

# THE RADICAL HUMANIST



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Founder

M.N. ROY

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Present Social Scenario

**Ramesh Korde**

On whose side is Imran?

**Kuldip Nayar**

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**Indira Jaising**

Will Russia reveal the documents of M N Roy on China?

**Dr. Narisetti Innaiah**

Sexual violence is the new normal in India – and  
pornography is to blame

**Mari Marcel Thekaekara**

The Justice of Eating  
(Of Swami Agnivesh and the Politics of Food)

**Nandita Haksar**

ABP proprietor told me not to name Modi, I&B official said  
'anything can happen', says PP Bajpai

**582**

# THE RADICAL HUMANIST

Vol. 82 Number 6, September 2018

## Monthly journal of the Indian Renaissance Institute

Devoted to the development of the Renaissance Movement and to the promotion of human rights, scientific temper, rational thinking and a humanist view of life.

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## CONTENTS:

Page No.

### Articles and Features:

Present Social Scenario	3
Ramesh Korde	
On whose side is Imran?	13
Kuldip Nayar	
An Overview: M.N. ROY Ably and Astutely Debunked Orientalist Myths around Islam	15
Manzoor Aejaaz	
Targeting of lawyers, dissenters is going on with impunity. Who says this isn't Emergency?	18
Indira Jaising	
How do we Promote Peace in India, Today?	21
Ram Puniyani	
Lok Sabha polls: Increasing law and order problems in Uttar Pradesh a key election issue for BJP, Opposition	23
Will Russia reveal the documents of M N Roy on China?	24
Dr. Narisetti Innaiah	
Sexual violence is the new normal in India – and pornography is to blame	25
Mari Marcel Thekaekara	
The Justice of Eating (Of Swami Agnivesh and the Politics of Food)	27
Nandita Haksar	

### Sharm Inko Magar Nahin Aati! Yet They Do Not Feel Ashamed!

BJP MLA Raja Singh justifies mob lynching	28
Deepthi Reddy	
BJP leader arrested for raping minor in Madhya Pradesh (a BJP state)	28
Kathua whistleblower framed in false cases	30
Ashutosh Sharma	
While women are not safe, they are protecting cows: Uddhav	31
Ambarish Mishra	
Malayalam writer S. Hareesh withdraws novel citing threats from right wing groups	32
HT Correspondent	
ABP proprietor told me not to name Modi, I&B official said 'anything can happen', says PP Bajpai	33
Scroll Staff	
Gau rakshak among 3 held in Maha for plotting bomb blasts	34
Mateen Hafeez & Sandhya Nair	
Editors Guild Decries Government and Corporate Attempts to Gag the Media	35
Editors Guild of India	
Ultraleft takeover? Modi ministers Arun Jaitley, Ravi Shankar Prasad were in PUCL, recalls top rights body	36
Counterview Representative	

### Human Rights Section :

Press Note: PUCL Rajasthan:	
Not Cow Smuggling but Extortion Led to the Lynching of Akbar Khan	38
Press Release:	
Decade of Kandhamal: Call for Action on Kandhamal Day August 25th, 2018	39

## Articles and Features:

# Present Social Scenario

In our country there is continuous fall in the standard of all democratic institutions. Particularly the increasing criminalization among political life of India where known criminals are elected and become members of apex political institutions called parliament and also of provincial legislative assemblies that administer all the aspects of country. This has resulted into enormous rise in administrative corruption.

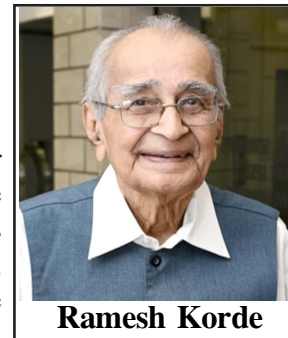
Present scenario presents criminals and anti-social elements have been gaining acceptability in social and political area. It is reported that in several parts of our country where mafia leaders have become political bosses. This has led to enormous increase of administrative corruption by leaps and bounds. It has become all pervasive and threatens to become way of life so that it does not evoke any moral revulsion.

Even though civil liberties are guaranteed by our constitution, however in present prevailing political and economic situation where only minority elite upper class could avail of it and rarely by weaker section of society who form the majority of population.

In absence of adequate moral standards behavior on the part of politicians who control the state power and thereby also its economic activities, it is bound to be degenerated into a mere scramble for state political power and acquired state power will be used for personnel and private gains. In absence of higher and effective moral standards in public life democratic experiment will not succeed.

Never since the dawn of independence have the affairs of the nation been in a deeper trough of depression than at present. Look at any problem of national importance, one finds that it is now more intractable than it was before. Look at any segment of public life, be it political,

economic or administrative, one finds that it is enveloped in gloom, frustration (Late V.M.Tarkunde).



**Ramesh Korde**

At present as reported, nearly more than about thirty percent population live below poverty line with million unemployed or semi-employed and at the same time rapid growth of population aggravating both poverty and unemployment. The result is, Indian democracy is and invariably continue to be weak, shaky and unstable.

The present prevailing economic, social, cultural inequalities, democracy is confined to political sphere in not likely to continue in India for long time and will not lead to deeper and moral meaningful democracy.

In India political parties are involved in unprincipled struggle for power that has divorced moral principle from political practice. Indian democracy is very weak because the democratic culture is not spread among the large majority section of population.

To scramble for state political power by all political parties resulted into divesting morality from political practice led to concentration of state political power in few hand not conducting the growth of true effective democracy and democratic way of life. On the contrary it has endangered the very existence of even formal democracy, than what to talk of participatory and true democracy.

