South-Korea, Turkey, Indonesia in right or left politics then simultaneously Europe-America were not so declarative about the influence of the activists of this neo-left movement. Today according to the demand of the neoleft leadership globally almost everywhere this movement has spearheaded against the ruling class of every State.

We can find out some examples of this struggle and militancy of the neoleft activist such as two years ago in the month of May the movement in France what is according to the neoleft on incomplete revolution that has been sabotaged by the Communist. From there it was seen a protest-movement by the students against the war-monger ruling class at the city Borneo, Manila. Again we can see in whole America there is protest-movement of the students against the war policy of Nixon administration. And also we can see just few days ago in an incidence the peace-keeping force randomly fired at Kent State University campus and killed four male and female students. We can conclude that this is due to increasing influence of the militant struggle of the neoleft activists. In the contemporary period the overall protest-movement of the neolefts against war and aggressive policy also included the protest-movement against Goldameyar-Mosedayen administration of Israel. This neoleft movement certainly not creating so much pressure so that the Israel-American administrations are changing their policy but they have created trouble to the administration. So the State sponsored newspapers and fact finders of those countries cannot deny the significance of the role of neoleft movement.

Neoleft mindset is influencing the form, values, objectives of this protest movement and to some extent controlling this movement. On the other hand their mindset is also influenced by the form and content of this movement. The form of movement is different in different time-space. Somewhere it is subdued, somewhere it is acute. Again somewhere it is closed-confined and somewhere it is spreading like cancer. Sometimes it is like subterranean Falgu

river and in the next time it is like reckless Padma. According to the neoleft, this restlessness and uncertainty is the characteristics of their movement.

In the paper published from London 'New Left Review' in its Nov.-Dec.1968, issue wrote in its editorial column, "The May revolution in France was foreseen by nobody. It burst upon the world without warning." (p.1) It has no similarity with any predetermined pattern. The working class of France has lost their revolutionary potentiality. The working class are supporters of bourgeoisie. They have no complaint against the bourgeoisie, they have no discontent against them. This kind of statement seems true after it is seen from the surveys of bourgeoisie sociologists. But later it is observed that the stream of revolution has not withered. As if suddenly earthquake started without giving any signal in the seismograph.² The editor questioned – how we can explain this explosion in the consciousness? Getting panacea from this new left movement those who were seemed to be dormant and about to die suddenly open their eyes, clinch their fist and raised it towards the sky and take oath for revolution. The change of mindset is generally a sudden onset. The working class who are now contended, docile and followers of bourgeoisie tomorrow they may be dislodged revolutionary. Regarding evolution of consciousness whatever gradual development theory publicised till today proved unsubstantial by this May revolution. In the new left movement the character of spontaneous and suddenness is specially expressed.³

If we admit Daniel Cohn Bendit as the representative of the new-left then we can come to the conclusion that the role of Communist Party is exhausted. There is no value of old styled movement for any kind of social change or change of State Power. So the new left are not only against any party but also it oppose formation of any kind of organisation. They have aversion and acute hatred towards any form of organisation, Communist Party, tradeunions etc.⁴

The book written by Bendit brothers⁴ has intensely criticised the university Course-Curriculum, teaching method, organisation, management system. It has also expressed intense hatred against the Communists and tradeunion leaders. The contradiction of Capitalism has been reflected in the university. The university has turned into a profit making machine that is creating bureaucratic template to assist the bourgeoisie destroying the young students. In one hand they are creating engineers, mechanic, manager, psychologist, sociologist, clerks, skilled labour etc. to meet the demand of this social system. On the other hand it is instigating so that they can inculcate humanism, humanistic art and literature and can create intense urge regarding inquest of philosophical science. But it is not possible for this system to coverup

1. The May Revolution in France was foreseen by nobody. It burst upon the world without warning – Editorial Introduction; *New Left Review*, Nov-Dec. 1968, p.1.

2. The whole apparatus of sociology – poll, tests and questionnaires – was brought to bear, not only by bourgeois scholars but also by socialists, in order to show that the working class has lost its impulse to challenge the status quo... . We know now that all this speculation is utterly discredited. Advanced capitalist society does not reduce all its citizens into helpless automation, incapable of exercising free and independent action. The well-spring of revolt has not dried up. [Ibid p.2].

3. How do we explain this sudden switch of consciousness, this abrupt reversal from acceptance to rebellion, from obedience to mutiny? ... We need a theory of dual consciousness, a theory that can take account of abrupt and un-expected alternations and switches. Just as history shows uneven and confined development, so too does consciousness.

4. *Obsolete Communism : The Left Wing Alternative* ; Daniel Cohn Bendit & Gabriel Cohn Bendit.

its inherent exploiting nature. The vanguard section of the student community, though they were initially joined to become a part of this exploiting system, now realise the corrupt, inhuman causes of this exploiting system. The University that is trying to transform him a part of this automaton-machine is now initiating him for emancipating revolution. It is indoctrinating him for some emancipating revolutionary activities. It is inspiring him to destroy all sorts of exploitation and beaurocratic organisation.

Apart the statement of neoleft leader is something like this – the course-curriculum, organisation and management not a single system could manage to change itself with the quickly changing world order. They become the stumbling block and obstructing the smooth running of the university. In this situation the protesting, struggling lefts are wanting to capture the administration of university through their movement. They are now preparing themselves for the post of administration of the factories. But how this could be possible? Is it possible by some spontaneous movement or by some sudden upsurge? Whatever opined by our leaders this angry protests of the neoleft are not at all spontaneous or sudden. Reading one survey report written in 1963 we come to know that a section of student community of conservative Great Britain are gradually preparing themselves for angry protest for the last 7-8 years.⁵ Some years before we have seen the dominating character of angry youth in the art and literature.

In our country also the protest movements, chaos and indiscipline among students against management and curriculum against university are as old as more than one decade. This anger was visible as spark much before and now it is concentrating as fire for a long period of time. If it gets a favourable socio-political environment then it gets flare up. Not only students or the youths all categories of people are annoyed irrespective of age, religion or occupation. The students are privileged to express their anger so they are expressing their hatred against this old social establishment after their consolidation. They want to destroy everything. One are hearing such words from our leaders. Certainly there is some truth in this words. But we could not find the cause of this intensified, extensive protest of the student community from their speech. We can guess the picture from their speeches that we are passing in a period of transitional crisis. And this period of transitional crisis is not only for the student-youths, more or less all people are influenced by it and due to this a special mental state has evolved.

I have said earlier that uninitiated people may feel bewildered in the vortex of this current

5. The second group, forming a minority of a quarter, responded positively to my question : 'Are you angry about something?' But the anger was rather concocted and lukewarm. The answers run as follows:

"I am angry about the way Britain is run"

"I am angry about nothing getting done, about our stagnant society"

"I am angry about the commercialism and materialism; of our older generation"...

"I am angry about our educational system"

"I am angry about the H. Bomb"

"I am angry about the present society, it is all wrong"

"There is a lot of good in rebellion of youth"

"I am angry at being treated as a child"

"I am angry against those who are telling me what to do."

Ferdy and Zweig : *The Student in the Age of Anxiety – A Survey of Oxford and Manchester students* : (1963 – p. 129).

and counter-currents. The external changes occur so rapid that any person may feel bewilderment in this situation. ... There is struggle between reasoning, rationality and idealism. The world that was familiar to me, I can recognised it easily is gradually become blurred and a new world is emerging in front of me that is quite unknown to me as it is of different colour and shape. Which one of it is for myself or mine? Transitional crisis is similar to a soldier in the frontier in a critical life and death situation. We want to inform the Bendit brother's or the editor of 'Neo-left Review' that they are also in a trance state. Upsurge in the month of May in Paris was not any isolated or spontaneous incidence. This is the reflection of existing gradual crisis of Capitalism. The revolutionary theories that they want to produce are of idealistic philosophers. It is an existing trend to produce this kind of no causal relationship indeterminate fortitous, contingency, spontaneous, unpredicable theories⁶ just to belittle Marxism. And all these reactionary theories are falsified by the Marxists.

To expedite the revolutionary process if we rely much upon some unscientific, anti-Marxist theories then we would expedite instead of revolution, the process of counter-revolution. Marxists can predict regarding the future situation with the help of dialectical materialism. We do not expect that this prediction would be true with hundred percent exactness. But that does not mean that everything is occurring spontaneously, accidentally, all are unpredictable, there is no gradual growth and development etc.. If this theories are placed only then this theories would not be true as it would be onesided. We can tell them the same words what Willam Ash has written targetting the ant-Marxists.⁷

Though this neo-left propagandists do not tell us directly not to make any future prediction or straight forwardly they are not rejecting Marxism. But what they are doing in their practices are just countering Marxism. They are commenting that one cannot get any future prediction from Marxist analysis of social-history. It is equal to deny the Marxist analysis of social-history. It is impossible to predict exactly the date and time of revolution. But It is possible for the Marxists to arrange and plan their strategy-tactics regarding revolutionary situations in a country. The revolutions of the countries of Russia, China, Cuba do not prove the theories of the neo-left. In Russia and China the Communist parties had correctly presume the revolutionary conditions and they were successful regarding the revolution by a disciplined struggle. In Cuba Castro and his followers have rightly presumed the date and time of revolution so they could organise the revolution. Russia, China or Cuba no where Communist parties have claimed that they have done the revolution by any spontaneous revolutionary method. What the neo-left have considered as 'spontaneous' is actually the special type of continuum

6. $\ddot{u}\ddot{y}\acute{o}\pm\acute{o}\beta\hat{A} \cdot \zeta\acute{o}\acute{e}\hat{A}\times \hat{i}\hat{u}\acute{o}\hat{A}\acute{e}\hat{A} \zeta\acute{o}\rho\zeta\acute{o}\hat{A}\acute{e}\hat{A}\times - \acute{o}\ddot{u}\acute{e}\hat{A}\acute{o}$ "This means that we must reject those traditional theories of strategy and tactics which have postulated and emphasised the gradual growth of consciousness It envisages the gradual growth of a mass party, directed phase by phase and step by step by an enlightened vanguard until eventually a moment of crisis is reached and the process culminates in revolution." (*New Left Review* : op cit : pp. 2-3)

8. Nominally behaviourism implies the study of the behaviour on animals under the influence of external stimuli. The behaviour of animals and of men too, is said to be the sum-total of the body's responses to external stimuli, under whose influence the animal organism engages in purely mechanical exercise. Hence rejection of the conscious activity of animals and men, which is dissolved in the mechanical responses of the organism. There is no indication whatsoever of any activity of the consciousness, or of man's reason. This behaviourist view of psychical activity of animals and men is purely mechanical, oversimple and vulgar. (Kursanov G. – *Fundamentals of Dialectical Materialism* : pp. 108-109)

of class struggle where quantitative changes transformed into qualitative changes. The theories of sudden, accidental bombardment or emergence is not at all scientific.

The neo-lefts are mechanical and idealists. Primal archetype has also evolutionary continuum. Perception do not develop in any matter suddenly and spontaneously. And it has not been imposed on matter by only some external stimulation. Through million years of gradual evolution and development has acquired the power of sensation, perception, cognition and the first phase of consciousness gradually. The inorganic body has transformed into an organic body. The single-celled life has transformed into man after million years of evolution.

The neo-left do not recognise this gradual, continuous, uninterrupted evolution. There is some reason not to accept this process. The external stimulation of social reality when stimulates the brain and nervous system, then only gradually develop the extension and depth of perception and consciousness. If we consider this as true then we have to respect the elders, our experiences and overall we will respect our history. If we admit the domination of reasoning and rationality then we cannot indulge the impetuosity. We cannot welcome the permanent revolution. The neo-lefts for various reason have lost their respects on their elders. They want to reject the Marxism as the seniors think that Marxism is the weapon for revolution. Still they think in that line.

Marx has given tremendous emphasis on motivated goal oriented activity of human being and that objectives should be conscious and cerebral. For any goal directed, motivated conscious effort we invariably need planning and planned activity. Marx has suggested us to surrender our free will to this kind of planned activities. There is tremendous, obvious influence of American Pragmatism and Behaviourism in this spontaneous, contingency theories of the neo-left.⁹ They are hailing mechanical activities instead of reasoning and rationality. Rather we can say the young revolutionaries have taken the responsibility to publicise Gestalt Theory of Psychology of the opposite pole. Once upon a time this idealistic Gestalt theorist had thrown challenge to the Marxist 'Cognition Theory'. Scientist Pavlov has rejected through experiment this theory of 'sudden emergence of cognition or Gestalt Theory'. Marxism has been much benefitted by this scientific works of Pavlov.⁹

According to Marxism, development of consciousness is intimately related social development. The development of consciousness is not an isolated event.¹⁰

9. 'The neo-lefts are mechanical and idealists. Primal archetype has also evolutionary continuum. Perception do not develop in any matter suddenly and spontaneously. And it has not been imposed on matter by only some external stimulation. Through million years of gradual evolution and development has acquired the power of sensation, perception, cognition and the first phase of consciousness gradually. The inorganic body has transformed into an organic body. The single-celled life has transformed into man after million years of evolution. The neo-left do not recognise this gradual, continuous, uninterrupted evolution. There is some reason not to accept this process. The external stimulation of social reality when stimulates the brain and nervous system, then only gradually develop the extension and depth of perception and consciousness. If we consider this as true then we have to respect the elders, our experiences and overall we will respect our history. If we admit the domination of reasoning and rationality then we cannot indulge the impetuosity. We cannot welcome the permanent revolution. The neo-lefts for various reason have lost their respects on their elders. They want to reject the Marxism as the seniors think that Marxism is the weapon for revolution. Still they think in that line. Marx has given tremendous emphasis on motivated goal oriented activity of human being and that objectives should be conscious and cerebral. For any goal directed, motivated conscious effort we invariably need planning and planned activity. Marx has suggested us to surrender our free will to this kind of planned activities. There is tremendous, obvious influence of American Pragmatism and Behaviourism in this spontaneous, contingency theories of the neo-left.⁹ They are hailing mechanical activities instead of reasoning and rationality. Rather we can say the young revolutionaries have taken the responsibility to publicise Gestalt Theory of Psychology of the opposite pole. Once upon a time this idealistic Gestalt theorist had thrown challenge to the Marxist 'Cognition Theory'. Scientist Pavlov has rejected through experiment this theory of 'sudden emergence of cognition or Gestalt Theory'. Marxism has been much benefitted by this scientific works of Pavlov.⁹

10. Human consciousness develops continuously on the basis of the whole of human social development. It rises gradually to the level of abstract theoretical activity when it takes for its object not only the immediately perceived things, but also their relations. By reflecting the relations and ties between objects, man identifies himself in the objective world and unlike the animal, comprehends his relation to it. (Kursanov G: *Fundamentals of Dialectical Materialism*. p. 106.

Have I quoted much from Marxist philosophy to analyse the statements and activities of this neo-lefts? Do they want to be addressed as Marxist followers? Is there any value of Marx's quotation to them? I do think that there is. The neo-lefts are influenced by innumerable ideologies. Marx, Trotsky, Mao, Che, Castro, Marcuse - all this personalities have more or less influenced this neo-left. Among them except Marcuse all are Marxist. Marcuse has corrected Marxism by Freud. In our country a large group of neo-left claim themselves as Marxist-Leninist. So they cannot deny the basic, fundamental, universally recognised premises of Marxism-Leninism. They can arrange their strategy-tactics of class struggle according to the favorable conditions of the society but they cannot negate the dialectical materialism.

If they announce that Marxism is dead or not at all appropriate for present situation or it is obsolete, then I have nothing to say. What I think, with the intention to attack old Marxist parties they are attacking Marxist philosophy. In this they are strengthening the hands of the reactionaries. We should say that the actual objective of the neo-left is to expedite the revolutionary process not to create only disorder or anarchy. After all they are not like Bakunin or Blankui, the anarchist romantic or eutopian communist of the last century. At least not all neo-lefts have this impractical opinion that only the peasantry or the lumpen-proletariate are capable to do the revolution and no one else. I do not think that all of them are influenced by this theory of Marcuse. Certainly they are not thinking after May 1968 that the revolutionary potentials of the working class of the developed capitalist countries have exhausted. Certainly they do not want that somebody by mistake call them petty-bourgeois romantic or anarchist extremist.

Nobody doubt about their earnestness regarding the protest-movement of the neo-lefts against Israil and America. We welcome the spirit and enthusiasm of the young generation. But if they make functionless of the socio-philosophical truth of Marxism after perverting it due to overenthusiasm of total revolution then they would help survival of the capitalism in death-bed many more days. So we want to know clearly their attitude, their mindset and also we want to express ourselves to them clearly. If both of us are sincere and earnest then we can able to come close together. It is possible to override 'generation gap'.

Uptill now we have confined ourselves regarding description of the political strategy and tactics of neo-lefts. Now we can try to understand the fundamental causes of their anger. The chief character of the neo-left is to deny, disrespect and reject all that is old and traditional. This anger, disrespect and hatred have been manifested sometimes by protest-rally, sometimes by protest-gathering. Sometimes they have targeted the educational institution and sometimes the office of headmaster or vice-chancellor. There is sudden flash of this flare of rage and destroy everything. Sometimes their demands are definitely logical and sometimes it is totally illogical. It is not our objective to determine the rationality of their demands. We will just want to understand the mindset and its surrounding environments of our student community. We will try to analyse sympathetically the socioeconomic-cultural causes of their anger and hatred. It is needless to say, in this small space it is not possible to make a full analysis. Over and above there is limitation of capacity this writer. We will take the survey-analytical reports that have been published as and when required regarding this student unrest. It is a matter of regret that still now we have not seen any materialistic psychological analysis or discussion. So though we are conscious about our limitation still we have to our job as much as possible. I shall try to depict very briefly a part of this problem that is still neglected by

the surveyors and analysts.

The student-youths are iconoclast, anti-traditional and they want to strike all sorts of 'Authority' and 'Conformity'. They want to destroy all kinds of Institution. Apparently it seems chief character of their mindset is anti-establishment and anti-loyalty. That philosophy is their driving force. But if you think properly then we would find that they also possess some counter attitude also. In many cases they are just following some teachers. They are mimicking their teachers behaviour and they are much loyal to their 'Gurus'. They are imitating the examples of the same indiscipline, disorder, irresponsible, reckless behaviour in their state that has been shown and are still exhibited by the father-like elder political leaders in Corporation, Assembly, Parliament elections in post-independent India.

They are activated by reciprocating the same behaviour as a protest and disrespect, the behaviour exhibited by their elders and father-figures. Are our teachers exhibited any form of 'discipline' in their protest-movement for the last few years? Do the teacher-guardians can claim any sort of discipline, loyalty etc. from the students. In reply to that they would say that they are struggling against the rulers and oppressors for their minimum demands, so they have no other way but to fight in this way. For this reason if they have violated the parliamentary rules, dignity of democracy then the concerning authority is responsible for this problems. The seniors are creating an indiscipline condition in their protest-movement and partially successful to meet up their demands so the juniors are following them and they have choosed the same way.¹¹

The authority understand only one language – the language of hatred and anger. The dialogue is going on only in this language. The authority only surrenders to a violent protest-behaviour. So the opposition party is habituated in performing that behaviour in the institution and the students are following their disloyalty. There are complex intermixing of disloyalty, loyalty, pro-establishment, anti-establishment behaviour among the students. We find same kind of double standard in behaviour among the students apart from the educational institutions. In onside they are exhibiting unquestioned loyalty to ideologies of Mao, Marcuse or Che Guevara and on the otherside they are showing anger and hatred against the establishment, traditional parties, state government etc.. We should enquiry the cause behind this double standard. It is not possible for anybody to find out the exact causes except the Marxist analysts.

The surveyor-analysts have given tremendous emphasis on problems on adopting faulty methodology of education system and course-curriculum regarding student-indiscipline. We cannot deny their emphasis. The surveyors are also interested in another subject. They want to know teacher-student relationship. From one authentic field-study (Field-Studies in the Sociology of Education – 1965-66) we came to know that the teachers are failing to fulfill the expectation of the students.¹²

11. ... As students have been succeeding in most of their indisciplined adventures, it has been proved to them that their methods are right. This is heavy wine indeed and they are intoxicated by their power against confused and vacillating authorities. (Cormach Margaret : *She Who Rides a Peacock*; Indian Students & Social Change – a research analysis, Asia Publishing, 1961 p. 210).

12. According to majority of the students, teachers should behave as second parent. However, it can be easily assumed that this expectation of the students is not to be fulfilled as the system goes at present. So this image of the students regarding their teachers is bound to fall to pieces [*Field Studies in the Sociology of Studies* : R. Mukherjee, S. Bandopadhyaya and K. Chattopadhyaya : p. 165].

Another surveyor clearly says that there is steady decline of student-teacher relationship.¹³ This decline creates helplessness and insecurity among the mind of the students. Anxiety and tension either depress him or ignite his restlessness. He has lost his natural dependence on his teachers so due to insecurity and helplessness he has a search for teacher in the society to whom he can depend. But that teacher is also unable to fulfill his demand. That teacher would not remain the idol to the student. The image of idol gradually lost due to erosion. So easily he become an iconoclast, anti-traditional and disloyal. Actually the authority, even the parents do not know that this kind of mental contradiction going on the mind of the student. They either scared or get angry seeing this kind of disruptive behaviour of their juniors. Primarily they try to pacify their anger through suggestions and instructions. When it fail then they try to discipline them through coercive measures. In reaction to that the students become more aggressive and obstinate. So one day we see the trial of strength.

On one side the parents, teachers and authority accuse the contemporary environment and the political parties. On the otherside the offsprings take oath to become more violent and destructive with their disruptive behaviour. At last the authority surrender to the lawlessness and mad destructive, disruptive behaviour of the students. Student-youth become more intoxicated in exhibiting power and for some unknown objectives to change the state power they become very much self-confident to take up struggle only in this violent political pathway.¹⁴ Barrel of the gun is the only political weapon and tranquilizer to them.

Margaret Cormack has raised the issue of transitional crisis like ot her surveyors in this situation. But she does consider this crisis only as a problem of transition from traditional society to modernise industrial society.¹⁵ The mindset of todays student-youth is very much disturbed due lack of the warmthness and security of the joint family. They have lost their family loyalties but they have failed to generate among themselves the development of the necessary democratic ethos for their personal, individual growth. So they are vacillating, restless, disturbed. They are shattered and alienated with the strife of disloyalty and revolt. They have failed to develop among themselves the sense of responsibility, to propagate individual dignity due to the negligence, inexperience and ignorance of their parents, teachers, authority and elders. The elders do not rely them so they have also lost faith from their elders.¹⁶

13. Indian education has always rested on rote-learning (we have found few instructors who even question this method), but it also had the "guru" – the masterteacher who was a personal mentor and "father" to a small number of students. A student identified with his guru, with his chosen master, in all life values.

The system of higher education in India is basically a "lecture-examination" system ... has discarded the tutorial system inherent in both the English and the ancient Hindu system. What is now termed "tutorial" in some institutions is mere token of the principle ...

Any system that is "impersonal", rather than "personal" tends to become mechanized. Few human beings enjoy being united in a sea of anonymity It is difficult to move from the intimate warmth of the family to a large and cold institution ... [Cormach Margaret : *She Who Rides a Peacock*, p. 194].

14. It seems clear that the current older generation is not helping youth in their problems of entering a new age. In fact the older generation is baffled by youth and as their voices grow shriller, the eruptions of indiscipline become more serious. (Ibid p. 211)

15. The psychology of youth should be considered in any analysis of changes from traditional to modern life. (Ibid)

16. Modes of obedience and loyalty to superiors, functional to a vertical hierarchical society, are not acceptable to those moving into a competitive and more horizontal society. But modes of "responsibility" and "trust" necessary to the latter type of society, are as yet neither operative nor understood. (Ibid p. 210)

In this context the surveyors are unnecessarily dragging 'Oedipus Complex', making the situation more problematic. They do not give due importance to the social reality and stating that growth and development as a sole influencing factor of innate instinctual endowment. According to them it is natural for the adolescents of age group sixteen to nineteen to revolt against their fathers.¹⁷ The immature mind of the adolescent gradually start transforming towards maturity in this age and they develop individuality. They have conjectured and explained by Oedipus Complex with this observational truth that Indian adolescent mature more early at least in mind. They have failed to realise this simple truth that the critical social reality has forced the adolescents to transform in this condition.

Because he has no clear idea about the crisis of transitional phase. If only consider that we are passing through the phase from traditional old society to a modernise industrial society then we would not find the whole explanation of this disruptive, reckless behaviour of the Indian student. There are much more problem-ridden external stimulations that are tremendously influencing the individual psyche. There is failure of state planning. There are huge unemployment, total uncertainty among student-youth regarding future, economic problem as utter poverty, developmental problem, problem of international relations such as atomic warfare, Vietnam-Cambodia aggression of USA, division in the International Communist movement etc.. Due to all this turbulances the mind of student-youth are ill and agitated.

A wide gap has been created between objective and its attainment. The student-youth is visibly perturbed comprehending this gap. It is a fact that we have kept our footstep in Moon yet we are not able to solve our basic day to day problems. This disparity prevailing in the society is very much painful to the student-youth. He would not tolerate this kind of defeat. He wants to march forward in the speed of Jet plane. On the contrary the Party, State, Administration, Establishment are forwarding in snail space. They want to allege the elders for tolerating the beauerocratic autocracy, inertness, sabotage and conspiracy against revolution and they burst in anger. In many situation his anger may be irrational but we have to keep in mind that the youth mind is much more emotional than rational.

Europe-America are ready for second industrial revolution. After revolution India may accompany them in this industrial revolution. Reactionary forces are active to thwart the advancement of this world. They are resisting implementation of this industrial revolution. This industrial revolution would radically change the quality of life of common people. It would create immense wealth. But this is only possible if the grip of the imperialist are overthrown. Then only the foundation of our new civilisation would be made. Today's student-youths are very much overburdened with all this problems. Today's crisis is comprising all this matters. The student-youths are bewildered facing this crisis. Who will give the address of this touchstone so that everything should be turned into gold following its touch? Who will give the address of the shortest route to achieve this goal? Who are possessing the key to open the lock of this gateway so that we can reach that heaven of new civilisation? The minds of the student-youth are restless and trembling with this thoughts and feelings. The young mind is full of expectation, need and imagination so it is easy to allure them. It is not difficult to confuse them.

July 1970

17. ... Some small pieces of research in India indicate the Oedipus Complex in boys at the age of 12 or 13, the adolescent "declaration of independence" or "antiauthority" period at 16-19. These periods are both manifestations of early concept of self. (Ibid p. 206) **P A S**

Tsunami Aftermath : The Nuclear Story of Japan

Beas Mukherjee

Japan is an island nation of East Asia extending along the Pacific Coast of Asia. It consists of about 3,300 islands of which 4 major islands are Houshu (the mainland), Hokkaido, Shikoku and Kyushu.

Japan has a strato volcanic-archipelago comprising of World's ten percent of active volcanoes and lying dangerously over four tectonic plates i.e. Eurasian plate, Phillipine Sea plate, Pacific plate and North American plate which are at constant motion. The Pacific volcanoes and the tectonic plates make Japan lie on a very crucial instability as a result of which Japan has as many as 1,500 earthquakes every year on an average, with average magnitude of 4-6 on the Richter scale. People of Japan have learned patiently through their past experiences to live through daily tremors as part of their lives.

Along with Japan's geographical woes, Japan has faced one of the most dreaded man-made calamity of World's history – the twin atomic bomb explosions of Hiroshima and Nagasaki. No other nation knows 'radiation' better than Japanese and they would bear its mark through many generations to come. But, a disaster of such epitome could not stop this brave and fighting race to use this same nuclear energy as a major energy supply of the nation. There are 55 nuclear plants operating throughout the country with the first light water reactor that started in 1970's in cooperation with American sectors, when the concept of nuclear energy was seen with much intimidation in other parts of the World particularly Asia.

The Day that Shook Everything

11th March, 2011 is the day that shook everything! The Pacific tectonic plate is dipping under North American plate at a rate of 8-9 cm./year but on 11th March there was a sudden movement of Pacific plate evoking a massive earthquake of magnitude 8.9 on Richter scale at a depth of 17 miles below Earth's surface. The epicenter of the quake was approximately 72 kms east of Oshika and started an earthquake at 14:46 JST (Japan standard time) with total duration of 6 devastating minutes.

Japan has one of the best meteorology department with an efficient and accurate 'Tsunami Warning Centre'. Immediately Japan Metereological Agency issued a warning ascribed as 'Major Tsunami' and expecting waves to be at least 3 metres high. Evacuation orders were issued along Japan's Pacific Coast and at least 20 other countries including entire Pacific Coast of North America and South America.

With minutes after the quake extremely destructive tsunami waves of upto 23.6 metres height struck Japan with an overwhelming acceleration of 2.99g. The nearest major city to the quake was Sendai, Houshu approximately 130 kms away. Within thirty minutes, powerful tsunami waves swept Sendai airport runways with debris, cars and aeroplanes like a child's play. The tsunami inundated a total area of 470 sq. kms. of Japan.

National Police Agency has officially confirmed death of 11,004 people, 2,778 injured and 17,339 missing. These numbers are expected to increase to towering tens of thousands.

Nuclear Plants - Yet another disaster

The nuclear power plants of the East Coast i.e. Fukushima, Onagawa and Takai were hit by the enormous tsunami waves. Fukushima, Onagawa, Takai power stations consisting of a total eleven reactors were automatically shut down following the earthquake.

On 12th March, a large explosion blew away the roof and outer walls of Reactor 1, Fukushima power plant realising large amount of smoke and dust into the atmosphere which was thought to be due to built up hydrogen gas within the reactor. On the same day, Japan Atomic Energy Agency ranked the nuclear disaster on the International Nuclear Event Scale (INES) a '4' on a scale of 0-7, just below the 'Three Miles Island' accident in terms of seriousness. But, on 18th March, the condition was re-evaluated and the crisis level was given 5 on 0-7 scale.

On 13th March, Sunday partial nuclear meltdown started at reactors 1 and 3 due to failure of the cooling system.

On 14th March, at around 11:00 JST another explosion at Reactor 3 caused the exterior wall to collapse. Unlike the other five reactor units, reactor 3 runs on mixed Uranium and Plutonium Oxide, making it potentially dangerous in an incident due to neutrogenic effect of Plutonium on reactors and carcinogenic effect of Uranium on humans.

Despite the cooling efforts by spraying ocean water by helicopters there was another explosion on March 15th at 06:10 JST at reactor 2 of Fukushima causing radiation of 821 microsieverts/hour. Reactors 1,2,3, had meltdown due to high temperature and failure to cool down. Same day, Japan suspended operations at Fukushima 1 plant. As on 16th March, 5 plant workers have died, 22 injured and 2 left missing. Ultimately, 20th March, Fukushima was declared to be closed. Residents living within a 20Km. radius of Fukushima 1 plant were evacuated as well as residents within 3 Kms of Fukushima 2.

In Onagawa Nuclear Power plant a turbine section was on fire which was soon extinguished. As the radioactivity level crossed the safe-line marginally, the lowest level of state emergency was declared. In Takai Nuclear plant, number 2 reactor shut down automatically but two out of three diesel generators used to power the cooling system was out of order.

3/11/11 left Japan with 4.4 million people who were without electricity, 1.04 million people without access to safe drinking water and with yet another nuclear disaster casting black shadow over her head.

Consequences and thereafter

Radioactivity has grave effect on human being when in high amount. Commonest gastrointestinal effects are nausea, vomiting and diarrhoea. There is gradual hair loss or alopecia. Radioactive substances affect all the cells rapidly dividing so it affects the cellular components of blood, causing rapid decrease in WBC count. In long term the victim develops leukemia, lymphoma, infertility and heart failure. Radioisotope iodine completely destroys the thyroid cells.

With the calamity and a nuclear disaster lurking ahead there is a debate rising about the future of nuclear plants.

Nuclear Plants - Friend or Foe

Are the nuclear plants mankind's newest Frankenstein? The world has already taken sides, but we have to know the need and extend we can go ahead.

First of all, with ever increasing human population and exponentially proliferating civilization we need an alternative power source. The fossil fuels are depleting at a fast rate, moreover every fossil fuel we burn we add up to the amount of green house gases and further choke our already choking earth. A coal power plant has a lesser shelf life than nuclear power plant. The coal mines around the World causes 10,000 of deaths of miners each year due to accidents. Miners suffer from health hazards as silicosis, lung carcinoma. Improper filling of mines pit causes land slides in many countries. An alternative source other fossil fuels may also put an end to the aggression of the 'capitalists' countries to the oil rich countries of Middle East and Africa. Nuclear power is undoubtedly a clean source of power, which makes it a favorite alternative for environmentalists.

But before opting for nuclear power plants few planning and management schemes have to be re-evaluated. Japan built its Nuclear power plants keeping in mind the seismic activity and the tsunami but not the two forces together. Before setting up a nuclear plant the topographical aspect has to be accounted and worst case scenario has to be planned for in ahead. The architecture of the nuclear plant has to be apt for coping up natural calamities as earthquakes, tsunamis, cyclones, hurricane, for that an international committee can be proposed comprising of best heads in World in field of architecture, meteorology, metallurgy and remote sensing.

Every country with a proposed nuclear plant have to have a rapid action force only in case of an emergency for rapid evacuation of 10 miles radius of the plant and its immediate closure and management.

Another important side of nuclear power plants is the spent fuel. Not even America have developed a policy for disposal of the radioactive waste products generated in a nuclear power plant. If we have to opt for nuclear energy, we have to think about a better way of disposal otherwise it would add up to our worries.

And last but not the least, in times we live we have to think about terrorist attacks in these nuclear power plants. Security of the plants has to be top notched to avoid any such incident.

Conclusion

Japan has taught us a very momentous lesson that even with thousand plans and management, nuclear power has grave hazards under situation like this. India has to be very cautious about utilizing radionuclear power. Firstly, India has World's second largest population so any natural or man-made disaster will cause manifold loss of human resources as compared to Japan. Here we can remember the Bhopal disaster. We have to accept we are nowhere near the disaster management skills of Japan, neither do we have the sincerity towards our responsibilities. Nuclear power plants require a very scrutinizing maintenance on daily basis which doubtedly can be given in our country.

Regarding the prospect of clean environment friendly alternative power source, the best available to us i.e. solar, wind, water and biomass has not been utilized to its potential. India is a densely populated country and has high solar insolation (insolation is a measure of solar radiation in a given surface area in a given time), an ideal combination for harnessing solar power.

With 300 clear, sunny days per year on an average, India's theoretical solar power reception on its land area is 5 trillion Kilowatts/ hour which is far more than current energy consumption. Only a miniscule of less than 0.2% of World's energy supply has been through solar energy, although Spain, Germany, Italy, France have made rapid progress in this field in recent past due to various incentive programs.

But a significant problem with solar power is the capital installment cost and the production cost per unit is 15-30 rupees as compared to 5-8 rupees of that for conventional thermal energy. Government funded solar energy in India has only 6.4 megawatts year as on 2005 but the brighter aspect is that Government in form of 'Jawaharlal Nehru National Solar Mission' has sanctioned 10 billion rupees for installation of clean energy establishments.

Another environment friendly source is wind and water energy. There has been a lot of theoretical discussion about these aspects but this is the opportune time to bring those ideas into pragmatic World.

Moreover, India has an advantage over other countries being an agricultural and animal husbandry based country. Biogas is a potential source of energy both in small and large scale. It can be produced in simple and non-expensive procedures.

So, before setting up a nuclear power plant in India we have to understand the pros and cons of the situation. A coin has two sides – a cliché but a truth as well, nuclear power does have its advantage but its importance in pretext of our country is questionable. We have to channelize what we have learned from Japan into a righteous path by finding a balance between what we dream about as romantics and what we actually need as humanitarians.

P A S

Why I am a Materialist

J. B. S Haldane

When I say I am a materialist I mean that I believe in the following statements :

1. Events occur which are not perceived by any mind.
2. There were unperceived events before there were any minds.

And I also believe, though this is not a necessary logical deduction from the former two, that :

3. When a man has died he is dead.

Further, I think that it is desirable that other people should believe these statements. I do not mean that I believe that the universe is a machine, nor that I am a machine; nor yet that consciousness does not exist, or has a lesser reality (whatever that means) than matter. When I say "I believe" I do not mean the word in the sense in which a fervent Christian uses it concerning the Virgin Mary, Pontius Pilate, and others who figure in the creeds. I mean it in the ordinary sense, in which, for example, I believe that dinner will be waiting when I go home, though of course the cook may go on strike or the chimney may catch fire. That is to say I act, and propose to act, on the basis that materialism is true. But I am prepared to consider evidence to the contrary. And I certainly don't get shocked or angry if someone criticizes or

doubts the truth of materialism.

Now the word "materialism" is used, particularly in controversy, to imply a belief that a good dinner is better than a good deed. In fact, a materialist is supposed to be a man who has, or does his best to have, and so on. It is not obvious why this should be so. Other people's meals are as material as mine, and a bank balance is not something tangible, like a cellar full of gold and jewels.

In practice I have found that professed materialists are generally less selfish than professed idealists. For idealism is a remarkably useful device to enable us to bear other people's ills, and particularly their poverty. It is easy to persuade ourselves that the poor have various spiritual blessings. But it is not so easy, when one's own affairs are concerned, to avoid the attitude of the idealist of whom it was written :

There was a faith-healer of Deal
Who said : "Although pain isn't real,
When I sit on a pin and it punctures my skin
I dislike what I fancy I feel."

I do not of course deny that some idealists are excellent people, and some materialists coarse and selfish. But on the whole I think the contrary is true, for reasons which will appear later.

Fifteen years ago I was a materialist in practice, but not in theory, I treated myself as a material system. We all do this to some extent. When we want to go somewhere we get into a train or bus, confident that on the one hand we shall not be able to propel ourselves so rapidly through space by the mere exercise of our wills, nor on the other that the vehicle will find any more difficulty in moving us than if we were a sack of potatoes. However, though we all have considerable faith in the applicability to ourselves of the laws of physics, our faith does not apply to chemistry. We should be willing to trust our weight to a rope which had been tested to stand double our weight; but we should mostly hesitate to drink half the fatal dose of a poison. Rightly too in some cases, for poisons in sub-lethal doses may do a good deal of harm. But not by any means always. Some poisons, such as carbon monoxide, are completely harmless in half the lethal quantity.

I applied the laws of chemistry to myself. For example, I said : "If a dog is given hydrochloric acid to drink (diluted of course so as not to injure its stomach) it excretes part of the acid combined with ammonia as ammonium chloride. Now men work in a similar way to dogs, and both are systems of partially reversible chemical reactions. So if I eat ammonium chloride I shall become more acid." This did in fact happen. I was quite correct in my reasoning, or at any rate it led to a correct result.

However, although I was a materialist in the laboratory, I was a rather vague sort of idealist outside, for the following reason. I had learned that matter had certain properties. It consisted of atoms which united in particular patterns. They moved in definite paths under given forces, and so on. My belief in these theories was not a matter of mere docility either. I had tested them and risked my life on their substantial accuracy. Clearly, if matter had the properties attributed to it by physicists and chemists, something more was needed to account for living organisms. And it was far harder to account for mind. As a believer in evolution I had to reject such theories as T.H. Huxley's epiphenomenalism, according to which mind is a secondary consequence of a small class of material events (namely, those which go on

inside our heads), but does not influence them. Apart from my very strong belief that I can act, the evolution of something as complicated as my mind, yet absolutely functionless, seemed most unlikely. Not that functionless organs are never evolved in a rudimentary form before they develop a function. And I have not enough faith in the theories of Paley and his like to believe that every organ – for example, a cock's comb, a pigeon's cere, or a cassowary's wattle – has a function. However, I cannot believe that a system so complicated, and within its limitations so efficient, as the human mind could have evolved if it were functionless.

Nor did I see how, on a materialist basis, knowledge or thought was possible. The light which reaches my eyes causes nervous impulses in about half a million fibres running to my brain, and there gives rise to sensation. But how can the sensation be anything like a reality composed of atoms? And even if it is so, what guarantee have I that my thoughts are logical? They depend on physical and chemical processes going on in my brain, and doubtless obey physical and chemical laws, if materialism is true. But if so I have no reason for thinking that it is true. So I was compelled, rather reluctantly, to fall back on some kind of idealistic explanation, according to which mind (or something like mind) was prior to matter, and what we call matter was really of the nature of mind, of the weakness in every idealistic philosophy to embrace any of them, and I was quite aware that in practice I often acted as a materialist.

The books which solved my difficulties were Frederick Engels' *Feuerbach* and *Anti-Duhring*, and later on V.I. Lenin's *Materialism and Empirio-criticism*. But the actual progress of scientific research in the last fifteen years also helped me enormously. None of the books which I have mentioned is easy if one has been brought up in the academic tradition which goes back to Plato and Aristotle. This is partly because they apply scientific method not merely to philosophy, but to philosophers. They are not only concerned with showing that their authors are right and their opponents wrong, but with explaining why, under particular social conditions, such and such theories are likely to gain wide acceptance. Hence, unless one accepts their political and economic theory, one is not likely to agree with their views concerning nature and knowledge, though it is only with the latter that I am concerned in these pages.

Engels and Lenin were firm materialists – that is to say, they believed that matter existed before mind, and that our minds reflect nature, and reflect it truly up to a point. But they absolutely rejected the current scientific theories of their day as complete or even satisfactory accounts of nature.

The sole property of matter [wrote Lenin], with whose recognition materialism is vitally connected, is the property of being objective reality, of existing outside of our cognition. ... The recognition of immutable elements, the immutable substance of things, is not materialism, but metaphysical, anti-dialectical materialism. ... It is of course totally absurd that materialism should ... adhere to a mechanistic world-picture of matter and not an electro-magnetic or some immeasurably more complicated one.

Writing of the physics of his own day, he said: "Dialectical materialism insists on the temporary, relative, approximate character of all these milestones on the road of knowledge of nature."

Nature is in a state of perpetual flux – in fact, it consists of processes, not things. Even an electron is inexhaustible – that is to say, we can never give a complete description of it. We professors are always trying to give a complete description, so that we can deduce all natural happenings from a few general principles. These attempts are successful up to a point,

but we always find that nature is richer than we had thought. And the newly-discovered properties of things appear to us as contradictions. Thus at the present moment both light and matter are found to have two sets of properties – one set resembling those of particles, and another set resembling those of waves. According to Engels and Lenin, things really embody a union of opposites, where struggle makes them unstable and results in their development into something else. When we find "internal contradictions" in our conceptions about things our minds are mirroring nature.

But these internal contradictions do not mean that nature is irrational. They mean that it is unstable. Our brains are finite. Nature is probably infinite, certainly too large for us to take in. So our account of any material phenomenon is a simplification. We naturally think of things as neatly rounded off, and therefore tend to exaggerate their stability. However, the more we study nature the more we find that what is apparently stable turns out to be the battlefield of opposing tendencies. The continents are the field of a struggle between erosion, which tends to flatten them, and folding and vulcanizing, which build mountains. For this reason they have a history. Animals and plants are never completely adapted to their environment, as Paley thought, and as they presumably would have been had they been made by an all-wise and all-powerful creator: On the contrary, they evolve just because they are imperfect. The same principle holds for human societies.

One of the materialist's greatest difficulties used to be perception. If the world consists of self-contained objects isolated from one another in space, how can any sort of image of it be formed in our brains? There is no hollow space in our heads where a puppet representation of the external world could be set up. Sound is the only feature of the external world about representation in our brain we know much. If we place an electrode on the auditory part of a cat's cerebral cortex and another somewhere else on its body, then in favourable circumstances if we amplify the current between them and pass it through a loud-speaker we actually hear sounds which the cat is hearing, or would hear were it fully conscious. The same experiment is quite possible with a conscious human brain, though I don't think it has yet been done.

This means that the ear and the auditory nerve serve to set up electrical disturbances in one part of the brain with the same periods as the disturbances in air which we perceive as sound. In this case, then, there is actual imaging of the external reality. But how can anything of this kind take place with a solid object seen or felt? The physical discoveries of the last decade have shown that ordinary material objects, from electrons upwards, can be regarded as periodic disturbances. Certainly the rhythm is very much faster than that of sound, and could not possibly be copied in the brain. But some kind of rhythmical changes in the brain, though very much slower than those which they mirror, would be copies of at least one aspect of matter.

The physicists tell us that the frequency of the vibrations associated with a particle are proportional to its mass, and the physiologists, in studying the impulses in a nerve fibre from an end organ responsible for our touch or pressure sense, find that the frequency of the impulses increases with the stimulus, though not in exact proportion. We do not yet know in any detail what happens in the brain when we feel pressure, but it is likely that a similar law holds good.

We are only on the very fringe of the necessary investigations, but it is becoming daily

more plausible that our minds are physical realities acted on by the rest of the world and reacting on it. Our minds are processes which occur in our brains. Until recently it was quite impossible to see how the processes going on in thousands of millions of cells could possibly form a unity such as we find in our consciousnesses. We are now, however, discovering both in atoms and molecules properties of a system as a whole which cannot be located at any particular place in it. There is nothing in any way mystical about these properties. They can be very precisely measured and calculated. They are expression of the fact that the various constituents of nature are much less isolated than was at one time thought.

The difficulties about truth are complicated by the fact that we use the word for at least three different relations. We may mean that a perception or idea in a mind is true of it corresponds to an external reality. If the relation between the two is one of likeness it can never be complete, but it may be true enough for a particular purpose. We may mean that a physical copy or image is like its original. Or we may mean that a statement is true. This statement may be in words or other symbols, and logic is largely concerned with the truth of statements. This truth or otherwise depends on the meaning of the symbols. This is a social matter. A statement is true only as long as someone understands it. After that it is meaningless. "Iron is heavier than water" will be true as long as someone understands English, even if he is only an antiquarian. After that it will be gibberish like "Pung twet maboroohoo," which for all I know meant something to the men who built Stonehenge, but is neither true nor untrue to-day.

Of course the philosophers say that a symbolic statement stands for a mental reality called a judgment, which is independent of language. I think this is extremely doubtful. On the contrary, it seems much more likely that language began with words or phrases whose English equivalents would be "Come here," "Wolf!" "Heave-ho," "Darling!" and so on, which are not statements, and neither true nor false. And one can certainly think without making statements or judgements, as when one remembers the plan of a town or picks out the quickest route, or imagines what an acquaintance will do in given circumstances.

The great advantage of the theory that judgments are anything but sentences repeated in our heads is that it gives philosophers a chance to theorize about thought without investigating the physiology of the brain. This enables them to tell us a lot about truth, but very little about how we get to know it or how we act on it. If we take the view that a statement is true in so far as it calls up mental images which correspond to reality, and useful in so far as it cites actions appropriate to the real situation, we have got away from metaphysics, and are up against problems concerning the action of the brain, the history of language, and how we learn language as children, which cannot be solved by pure thought, but only by studying the real world.

For such reasons as these I find materialism intellectually satisfactory. I also think it is useful because it leads to actions of which I approve. Mankind is up against a very difficult situation. We have dealt with a great mass of problems in the past by scientific thinking – that is to say, materialistic thinking. We try to solve our political problems by appeal to eternal values. But if we start thinking materialistically about these "eternal values" we find that they are social phenomena which have come into being in the last few thousand years, because men gave up hunting and took to husbandry, agriculture, and handicraft. So society became a great deal more complicated, and "eternal values" are part of the apparatus by which it has been kept going. In particular they are very useful to those who are in comfortable situations at present, and would like the present state, with a few minor modifications, to be eternal.

Materialistic thinking in the past has been revolutionary in its effects. It has built up natural science and undermined religion. The same process is going on to-day. We have to realize that our current ideas about society are mostly very like our ancestors' ideas about the universe four hundred years ago – irrational traditions which stifle progress in the interests of a small minority. These ideas are being transformed by materialistic thinking about history as our ancestors' ideas were transformed by materialistic thinking about nature. The consequences will no doubt be revolutionary, as it was in the past. This would perhaps be deplorable if society were working well. But it is working very badly. So we are probably going to have an uncomfortable time in the immediate future, whatever happens. And as I want a rational society to come out of our present troubles I am not only a materialist myself, but I do what I can to make other people materialists.

Reprinted from *Keeping Cool* (1944) **P A S**

The pangs of confinement : A depiction of life

Basudev Mukhopadhyay

Bricks, dust, light and void whisper tales in a prison. Each and every corner of the walled citadel for detainment becomes eloquent with laughters, wails, afflictions, haterd, sigh, outbursts of anger, malice, deprivation and other abstracts. Theories melt down to give shape to the life of a human being. Mephistophiles of Foust reverberates, as it were, "Grey are all theories/And green alone life's golden tree."

People float about like hyacinths on the sea of life before they are thrown into the tidal darkness of confinement. Sometimes the darkness eats them up, sometimes it gargles them out. Some of its inmates remain there for a few days, some for a few months and others for years together. All of them eventually depart, leaving behind shreds of memories of their lives behind the bars.

Two persons were hanged at the Alipore Jail on June 7, 1991 after a capital gap of 28 years. The two were sentenced to death under legal jurisprudence because they were beyond rectification admittedly. Their death sentences were meant to be exemplary to any other perpetrators. But the questions rings out whether the convicts were served with ample opportunities for their own reformation.

Brijmohan Singh, the head warder preached to them in a hoarse voice that since the inevitable could not be averted, it should be accepted stoically.

It was in that way, the matter was resolved. It has now slipped into memory.

The Hon'ble Sessions Judge of Balurghat pronounced death sentence of Sukumar Burman and Kartick Seal on May 4, 1988. They were convicted with the charge of murdering almost all the members of a family. The order of the Sessions Judge was upheld by the High Court and the Apex Court as well. Neither the Governor nor the President reprieved.

What did actually happen? It was in fact a family feud over property, which was not very uncommon in rural Bengal. Sukumar's uncle deprived his father of his legitimate share over

property by using political connections. This was unbearable to Sukumar and he vowed to take revenge. Sukumar's parents approved of his action and instigated him for the fiercest retaliation.

Sukumar got in touch with a gang of robbers from Bangladesh. The robbers, though hardcore criminals by profession, could not measure the propensity of the crime and had considered it to be a case of a simple robbery. Probably this ignorance prompted Kartick Seal, the accomplice of Sukumar's, to utter in exasperation and in an overtone of repentance, "Oh! What a trap you have led me into, Sukumar!" In fact, what Sukumar did, was not in excess of his own purpose. He butchered all the members of the family mercilessly except one. A child of five or six years of age only survived the attack by chance.

This sole adolescent survivor narrated the fateful event before the Ld. Court. His descriptions along with the photographs taken by the police after the mayhem moved the Court into sentencing both the convicts with nothing less than capital punishment. The court also sentenced Sukumar's parents to life-imprisonment and other dacoits escaped to Bangladesh. Sukumar's father visited him the day before he was to be executed and reposed in him an unstinted support by saying, "You are on the right, son. They took everything away. Your existence would have been meaningless even if you stayed alive."

In fact, many wondered whether their death-sentence would at all be carried out. It was apparent only when the Legal Aid Committee gave up. The jail superintendent fixed the date for execution. A total overhauling of the gallows was necessary because of the dormancy it had for so long. The hangman, Nata Mullick by name, a resident of the city, was called for, he knew his importance.

Nata was plump and his hairline had already been invaded by greyness. His profession as a hangman was an inheritance from his father. Though a devout of all religions, which was apparent from the wall hangings in his room, Nata sincerely believed that he was only instrumental in forwarding somebody whose quota of intakes exhausted in this world to the Almighty.

Now comes the financial part. In fact, there can hardly be any fixed rate for the agent of death as. Nata demanded five thousand rupees as his fee for each pull of lever and it was granted in his favour as there was no other bidder.

Then the lasso-procurement procedure was envisaged. The rope for execution by hanging is supposed to be strong enough to toe a ship and it was available only in a shop at Kidderpore. Nata waxed the rope to give it a smoother feeling.

The jail superintendent, on the other side, kept himself busy, with minute measurements as that of the height of the lever and its proportionate distance from the neck and the epiglottis. A successful trial had also been conducted with sand-bags. The whole matter now waited for the completion of some customary paraphernalia.

The nearest kiths and kins of the convicts were summoned for final get-together. The convicts invited to a special treat of cuisines. But the super was greeted with choicest abusive metaphors by the convicts when he approached them to read out the court-order in the morning. The priest, who was called in to read the holy scriptures, was hooted out with unutterable ill-names. But none reacted adversely, because they realized that their outburst was a cry as innocent as that of the dying.

Their boon was to have rabri (sweetmeat in thickened milk) and biriyani (a zafran scented pilau with mutton chunks) at night before the fateful day. The inmates of other cells of the prison stood compassionately by them by infusing in them courage. But things turned bleak as the

clock struck ten. All the protoplasm of the prison cells could apprehend a sinister presage.

None slept at the condemned cell that night. Sentries were alert. The condemned convicts demanded a bottle of mustard oil. The super smelt something foul in it. He thought it might be a ploy to get slippery with. Therefore, it was not granted.

The night drew slowly to a close. Time demanded that they had to be brought out from the cell. It was not an easy task altogether. The super had arrived at half-past three in the morning with a tense disposition. He kept on ordering his subordinates. Guards were talking to each other in hushed voices. Time was up, but Sukumar and Kartick began to resist furiously all the attempts for bringing them out into the open under the deep blue sky, which they so long had longed for seeing.

At first kartick gave in, his resistance broke down under force. But Sukumar was not ready to budge. He seemed to, have put on an unbelievable strength in himself. The urinal pot was his makeshift weapon. He threatened the guards with dire consequences had they approached him. Someone from the guards whispered the plan to nab him by using rags. The plan worked well though some of the guards were injured in the tussle.

None of the convicts showed up any more resistance when they were overpowered. Both of them seemed as they marched towards the dead house step by step. They implored the guards not to take exception to their wild conduct and to what they had said in desperation.

The executioner waited patiently. Convicts were bathed well with a few bucketfuls of water and clothed afresh. "Give us a smoke" they demanded of the jail superintendent. Each of them was offered with a cigarette and it was lighted up by the super himself. Their tied hands could not give intervals of smoking. They puffed cigarettes like the anvil of the blacksmith. The red hot tips of the cigarettes finally died down. Their faces were covered and the squeak of the lever proclaimed the end.

II

I met Bhola Sau here though I can not be specific about the date of the meeting. However, we gradually became friends. He had worked in the Kankinara Jute Mills and stayed in the adjacent slums with his brothers and sisters. He was charged with murdering a person who inveigled his sister into some illegitimate relationship. The person did not care despite repeated warnings from Bhola for refraining from such activities. This led to an orgy of revenge. Bhola hired a pistol and gunned down the seducer. He eventually surrendered, confessed his crime before the Hon'ble court of justice and served a full life-term imprisonment for 14 years. But during his stay in jail, he contributed a great deal to reforming the prison, which included building up of an ambience for in-prison work. making the medical diet suitable for fellow inmates. These besides, his line of action, which has passed without proper acknowledgement or recognition, was directed towards bettering the condition of jail-mates. He himself did not expect to be garlanded for all this.

Bhola lacked in conventional academic education. But books he read galore. All that he read was in Hindi. He went through books about Buddhism, Materialism, the works of Rahul Sankrityana and so on. I felt the force of documentation that Rahul had spoken of earlier. Very few people would be able to realize the rare experience of my conversations with rustic Bhola in the evening prison.

Bhola was different. Probably that was the reason as to why he could not communicate

with one and all. The mainstream of events was obscure to him. True that he was an obstinate fellow. And this obstinacy walled his own relations off from him.

Bhola expressed that all in the society have individual ways and means, which they follow throughout their life without much deviations. Bhola was distressed by the fact that his nation was prone to fight shy of fights. He attributed this non-belligerence to the national slavery of thousand years. The foreigners, he held, considered India as the weaker sex and so they outraged her modesty for so many years. But of course, he held Buddhism to be partly responsible for this as the philosophy did not preach self-defence, though Buddha was a genuine person by any human standards. He considered himself a follower of Damodar Vinayak Savarkar in this regard.

Bhola was an orthodox idealist Hindu by belief and honest, ethical, devout and sagacious by disposition. He used to have only two meals a day and lived a life of a hermit. Naturally, he came to be known, as an eccentric to the people surrounding him.

But Bhola explained to me how power corrupts people. His allegiance was to the Germans, especially to Hitler. He once told that Hitler was blamed because he killed the fair-complexioned; none blamed the British, who had slain hundreds of thousands of coloured people in the name of 'White man's Burden' as he called them.

He described the experience of his entry into the prison. I was moved by the description. It was in the evening when the police van gorged him out through the 'challenge gate' of the prison. It was his maiden visit. He was taken aback by the eerie atmosphere. According to the rules, it was mandatory for all the convicts to pass through a frisking at the challenge gate. But Bhola did not pay attention to all this. He was down in spirit. The only thing that he thought about was whether he would ever be able to step out. The shredded memory of his sweet home and neighbours crowded in his mind. A Hindi speaking sepoy pointed out, 'You have to spend your life here, so be acquainted with it'.

Slowly and steadily he came to know about the jail more intimately, alongwith the persons whom freedom had deserted.

The first night that he spent in jail was a turbulent one. Rampant abusive language, night – piercing shrieks and senseless jostling with each other made him crazy. He even thought of committing suicide.

It is a common practice in jail to extort something out of a new entrant either by coercion or by physical assaults. There are two types of inmates of prison. Some belong to jail custody and the rest are term servers. Custody-servers are short time guests, but term-servers, spend a trying time during the first six months in confinement. They slowly get accustomed to their dwelling place. Custody-servers are sources of income in the jail. Bhola told that prisoners were subject to monetary transactions. They could be bought and sold. In order to live a peaceful life in jail, they had no other way but to spend money.

III

One Ananta Bag, an agricultural labourer by profession and resident of Belmuri of Hooghly district, came to us with complaints of illness. He had been sentenced with life-imprisonment for a murder-case in relation to some land dispute.

He visited the doctor on 02.01.1999 with symptoms of fever, ticking cough, pain in head and body and difficulty in speech delivery. He was advised rest. He was later sent to the ENT

specialist, as his condition showed no sign of improvement and had a through in-prison pathological and radiological check-up. He was then referred to a government hospital for a proper diagnosis as his physical condition steadily deteriorated. However, his case remained undermined until an FNAC was done on 03.03.1999 at a private laboratory. Its report confirmed that he was suffering from cancer. The jail-authority released him in order to avert another death in prison. His imminent death got him released from life imprisonment.

IV

Murari, alias Sute was an intelligent fellow having access to reasons. He performed a great many jobs in jail in 20 years with devotion and perseverance. His case ran like this.

Purna Chandra Ghosh alias Chandu was murdered at 10.35 am. on April 30, 1987 at No. 12, Gokul Baral St. Kolkata 700012. The persons who were accused of murdering Chandu were Murari Mohan alias Sute, Madan and Nishith Ghosh.

Chandu had hired a room at no. 12 Gokul Baral street. The room was the immediate bone of contention. But the feud had a long - drawn history. Chandu and Sute were distantly related with each other. Sute's youngest uncle got married to Chandu's elder sister in 1975. But in around 1982, she developed an illicit relationship with a local youth, Bablu Singh. Chandu held a defiant stand in support of his elder sister and entered into a bloody clash with Sute and his accomplices. Which ended with the murder of Chandu and life imprisonment for Sute and his aides.

These Muraris are assets to a jail. They extend unstinted support to the jail-authority as and when it is required. Their civic sense, social sensibility and the ability to address any problem after careful consideration are noteworthy. We hope that they would not find it difficult to get mingled with the mainstream of society after their release.

V

Gadaibabu was the owner of a small lathe-factory and a three-storey house. The life was drawing well with him, his wife and their single issue. The unhappy state of affairs began to develop with Godaibabu's second marriage and birth of the second son, Ujjal, by name, from the marriage. Ujjal grew up in an atmosphere of an intense family feud.

In course of time, his second wife got attached to some other person. This second lover was intelligent enough to make Ujjal and his mother understand that if Gadaibabu, along with his first wife and her son, could be eliminated, the ownership of the whole property would automatically be transferred to the second wife. Thus the plan for the murder of Gadaibabu, his first wife and her son was hatched by the second lover and executed by Ujjal, who eventually got nabbed by the police on the basis of a tip, supplied by none else but him. All of them were sentenced to life imprisonment in 1993.

Ujjal, being as smart and receptive as he was, spared not much time to be adapted to the jail-environment. He got acquainted with all the leading prisoners and imbibed in himself the prevalent negative values, including the anti-establishment mindset.

He was admitted to the Calcutta National Medical College in 2003 on account of illness. He drugged the attendant constables to escape to another phase of his life.

\He was then 26 years of age and had already spent 10 years in prison.

The first thing that Ujjal accomplished on being free from confinement was marriage. He began to roam across the country and commit various crimes. But it was not long that he could breathe free air. He was arrested once again and thrown into captivity in jail-terms in continuation of his previous punishment. He still cherishes dreams for premature release and still actively waits for the chance to flee.

It is, therefore, not very easy to rehabilitate persons with such temperament as that of Ujjal's.

Ujjal is in possession of many qualities and positive virtues also. It certainly would be very encouraging for the whole society if persons like Ujjal come to the fore in productivity oriented sectors. But to motivate him is much difficult, because :

- (1) He committed murders of heinous kind under the provocation of his elders and he is not at all repentant for what he has done.
- (2) He took to every mode of vicarious lessons from inmates, when he was at his learning best. He even conjectured making a fortune within a comparatively short period of time and then the society would bow to him, he believed.
- (3) Had he not whiled away the most valuable time of his life or could have utilized it in due time by obtaining vocational training or common academic career, a gracious life would certainly have awaited him.
- (4) Ujjal was in need of an exposure to the outer world, but under strict vigil. It is because Ujjal was in the habit of acquiring anything to his choice by fair means or foul. It would since be essential to set persons like him on the right path even by applying force.

VI

However, any treatise on the prison remains incomplete without a reference to the drug-addicts.

Drug-addicts form a large part of the jail-inmates and a larger number of them is addicted to almost all types of intoxicants and sedatives. Those, who are accustomed to the dry mode of addiction, are less prone to loss of life, though their activities are a cause of concern to the administration and physicians. Chronic drunkards, on the other hand, pose graver problems in jails.

Another fact of the matter is that most of the criminals, who end up in jails, are addicts. It is observed that the permanent inmates of a prison seldom go for strong addictions. But to liquid intoxicants none object. There are plenty of reasons behind this. Ninety per cent of the inmates of prisons come of economically distressed families or labourers or marginal groups. People belonging to these marginal groups almost regularly indulge in addiction in some form or the other. Certainly there are people who take heroin as intoxicant, but the problem is more potent with drunkards. Almost all the deaths in prison can be attributed to chronic liquor consumption.

The heroin-takers go fast to the dogs. But the heartening point about heroin is that the available heroin in our market is mostly spurious and it does not allow organic dependability to grow and settle. But soft preys to addiction are usually those, who are ill-bred or who suffer from congenital disorders like Attention Deficit Hyperactivity Disorder (ADHD).

This type of addicted persons gets used to all variants of addiction specially when heroin

is not available to them. These variants include liquor, hashish and even sleeping pills. At least 10 percent of the inmates of any big prison are in the habit of consuming addictives in some form or the other.

However, the history of indulging in the luxury of addiction to stimulants is as old as the history of our society. Many old scriptures provide testimonials to this fact. Lives of many great people tell tipsy tales; though addiction never stood in the way of unfolding their genius. Thus it may be inferred that a measured approach does not tell upon professional skill in cases of adults, but cases with the youngsters are different, because they tend to lose control over themselves and pose a series of problems for the society.

In fact, psychiatrists used to prescribe mild dosages of intoxicating drugs to ameliorate the acuteness of psychiatric disorders (Freud's movement in support of cocaine for medical use may be mentioned in this connection). Rules were formulated in the national level in view of movement mentioned above to legalise the use of drugs. But indiscriminate use of drugs for other purpose than medical led to the repeal of the said rules and the government had no option but to ban the drugs.

It has been noticed that some chemical items were initially used as medicine but their medicinal use was later withdrawn because they eventually turned into agents of addiction. But the surprising fact is that the case with alcoholic items has not been the same. Alcoholic drinks enjoy the pleasure of being veteran of all the addictions and it has also been noted that a certain percentage of population does regularly consume alcohol though these people can not be strictly nicknamed as alcoholics. They drink sometimes to wash away anxiety.

A huge number of people ended up in prison because of the ban recently imposed on the use of narcotics, i.e, hashish, heroins and opium. The convicts were either addicted to regular intake of narcotics or were prone to criminal activities related to narcotics. In other words a prison can seldom turn into a reformatory to effectively institutionalize a divorce with addiction. So it is only natural that those, who were prisoned on these charges make every attempt at their recuperation futile and it would not be an overstatement to point out that medical services have been rendered 100% ineffective in these cases. But fortunately very few prisoners get used to these obnoxious addictions.

So generally, the prison accepts these marginals of the marginals. They are often imprisoned for a number of times, spend there a few days and go back to the mainstream after they come round physically. The number of this veteran creed of the cursed constitutes 5% of the total number of inmates. Some of them die in prison either by suicide or from malnutrition, some of Tuberculosis, AIDS etc. . Though the main challenge to the system of medicine lies with the drunkards.

For example, the police raids an illegal hooch shop and takes the persons present there into custody. 'Brindaban Nasker' of Nodakhali village at Gosaba block, begs innocence with trembling hands. However, he is thrown into jail custody after a day and half on completion of legalities. In the mean time he begins to show indications of withdrawal syndrome, which usually crop up on being without alcohol for a considerable period of time.

His blood-pressure goes up to an alarming level. What is more alarming is that the total system of metabolism in his body beginning to fail and the percentage of haemoglobin in his blood drops at 6 grams (average normal rate 13 grams). The whole matter becomes complicated if he suffers from cirrhosis of liver or any cardiac diseases. This is a painful state, which

he would not be able to communicate to others and he will die silently in the crowd of new entrants that very night or the night after.

These deaths pose serious problems in any prison, big or small. Moreover, it is not an easy task to prevent these. Someone may take to drinking by way of persuasion from friends, only to get, in the long run, drowned in alcoholic addiction. A few lines need be added here. Liquor played an anti-anxiety role from the very early times. Administered in a small quantity, it can act as a sedative. For those whose labour is manual, its performance is like that of an analgesic. (Most probably Marx termed religion as opium with this effect in consideration).

Moreover, liquor activates a special psychological effect also. It may at once elevate the drinker to a dreamy state, where no woes, no lesser drawbacks pester the joys of his life. (It triggers his imagination that a fairy queen takes him along on an aerial journey though his clothes are tattered and he is too poor to buy happiness). I wonder whether there is any other source of pleasure under the sun that a single substance can offer.

But the believer in and followers of the Aristotlian theory of 'golden mean' would often advise not to cross the limit. Had these chronic addicts paid heed to them, their families would not have been destroyed. This besides, they lose even their dearest ones in their faithfulness to liquor. Life for them is bereft of the warmth of love.

Therefore, liquor eventually becomes a drunkard's only life-partner, the meaning of his life. Its demand as well as tolerance day by day like a jealous mistress, but never betrays him. So he also can not desert it too. Even the prison fails to understand this fact!

VII

Himanish had served a term of ten years on an accusation of bank-robbery. He visited the jails again on the same charge. I noticed an increased state of restlessness in him after a short stay this time. The answers that he gave to my questions did not establish anything. I decided to spend some time with him, time permitting. One day he gave me an envelope and said, "I give this for your reading although it is addressed to my wife." He clearly showed signs of a fear psychosis, to which his letter was a testimonial. He seemed to have been frightened by the fact that some of the inmates of the prison were hatching conspiracy to kill him.

However, the letter read somewhat like this :

Dearest

I cannot sleep, I am in a confounded state of mind. I have been contemplating on writing to you a few lines, but dearth of time is my handicap. In fact, not much time is left with me, but I do not exactly know, how much. It is already the wee hours of night -- and mainly one statement I would like to make or a small responsibility I would like to pass on. The whole thing could have been rounded up into a line or two but I can not suppress my urge to gossip with you. Oh! how can I muster the strength to be reasonably composed and then express myself? Let me divulge the fact that I have been taking medicine for amelioration of anxiety. For the first 2 or 3 days, my pen betrayed me, though my mind was ready. I have been making my mind up from the morning today that I will write the letter down and not fall a prey to this meaningless stupefaction.

So there will be incoherences. Bear with that -- please. I regret even the last demand letter is destined to be incoherent and lacking in consistency like that whole of my life. I had

better not be born. But, my dearest, please tolerate all the shocks and pranks that I cause you like a child causes its mother.

I remember the lines of the song :

All crave to be happy;

Some believe to be so, some do not;

But for some happiness is really scarce.

They actually lose it when they think

It is theirs.

Let me confess, the last few nights and days that I spent only reminded me of you and you only. I sincerely planned to render all my thoughts into poetry or rather a song. But I refrained from doing so for two-fold reasons; one, some notes will surely be discordant and two, I might not be able to complete it for lack of time.

I reiterate that there are no other pangs or remorse in my mind than ... oh! hardly did I listen to songs to my heart's content for a long long time ... because all the harmonious notes play truant with me the disharmony personified. Do not get surprised. I am very well with this tune surrounding me, soothing my wounds.

Well, let me quote two poems,

I wrote during my stay last time:

Red is your favourite tinge,

Mine is blue,

But so unmistakable is the

Lapis Lazuli in your heart

And my bleeding so

pulmonary.

Is it a whirlpool

Or an unplanned self-rebellion?

It is not too late, come and

Join

We can still produce a spectrum

of red and blue

And under the tender

effulgence

Let the fever on the brow of

Our posterity subside

I am on a fervent wait

Be my polestar now.

A few drops of water often

On the thirsty bosom of

fire-spitting desert,

Transparent and full of

affection

Have not allowed my

petrification till today.

The golden and smart looking
 quartz-watch
 Wants to interpret something
 with its hands

(Like the lady teacher to her students with speech and hearing impairment)

(Concluding part)

Sanddunes under head

And the blue sky up and above

Where white clouds graze

Is that your abode?

(Or do you recollect the poem, that I wrote before our marriage ... on Mahalaya?)

(Excerpts)

Those are the facial distinctions

Laminated with a pious innocence

As if a God-born fallen from grace.

I wonder how much she can endure,

Like the shore of a garrulous sea?

Oh! Dear, I can hardly express the tumult that my mind experiences ... the bag of my life is heavy with what I got, but I could not give anything away – in fact, I was simply passing all these days in a painful dilemma of life and death. Probably that's why these emotional endlessness ... and conversations ... irresistibly ... what is the harm if you bear with me a bit more? – nevertheless, let me get back to my point, tunes ... I tell you – whenever you feel down in spirit – a morose depression – you must listen to your favourite song and try to imbibe the song into your blood, you will feel lighter. You be bet, I can name quite a few songs right now. Try to sing with me, you will feel great. '*Eto sur aar eto gaan, Jhar uthechhe Baul Bataas*' and so on and so forth. The list and variety are unending.

May I quote a few more poems?

"My flute knows one of my truths, which only my flute knows"/"It is a lapse on the part of the day not to have sheltered the night" etc. .

OK, let us change the context. No, no. I'll not make you feel bored anymore with my blabbers. Just a few findings I would share. I heard that life and death ... well, I think both are equal in status ... only the transition is painful. That is a journey from one state to another. If I abide by science, I cannot explain the term spirituality with such a meagre grey matter and knowledge that I have. I have gone through parts of the Bible and the Quran and much of the Hindu Scriptures and I have tried to think it over as to why the sages and the Great minds spent thousands of years on these matters. I even tried to observe scriptural rites, recite incantations as much religiously as I could adhering to the norms laid down by the *Atharva Veda* (I still perform some of those alongwith meditation). Believe me, I did feel within myself a queer vibration of intrinsic power, an efficacy ... which I felt at the atomic level during deep meditation ... well, I cannot perhaps make you understand ... I think there is a power which regulates this universe and everything rotates keeping the power at the centre. Man does not know its measuring unit. The world's existence is but very temporary and minuter than the minutest. Time, momentum, extension, creation or its time limit can not be fathomed in common terms. But the nucleus of

that limitless energy lies in the minutest form about which I have mentioned already. It will develop in the manner you want it to be or in your desired line of fulfilment. Godmen are trying to achieve it through belief and cultivation, scientists through research and explanation ... but much of it still remain shrouded. If you pay a bit of thought for it, you will come to ask yourself. Do all the bad things perpetrated by wrongdoers, all the good things attained by right thinking people through strenuous self-immolating researches or the comprehensive outcome of the atomic explosion come under the lable of matters controlled by their peculiar properties? Is the Large hedron collider on 13th Sept/21st Oct which claims that it will create a Big Bang and search into the very mystery of creation, the biggest ever scientific experimnet in the history of mankind? "The Universe was", according to Prof. Dr. Subhashis Mukherjee of Calcutta University, "just a point without a dimension with its intrinsic temperature a few hundreds of thousand time hotter than that of the sun and a huge mass and it has been expanding. This is what Big Bang is all about. The propounder of this theory, George Lematre by name, terms it as the project of the ancient atom.

A section of scientists opined for the view that if this collision generated too much of heat, it could destroy this planet by creating a micro blackhole. Stephen Hawking, on the other hand, was of the view that antimatters would, despite their formation at the time of the recreation of the universe, dissolve eventually. But the question is where would it vanish? These explanations have not been achieved by scientists though molecular Physics has addressed some of these problems theoretically. Hence, scientists are compelled to brand it as 'God's particle'. Where actually is the seat of mind and where exactly is the limit of its extent? How omnipotent the mind is, if it is properly trained? These things haunt me now-a-days..'

But, frankly speaking, my knowledge-bank does not steer me to reach to a decision in this matter.

Let me change the topic ... the night is also growing old.

About myself. I read in class V at the Ramkrishna Mission at Kurseong but I appeared for School Final in 1967 from Siliguri College. Then the uprising of the Naxalbari movement cast a spell over my mind. I began to work for the party as a wholtimer with a vision to create an exploitation – free world. I tried to read, as much as I could, on leftist movements and listened to the problem-points of the common masses. This consolidated in me the intense despise for these bourgeoise sections of the society – and in doing that I spoilt my assuredly bright career. I was so engrossed in the very thought of being instrumental in bringing about a revolution that I had no regret for not being an engineer or an IAS, though I had every to their success and I smilingly conjectured that they could never turn into assests of the country and believed that they would shed crocodile tears for the poor, take charge of flood-relief camps as BDO/SDO/DM and spend their lives as confirmed bureaucrats – happily married, happily placed in life.

Parents, teachers used to refer to us often as ideals of their wards. You must have heard from your parents. My brother remembered how teachers of my school used to hold out and show my answer scripts as examples of good writing. My brother was later shocked to learn what an unfortunate thing had happened to his elder brother. He was really upset.

Let it go. It was very late when I came to understand the flawed path and the frail ideolgy of the party I relinquished the party-membership. I came to calcutta to join a career of medical representative. Isn't it a fall from grace? A clear and agonizing departure from what it should

have been to what has been. I did not at all like to go on prattling the qualities and compositions of a medicine before had medical practitioners. I began to feel from within that I had not witnessed a charming sundown for quite a long time. I saw the evening suddenly leaping down and the world, which I had always thought also to be mine own, began to distance from me. All these things made me feel to be ponely and out of sorts. I decided to give up the job. The chief Chemist of the company was my ardent well-wisher and offered me to work with him in the lab as his assistant. But the kind of dissociation that began to grow in me did not allow me to rest in peace. I had to take refuge to an excuse that I had to leave my job because I intended to study further. It was a white lie. I told it because I did not want to hurt him deep down in heart. He believed in me and gladly released me from service with an affectionate pat, 'whenever you feel any urgency, do not hesitate to come over to me.' I still remember that.

However, the sunsets did not have durable effects on my life. No sooner did I start to reconsider my decision of having left my service that yet another influential personality stumbled upon my life. You must have already understood about whom I am speaking. He also paid me the whole of his time and attention. He came of an aristocrate family he was very knowledgeable, if not exceptionally erudite. His amicable behaviour impressed me rightaway. I did not by any chance, have the faintest idea that he had committed 19 murders.

At around this time I came to see you and it was an instance of love at first sight. Do you believe it was I who was in command of the large unit no. 3 of the women's cadre wing of the party -- who carefully ignored the courtship of some of the female cadres, but none could venture to force me into any amorous relationship -- because they believed that I understood nothing about love, they were perhaps right. The only dream/love in my life was revolution and nothing but revolution. I admired some ladies certainly -- they were beautiful and sensible. But that was an end to it.

On the contrary, on my first encounter with you I could at once discern that you were my one and that my search for the life-partner had ended. It was all the very platonic. I still believe that even if I was granted an option to choose my bride from a bevy, I could not have chosen a better half than you.

Anyway, let us now turn to the previous topic. My aristocrat friend/business partner took much pride in his ability to kill people. All his murders were committed, (excluding 6/7, committed on behalf of the congress party/or on mercenary basis), for purely personal reasons. He did not spare anybody's life, if the person hurt his ego (it might be a psychological syndrome). He used to smile at the idea of socialism. His standpoint was that disparity is everywhere in nature in this world, some where you may witness verdant vegetation some-where some arid deserts. He used also to say, money has no hues, and reposed his faith in the adage, 'survival of the fittest.'

I came to learn so many things about him later. He ran an arms factory with a well-oriented distribution network. It certainly required talent. It is no easy to made automatic weapons because it requires minute mathematical skill. I learnt how to make guns out of curiosity, but I did not join him as a partner in the business. He tried to persuade me with the reasons like how can maker of a knife be responsible for its use, which may either be in the hands of a surgeon or a cut-throat?' This was a strong argument, but not a justifying one.

These anectes are so many in number that their compilation would make a novel. But I

just want to mention a few unknown events or better to say, I like to unravel some aspects and by doing so I want to derive peace to mind.

Excuse me for being so long and tedious. In fact, I do not possess the capacity to express my self in brevity.

Let me turn again to the previous topic. Slowly but steadily I adopted all the bad habits like, smoking, drinking, frequenting red light area etc., thanks to my aristocrat friend. I did not hide this fact from you. Did I? My friend always used to reiterate, "The only aim in a man's life should be to earn money, the quality of a man is determined by his bank balance, and the meaning of the life can only be exemplified through gratification of senses with old wine, young concubines. He who can not rise to this occasion, is but a nincompoop, as my friend told. As I took to drinking, I drank to my heart's content, without proper food, till my conscience and sense reached the bottommost. As I was out (in their version), I took refuge to 'Boudi' (sister-in-law), whom you had met earlier. I revered the lady as I do till today. She might have understood me and my dispositions. In fact, they were not accustomed to having so much respect as she had from me. One day she came across your passport-size photo in my purse and passionately uttered, "Oh! My poor, pure mother."

They did not allow me to go out anywhere at night. I used to put up at a corner in the same room in which Boudi and her husband sleep. They were so eager to know why, I came there spending so much money. Boudi supplied me with a number of facts regarding the compulsions of household girls behind their turning into prostitutes and the role of the society behind this. I have seen the darker side of the so-called elite section of the society. I have also seen the sex-workers, who lead a life of blemished extravagance, do have some near and dear ones at the deepest core of their heart, where they are untarnished and absolutely private. Most of them have not received the slightest beam of enlightenment.

Anyway, we already amassed a large amount of money, because we had successfully robbed a few banks. I offered a proposal to the gentleman that we should form an N.G.O. to perform the desired duty, if possible. His answer was in negative. It was nothing worthless service he told. He was not for doing anything socially beneficial, nor for business. He had brought me into the web with these ends in view, and stopped me always by saying, "This is the last time, this is final". But what we did actually with the money was nothing short of laundering it by indulging in all sorts of meaningless foppery, lavishness and sensuality. We travelled from one city to another by air, spent voluptuous nights in five-star hotels.

My objection to the flambuoyant life style was taken very seriously by him. He spoke in a low voice with hardened jaw but wearing a cruel smile, "It is up to you if you want suddenly to change your course, but Frankensteins I did Manage in numbers before for you I shall have to do it with a biting feeling in my mind ... But you see, I am helpless I can not make you understand with reasons. How many souls on this earth can repay the debt of a rescue from a garbage to affluence?"

The insinuation was unmistakable. He told me that he was ready to kill me with a feeling. I could discern at once that his feeling was a manifestation of a gratitude towards me for offering one of my eyes, when the doctor suspected that he would lose his eyesight after the accident. But his blatant statement that he rescued me from garbage was not at all acceptable to me.

Gradually I became a soft prey to desperation. I could slowly learn that I had no other option but to drag on with bank-robbery or drug-trafficking. Any deviation from this would spell

death for me. Only one middle path. i.e., killing him personally could have solved my problem. But I was not in a mental state to do that.

Right at this juncture of my life, I got off to marry you. I realized that I should have expressed every secret of my life to someone, who was going to be in a wed lock with me for life. But here also I was unable, because I was not ready to lose you forever.

Fie on him, who says liquor ameliorates pains and pangs, weals and woes. At least it did not help me at all in drowning all my miseries them. At last the wedding took place under. Your auspices, you are aware of the fact.

The next few years registered many ups and downs in my life including suffering jail terms being engaged in another employment on release from prison and at last my involvement in a business, where I failed miserably some so-called polite brats of this society embezzled my hard-earned capital. It was beyond my wildest imagination. The only thought that got me was to ensure a financial security for you, the daughters and get them married. The Director of the Botanical gardens extended his helping hands and I aimed at a speedy (enhancement of) export. During the last phase I borrowed money against interest to lend the last possible support to the sinking ship of my life. It was unbearable to me to have watched my father counting the lumpsum interest amount every month with his aged fingers.

All this precipitated my demanding the sum of Rupees thirty thousand, which had fallen due with the 'elder brother'. He grabbed this opportunity to persuade me into another wrongdoing. He said. "Everything is ready, you just have to reach these to get it done at once". I was unable to divulge this fact to you, because it did not have the merit. My plan was to realign my life with the share of what I was about to gain from my crime.

I did accomplish it almost perfectly even at this age. One plain clothed policeman hindered my way – the only way of my escape. I could have blown his head off for I had a loaded gun in my hand and he was at a point blank range. But I could not pull the trigger – not because my coming ability betrayed me – actually it never did – since 1969, when under went combat training (armed and unarmed), in fact just my unwilling self surrendered, the pageantry of all the future events, your faces and the faces of the wife and childrens of the police man came up in rapid succession to make me abjure my arms and the urge of escape. The result was as expected. I regained my senses in the hospital with excruciating pain all over my body, unable to roll back. The rest is known to you. Now my days are prisoned. The premature death of my mother, who was otherwise in some health, is only due to me – this agony is eating into my life everyday – tell me, did you all expect this from me? Did I have the necessity to drag on my life with the subsistence amount that you provide and to deprive the children? I used to dwell upon the fact that I should will myself without much ado. But your innocently helpless existence does put me in a dilemma in two minds. Anyway, probably the call of the destiny is finally descending upon me – probably. (you may not realize what my point is, because you are not quite aware of this aspect.)

Synopsis

There are quite a few prisoners have who are initiated to terrorism and given to Jihad as they call it. One has to shudder in dismay of one comprehends how finer their network has grown today. A lot of things are happening have in perfect silence. Not all of them are idealistic – they are rather self-centred. They are utilized on being paid in cash or kind. These characters

do not have the mindset to think about the aftermath. They prepare reliable ground for black mailing the selected prisoners when they fail good to them onto their path even by offering them money or valuable presents.

I have fallen prey to this design inadvertently; nevertheless, I cannot be made to do what I cannot do. Let me tell you now, whatever I have disclosed is just a drop in the ocean ... a lot more is happening here ... which is beyond of our imagination even! An all pervading global network! (apparently invisible)". However, this is why I am here. Do not be upset because it was inevitable. I did try to evade it, but our rulers are infected with procrastination. Some have to depart in the meantime. You may convey this to whosoever you think you should. I will write down before I leave, the names of the persons who are responsible for such a fateful decision of mine.

There is nothing that I can give you or grant you, but please listen to a few more words my final ones.

- 1) You must keep lifelong contacts with eldersister and brother-in-law. They are well-wishers.
- 2) The same is true to our maternal uncle and aunt.
- 3) With 'She'-a and 'did' as well. They might not have come to see me in such dire situation that I have passed through. But you must also admit that everything is not possible for all. Do you remember that they never set you feel the absence of your father and mother after their death. They should all your responsibilities out of affection. This must not be forgotten and ...

- 4) The person whom you have won in contact with of late by chance will remain an enigma to you forever. He is like the sunrise, he holds tacitly in himself the power of creation and destruction. If you ever feel the warmth radiate by him, you may presume that you needed tither to bask or to get a cleansing with live. He will soak heat off me to give you the warmth of peace. Do not hesitate to contact him personally for just once in order to extra the spirit of life from him. You will see to realize how very uncommon his reactions are. "The mere presence even, may be very healing element in the lives of persons like us." He does not have much time to offer. He is almost always busy with his workload, research-orientations and creativity whenever he is awake. It is very difficult to make out whether he is capable of spending sometime for his wife and son, where he leaves dearer than himself or even if he is, how much time he does spare for them. Each and evens living being needs a quantum of rest in this world, but he seems to be an exception. Yet he is so genuine and tender in mind. You have to delve deep through the upper and comparatively harder crust of his mind to get to the core. Our perceptions are like the blind's who experiences an elephant through his touches. So these realizations about him are piecemeal and by no means total. I presume not even, our motherly preceptress has been able to witness the full and unrestricted beauty of his soul.

This may be the reason as to why I cannot withstand any untoward criticism against him in his absence, specially when those critics should have been thankful to him or some valid round or the other. Why should I listen to the description of Mount Everest from someone. Who did not at all reach the foothills of the Himalayas? He seems to me to be like the unfathomable sea, which bears the brunt of almost all the wastes left behind by the sea-farers. He seems to be so indifferent yet so caring and anxious about others.

Let me tell you. this may be a manifestation of the power that I was speaking about. How

otherwise, would it be possible for any mortal to be such accomplished and perfect as he is.

Should I name the person? Probably not.

Now I am sleepy when I know you will not be lost in the meandering lanes of life, even in the mids of the sea you will not be lonely because you know the Polestar is your guide.

Take care.

I am yours only.

VIII

We have not forgotten the hue and cry about the hanging of Dhananjoy. This topic was the talk of the town for quite a few weeks, thanks to the mass-media. People from every walk of life took interest in it and every body paid attention. This denotes that the incident was closely related with the instinct of spices preservation. Dhananjoy Chattopadhyay was hanged at 4.30 am. on August 14, 2004 at the central Jail Alipore in the charges of rape and murder of an adolescent girl, Hetal Parekh by name, at a Bhowanipore apartment in Kolkata in 1991. Dhananjoy came of a remote village of Bankura. However, the incident beat up such a huge cloud of dust as could not be apprehended for the following probable reasons :

(1) It was imperative for the State power to prove its justifiability in view of multiplication of nationwide incidents of rape and murder by way of meting out exemplary punishment to the convict.

(2) A huge tornado of protests began to swirl up at the time of Dhananjoy's case because the right to empowerment of women had gained ground already and it was a common addiction that time was ripe for women to win over their own fate. It became apparent at times that Dhananjoy was responsible for all the rape cases in the world.

(3) An extensive coverage of the event by mass-media prepared the backdrop of a widespread sentiment and an air of beaten dust which presented the event as an indispensable topic of the time and that it is the one and only one gossip.

Dhananjoy was with us from the time of his entry into the Alipore jail till his departure. So it will not be out of way if we discuss a point or two over him in the light of social sciences, though it is not our objective to discuss on capital punishment in general. Moreover, the media have taken us into confidence with plenty of real and concocted stories about the hanging of Dhananjoy. The points which have hither to been unexplored will be elucidated here.

It is needles to say that we are against capital punishment. But the incident that we are talking about, created somewhat perplexed and complex situation. The role of physicians i.e., their present at the time of execution raised quite a few eyebrows. There are debatable issues and we have not yet been able to reach a consensus.

Dhananjoy, however, grew to be like one of the members of family. So it is difficult to present any impartial view on him. But admittedly, we were completely in the dark in so far as ascertaining what had actually happened for which he was being punished. Different opinions were aired at different levels. But the fact could not be verified by him. Once he planned to convene a press conference where he told that he would divulge the truth about his case. But no such meeting took place naturally. In these circumstances, the legal documents were to be considered as expunging the truth.

Dhananjoy claimed that he was innocent. We did not consider the statements to be true. But why then did he not confess even when he know that he was going to be executed? It may be because he thought that his confession would turn himself despicable to us and he

would be underscored. True or not true, his statement held out one important pointer to the fact that the legal documents was not veritable, because Dhananjoy did not seem to have the mental capability to commit the crime that was registered.

Dhananjoy was the descendant of an illiterate Brahmin family of a back trodden village of Bankura. He did not carry any history of crime behind his title. He got married before he went out in search of a job at Durgapur. He came to Kolkata to join as a security staff only a few days before committing the crime, Hetal's family was acquainted with him. He got infatuated with a smart, convent-educated girl like Hetal, specially after being introduced to her family. It may be a fact that Dhananjoy could have picked a wrong signal or indication from Hetal as she was open and unassuming. Moreover, she was also young and in her teens. She could have developed some pranks of her age. Dhananjoy, not very courageous by nature, must have committed the crime under the spell of infatuation.

Dhananjoy was very rude and harsh by nature in the beginning. He tried to prove, probably on being prompted by some wise inmates, that he was impotent in order to thwart the charge of rape. He was not very experienced that time. But one thing must be mentioned here. Dhananjoy was never reported against for his conduct during his stay in prison. He, however, gradually become a changed man and the day preceding his death saw him very pious in attitude and living. Besides this, the way he compromised with death, left us amazed. He abided by all the instructions of the authorities with almost docility.

As all of us, who were with him always, came to realize that his death-sentence was not to be reprieved, we made him understand that he had no other way but to accept it in the face of the mental agony that he was passing through. Our efforts might not have gone all in vain. I can stress on the fact that we have dealt with him till his death. Dhananjoy did not have any complaint against this. All his complaints revolved around the following points:

(1) He believed that he was punished on account of his poverty.

There may be an iota of truth in his statement. But it was not only his poverty, it was congruence of other factors like illiteracy and backwardness as well. The way the legal proceedings of Dhananjoy were pursued in stages is, in short, unique and unprecedented. None in this country was hanged before, after serving a jail-term for 14 years. There is no eye witness in this case. None in the country was hanged on the basis of circumstantial evidence.

Dhananjoy and his pleaders were equally responsible for not being able to rise to the occasion to repeal the death-sentence. This may also be termed as a lapse of the judiciary.

At a certain stage of the proceeding, the case got subdued. It was Dhananjoy who revived it up in the expectation that he would be released as his jail-term had already been served for 14 years. The mass-media grabbed the issue at once and created such a huge uproar as it was beyond Dhananjoy's wildest anticipation.

This besides, this case was produced before both the Hon'ble Supreme Court simultaneously. The Hon'ble High Court dismissed the case not be despatched to the Apex Court on time. The Supreme Court took a serious exception to this on the charge of suppression of facts and its order tilted towards his capital punishment so decisively that no chance of its wavering ever arose.

Moreover, Dhananjoy's case could not be steered professionally specially in matters relating to the post-mortem report etc. in the lower courts. The order of the lower court deeply influenced the apex court duly. We have to pick up these topics because the case was

referred to as 'the rarest of the rare'.

(2) The second grudge that Dhananjay lured in his mind was in the demand as to why he would not have been offered another chance for self-reformation.

Many complained that Dhananjay never showed any sign of regret. But one has to take young age into consideration and the fact that he never conceded that Death Sentence was appropriate in his case generated in him a kind of protest and not regret. He used to hold that distribution of death to him was a social injustice.

Dhananjay's execution, however, cast a gloomy pall over the ambience of the soil as well as its adjoin are as for a few days. This proved an important Pavlovian term in Psychology, 'reflex of species preservation'. Apart from that, it is also a fact that any death has the capacity to move us to either sympathy or a fear psychosis that arises from the silenced life, which was so vibrant a few moments ago.

Persons who watched the whole incident from a distance had reactions amounting to mere inquisitiveness, amusement, adventure, despise or hatred, but the ones, who witnessed the whole episode from proximity, or had tried to weight the whole matter with reasons have respected otherwise. Their point rested on judicial irregularity, i.e, hanging a convict after a jail term of 14 years.

The whole precincts of Alipore Central Jail were lifeless three days before and after the execution of Dhananjay.

The financial condition of Dhananjay's family was not at all sound. He was worried of this. He implored everyone, who visited him in jail, to help his family financially. It is unknown to me as to how his family is sustaining itself. Dhananjay was indeed a criminal, but his family should not be held responsible for this.

I quote a letter written to Dhananjay by his wife.

Respected Husband,

Af first I convey my love to you. I have been waiting for your return for 14 long years. I do believe you cannot do this. I can say repeatedly that you are not guilty. I can see your face every time and my face is washed with tears which flow from my conviction. Distance from you is what pierces me always. I do not now what I shall do, how I shall gain your company. This very thought of absolving you takes all my time and strength. Why should you, despite being innocent, fall prey to a falsehood?

I am an Indian woman like other women of this country. You assured that I have not misunderstood you, nor would I ever misunderstand most. I believe none will be able to snatch you away from me.

I pray to God for your wellbeing.

I look forward to receiving your letter.

Regards.

Yours

Purnima **P A S**

Reminiscences of D. D. Kosambi

R. P. Nene

[Rajaram Parashuram Nene (1929-2010), a close associate of Professor D.D Kosambi, was born at Kihim near Alibag, Maharashtra and brought up at Kamayu, a suburb of Rangoon, Myanmar till 1942 and then in Pune. He did his B. A. (Hons.) in Economics and Politics from Fergusson College, Pune. He was active in the All India Students' Federation and later became a member of the Communist Party of India. He used to work as a research assistant with many Indian and foreign scholars and co-authored over 20 projects on such diverse themes as Power Politics in Pune Zilla Parishad, Impact of Panshet Flood on People's Lives, etc. . He participated in the Goa liberation struggle, Samyukta Maharashtra agitation, Ek Gaon Ek Panavtha (one village one water source) movement and for renaming the Marathware University.]

Ms Vijaya Bhagavat and Nene opened the first communist book shop in Pune called The People's Book House in 1948. Later it was no longer under the control of the Party and operated till the late 1970s as the only outlet of Marxist literature in Pune. The People's Book House published the first collection of essays by Kosambi, *Exasperating Essays: Exercise in the Dialectical Method* (1957) and his *Atomic Energy for India* (1960), unabridged text of his talk to the Rotary Club of Poona on July 25, 1960.

After the CPI split, Nene joined the CPI(M) but left it because of political difference. Yet he remained active as a non-party Marxist in the rationalist movement, Save Narmada movement and other issues. He was associated with several organizations such as Samaj Vidnyan Akademi (Academy of Political and Social Studies), Buddhipramanyavadi Mancha (Rationalist Forum), and Loksvatantrata Sangathan (Organisation for Civil Liberty). He was also close to such scholars as D. K. Bedekar, A. R. Kamat and social activists like Baba Adhav, Medha Patkar, Dada Sonawane and Vilas Wagh.

Nene used to write almost exclusively in Marathi and authored numerous articles in journals like *Tatparya*, *Milun Sarvajani*, and *Vatsaru*, and penned a number of pamphlets. His interview with Arvind Gupta about D. D. Kosambi (available in net, <<http://www.arvindguptatoys.com>>) is an invaluable source of information. He also provided material for Chintamani Deshmukh's biography of Kosambi in Marathi (now available in English, translated by Suman Oak on net, <<http://vidyaonline.org/arvindgupta/ddkbio.pdf>>). Along with Meera Kosambi (daughter of Professor Kosambi) he organized the year-long celebration of Professor Kosambi's birth centenary. Nene died after a brief illness in a Pune hospital on 24 March 2010. His body was donated to a hospital.

I first met Nene in 1979 when I visited Pune. A soft spoken person, he knew almost anyone who was anybody in Pune and around. He volunteered to take me to the *Kesari* office where the first Indian National Flag designed by Hemchandra Das (Kanungo) could be seen. Madame Kama waved this very flag at the Stuttgart Congress of the Socialist International in 1907. He also accompanied me to Tilak Smarak Mandir to help me find the microfilmed copies of *The Mahratta*. Whenever I visited Pune I would meet him without fail in his flat at

Sadashiv Peth. He used to regale me with anecdotes about veteran CPI leaders like S. A. Dange, B. T. Ranadive and others. When I met him last in the first week of March 2010 he was slowly recuperating from an ailment which ultimately claimed his life.

We used to correspond off and on, first by post and then by email. Given the poor service of the postal department in India, I insisted on his using the net so that we could be in touch. Others too must have urged him to do so. Hence at the age of 78 he learned to operate the computer and our correspondence became more frequent. In response to my query concerning the dedication of Kosambi's first full-length work on history (*An Introduction to the Study of Indian History*, Bombay: Popular Prakashan, 1956) he wrote back the first letter printed below. Then it became a regular affair and he went on recording, at my fervent request, several events in Kosambi's life unknown to me and many others. Those letters are being reproduced below for the benefit of all admirers of Kosambi.

Nene was one of those who could justly be described as the salt of the earth. In his absence my visits to Pune will never be the same.

Ramkrishna Bhattacharya]

1 04. 04. 2009

Dear Prof. Bhattacharya,

Before I go on let me tell you that dedication to Monica Felton in the first edition of 'Introduction' was knocked off in the second edition¹ because according to Prof. Kosambi she started leaning a little too much to right-wing ideology and he just did not like people who were too unstable in regard to their convictions. Another point in regard to your article on Prof. Kosambi²: Although it is true that one cannot write everything in one short article, it might have been worthwhile writing about his discovery of the sphinxes on one of the steps of the Karla Caves.³ I will write to you a little more about his field work some other time. In addition to other points what I liked very much about your article is the fact that you did not try to cover up his shortcomings.

Warm Regards.

R.P.Nene

2 06. 06. 2009

I hope you received the mail I sent you yesterday. I am trying to recollect what all I have told you about Prof. DDK and what remains to be told. Before I go on let me first ask you whether you have access to EPW and whether you find time to read it regularly. If so, have you read Dr. C.K. Raju's article on Prof. Kosambi as a Mathematician?⁴ If not, I can send you a xerox copy by post.

3 10. 06. 2009

SPHINX DISCOVERED BY PROF. KOSAMBI.

'Dhenukakata'⁵ was a region occupied by [the] Greeks in Ancient India. It is situated near the Karla Caves near Lonavala (Pune). It was a Greek settlement consisting of traders who had visited India during that period. The inscriptions on some of the pillars in the caves announce donations given by some Greeks as also by Indian kings, Indian traders and some lay people. These donations served to contribute towards the cost of constructing these massive struc-

tures. A good deal of wealth was also accumulated and stored in cells specially constructed for storage. The inscriptions on the pillars walls and steps have been read both by Indian and international scholars in Indology which of course includes Archaeology. You are, I assume, aware that the Brahmi script would have remained unread for how long it is difficult to guess, if Prinsep had not taken the laborious pains to decipher it.

King Asoka's now well-known inscriptions could be read only because Prinsep took the efforts to decipher the script.

What is surprisingly significant in respect of the Karla Caves is that, although Indian and foreign scholars as also laymen had visited these caves several times, the Sphinx engraved on the 13th Pillar (another evidence that the Greeks had visited this area) remained unnoticed until DDK drew attention to its existence. And yet with some modesty (for which he was not too famous) he has said that it remained unnoticed probably because of the darkness (want of sufficient light) that surrounded it. So that's the story of the Sphinx.

Now let me ask you whether you know of the existence of a CD which tries to depict the interpretative history of Ancient India as presented by DDK? The efforts were initially taken by Comrade Arvind Das who is no more and a group of friends in Delhi many years ago. It is quite long (more than four hours) and has remained unfinished. Arvind Gupta (famous for making toys and similar gadgets for conducting the Literacy and Science education campaigns) has copies of this CD. He is at present in Pune. It is quite inexpensive or perhaps free. If he has copies left with him and if you have not heard about it I think that I will be able to obtain it and send it to you. Audibility is not satisfactory in some parts but one can overlook that and watch it all the same.

4 12. 09. 2009

I knew Late Prof. Gode⁶ not too well but a little better than just acquaintance. Prof. D.D.K. used to request me sometimes to meet Prof. Gode and get some quotations from some Sanskrit texts. He was one of the very few persons for whom DDK had immense respect. Comrade S.A. Dange and Prof. Gode knew each other very well and occasionally when Comrade Dange was in Pune I used to accompany him at his request to meet Prof. Gode for conversation which sometimes used to go on for nearly two hours. When Prof. DDK learnt about this from Prof. Gode, Prof. D.D.K. smiled and asked Prof. Gode to tell Com. Dange not to venture into the field of scholarship, especially Indology. He may be great in many other respects but he was decidedly a bad scholar, DDK told him. I had asked Prof. Gode whether he had carried out DDK's "instructions". Prof. Gode said that DDK had already done that,⁷ so where was the need to repeat it? Besides, politicians give interpretations to suit their goals. Tilak, Arvind Ghosh, Gandhi, Ambedkar all did the same thing. All that one can do is to criticize them if one doesn't agree and leave it at that. Incidentally, did you know that according to Prof. Gode IDLI was introduced to India not by South India but by Afghanistan?

That is all that I can tell you about Prof. Gode.

The other scholar for whom DDK had immense respect was Prof. Sukthankar. He used to say that the standard edition of Mahabharat especially until Prof. S. was in charge was a very well done job because Prof. S. was a mathematician. I did not know him. I was formally introduced to him once.

Beyond that I don't know anything about him. That's all for today.

C U B A

Through its Education and Culture Dept. The Govt. of Cuba had planned to publish an Encyclopaedia covering a wide range of subjects and running into several volumes. Prof. DDK was requested to write on The Culture and Civilisation of India at the popular level. In keeping with his style of work DDK fulfilled his responsibility within the stipulated time and sent off his typescript to the Govt. of Cuba.

Unfortunately however a ferocious hurricane struck Cuba consequent to which the Govt. had to concentrate its efforts and finances on the rehabilitation of the hurricane victims. The plan for publishing the Encyclopaedia had to be postponed indefinitely. The Govt. offered to pay the entire royalty that was due to the author. Prof. DDK wrote back to request the Govt. to utilise the amount of royalty for the rehabilitation of the people which was urgently necessary. The Govt. in turn waived its Copyright claims and suggested that Prof. DDK should feel free to choose another publisher of his choice. John Irwin, the reputed Curator of The British Museum and Library, was a friend of DDK. He spoke to Routledge and Kegan Paul and they willingly agreed to publish it.⁸

PANSHET DAM DISASTER

The day following the Panshet Dam Disaster which occurred in Pune in July 1961, Prof. Kosambi came to our house with two big cans (big containers in which kerosene for sale is stored by grocers) full of rice and wheat. Turning to Mrs. Vijaya Bhagwat, the Proprietress of People's Book House, which was razed to the ground with the impact of the water which came with furious velocity from the dam, he said, "Please don't feel offended because I have brought food grains for you, which will probably be enough for all of you for about one month. You have lost everything. But don't lose cheer. I know that you will also need liquid capital to reconstruct your book-shop and store progressive literature again for sale. I will talk to Nene about that later and I will contribute my little share towards that end. At the moment I don't want you to lose weight. Eat heartily. Get ready for the reconstructed Dam to burst after say another 15 or 20 years!" He did lend Rs. 15 thousand (quite a substantial amount in 1961) to be repaid if possible after an unspecified period of time (I did pay it to Meera Kosambi⁹ a long time after he passed away).

SUPPORT TO UNDERGROUND LEADERS

Socialist leaders like Achutrao Patwardhan¹⁰ who went underground at the time of the 'Quit India' Movement in 1942, stayed in his house for a few days. DDK took the risk of getting arrested if the police had succeeded in tracing the whereabouts of Patwardhan at that time.

SUPPORT TO PARDHIS, A NOMADIC TRIBE

At the time of the drought in 1952, Prof. Kosambi went with food grains to the Pardhi community (a nomadic tribe) living not too far from his house, to extend some help to them because he had collected a good bit of information from them when he was working on some aspects of the pre-history of Maharashtra.¹¹

Notes

¹ Kosambi dedicated his *Introduction to the Study of Indian History* to Monica Felton with the following inscription: "To/ Dr. Mrs. MONICA FELTON/ whose critical advice/ has imposed/ heavy obligations/ upon/ both reader/ and author". In the second (posthumous) edition (1975) the dedication was changed to "For Indo-Soviet Friendship".

Monica Felton, British town planner, came to India in 1956 and stayed till her death in 1970. Beside writing a biography of Chakravarti Rajagopalachari (1878-1972), a right-wing Congressman and later founder of the Swatantra Party (now extinct), she also brought out an account of her journey to North Korea, *Why I Went*.

² Reference to my article, "Remembering D. D. Kosambi", *Frontier*, Autumn No. 41:11-14, Sept.28 - Oct.25, 2008, pp. 14-17.

³ For Karla Caves see letter 3.

⁴ *Economic and Political Weekly*, May 16, 2009, Vol. XLIV No. 20, pp. 32-45.

⁵ See Kosambi, "Dhenukakata", *Journal of the Bombay Branch of the Royal Asiatic Society*, xxx, pt. II (1957), pp. 50-71. Reprinted in *D. D. Kosambi on History and Society: Problems of Interpretation*, ed. A. J. Syed, Bombay: Department of History, University of Bombay, 1985 and *Combined Methods in Indology and Other Writings*, ed. Brajadulal Chattopadhyaya, New Delhi: Oxford University Press, 2002.

⁶ P. K. Gode (1894-1961) was the Curator and later Professor of the Postgraduate faculty of the Bhandarkar Oriental Research Institute, Pune. A sound Sanskritist, he contributed hundreds of short informative notices on various aspects of Indian history and culture mostly published in the *Annals* of BORI, now collected in several volumes entitled *Studies in Indian Literary History* (three volumes, 1953-56) and *Studies in Indian Cultural History* (three volumes, 1961-69). He was also one of the editors of V. S. Sukthankar Memorial Volumes (1944).

⁷ Shripad Amrit Dange (1889-1991), one of the founder members of CPI, wrote *India from Primitive Communism to Slavery* (Bombay: People's Publishing House, 1949) which was hailed by the party intellectuals as a creative contribution to the study of Indian history from the Marxist point of view. Kosambi, however, reviewed the work quite adversely ("Marxism and Ancient Indian Culture", *Annals of the Bhandarkar Oriental Research Institute* (Pune), 29:1-4, 1948-49, pp. 271-77). Gode apparently refers to this review article.

⁸ This letter provides an interesting glimpse of Kosambi's love for Cuba and the background of his book, *The Culture and Civilisation of Ancient India in Historical Outline*, London: Routledge and Kegan Paul, 1965, reprinted in India by Vikas Publishing House, 1972.

⁹ Meera Kosambi (1939-), the younger daughter of D.D. Kosambi. She is a well-known sociologist and former director of the Research Centre for Women's Studies at the SNTD University for Women, Mumbai and author of several books and papers.

¹⁰ Achyut Patwardhan (1905-92), socialist leader and organizer of the August Movement (Quit India Movement), 1942. It is interesting to observe that, although a firm supporter of the Peoples' War line of the Communist Party of India, Kosambi did not hesitate to shelter "Augusters", presumably because they were all anti-imperialists by conviction.

¹¹ This letter also reveals a little known aspect of Kosambi's concern for the tribal people.

Imaging the Feminine Mind Through The Ethic of Care

Bidisha Mukherjee

The traditional framework of moral psychology as developed by Freud, Piaget and Kohlberg, envisions the development of a self that is egocentric, individualistic, separate and autonomous. This tradition proposed a somewhat linear scale of moral maturity that projects the arc of development from un-principled ethical egoists towards a perfect matured moral thinker. Individuals developing under this developmental scale attain the highest maturity level through their commitment to more-or-less impersonal rational ideals such as - 'obeying the law', or 'thinking rationally for the restoration of universal good'. The traditional concept of abstract autonomous self thus conceptualizes psychological development or maturity and growth primarily in terms of increasing autonomy and independence. The capacity for abstract thinking has been conceived by this tradition as the mark of maturity. Moreover, the individuation defined by the ideal of autonomous self reflects the value that has been placed on detachment in moral thinking and in self-development. This detached way of moral thinking compels them to understand a moral dilemma from the standpoint of pure, objective, abstract, universal reason that is detached from any kind of contextual and emotional subjective influences. But in reality, ethics and morality is such a concern that cannot be captured and understood at all in the real sense of the term if it is abstracted from its context and examined through the lenses of pure, objective reason. If such abstraction is committed then it ceases to be a moral doctrine and becomes a mere script of conglomerated rational dictates. Such set of moral code thereby fails to resolve inequalities and injustices that occur in the real life moral situations. Moreover the lived experiences of both women and men that show heterogeneity among individuals, has been totally ignored in this tradition. Consequently the self has been constructed here in abstraction within the dynamics of universal reason and principles.

Keeping a critical eye upon this homogenizing tendency of the moral dictates in the traditional model, the contemporary feminist agenda is committed to the acceptance of heterogeneity as a virtue. Even within the category of 'women', there exists a great deal of significant variety, which needs to be addressed separately in their unique particularities. Feminists also point out that all differences need not be hierarchical and the attempt to construct a scale to accommodate personality differences is considered by many to be a form of artificiality and a source of coercion. These feminists are of the opinion that the root of universal prescriptions is the insensitivity to the significant differences among individuals. There are real differences, which need to be addressed while constructing ethical systems. They feel that in the name of personhood homogeneity a male-gendered bias is reflected and perpetuated. This way of perceiving differences among individuals has led to the emergence of two distinct approaches in moral psychology, one is the hierarchical-developmental approach, and the other is the non-hierarchical difference approach. As a consequence of these two approaches, two parallel views on self-hood constructions have evolved - one propounds

the autonomous self and the other propounds the relational self. The former self prefers the right-based reason-based, rule-based moral justification as such moral orientation can ensure 'equal application of rules to all without any discrimination'. However this arbitrary use of universal moral prescription to all ethical issues across the board is seen as a hazard in the eyes of the feminists who envisions hidden gender-bias behind this neutral curtain of 'universal objective set of moral dictates'. This has led to the conceptualization of different alternative ways of moral evaluations, one of which is Carol Gilligan's ethic of care.

In this discussion I will therefore address the psychological path taken by Gilligan to conceptualize her care ethics, which is more a relational ethics, a dialogical ethics, a participatory-ethics that is sensitive to the contextual details and concrete individuality of an ethical situation. My intention here is to uphold the care-based ethical stance as a novel ethical approach that works within a broader normative parameter of peaceful co-existence of species at large. I would thus like to examine the relational self-hood construction proposed by Carol Gilligan. This provides an entirely different perspective from that of mainstream psychological tradition. Gilligan also enters ethics via the route of psychology but she does not subscribe to the Freud-Piaget tradition. She prefers to interpret the maturity of the self in terms of the self's capacity to connect with other selves and the environment.

Gilligan's entry into the self-hood construction debate was motivated by the episode relating to the evaluation of *Heinz's dilemma* by her colleague, Kohlberg and herself. Before providing an exegetical account of Gilligan's self-hood construction it will be appropriate to give a report on her student-evaluation in relation to Heinz's dilemma. In 1983, Kohlberg along with Carol Gilligan, his colleague at Harvard University, conducted few rights and responsibility tests. These test models were devised by Kohlberg to measure moral development during adolescence by presenting certain hypothetical moral problems. Of the various hypothetical moral problems constructed by Kohlberg for evaluating the moral maturity of the adolescents, one is Heinz's dilemma. In this particular dilemma, a man named Heinz could not afford to buy a drug, which his wife needed to save her life. Gilligan and Kohlberg described to the class, Heinz's predicament, the seriousness of his wife's ailment, the druggist's refusal to lower the price, etc., in order to seek their response as to whether it would be morally permissible for Heinz to steal the drug.

The participants of these tests were mainly adolescent girls and boys. On the basis of each and every student's response, Gilligan and Kohlberg tried to assess the level of their moral maturity. It was however observed that there exists a great difference between Gilligan and Kohlberg's evaluations. A close scrutiny of the responses of the students provided meaningful insight in Kohlberg's expectations based on his developmental theory. In response to the dilemma, it was noticed that all the boys consistently answered in the affirmative. Instead of conceiving the dilemma as a particular moral problem, the boys organized the problem, in terms of principles concerning relative importance of life versus property. With the help of logical reasoning they came to the conclusion that Heinz should steal the drug. They rationalized that, since human life is far more worthy than money, therefore life has precedence over property and Heinz should do that which will save his wife's life that will be the most logical thing to do under such circumstances. One of the boys named Jake justified his choice in the following way: -'For one thing a human life is worth more than money and if the druggist only makes \$1,000, he is still going to live but if Heinz does not steal the drug, his wife is

going to die. (Why is life worth more than money?) Because the druggist can get a thousand dollars later from rich people with cancer, but Heinz can't get his wife again. (Why not?) Because people are all different and so you couldn't get Heinz's wife again.¹

Further more, all the boys including Jake argued that even if by stealing the drug Heinz is committing a crime as he is breaking the universal rule that 'one should not steal anything', Heinz should not be condemned guilty. They all agreed to the fact that if Heinz is caught and brought before a judge, the judge should also realize that stealing had been the right thing for Heinz to do under such circumstances. In this fashion, Jake and the rest of the boys opted for the abstraction of the moral problem from an interpersonal situation. They found the logic of fairness to be a rational way to solve the dispute.

On analyzing the reply of 11 years old Jake and also the justifications given by the rest of the boys, it clearly shows that Jake and all the other boys decided on their choice from the standpoint of reason. A close study of the logic that Jake used reveals that his reason dictates that a logical deduction can resolve a conflict between life and property. Visualizing the moral dilemma as a 'sort of math like problem with humans', Jake sets up an equation and proceeds to work out a solution. Moreover, since Jake's solution was rationally derived, he assumed that anyone following reason would arrive at the same conclusion. Hence, under the dictate of reason perhaps, all the boys solved the dilemma in the same manner as Jake did.

Kohlberg analyzed the judgment of the boys and concluded that all of them exhibited the ability to see the problem in the light of reason and solve it with logical consistency. In keeping with their position even if Heinz steals the drug, he should not be punished, Kohlberg thinks that all of them have respect for law, but they also know that laws are man-made and therefore subject to error. So, for a good cause, like saving one's life, such a law can be broken. The coherence in their logical reasoning satisfied Kohlberg and hence they scored a consistent and matured level of moral maturity in Kohlberg's scales.

In contrast, the female participants, in the test, offered a wide range of alternative solutions to the moral dilemma. Amy one of the participants, conceived the dilemma not merely as a math problem, but as a narrative of relationships that extends over time. Consequently, she replied that Heinz should not steal the drug. Amy locates the ethical issue in the sort of relationship Heinz has with his wife. Amy suggested that Heinz should find out other alternatives to overcome this crisis like, Heinz could approach the druggist once again and request him to lower the price of the drug so that he could afford to buy it and save his wife's life. Alternatively, Heinz could even borrow or raise the money from others to pay the price of the drug. Again, Claire, another female participant in the class, older than Amy, in her response to the Heinz's dilemma, explicitly states the underlying assumption that morality stems from attachment. Claire thinks that Heinz should steal the drug to save his wife's life. Explaining why Heinz should do so, she elaborates the view of social reality on which her judgment is based: - 'By yourself, there is little sense to things. It is like the sound of one hand clapping, the sound of one man or one woman, there is something lacking. It is the collective that is important to me, and that collective is based on certain guiding principles, one of which is that everybody belongs to it and that you all come from it. You have to love someone else,

1 Carol Gilligan, *In A Different Voice*, Harvard University Press, Cambridge, Massachusetts and London, 1986, p. 26

because while you may not like them, you are inseparable from them. In a way, it is like loving your right hand. They are part of you; that other person is part of that giant collection of people that you are connected to.'²

Claire's justification shows that she is not focusing on the conflict of rights, but stressing more on the humanitarian ground. Both Amy and Claire have a non-regimented approach to the dilemma. Claire proposes that Heinz should steal the drug, as a human being Heinz needs to save the life of other human beings (in this case, the other person is his own wife). Claire argues that in this particular situation the question of right or wrong should not be considered important, nor the question of priority of life over affection should compel Heinz to steal the drug. Claire thinks that because another human being needs help, Heinz should extend his help simply out of a sense of responsibility towards another human being in distress. She equates 'responsibility with the need for response that arises from the recognition that others are counting on you and that you are in a position to help'. Betty, another sixteen years old participant, in her response to the dilemma explicitly acknowledged the primacy of survival of living beings over everything else. The justification she offers is as follows: -

'I think survival is one of the first things in life that people fight for. I think it is the most important thing, more important than stealing. Stealing might be wrong, but if you have to steal to survive yourself or even kill, that is what you should do... Preservation of one self, I think, is the most important thing. It comes before anything in life.'³

What is apparent in Betty's judgment is that, in a human society the only thing that should get priority is preservation of life at any cost. 'Live and let other's live', should be given primary importance in one's life, and for this if the individual has to break any existing social rule then that should not be considered as wrong. The preservation and continuation of life and race should always be given preference. In case of Heinz's dilemma also, Heinz will not be doing anything wrong by stealing the drug as he is doing it for the sake of restoration of another life.

Another female participant, Ruth, however sees Heinz's dilemma as a choice between selfishness and sacrifice. She justifies that by stealing the drug Heinz would be sacrificing his own self, as he knows that he would be punished for the crime he is committing. Again, if he doesn't steal the drug, then that will be selfish on his part and he will feel guilty for not helping his wife to get cured. Heinz's decision to steal the drug, therefore, should not be conceived in terms of logical priority of life over property, which justifies his rightness; his decision should rather be justified in terms of the social reality which every other human being would aspire for, that is, to save the life of those who are near and dear, through self sacrifice.

Since none of the female participants could offer logically consistent answers and there was a lack of proper reasoning and unity of thought, Kohlberg remarked that the girls exhibit immature moral thinking. He felt that their judgments are vitiated by indecisiveness and logical inconsistency and are thereby evasive, weak and unsure. Like, when Claire argued that out of the consideration of responsibility, Heinz should steal the over-priced drug, she actually extended her ethic of responsibility to a broader vision of societal connection. However, the disparity between this vision of Claire and the justice perspective of the mainstream ethics, positioned her below the maturity level in Kohlberg's six-staged developmental scale. Due to

2 Ibid., p. 160.

3 Ibid, p. 76.

the lack of clarity in Amy, or Clarie's view, they could not even climb up to Kohlberg's initial stage of matured moral thinking. Kohlberg ascribed their maturity level to very basic stages that are characterized by lack of clarity and indecisiveness. This was due to their inability to think systematically about the moral reasoning and also their lack in identifying and understanding the logic behind every moral situation. Their standpoint of considering care and connection as the mark of contesting a moral dilemma, has been rejected by Kohlberg as being nai_ve and immature. In Kohlberg's evaluation girls are less morally advanced than boys. Kohlberg noticed that all boys preferred to use the power of logic to solve the dilemma and also to justify their decisions. From this he concluded that boys exhibit more matured moral thinking than girls as they favor a principled understanding of fairness that rests on freestanding logic of equality and reciprocity.

Gilligan however, reviewed the responses of both girls and boys from an entirely different perspective from that of Kohlberg. She analyses Amy's response in terms of care and responsibility and opines that Amy, by tying up Heinz's wife's life with preservation of relationships, illuminated the value of human life in the context of care and relatedness. What Gilligan sees in Claire's replacement of hierarchy of rights with a web of relationships, is a challenge to the notion of separation that is there behind the concept of rights. Moreover, we have seen that Claire argues that Heinz should steal the drug and save his wife's life out of the consideration that like him and many others, his wife is also a part of the common population of whom everyone has the right to live. Gilligan justifies this vision of Claire by saying that, to Claire, interdependence of people's lives is the code word of social reality. Perceiving relationships as primary, Claire realizes human society not as an abstract entity but as a concrete web of interconnections where all the members share a bond of attachment and are not involved in a contract of agreement. Hence, in Gilligan's opinion, Claire's moral concern, her sense of rightness or wrongness, does not emerge out of a hierarchy of rights but it stems from an awareness of interconnection. Gilligan further insists that not only Claire, but also other female participants viewed the dilemma not as a contest of rights but as a problem a question of responsibility and responsiveness to others.

Moreover, Gilligan thinks that the right to property and right to life are weighed by the female participants, not in abstract terms or in terms of logical priority, but in the particular, in terms of actual consequences that the violation of these rights will have in the lives of people involved. Hence, their thoughts and moral concern exclusively remain contextual and embedded within care. That is why perhaps they have taken into account the question of morality in the light of understanding the dynamics of relationships. Gilligan applauded this approach of the female participants as she thinks that their reasoning qualifies as ethically sound - as a genuine ethics, since it respects individuals in all their particularity.

In this connection it must be mentioned here that Gilligan thinks that behind the consistent moral justifications of the boys, perhaps a distinct 'adult male identity' is playing a pivotal role. It is because; various psychologists have observed that from the childhood days and more particularly during the adolescent period, boys tend towards using rules and principles in making decisions or judgments. On the contrary, Gilligan points out that girl focus more on connectivity and dependency during that period and consequently develop a distinct 'female identity'. Such 'female identity' is realized in the midst of relationships and care. So, while solving any moral dilemma, girls or women, instead of conceiving a world comprised of people

standing alone, consider it as a network of connections which remain sustained by a process of communication. Hence, in a world that coheres through a system of rules, a moral problem should be treated from the standpoint of human concern. Gilligan thus concludes that for women, a web of human relationships thus becomes the code word for understanding morality rather than the male notion of autonomy.

Moreover, Gilligan argues that so far women have been given a social role to play within the patriarchal set up, that is, to care for others and to promote human connections by being responsive to others. So, women by playing such roles of a caregiver, for such a long time, have cultivated a distinct mode of moral thinking that gives preference to human connectedness over logical reasoning. Now, if such a mode of thinking is accused of being immature and inconsistent, then definitely there is a patriarchal strategy behind such an accusation. This typical strategy of confining women to a distinct role of caregiver and subsequently devaluing the very same role is a deliberate move on the part of patriarchal society to dominate over women and their capacities. The mainstream ethicists further think that possession of emotion; attachment, connectivity and such other relational concepts make an individual 'handicapped'. Hence women being caregivers and preferring emotion and connectivity to reason and detachment, are in a way handicapped.

But Gilligan does not perceive it in the same vein. She argues that possession of capacities to extend care to others and develop amidst connectivity and attachments do not make women 'handicapped'. She explains that the lived experiences of women rather exhibit a totally different picture. The experience of caring has provided woman with the same maturity, only the mark of maturity here is 'to learn the value of relations' and not the value of reason. When the focus on individuation and individual achievements extend into adulthood, and maturity is equated with personal autonomy, concern for 'relationships' appears as a weakness of women rather than as a form of human strength. Gilligan however, thinks that theories of psychological development and conceptions of self and morality that have linked progress or goodness with disconnections or detachment; and advocated separation from women in the name of psychological growth or health, are dangerous.

Gilligan points out that if we thoroughly examine the developmental strategies as offered by the Freud-Piaget tradition, we will find that they value an autonomous, detached and atomistic self which they think women are incapable to realize. They consider each individual as a rationality maximizer. In their opinion reason dominates emotion in individuals. An individual stands apart as an isolated being and lives as a unit. The more one separates oneself from others, the more it helps one to develop into a matured autonomous being. But to come to this position of separation, the individual must learn to distance himself from others. They place emphasis on abstraction as they consider it to be essential for the development of a moral individual. In their view, the notion of abstraction is associated with 'adulthood' as a mark of maturity. Presence of emotion in the individual curtails his power of pure abstract reasoning and reduces his capacity of taking efficient moral decisions.

The traditional ethicists however claim that women cannot attain such abstraction. Women prefer concrete adhocism and thereby cannot enter into abstract interpersonal contractual relations. Consequently they cannot deliver a moral decision that is absolute and detached from its context and thereby cannot exhibit moral maturity. Women and their lived experiences are excluded from mainstream ethics on this ground. But the care ethicists argue that this

attempt of the mainstream thinkers to keep women out involves the fault of exclusion. In their opinion, the forced exclusion is artificial. In reality an autonomous self cannot remain entirely separated from 'others'. Separation in such cases is merely apparent; in reality selves always remain connected. The very development of personhood is impossible without concrete locations in the world. Gilligan and other feminist thinkers point out that the notion of an isolated self is unrealizable as it is based on 'the logic of denied dependence'. Women's preference to develop as a related self and to remain connected with others has been considered as a defect, a weakness, by the traditional thinkers.

The care ethicists argue women's lived experience is not conducive to abstraction; it demands concretization and adhocism. They realize that human beings are necessarily related and that this must be reflected in their normative behavior. The human race survives on the maintenance of interpersonal connections. This needs to be reflected in rational processes of caring and connectivity, which are the two basic significant requirements for human sustenance. Gilligan suggests that we only need a different mode of perception altogether to judge the role of care in ethical decision-making. There is a lot to learn in the experience of caring – one can learn how to remain assertive in spite of being related to others; one can learn through care and connectivity about the truth that in morality what counts is contextual reasoning and concrete others. That women prefer to remain connected and use care to judge a moral situation is something that needs to be addressed seriously instead of being excluded as being immature and deviant.

Gilligan thus attempts to construct such a self that honors relationality. She perceives care and co-feeling to be the marks of maturity. She prefers to interpret matured self-hood in terms of connectivity. Thus, we find both Kohlberg and Gilligan enter ethics from two diametrically opposed psychological traditions. While the former sees connectivity as a sign of immaturity and strong separateness as a sign of maturity; the latter sees connectedness as a sign of maturity and strong separateness as a sign of lack.

In this connection Gilligan's three-staged development should be mentioned to show how connected self develops a care oriented moral thinking. It has three major levels: pre-conventional, conventional and post-conventional, each level constituting two stages. For Gilligan the transition between the stages are fueled by changes in the sense of self rather than in changes in cognitive capability. Gilligan's developmental scale exhibits a progression from selfish, to social to principled morality. In Gilligan developmental scale the Level I is the pre-conventional level: Orientation to individual survival, which consists of two stages. The stage I is marked by the orientation towards individual survival. At this stage the focus is on caring for one's own self in order to ensure survival. The self goes through her own cognitive reconstruction that she is becoming more mature in ways of making independent decisions and taking care of herself, doing something for her own self. Through maturity the terms for fulfilling the wish - 'to do something for myself' undergoes a transition. The self learns to take decisions that affirm both femininity and adulthood in its integration of responsibility and care. In the transitional stage II they gradually learn to care for others, and that selfishness is wrong. This realization facilitates the self to focus on responsibility instead of remaining self-centered. But she still fails to formulate a clear sense of decision and therefore fears to take responsibility, as she cannot come out fully from the conflict between selfishness and responsibility. The level II is the conventional level: Goodness as self-sacrifice. At this level women typically

feel it wrong to act in their own interests and that they should value instead, the interests of others. They equate concern for themselves with the concern for others as well. Through this transition from selfishness towards responsibility, the self opens her up to face a greater reality that she is a social being too. This realization helps her to move toward social participation.

Morality in the previous level was perceived as a matter of social sanctions imposed by the society from outside. But in this level the self conceives morality in the light of shared norms and expectations of the society. The self at this level earns her claim to social membership through her internalization of societal values. The focus in the stage III therefore, is on extending care to others and receives social conformity. There is a concomitant desire to develop a voice with clarity of expectations and also to assess the worth of her own self through the lenses of others. The self strives to survive in the midst of caring and protecting others as she realizes the truth that goodness lies in self-sacrifice and pleasing others (i.e., taking care of others). This suggests the natural inclination of the self to reach out to others, to enhance her own social circle. The self at stage III realizes that what is good is caring for others. She thus equates goodness with self-sacrifices to win the other. In the stage IV the inequality between the self and the other becomes evident to the self and she begins to realize the truth that though the 'other' is not the same as her own self but her own existence is inextricably linked with the other. At this stage the individual understands that the dynamics of relationships constitute the very definition and existence of the self. The second transition begins as the self starts to rationalize the logic of self-sacrifice in the service of the morality of care. The self reconsiders the relationship between herself and the other. She finds herself in the midst of the dilemma that whether it is selfish or responsible, moral or immoral, to embrace her own needs within her realm of 'concern for others'. This state of crisis leads her to evaluate once again the question of responsibility that is so inextricably linked with the question of maturity of the self. The self therefore understands the need to separate the voice of her own from that of the others. It means she now realizes the truth that she has got a voice of her own that needs to be asserted apart from the views that she inculcated from the society. But she still feels the uncertainty of her own worth as she has doubt regarding her own capacity for independent judgment and also the legitimacy of her own point of view. It is in the next level that the self tries to find out the basis of making her choice that will be acceptable by the society. The next level is the post-conventional level: Morality of non-violence. In Gilligan's scale of maturity, it is the highest scale of development. The self at this level discovers a way of reconciliation between the initially conflicting concepts of selfishness and responsibility. The self undergoes transition through the re-understanding of her own capability and worth and also reconstructs her notion of morality. The stage V of this level is marked by the realization on the part of the self that in order to attain self-integrity, relationship and connectivity with others have to be restored through participation and interaction (rather than for self sustenance and survival as viewed in stage III). At this stage they learn that it is just as wrong to ignore their own interests, as it is to ignore the interests of others.

One way to this understanding comes through their concern for establishing connection with others on the basis of honesty and respect. The moral concern remains as a concern for not to hurt others. The self realizes that a connection or relation involves two people and if either one is slighted it harms the relationships. She thus tries to restore relationship and refrains one self from hurting others. In the final stage, that is stage VI, care becomes the

self-chosen principle, one that recognizes the interdependence between the self and the other and sets to restore it through care connectivity, attachment and nonviolence. Progress from stage to stage is initiated in part by the individuals increasing understanding of human relationships. Hence in Gilligan's developmental scheme every individual self develops in the midst of connectivity and for each of them, integration of rights and responsibilities takes place through an understanding of logic of relationships. At this juncture I would like to sum up the peculiarities of the traditional notion of self (specifically that of Kohlberg) and draw a parallel outline of relational self as depicted by Gilligan. This brief comparison would help us understand why such relational self opts for care over justice.

The features of autonomous self

- Self enters the moral arena when she or he sees competing claims about rights.
- Self makes decisions by applying rules fairly and impartially.
- Self evaluates the quality of an act they perform in the light of the fact whether it has been conducted according to the universal prescription or not.
- Self conceives responsibility in the light of 'answerable to actions'.
- Self gains identity in terms of independence, autonomy, freedom, separateness and hierarchy.
- Self attains moral maturity through principled understanding of fairness.
- Self opts for the justice-based rule and reason based ethics in resolving a moral conflict.

The image of relational self as proposed by Gilligan

- Self enters the moral arena in the midst of connection and associations.
- For the self, the primary moral imperative is caring about others.
- The self justifies her decisions on the basis of preserving relationships and emotional connections.
- The self evaluates the quality of an act she performs by assessing the relationship in terms of analyzing whether anyone was hurt and whether the relationship was preserved. The quality of the relationship rather than the impartiality of the decision is the standard for evaluating the decisions of women.
- For the self, responsibility means taking care of another, including the other's feelings.
- The self realizes her identity in terms of relation and connectivity.
- The relational self prefers the ethic of care in judging a moral dilemma.

Conclusion

It is clear from the above discussion that Gilligan's self-construction depicts a totally different form of moral maturity. Instead of the morality of rights, Gilligan's self exhibits the morality of care and responsibility. She argues that the moral imperative that emerges repeatedly from the lived experiences of women is an injunction to care, a responsibility to do good to others along with furthering one's own good. She argues that development of a self in isolation indicates a form of alienation, that is, separation of the self from its relations. But in reality the very development of personhood is impossible without being related to others. Passing out of one relation entails entering another. Relations are not cemented in a way the self cannot be re-located. What is important is that the self can never be fully isolated from relations. In

reality, when connectedness is being denied of the self, alienation occurs. So what every individual self must strive to maintain is the relation, and to fight the oppressions that constrain the self form being related. Gilligan here suggested that in spite of developing in the midst of relations, the self could assert her freedom by raising one's 'voice' against objectionable situations. The concerned self needs to talk in a different voice and demand effective changes. This is what Gilligan calls voicing one's freedom. Hence, by remaining within the sphere of connectivity and attachment, one can also express her freedom by raising her voice. In Gilligan's opinion to have a voice, is to be human. To have something to say is to be a person.

But Gilligan also realizes that speaking depends on listening and being heard; it is an intensely relational act. Hence by 'voice' what is implied here is something like what people mean when they speak out from the core of the self. Voice is therefore a powerful psychological instrument and channel, connecting inner and outer worlds.

It can thus be concluded that that the moral judgments of women differ from those of men in the greater extent to which women's judgments are tied to care, co-feeling and compassion and are concerned with the resolution of real life dilemmas. Care, thus becomes the self-chosen principle of a judgment that remains psychological in its concern with relationships and response but becomes universal in its condemnation of exploitation and hurt. The over-arching concern here is restoration of diversity of species in their unique particularities through a network of relationships that is constructed upon the morality of care.

GILLIGAN'S STAGES OF SELF DEVELOPMENT OF WOMEN				
APPROX.	AGE	LEVEL	STAGE	GOAL
Not listed		PRE-CONVENTIONAL	I	Individual survival. Focus on caring for the own self. Stage marked by selfishness.
			II	Transition from selfishness to responsibility to others. Stage marked by responsibility.
TRANSITION IS FROM SELFISHNESS - TO - RESPONSIBILITY TO OTHERS				
Not listed		CONVENTIONAL	III	Goal is self-sacrifice to maintain 'goodness'. Focus shifts from care for self to care for others. Goodness is equated with sacrifice of self.
			IV	Goal is realization of the truth that she is a person too. Inequality between the self and the other becomes evident.

TRANSITION IS FROM GOODNESS - TO - TRUTH THAT SHE IS A PERSON TOO.			
Not listed	Post-conventional	V	Goal is realizing the morality of non-violence. Realization of dynamics of relationships that leads to dissipation of tension between self and other.
		VI	Care and connectivity turns out to be the self-chosen principle that recognizes the interdependence of the self and the other. Self learns to maintain one's own integrity by increasing understanding of human relationships and strives to restore the principle of non-violence.

GILLIGAN'S STAGES OF MORAL DEVELOPMENT OF WOMEN

APPROX. AGE	LEVEL	FEATURES	MORAL ORIENTATION
-------------	-------	----------	-------------------

CONCERN FOR THE SELF

Not listed	PRE-CONVENTIONAL	Egoistic moral concern. Primary goal is individual survival. No independent power of thinking or acting.	Individuals do not understand any laws or social conventions. Acts simply out of fear of punishment first, and then acts in terms of satisfying one's own needs.
		CONCERN FOR OTHERS	
Not listed	CONVENTIONAL	Primary moral goal is to please others, whether they are friends or larger social groups.	Individuals maintain personal connections. One no longer looks at one's own views but adopts the rules and conventions of the majority. Focuses on the interest of others at the expense of self - nourishment. Moral goodness is equated with self-sacrifice.

BALANCE CONCERN FOR SELF AND OTHER			
Not listed	Post-conventional	Self is guided by the ideal of moral inclusiveness. Primary goal is to maintain good and balanced relationship with others.	Moral goodness is seen as caring for both self and the other. Self realizes that caring for others can also count as caring for the self. Self includes others stand point in moral decisions. Self uses emotion and feelings as the primary tool for resolving moral disputes. Exploitation and hurt is morally condemned.

Bibliography

Friedman, Marilyn, 'Care and Context in Moral Reasoning,' in *Women and Moral Theory*, eds. Eva Feder Kittay and Diana Meyers, Rowman and Littlefield Publishers, 1987.

----- 'Beyond Caring: The Demoralization of Gender,' in *Feminist Social Thought: A Reader*, ed. Diana T. Meyers, Routledge, 1997.

----- 'Feminism in Ethics: Conceptions of autonomy,' in *The Cambridge Companion to Feminism in Philosophy*, eds. Miranda Fricker and Jennifer Hornsby, Cambridge University Press, Cambridge, 2000.

----- 'Impartiality,' in *A Companion To Feminist Philosophy*, eds. Alison M. Jaggar and Iris Marion Young, Blackwell Publishers Ltd, 1998.

Gilligan, Carol, 'Moral Orientation and Moral Development,' in *Women and Moral Theory*, eds. Eva Feder Kittay and Diana Meyers, Rowman Littlefield Publishers, 1987.

----- 'Hearing the Difference: Theorizing Connection,' in *Hypatia*, Volume: 10, Number: 2, Part II, Spring, 1995.

----- 'In A Different Voice: Women's Conceptions of Self and Morality', in *Feminist Social Thought: A Reader*, ed. Diana T. Meyers, Routledge, 1997.

----- 'Exit Voice Dilemmas In Adolescent Development,' in *Mapping The Moral Domain*, ed. Carol Gilligan et al., Harvard University Press, Cambridge, 1988.

D. D. Kosambi's Views on the Six Heretics and the Buddha : A Critique

Ramkrishna Bhattacharya

Both D. D. Kosambi (1907-66) and Debiprasad Chattopadhyaya (1918-93), two leading Marxist thinkers in India, discussed at length the teachings of the six heretics and of the Buddha during the sixth/fifth century BCE in their seminal works, *An Introduction to the Study of Indian History* (1956) and *Lokāyata* (1959) respectively. It will be interesting to compare and contrast their views and observe how, in spite of their basic similarity of approach, they arrived at almost opposite conclusions in the 1950s. It may also be stated in advance that Kosambi did not radically alter his views in his last work, *The Culture and Civilisation of Ancient India in Historical Outline* (1965), although he added much that was new. On the other hand, Chattopadhyaya gradually modified his views and came to a more appreciative assessment of the six heretics and the Buddha. His last work, *History of Science and Technology in Ancient India*, vol. 2 (1991) records his mature opinion of these thinkers.

Kosambi, as is well-known, was not primarily interested in philosophy and in his magnum opus does not deal with the later developments of the orthodox (*āstika*) and heterodox (*nāstika*) systems. Yet he dealt with the six heretics and their legacy (as also of the Buddha) in some detail and tried to account for both their origin and extinction. Quite naturally the Buddha gets the lion's share in his discussion but other thinkers are not treated cursorily. Kosambi summarizes their teachings and assesses their views against the backdrop of the transition from tribe to state, from a pastoral economy to an agricultural one and what constituted the Buddha's pre-eminence ((1956/75), 162-171).

*

Chattopadhyaya's study in 1959 was directed to a single question : Why did the teachings of the Buddha's contemporaries, especially the major five of the so-called sixty-two heretics, fail to survive while the teachings of the Buddha succeeded? Chattopadhyaya's answer was: The Buddha had provided the right illusion to replace reality which his other contemporaries could not (506-07).

In this connection Chattopadhyaya refers to Kosambi but does not seem to notice his observation on the significance of *majjhimā patipadā*, the Middle Way ((1956/1975), 165).

Moreover, speaking of asceticism Chattopadhyaya misses the point that Kosambi pointed out quite emphatically :

[A]sceticism was not their (sc. the heretical teachers') discovery, for even brahmins had the tradition that the simple non-killing food-gatherer's life in the forest was in some way specially meritorious. *These new sects brought some practical conclusions* out of the simple life for the whole of a food-producing non-tribal society (1956/1975), 165-66. Emphasis added).¹

It is interesting to observe that Kosambi attempted to link the views of the six heretics to

the later developments of Indian philosophy: Ajita to the Carvaka/Lokayata, Pakudha to Vaiseshika, Purana to Samkhya, Makkhali to Yoga (1956/1975, 164) – not exactly as a philosophical system but as physical exercise.²

Chattopadhyaya initially ignored these aspects and paid no attention to the philosophical inheritance of the heretical systems either in *Lokayata* or in his other works published before the early 1970s. It was only from the late 1970s when he devoted himself to the study of history of science in ancient India that he discovered new merits in the ideas of the six heretics as also in the Buddha's teachings, particularly in the doctrine of dependent origination (*paticya samuppāda/pratitya samutpāda*). He had viewed this doctrine in *Lokāyata* (500-02) exclusively in terms of its application to human suffering (*dukkha/duhkha*), not as a universal principle applicable to everything, human suffering being only one of them (as Rhys Davids (44) explains). Kosambi, on the contrary, discovered in the concept of *nirodha* (cessation), the third of the Four Noble Truths,³ the origin of the philosophical question of *negation*. Kosambi considered this aspect to be the quintessence of the Buddhist dialectics (as Moggallana instantly understood it when Assajit told him in a nutshell what his master had preached. *Mahā vastu-avadāna*, 3:83). Kosambi then refers to *the negation of the negation*, which came to be formulated as late as the nineteenth century by Hegel and subsequently adopted by Marx and Engels in their materialist version of dialectics ((1956/75), 171).⁴

I have already mentioned that Kosambi and Chattopadhyaya, in spite of their basic similarity of approach, had *initially* arrived at almost opposite conclusions in the 1950s. The starting point even then was the same : transition from the pre-class society (tribe) to the class-divided society (state). Yet Chattopadhyaya harped on the illusory nature of the Buddha's teachings and the element of despair and frustration common to the five of the chief heretics. Kosambi, on the contrary, found many more positive elements in the teachings of the Buddha and the six heretics as evinced in the continuity found in later developments of Indian philosophy. Chattopadhyaya too came to the same conclusion much later, only in 1991, when he studied the philosophical systems in relation to the history of science and technology in ancient India.

Let us now concentrate on how Kosambi viewed the advent and historical significance of the six heretics and the Buddha.

*

Kosambi lays much stress on the rise of so many heretical views all at a time in ancient India at a particular juncture of history. He notes that the kings of those days "were deeply interested in religious matters and protected these sects" ((1956/1975), 163). "It follows," he says, "that *the new beliefs were the expression of some urgent needs, some change in the productive basis*" (164. Emphasis added).

Kosambi then points out three features common to these sects. They may be summarized as follows :

1) "Each of them (sc. the new sects) had involved considerable mental and physical effort on the part of the first proponent" ((1956/1975), 166). They underwent years of painful asceticism before they began to preach their doctrines. In passing Kosambi remarks: "There is no point in arguing whether they were Hindu or not; Hinduism came to existence, *with the indelible stamp of these sects*, only when they had faded many centuries later." (166. Emphasis added.)

2) "Without exception, even when the founder was a brahmin like Purana and Samjaya, they actively or passively denied the validity of vedic rituals and observances. In the study of these sects, the final metaphysical differences are of lesser importance than the background phenomena of tribal life and the monstrous cancer growth of sacrificial ritual in the tribal kingdoms. It is out of these and as a protest against their anti-social features that everyone of the sects appeared [T]he new society had gone over to agriculture, so that the slaughter of more and more animals at a growing number of sacrifices meant a much heavier drain upon producer and production." (166)

3) "[T]he new religions were at the beginning all much less costly to support than vedic brahminism. The sramana monks and ascetics took no part in production, as their creeds forbade them to labour but neither did they exercise the least control over the means of production. They were forbidden ownership of houses, fields, cattle, the touch of gold and silver and trade Not only the family but caste and tribe were also renounced by the monk upon ordination, which adoption into a quasi-tribal samgha." (168).

In this connection Kosambi mentions the rules of the Buddhist *Samgha* in particular and observes: "The Buddha himself followed the rule till his death at the age of eighty. His disciples went along new trade routes, even into the tribal wilderness, bearing the message of peace, but coincidentally the influence of Magadhan trade. Because they preached in the people's languages, they lived closer to the people than the brahmin with his monopoly of the obscure vedic Sanskrit" (168-69).

Kosambi feels that the Buddha provided 'a new religion [that] was the exact parallel, for the same economic reasons, of the move towards "universal monarchy", the absolute despotism of one as against the endlessly varied tyranny of the many' (169). Moreover, "brahmin ritual (*sc. yajña*, animal sacrifice) then served only the kings, nobles, chiefs or rich traders, but had very little use for the common man in contrast to the later fully developed brahmin priesthood which performed even the most trifling ritual for anybody for inconsiderable payment."⁵ The Buddhist doctrine, on the other hand, 'called itself "Aryan", thus admitting the right of indigenous tribal elements and lower castes to ennoble themselves merely by just action, contrary to brahmin theory' (169).

Ethical code in place of magic ritual, frugal way of living instead of ostentatious display of wealth in performing costly sacrifices, and such like features are common to *all* the heretical doctrines, not exclusively of the Buddhist *samgha*. What then made the Buddha pre-eminent of them all? Chattopadhyaya's answer was: the Buddha had provided the right illusion of the epoch which his other contemporaries could not. Kosambi does not think in terms of illusion and reality at all. Before getting into this issue he first frames an altogether different question: Why did so many alternatives to the Vedic religion rise in one narrow region in eastern India rather than in the strongholds of the Vedists?

If it were a matter of simple continuity and gradual evolution, the new religions should have arisen on the Indus with its ruined memories of a great civilisation, or in the north-west which had been and remained the centre of Vedic culture for centuries, or in Kuru-land which was the locus of the *Mahābhārata* story and the suitable place for the morality with which the great epic is overloaded, or at Mathura from which a new and powerful cult of Krishna as all-god was eventually to spread. Why did the newest and in some cultural respects rather backward land of the east take the lead in the most advanced form of religion?" (1965/1972, 100)

Kosambi then goes on to relate the rise of new religions (not only of Buddhism) to the rise of new classes in the Gangetic basin. There were free peasants and farmers there. "The neo-Vedic pastoral class of *vaisyas* within the tribe was replaced by agriculturist for whom the tribe had ceased to exist" (100). Traders had become so wealthy that the kings also used to treat them with respect. The key to the change in society as a whole was the origin of private property in farm animals, in land and its produce. Killing of cattle in ritual sacrifices was now frowned upon and embodied in the doctrine of *ahimsā*, non-violence. "How completely the sixth-century reform drove this [Vedic sacrifice of cattle] too out of fashion is seen by the absolute Hindu tabu upon cattle-killing and beef-eating A modern orthodox Hindu would place beef-eating on the same level as cannibalism, whereas Vedic brahmins had fattened upon a steady diet of sacrificed beef" (102).

Moreover, "the new eastern teachers rose above all ritual and broke the strongest tabu by eating cooked food from the hands of another caste however low, or even left-overs of soiled food" (103). "The leaders of the various innovating sects and their monkish followers (not the lay believers) gained their livelihood mostly by alms. This was at base reversion to food-gathering Celibacy and abstinence from holding property made the new teachers much more economic than greedy fire priests in an acquisitive society" (103-04).

Again, all this is more or less common to all the heretical sects, excepting perhaps Makkhali Gosala, who is said to have indulged in sensuous orgy before his death, drinking spirits, singing incessantly and dancing. But he did all this in a state of delirium (Basham 61-62). Kosambi finds a clue to the victory of the Buddha over other heretics in this particular respect:

Buddhism stood between the two extremes : unrestrained individualistic self-indulgence and equally individualistic but preposterous ascetic punishment of the body. Hence its steady rise, and its name 'The Middle Way'. (105)

This doctrine of the Middle Way then marks the superiority of Buddhism over all other anti-Vedic religions of the times. It did not provide an illusion but set forth a viable way of life, no less real than the others.

Not only this, Kosambi considers the Noble Eightfold Path (*ārya astāngika mārga*) to be the core of Buddhism. This is why Buddhism was "the *most social of religions*, the applications of its various steps are carefully developed and expounded ..." (106. Emphasis added). The early monks "would accompany caravans, but even then passed the night outside the camp. The Buddhist monk was forbidden labour for profit and for agriculture, having to live on alms or by gathering food in the forest without the taking of life; only thus would he be free to concentrate upon his *social duties*, the obligation to lead all to the proper Way" (107. Emphasis added).

It was not merely the attainment of personal *nirvāna* that guided the Buddhist monk; his social mission is of cardinal importance. These features of Buddhism explain why it succeeded in its mission while other heretical doctrines could not.

It is apparent that Kosambi cares little for the metaphysics or ontology of Buddhism. It is the social philosophy of the Buddha that concerns and impresses him most. Dropping his customary reticence he waxes eloquent on the achievements of Asoka (Ashoka), "the great emperor," and highlights this very aspect which marks him different from the *Arthasāstra* king:

The Arthashastra king owed nothing to anyone; his sole business was to rule for the profit of the state, with efficiency as the one ultimate criterion. With Asoka, the social philosophy expressed in the sixth-century Magadhan religions had at last penetrated the state mechanism ((1965/1972), 158).

In connection with the intellectual turmoil in the then India Kosambi acutely observes:

The sixth century B.C. produced the philosophy of Confucius in China and the sweeping reforms of Zoroaster in Iran. In the middle of the Gangetic basin there were many entirely new teachers of whom the Buddha was only one, not the most popular in his own day. (97,100)

He might have added that Greece too witnessed the rise of Presocratic philosophers in the same period.⁶ Now that the time of the Buddha's death has been brought down to c. 400 BCE (Norman 50-51), the period of the rise of several competing doctrines in Eastern India would be the fifth century BCE. Of all the teachers who dissociated themselves from the Vedic *varna* (caste) system, the Buddha alone was to propose a new way of life and put forward a new concept of the state. Speaking of the Buddha's pronouncements of the new duties for the absolute monarch (such as, maintenance of peace and order, public works for the benefit of the subjects, etc., in short, a model of welfare state appropriate to the those days), Kosambi writes:

This is a startlingly modern view of political economy. To have propounded it at a time of Vedic *yajna* to a society that had just begun to conquer the primeval jungle was *an intellectual achievement of the highest order*. The new philosophy gave man control over himself. (113. Emphasis added).

At the same time, Kosambi does not fail to notice the basic limitation of this new philosophy in a backward society: "What it could not give was limitless scientific and technical control over nature with the benefits to be shared by all mankind according to individual and social need" (114).

That the doctrine nevertheless continued to grow even after the Buddha's death is "because it was eminently fitted to the needs of a rapidly evolving society" (114).

To sum up then : Kosambi's explanation of the rise of the heretical doctrines and the ultimate victory of the Buddha's teachings over others provides an excellent instance of studying history afresh, as Engels urged Marxists to do (Selsam and others (eds.) 71). Instead of following what Marx had summarily dismissed as a "super-historical" theory (Selsam and others (eds.) 71), Kosambi attends to all the details of the socio-economic scenario prevailing in the Gangetic basin during the sixth/fifth century BCE. Nor does he undervalue the genius of the Buddha and his intellectual achievements, and explains his success both in terms of the crying need of the hour and how he alone could fulfil it, not the others. Yet Kosambi insists that "Buddhism cannot be treated solely as a personal achievement of its unquestionably great founder nor was its decline due to the imperfections of humanity" ((1965/1972), 100). Thus, taking both the objective and the subjective conditions into consideration, Kosambi provides a model for Marxist historical analysis, radically different from any other "Marxist" interpretation offered by others.⁷

Notes and References

¹ Kosambi says all this in his later work in less detail ((1965/1972), 104-05). For Chattopadhyaya's views see R. Bhattacharya 2010.

² Kosambi's observation on Yoga is highly sardonic and worth quoting:

Yoga within limits is a good system of exercise in a hot climate for people who do not live by muscular exertion and hard physical labour. The most that one can attain by it is some measure of control over normally involuntary functions of the body, and good health; but no supernatural powers [such as becoming invisible or flying through the air at will]. (1965/72, 105)

³ The Four Noble Truths are : i) *dukkha*, suffering, ii) *dukkhasamudaya*, origin of suffering, iii) *dukkhanirodha*, cessation of suffering, and iv) *dukkhanirodhagāmini patipadā*, way to the cessation of suffering. (*Dhammacakkapavattana sutta*, 5-8)

⁴ For a more detailed discussion of negation and the negation of negation, see R. Bhattacharya 2009.

⁵ In his later work (1965) Kosambi says the same in another way : "The *yajña* was ended for the easterner in all but theory; the brahmin of the future would eventually agree to serve all castes as priest and to adopt new worships to old forms in order to gain his livelihood – paying lip service to the Vedas all the while." (1965/1972), 104.

⁶ Katherine Osborne has recently provided a short but lucid account of the Presocratics. The classic Marxist account by George Thomson is still worth studying.

⁷ See, for example, Ram Bilas Sharma's very "left-wing" but largely pointless study and contrast it with Kosambi's. It is rather strange that nothing of Kosambi was included in a collection of essays entitled *Buddhism: The Marxist Approach*.

Works Cited

- Basham, A. L. *History and Doctrine of the Ajivikas*. Delhi: Motilal Banarsidass (MLBD), 1981 (first pub. 1951).
- Bhattacharya, Ramkrishna. "Basham, Kosambi, and the Negation of Negation", *Psyche and Society* (Kolkata), 7:2, December 2009, pp. 71-75.
- Bhattacharya, Ramkrishna. "The Buddha and the Six Heretics: How Debiprasad Chattopadhyaya Viewed Them". *Psyche and Society*. 8:2, December 2010, 17-21.
- Chattopadhyaya, Debiprasad. *History of Science and Technology in Ancient India*, Vol.2, Calcutta : Firma KLM, 1991.
- Chattopadhyaya, Debiprasad. *Lokayata : A Study in Ancient Indian Materialism*. New Delhi : People's Publishing House (PPH), 1959 (third edition 1973).
- Dhammacakkapavattana Sutta in Samyutta Nikaya* (5. Mahavagga), ed. Jagadish Kasyap, Patna : Pali Publication Board, 1959, p. 361. These four *ariyasaccas* are also mentioned in some other Suttas that follow (pp. 363 ff.).
- Kosambi, D. D. *An Introduction to the Study of Indian History*. Bombay : Popular Book Depot, 1956 (Revised second edition. Bombay: Popular Prakashan, 1975).
- Kosambi, D. D. *The Culture and Civilisation of Ancient India in Historical Outline*. Delhi : Vikas Publishing House, 1972 (first published 1965).
- Mahavastu Avadana*. Ed. Radhagobinda Basak. Vol. 3. Calcutta : Sanskrit College, 1968.
- Norman, K. R. *A Philological Approach to Buddhism*. The Bukkyo Dendo Kyokal Lectures 1994. Lancaster : The Pali Text Society, 2006.
- Osborne, Katherine. *Presocratic Philosophy: A Very Short Introduction*. Oxford : Oxford University Press, 2004.
- Rhys Davids, T.W. *Dialogues of the Buddha*. London : Oxford University Press, Vol.1, 1899.
- Sankrityayan, Rahul and others. *Buddhism : The Marxist Approach*. New Delhi : PPH, 1978 (first published 1970).
- Selsam, Howard, David Goldway and Harry Martel (eds.). *Dynamics of Social Change : A Reader in Marxist Social Science*. New York : International Publishers, 1983.
- Sharma, Ram Bilas. "Some Aspects of the Teaching of Buddha" in Sankrityayan and others, pp. 54-65.
- Thomson, George. *Studies in Ancient Greek Society*, Vol. 2. *The First Philosophers*. London: Lawrence & Wishart, 1955.

Acknowledgements : Amitava Bhattacharyya, Arindam Saha, Krishna Del Toso

P A S

From the Desk of the Mind-Painter

Loneliness of the Writer

From the list of the names of waiting patients when my assistant Tarun called 'Bibhas Sanyal', then one middle aged man entered into the cabin. Wearing old-fashioned garments the person seemed to be quiet sane and sober and it was impossible to conjecture that he was not confident on himself. Though the person was unknown to me but for some unknown reason every Bengali name seemed familiar to me. But particularly regarding this person he seemed more familiar. The reason behind it I donot know. Yet I could not recall anything. The gentleman informed me, "Doctor, perhaps my problem is not like your other patients." I became alert and stare at him to hear what he want to say across the table.

My problem is I cannot do some writing for the last few years. I feel paucity of words in my mind. This condition aggravated for the last two years. By the by I can inform you that I retired from a Government office few days ago. Office work as you know just to maintain the livelihood. Actually I am a writer. I write regularly. My article has been published sometimes in the famous magazine 'Desh'.

Suddenly I could recall as a lightning and I exclaimed in wonder – Your are that famous Bibhas Sanyal, writer of the story 'Birodh' (Opposition)?

He stared at me, 'Oh yes, that is a long past but you still remember it? You have read that story?'

I could not believe that the writer of short story 'Birodh', Bibhasbabu is now with me. Once upon a time that story has moved me much. After that writer Bibhas Sanyal is such a person who is only available to me not in this material sensuous world but in the dreamy imaginary world. Anywhere I searched that name and found anything written by him read it breathlessly. However this time I concealed my sense of wonder. Though already I had expressed it a little bit, that was not good specially for a Psychiatrist. Because anybody can open anything to a Psychiatrist so if the Psychiatrist expresses his inner self than it would be difficult for a person to express himself properly. This we call in our language 'resistance'.

If I cannot write my existence is meaningless. That condition is unimaginable to me where I am eating, drinking, sleeping but not writing. By the by you should note, as it is important in my life, I am a bachelor. My elder brother has died and I am in the joint family of my elder brother with nephew and nices. They are like my offsprings. Though I have separate room but I use to go regularly in some solitary places. There I spend few days for this writings. It is difficult for me to write anythng without this solitary place. I donot know whether it is my bad habit or not.

No, no it is not a bad habit. Everybody needs a secluded place for writing something. So there is some scientific reason behind it.

Yes, I cannot recall it perfectly but have read the opinion of some Psychologists as why our creative, imagination has become so powerful in some secluded places. In this regard some of the places of mine are fixed. And again there are some new places such as sea-

beach, bank of the river or such places where is a field stretching to or as far as horizon.

Just after one month I feel the intense urge to go out for somewhere. And reaching there my pent up imaginations and thoughts suddenly crumbled to come out. The faces start talking their stories incessently of their old incidences. A huge amount of stories that are difficult for me to manage. But what happened recently, gradually I have lost the urge to write anything in this particular lonely place. On the contrary I feel intense fear. Sometimes it happened that I want to escape from this situtation, I could not stand this lonely situation. As if the loniliness was trying to engulf me. For that reason I could not be able to write anything in the last two years. But I cannot stand this kind of existence.

O. K. now one thing I have to know. How much lonliness you feel in your personal bachelor life?

Listen, everybody feels of some accompany. It is natural. I also do feel it but I have accepted it. Because I have done my routine jobs specially my writings amidst this lonliness. However with my elder brother, sister-in-law, nephews and nices I am fine. They have fulfilled my lonliness in day to day life to a great extent.

Now what exactly do you feel in that visiting place, why you have to escape from that place?

It is horrible lonliness! Previously I have never acquainted with this kind of lonliness. It was expressing a profound solitariness of all my surroundings. As if there was nobody existing in this earth. If there was any train service at night then I would come back at night. On the next dawn I started. Coming home I felt immense relief seeing the faces of my nephew and nices. I never thought that their faces were so much pleasurable. Now I can realise that all this problems develop due to my intense lonliness. But if the things continue in this way then it would be impossible for me to compose anything. And then it would be useless existence for myself.

Then listen Bibhasbabu, any artist searches for a lonely place for two reason. Firstly if we want that the stimulations that are stored in our memory need free access to our consciousness then the external stimulations should be as minimum as possible. Secondly it is seen that in lonely environment the eternal time-space continuum joins with the current time-space flow so the present images stored in the memory become more deep and profound. They become more powerful to narrate a story. Because we know that in silence any word is transforms into more powerful symbol.

They develop in the bossom of time. The sorrows and miseries, their destruction, various feelings comprehension of mortal life become more painful and profound in this condition. Then only all this images want to be more verbal, there is an appeal within the self to jot down this verbal images in pen and papers and we are forced to compose. It is a fact that we go to a lonely place with the stored memory of experiences, stimulations, feelings of the din and bustle of our day to day life. There the internal environment gets emancipated due to shut down of external environment. A vigorous turbulent condition of stored memory starts at this stage spontaneously with the formation of incessant inner speech. In this silence develops the flow of comprehension of eternal truths and they mix up with the stored memories. Then we publish this creative verbal images by some composition in this environment of hue and cry. This is the pleasure and recognition of a creative artist.

The bird that is flying throughout the day in the open sky, knows that it has a branch of

tree in this earth so that it can return in the dusk. This is its pleasure and joy. Otherwise this sky would be a blue desert to it. Personal relationship, family and social status all are like the branches of tree to a bird. The artist creates in a lonely, secluded place but he returns under the shelter to his family and personal relationship. The artist gets the social recognition for his creativity but he gets personal recognition through his personal relationship. Simultaneously this two things envelop him in a mental security. Many artists do not possess that creativity in their old age. As we realise this kind of ornamental existence of some of the poets and writers in the seminars and conferences as special guests or presidents.

They are non-existent in the literary world. They live by their past deeds and that help them to get a kind of social recognition, honour etc.. At home in the personal relationship this kind of recognition help them to get a kind of personal security for rest of their life. Though you are still not in that age as you would not lost your creativity in this age. But when the creativity stopped or lost its track, then exact existential security or crisis perturbed the artist and he gets his meaning of existence at the personal relationship. This is true not only in the fag end of life when almost all creativities started to cease but also it is true for an artist who is at the peak of his creativity. In some intervening period they remain totally non-creative. At that period they live their life just like other ordinary people. Again gradually they build up in their mind the artistic creativity of emotions and feelings through their day to day experiences.

In your case we have to think whether your bachelor life is bearing upon your personal recognition or not. Every person in this earth needs at least one person with whom he would develop an unconditional personal relationship. That person would be most wanted and beloved. Except this relationship his existence would be meaningless. We have to think whether you are deprived of this basic necessary condition of life or not.

Remaining silent for some moment Bibhasbabu open his mouth, that I do not know but would it be so important factor in my life? But it is true that after demise of my elder brother the nephew, nices were very much depended on me. Now they are almost independent. That may be a factor. But there are artist who are widower in this age and their children are grown up and separated from him!

No Bibhasbabu it is a factor. There is not a single person living in this earth to whom your existence has some special bondage, to whom you are the most dearest and wanted. But you are an artist. Only an artist can overcome this factor. You would not be extinguished only with this mortal life. Ordinary people survived by their children. After two three generations they also survived by others. In this way only the species is preserved. But you would survive beyond that due to your artistic creativity in future in the mind of many people. Extending your time, crossing your period you would survive by your readers. That is the chief moral incentive of creativity, of existence for any artist. You should not think of your loneliness in some secluded place.

Those who are in crisis like you, they are your invisible co-travellers. Do you not write anything for them? You should think how you can narrate your present crisis or problem in your writings. And that would be a method to help you yourself or your readers to overcome their crisis. In this matter Rabidranath is our classical example. Throughout his life he had lost one by one his sister-in law, son, daughter, wife. Reaching some secluded place you feel that you are alone. How you could think of that. You have forgotten that there are innumerable readers, admirers in every nook and corner of Bengal.

Just one or two successful articles would be your turning point. In that case you can choose for writings a partial secluded place than a complete one. The character of an artist is to create or rear something, except offsprings so that they can cross the boundary of contemporary time-period and to reach and preserve something for distant future. And to do that he has to perform his works alone silently. Transgressing the boundary of his residence the whole world became his residence. He remains beyond his time and become for all time or classic and that is his lifespan.

After this brief discussion I have given some hypnotic-suggestion therapy covering and reminding him his past glory. There I have suggested to him -- you have done enough, you have done your job, if you do not write anymore still you would be remembered by us. You have created your permanent place in Bengali literature. There would be sufficient readers of your writings. And the shelter what would be vanished in your death, as you think, is nothing in comparison to your mortal remains. Instead now whatever you write that would be bonus to your readers so that your place would be permanent and eternal after your demise. It is not at all possible for you to know that how much readers are there who love and appreciate your writings. If somehow you can know that figure than you would not feel yourself alone. As it is not possible to know exactly, just imagine it.

He did not feel any necessity to come again. Because after a long days interval I saw an article written by him in a reknowned magazine. Though it is not some extraordinary but the story moved me. After that he had no news. I regularly search the magazines if I could find a story of our writer. **P A S**

Three Reviews

[We reproduce below the reviews of the following works of Debiprasad Chattopadhyaya: *Science and Society in Ancient India* (Calcutta : Research India Publications, 1977), *History of Science and Technology of Ancient India : The Beginnings* (Calcutta : Firma KLM, 1986) and *History of Science and Technology in India, Vol. II : Formation of the Theoretical Fundamentals of Natural Science* (Calcutta : Firma KLM, 1991). The first is a rough translation of a review by Walter Ruben (1899-1982), eminent Sanskritist, that appeared first in *Deutsche Literaturzeitung* 99:5/6, May-June 1978. The other two by Robert Temple, Historian of Science of China and India, appeared in *Nature*, Vol. 331, 14.1.1988 and Vol. 353, 5.1.1991 respectively]

Walter Ruben

This important book (*Science and Society in Ancient India*) deals with only medicine of ancient India, because there only this "has reached the full status of science." (p8. sec. 3, 201) i.e. arrived at the knowledge of "natural laws" (*svabhava*, p. 440) with corresponding scientific consciousness (p. 424). The position of medicine in ancient India is characterised by the fact that the "legislators" (p6, 51, 212) (better the theological teachers of right and moral) have severely accused the physicians as irreligious. Against medicine which was inclined towards materialism, there stood religion with the beliefs of rebirth, magical conse-

quence of previous work and redemption; this explained in the way of compromise diseases from own causes and (!) from the consequence of sins of the diseased in previous life. Certain medicalmen believed accordingly, that amortization for sins was the only way of curing (p. 40).

The work has a vital aspect of mansided and basic worldwide fight of knowledge against belief. Dr. Chattopadhyay stated inside the periphery of Indian history under discussion, how primitive-social magical-mythological thoughts in almost 3000 years of class struggle has developed on the one hand into religion, theology and idealism and on the other had into science, atheism and materialism (and to compromises), from the beginning indeed of the class struggle – in India recognised at the beginning of the society in about 100 BC. From that time the ruling brahmanic priest-magicians and somewhat later each “legislator” saw in the physician an irreligious opponent, for they wanted to cure diseases themselves with their magic.

Already in 1968 it was pointed out by A. Weber: but this is to be carried forward by materialistic indologists in which both the writer and the critic belong.

The writer specially endeavoured to show that ancient medicine as a science rests on “natural laws” (see above). Here further research must be done, for the ancient Indians did not know any system of natural laws, neither physical nor chemical, astronomical or medical. Medicalmen spoke literally only of *svabhava* (see above) : of the “own being” from which the products of matter become so, as they are (p. 155, 177, 357, 411). The materialists (or naturalists as they are sometimes called : p. 155, 177, 357, 411) propounded as for instance the heat of fire comes from “own being” (or in this sense from own nature) of the element, but still not from a general system of natural laws.

In ancient India scientifically educated materialists were sensualists and as such unable to recognise scientifically the real system of natural laws.

Dualistic philosophers put this “own nature” as driving force of development against accident, time or fate i.e. god. The dualistic Samkhya philosophy often understood under this term “own being”, original matter out of which all material products have appeared and appearing; but their dualism means that this material development of the spirit dependent ancient material occurs for the purpose of spiritual soul, so that the soul or the consequence of previous work in the actual driving force. However Samkhya and materialism spoke of such a “nature” or matter, and that did also occasionally objective idealist (p. 374), as well as dualistic philosophy of Nyaya-Vaisesika. The vast Bhagavatgita, based on Samkhya (18, 41 ff) applied this concept of nature on the contrary idealistically: the rights and duties of the 4 castes originate from their “own being” and also the relationship of individual soul to the world spirit was regarded as such an “own being” (8, 3).

There was in ancient India just no somewhat developed science and the author is right when he casually characterizes medicine as a discipline, which he hopes, to be different from our concept of science (p. 273, sec 209, 212). Here one can and must observe, that although even our vast inner medicine in a product of highly developed experiences, its system of natural laws has not yet been fully known.

The ancient Indian medicine grew from an experience, from an enlightenment, which opposed magical mythology. Medicinemen were regarded in Kautalya’s teaching of states (iv, 1, 56f) as artisans or artists (according to the view of Konner); this teaching of states was itself a kind of enlightened experience with inclination towards science. It was demonstrated

from certain radical schools of materialists such as Barhaspatyas and Ausanasa (1,2 1ff) and so did the medicine (p. 367). One can put the “teaching of lust” or that of body as the third similar discipline and those three at once set against the orthodox right – moral teaching. Astronomy of which only a few remarks have been made, may be likewise examined. (p. 353 ff). These four teaching of medicine, state, lust and right cum moral, appeared substantially between 300 BC and 300 AD as the class society was advancing and the literature was applying scripts. These teachings were favourable for the rich traders of the time, who were educated city dwellers, who in despotism enjoyed a certain freedom of thought with this anti-scientific redemption – religion, because the rulers needed them. Their refined courtisan social life approached somewhat of the Athenians. Moreover, historical connections due to common Indo-European traditions, trade and cultural relationship of Indians and Greeks to Babylonians accounts for certain similarities of both ancient medicines. Both taught viz. a similar rational (not scientific) humoral pathology (p. 156). Both medicines were regarded as handicraft and for that reason got attention of certain castes. But the hereticalness by the orthodoxy was found only in India and usually not in Greek democracy. With the theology of the Brahmanic caste, the medical men sought certain compromises (p. 372 ff) and thereby arrived at some contradictions of their combination of knowledge and beliefs, which remained due to almost 3000 years continuing “Asiatic Mode of Production” till young Indian capitalism of our era. Thus spoke Indira Gandhi in 1968 that “we” are so much arrested in our past that “we” as also our scientists lead a somewhat schizophrenic life. Only historical and dialectical materialism point out to it. Just this has made the author capable to make substantial progress over his great predecessors like Dasgupta and Filliozat.

Indian Wisdom Robert Temple

The history of Indian science has not been well documented and this fascinating book does much to remedy the situation. It deals largely with what happened before 500 BC, and its contents will be highly unexpected to most readers. The book is primarily written for an Indian audience and the author bravely attacks “Hindu revivalism” and the obscurantist doctrines of the religious fanatics of India, pointing out that even many Indian scientists are tainted by it. This has resulted in a widespread unwillingness among devout Hindus to acknowledge indebtedness to the Indus Valley civilization, which preceded the Aryan invasion of India and which collapsed about 1500 BC. Chattopadhyaya takes this bull firmly by the horns, demonstrating conclusively that the mathematics and geometry preserved in the Hindu Sulvasutras can only be Harappan (Indus Valley civilization) in origin.

The book will be tough going for those with no background in Indian studies, as the references to the Vedas and countless other matters taken for granted by an Indian readership will be obscure or even incomprehensible. But this volume is nevertheless a masterly contribution to the history of science.

It is, for example, astonishing what the author reveals of the complexity of the brick technology of the Indus Valley civilization. One of the mathematical preoccupations of that civilization was to make widely varying constructions of bricks – of great size – having identical areas and volumes. The Indus people were thus concerned with attempting to square the circle, knew the Pythagorean theorem (as the Babylonians also did), had an accurate value

of the square root of 2 to 5 decimal places, and indeed worked with the decimal system. They were fond of problems such as "construct a square whose area is three times the area" of a given square" or "transform a square into a rectangle of the same area" or "construct a triangle whose area is equal to that of a given square". This information was preserved by the later Hindus for superstitious reasons connected with the awe in which they held baked bricks (which they were incapable of making) and to which they attributed a mystical or divine power.

Indus Valley astronomy is less fully treated because less evidence survives, but it was fairly advanced, and ingenious analysis of one datum has yielded a precise date of 2357 BC for an observation. Failure of scholars to decipher the Indus script makes various speculations on Indus astronomy controversial, though many surviving short inscriptions seem to refer to stars (represented by a fish sign).

For 1000 years, between 1500 and 500 BC. India had no form of writing. Most science disappeared. But it was during this period that the early Hindus developed linguistic science to its highest pitch in the world history, a story also told in the book. The motivation was the need to preserve immensely long texts orally without so much as a syllable out of place. Stemming from this extraordinary feat of linguistics came the foundation of phonetics, etymology, semantics, and the most complicated grammar in the world, that of classical Sanskrit. Also discussed at length is the ancient Hindu concept of *rta*, which seems to be the world's earliest formulation of the principle of natural law, and which in the Vedic period in India transcended all wishes of the gods.

A sequel volume by another author dealing with the history of Indian science of subsequent epochs will appear in due course. We can hope it will match Chattopadhyaya's book, which will be a fundamental reference work for decades to come.

Struggling for the air

This [Vol. 2 of the same book] is more than a book on the history of science. It grapples directly with the issue of whether India is to have any future or not. Chattopadhyaya is a brave man, and he has tackled the fundamental problem head on: he shows the history of Hindu obscurantism that has suppressed the rise of science in India through ages – the implications for the present are clear.

There were many brilliant early scientists in India, and it is in this book that we learn of them essentially for the first time. The author's historical-spadework is breathtaking. He reconstructs the true story through the fog of the intervening religious fanaticism, and undoes the tangled knots of mangled texts brought about by the centuries of distortion and suppression. Westerners will be amazed to learn that human corpses were routinely dissected in India centuries before Vesalius (1514-64), as part of what Chattopadhyaya rightly calls ancient Indian "rationalist medicine". The relevant ancient text specifically calls for "direct personal observation". The original form of Indian Ayurvedic medicine was thoroughly and spectacularly rational. But its sad distortion, overlay and indeed perversion by religious fanatics as necessitated the use of Chattopadhyaya's own surgical skills in extracting the original glories of ancient Indian medicine from the mounds of rubbish in which it became embedded.

This is one of the saddest books ever written about the history of science. For never has a culture so satisfactorily stifled scientific progress as Hindu culture. The smug of self-satisfaction of the devout – and they nearly won a recent election – has put a wet blanket

over generation after generation of brilliant men of science. The Indian genius is there; but so is its nemesis. This book deserves to be read as a case history of how rationalism can be defeated repeatedly over the course of three millennia. There is no parallel in the annals of human thought.

Chattopadhyaya convincingly shows at great length that the scientist Uddalaka Aruni antedated Thales of Greece and that Indian science is older than Greek science. In the seventh or eighth century BC, Uddalaka held to a position of "essentially a rational knowledge based on observation and even experiment." He believed that "everything is made of indivisible partless entities." He conceived "the basic stuff of the world as consisting of finest essence of invisible minute particles." But more important, "instead of just proclaiming some theory or seeking any scriptural declaration as its main prop, he wants to demonstrate it on strength of actual observation at every step".

In no other culture did atomism have a longer history. As Chattopadhyaya points out, "in the Indian tradition atomism was much more than a somewhat passing episode as it was in ancient Greece." He says, "The defence of atomism therefore specially in the nature philosophy of the Nyaya-Vaisesikas stretched over many centuries seems to be a unique feature of the scientific tradition of ancient India."

This is in stark contrast to China, where an atomic hypothesis never took root at all. As recently as the seventeenth century in India, the philosopher Gadadhara on his deathbed uttered as his last words "Pilu, pilu, pilu", which means "Atoms, atoms, atoms." Thus, atomism was a traditional Indian hypothesis for more than 2,200 years.

This superb work of scholarship defies all summary. The author has rendered a service to all historians of science by opening up an unknown world – unknown even to his fellow countrymen. Let us hope that the lessons will not be lost on them.

If India continues to allow religion to have the upper hand over science, then the tales told by Chattopadhyaya will have sequels, and India will relapse into the Stone Age. That, frankly, is his message. **P A S**

Back Numbers of PSYCHE AND SOCIETY

Vol. 1 No. 1	Rs. 25	May-2003
Subject	Writer	Pages
A Legend Speaks		6
On Alienation	Gopal Halder	9
Pannalal and Dhirendranath	An Interview	11
Religion As Surrogate : A Case Study	Ramkrishna Bhattacharya	23
Vidyasagar and Scientific Culture	Ashis Lahiri	33
Pavlov and Dhirendranath	Basudev Mukherjee	41
Book Review		55

Vol. 1 No. 2**Subject**

The Marxian Concept of Man	
Serum Hepatitis Profile – A Case Study	
Information on Music Therapy	
Challenges of Urbanisation	
The Path Itself will show me the Way	
Bhudeb Mukhopadhyay's Critique of Colonial Science	
Religion As Surrogate : Case Study of a Bengali Patriot	
Book Review	
Question and Answer	

Vol. 2 No. 1**Subject**

Reflection to Contemporary Contradictions in the Mind of the Artist	
Psychiatrist Dhirendranath	
An Outline of Dialectico-Historical Materialism	
Science and the Military-Science-Industry Complex	
Religion As Surrogate : Case Study of a Bengali Patriot	
Death in Judicial Custody (1995-1998) in West Bengal	
Question and Answers	
Book Review	

Vol. 2 No. 2**Subject**

Student Unrest and Non-Conformist Behaviour	
Religion As Surrogate : Case Study of a Bengali Patriot	
A Rejoinder on Custodial Death Report	
Psychiatrist Dhirendranath	
Pavlov Is Rejected In Psychiatry	
Death of Dhananjoy Chatterjee by Hanging	
Book Review	

Vol. 3 No. 1**Subject**

The Future Of Alienation	
Psychiatrist Dhirendranath	
Role of Hypnotism in Religious Culture	
There was a Viceroy Called ...	
A Foreigner in an Indian Jail	
Religion As Surrogate : Case Study of a Bengali Patriot	
Professor Martin Bernal's Talk	
Question and Answer	

Vol. 3 No. 2**Subject**

The Swadeshi Movement through the Eyes of The Mahratta (1905-07)	
--	--

Rs. 25**November-2003****Writer****Pages**

Dhirendranath Ganguly	5
Basudev Mukherjee	10
Sutapa Thakur	15
Pradip Sen	18
Gopal Halder	26
Ashish Lahiri	28
Ramkrishna Bhattacharya	31
	42
	47

Rs. 25**May-2004****Writer****Pages**

Dhirendranath Ganguly	6
Basudev Mukherjee	12
Dhrubajyoti Majumdar	22
Ashish Lahiri	30
Ramkrishna Bhattacharya	35
	48
	71
	73

Rs. 25**December-2004****Writer****Pages**

Dhirendranath Ganguly	5
Ramkrishna Bhattacharya	21
Peter Bleach	35
Basudev Mukherjee	39
Goutam Bandyopadhyay	50
	58
	66

Rs. 25**May-2005****Writer****Pages**

Dhirendranath Ganguly	5
Basudev Mukherjee	14
Goutam Bandyopadhyay	20
Subhendu Sarkar	25
Peter Bleach	32
Ramkrishna Bhattacharya	34
	40
	45

Rs. 25**December-2005****Writer****Pages**

Ramkrishna Bhattacharya	5
-------------------------	---

Akshay Dutt, Pioneer of Indian Rationalism	
There was a Viceroy Called ...	
Psychiatrist Dhirendranath	
Is Old Age Home Welcome?	
Medical Hypnosis and Psychosomatic Disorder	
Question and Answer	

Vol. 4 No. 1**Subject**

Psychiatrist Dhirendranath	
How Macaulay's Plan Miscarried	
Value-Oriented Education : The Need of the Hour	
1911: Bengal United and After	
Poincaré's Conventionalism And Einstein's Run-up to 1905	
Sacred Hymns and Hypnotism	
Indian Research And Development Scenario : An Overview	
Alienation and Modern Psychology	
Book Review	
From the desk of Monochittrak	
Question and Answer	

Vol. 4 No. 2**Subject**

Psychiatrist Dhirendranath	
Nothing in Biology Makes Sense Except in the Light of Evolution	
Lecture of Ivan Petrovich Pavlov (1924)	
Engels on Science and Philosophy : A Note	
Marihuana, The Forbidden Medicine	
Donald E. Brown's List of Human Universals	
Alcoholism a problem of all times	
From the desk of Monochittrak	
Question and Answer	

Vol. 5 No. 1**Subject**

Tagore-Einstein Dialogue: Two Planets Engaged in a Chat	
The Politics behind the Rowlatt Act	
Psychiatrist Dhirendranath	
Role of Alienation	
From the desk of Monochittrak	
Question and Answer	
SPECIAL SECTION	
Marxism and Psychoanalysis	

Vol. 5 No. 2**Subject**

Psychiatrist Dhirendranath	
The Concept of the Ideal	
The Impact of Pavlov on the Psychology	

Asit Kumar Bhattacharyya	20
Subhendu Sarkar	29
Basu Dev Mukherjee	35
Goutam Bandyopadhyay	41
Shyamali Dasgupta	45
	47

Rs. 25**May-2006****Writer****Pages**

Basu Dev Mukherjee	5
Ramkrishna Bhattacharya	10
Debabrata Ghosh	17
Subhendu Sarkar	26
Ashish Lahiri	36
Goutam Bandyopadhyay	41
Janak Chakraborty	46
Dhirendranath Gangopadhyay	47
	55
	59
	61

Rs. 25**December-2006****Writer****Pages**

Basu Dev Mukherjee	3
Theodosius Dobzhansky	14
	22
Ramkrishna Bhattacharya	30
Stephen Jay Gould	33
	34
Dhirendranath Gangopadhyay	37
Goutam Bandyopadhyay	44
	45

Rs. 25**May-2007****Writer****Pages**

Ashish Lahiri	3
Subhendu Sarkar	6
Basudev Mukherjee	13
Dhirendranath Gangopadhyay	21
	24
	27
	29-64
Paul A. Baran	

Rs. 25**December-2007****Writer****Pages**

Basu Dev Mukherjee	3
E.V. Ilyenkov	18
Robert A Boakes	39

of Learning in English-Speaking Countries		7 1
Remembering D.D. Kosambi	Subhendu Sarkar	47
Pavlov in America : A Heterodox Approach to the Study of his Influence	Gabriel Ruiz, Natividad Sanchez, and Luis Gonzalo De la Casa	5 1

From the desk of Monochitrak

Vol. 6 No. 1

Subject

Psychiatrist Dhirendranath		
The Shadow of Modern Science on the Dream-world of a child		
Five More Carvaka Fragments (Verse)		
Kosambi on Science and Society		
On two Types of Conditioned Reflex		
Contemporary Study of Pavlovian Conditioning		
Tagore's Gandhi Novel		
Question and Answer		
SPECIAL SECTION		

Anti-Imperialist Struggle

Vol. 6 No. 2

Subject

An Introduction to Correctional Psychiatry		
JD Bernal : Philosophy, Politics and the Science of Science		
The I.Q. Myth		
The Philosophy of Freud		
Reflections in Honor of the 25th Anniversary of Stephen Jay Gould's The Mismeasure of Man		
Stephen Jay Gould : Was it Survival of the Luckiest?		
Talking with Stephen Jay Gould		
Steven Jay Gould : Understanding Evolution		
The Social Functions of Literature		
Question and Answer		

Vol. 7 No. 1

Subject

An Introduction to Correctional Psychiatry		
In Reference to Education and Alienation		
Darwin's Impact on Religion and Philosophy		
Pavlov and the Foundation of Behavior Therapy		
Nationalism and the Search for Identity : Bengal 1857-1907?		
Cognition in the Context of Culture		
A Brief Historical Review of Early Weather Work in Kolkata		
Radhanath Sikdar : Beef Steaks and Trigonometry		
Race, Genes, and IQ		
From the desk of the mind-painter		

Rs. 25

Writer

Basudev Mukherjee	3
Gouriprasad Ghosh	9
Ramkrishna Bhattacharya	24
Subhendu Sarkar	26
J. Konorski and S. Miller	29
Robert A. Rescorla	34
George Lukacs	47
	49
	51 - 72

Rs. 25

Writer

Basudev Mukherjee	6
	24
Walter S. Neff	35
J.B. Furst	40
Richard York and Brett Clark	48
Curt Schleier	56
	62
	65
D.D. Kosambi	70
	74

Rs. 25

Writer

Basudev Mukherjee	4
Dhirendranath Ganguly	16
Debiprasad Chattopadhyaya	22
Joseph J. Plaud	26
Subhendu Sarkar	36
Vladislav Lektorsky	42
Ajana Chaudhuri	47
Ashish Lahiri	51
Ned Block	59
	70

7 2

Vol. 7 No. 2

Subject

Reflection of Contemporary Conflicts in the Mind of Artist Psychiatrist Dhirendranath	
Jagadish Chandra Bose : Caught Between Two Cultrues?	
Foreword to Galileo's Dialogue (1632)	
Charles Darwin and Karl-Marx	
Philosophy of Technology in the Americas in the Last Twenty-Five Years	
Ancient Indian Materialism	
More on Ancient Indian Materialism	
Ancient Philosophy and the Class Struggle	
Exchange of Letters	
Basham, Kosambi, and the Negation of Negation	
Soviet Psychology and the West	
A statistical test of astrology	
From the Desk of the Mind-Painter	
Forward from Darwin : Review	

Vol. 8 No. 1

Subject

Hegel and Pavlov	
The Mind of the Aggressor and Society	
The Geological Background to Darwin's Theory of Evolution	
Depression : Need-Based Psychology	
Psychology in Learning and Teaching	
The Marxist Method in Lokayata	
Introducing Panchatantra	
Letters on Lokayata	
From the desk of the Mind-Painter	
Review	
Obituary for Lev Vygotsky	

Vol. 8 No. 1

Subject

The Psychology of Student-unrest	
Experiences of treating Out-patients in a Central Jail	
Debiprasad's View on Buddha and the Six Heretics	
"Hindu Science" : Vivekananda's Strange Volte-face	
Marxist Ethics, Determinism, And Freedom	
Chemistry in Ancient India	
Science and Freedom	
Snake - Bite : Some Observations	
Three Thinkers Aristotle, Hegel and Marx	
The Marxist Philosophy	
From the desk of the Mind-Painter	
Review	

Rs. 25

Writer

Dhirendranath Ganguly	4
Basudev Mukherjee	1 1
Ashish Lahiri	16
Albert Einstein	31
Howard Selsam	32
Paul T. Durbin	41
Dipak Nandy	47
N. P. Anikeev	58
George Thomson	62
	68
Ramkrishna Bhattacharya	7 1
Brian and Joan Simon	76
	86
	90
	94

Rs. 40

Writer

Basudev Mukherjee	3
Dhirendranath Ganguly	16
Bikash Raymahashay	31
Ron Dultz	38
Eric Lunzer	45
Subhendu Sarkar	54
D.D. Kosambi	57
	59
	62
	65
Alexander Luria	69

Rs. 40

Writer

Dr. Dhirendranath Ganguly	3
Basudev Mukherjee	10
Ramkrishna Bhattacharya	17
Ashish Lahiri	22
John Somerville	27
P.C. Ray	32
D.D. Kosambi	44
Dr. Nirmalendu Nath	5 1
Debiprasad Chattopadhyaya	61
J.B.S. Haldane	67
	77
	81