In present representative parliamentary democratic system, the individual citizen has no more right than to go to the polling booth once in five years to cast his vote. Period between two elections the sovereign people are completely helpless and have absolutely no

means or even possibilities to control or influence their representatives who express their loyalty, to respective political parties and not to electorates who elects them. This leads into elected representatives elected by people becomes all powerful and consequence is electorates become totally, helpless and man of no importance.

At present the conduct of state economic policies has been mainly in the hands of those politicians and capitalists whom the welfare of farmers, landless tenets, laborers, urban workers has not been first priority in fact and in reality absolutely no priority.

Present scenario is, common man has lost his individuality, personality and has become a herd driven by compulsive influence of blind faith and reduce to masses. Their behavior has been conditioned by rich elite, aristocratic minority. The choice before common man is to be maker of his destiny or a miserable marionette to the pull of unscrupulous politicians who amongst themselves made this world to dance to their tunes.

There is a clash between morals and politics. Today politics is recognized as a dirty game. In India there is the great shrinking disharmony between political practices and moral principles. Moral principles are wiped out from political parties at present as if politics and moral belong to quite different regions.

As stated by the late Lord Russell, in ancient Greek orphic believed in transmigration of soul and the soul hereafter might achieve eternal bliss or suffer eternal or temporary torment according to way of life lived here on earth. They aimed at becoming pure by ceremonies of purification. The intoxication that they sought was that of enthusiasm of union with god. They believed to acquire mystic knowledge is not obtainable by ordinary means.

The orphic life on this world is of pain and weariness. We are bound to wheel turns through endless birth and death. Our life is of the star

but we are tied to earth. Only purification and renunciation and asceticism tribe can be escaped from the wheel and attain at last to the ecstasy of union with God.

The above is a striking similarity between orphic beliefs stated above and those prevailed in India even in the 21st century and still encouraged by all the politicians engaged in power politics in India.

As in Greece, in ancient India there were in fact two tendencies, one passionate, religious, mystical, and other worldly. The other second was cheerful, empirical, rationalistic and interested in accruing knowledge of diversity. Europe outgrew from first tendency, thanks to Renaissance Humanist movement. Even in 21st century, science has made tremendous progress, India is loitering in first tendencies. India has chosen to employ scientific technology entirely for the purpose of to increase production to the exclusion of increase in happiness in respect of large majority of common people who forms the majority.

At present in India, education in schools and universities is usually treated as a means of prolonging the status quo by instilling prejudices rather than of creating free thinking. It does not strengthen the impulse which harmonizes in different man and woman. This leads to conflict and not unity of mankind.

Indian society at present entered upon a stagnate phase because it lives in past antiquated and outdated religious beliefs. Religion must be treated as hypothesis and not eternal.

In India man of science who is responsible for the growth of modern civilization are in some ways less influential and powerful than religious saints, sadhus who preach outdated and antiquated religious dogmas retarding critical rational thinking.

We have not yet learned how to make use of our scientific knowledge and skill in the way that will do most to make human life happy and glorious (Lord Russell).

Blind faith exercises a great influence in all social and cultural life of Indians which has an adverse effect on innate creativity and rationality of human beings.

As observed by late Lord Russell that at present the triumph of science has been mainly due to practical utility and there has been attempt to divorce this aspects from that of theory thus making science more technical and less doctrine as to the nature of world power confined by technique is social not individual, an average individual is weakened in a desert of island. Philosophy that have been inspired by scientific technique are power philosophy and land to regard everything non human as mere raw material.

Ends are not considered, only skillfulness of the process is valued. This is the most dangerous form. Result is modern world at present moving towards a solution like of antiquity, a social order imposed by foul, representing the will of powerful than the hopes of common man.

It is said that a man is born free. However at present in India he is in chains because man is not considered an end in himself. The doctrines of rights of man in respect of common people are not respected.

Indian society is centralized and organized in such a degree on the basis of religion and also on parochial nationalism which are collectivist ideology that individual initiative is reduced to of no importance. Even so called democracy as it exists today does not give adequate scope to individual for political initiative except to tiny rich minority.

Even today majority of most common people in our civilized society are living life of full of misery, glory, adventure and initiative are for privileged few while for the multitudes a life of severe toil with occasional harsh cruelty.

Just as primitive man was helpless before nature; modern man is helpless before social, political and economic forces created by himself (Fromm).

It was late Roy who led us to the top of the volcanoes and made us conscious to look into the boiler water of antiquated, outdated religious dogmas and parochial nationalism where common men are being baked and roasted.

Present social and culture atmosphere prevailing in India does not make the man independent self reliant and critical. On the contrary it leads the Indians to become more isolated, alone and afraid to face realities.

In India man is treated as of no importance and has become nothing by the glory of non-existing god who cannot represent justice, love and made man to become servant of the economic, social and political ideologies.

Late Erich Fromm has rightly pointed out that present concrete relationship of one individual to other lost its direct and human character and has assumed a spirit of manipulation instrubality. Even modern advertisement appeals to emotions and generate hypoid suggestions.

In India religion has created many illusions .Since they are shared except by few rational beings - for majority off population it becomes reality for them. None the less it is an illusion and not the truth or the reality.

Present social and cultural atmosphere prevailing in our country where common men are treated as commodity. Result is they find security in conformity.

Most of the leaders and led have become incapable because of dominating religious and nationalistic way of life of adopting themselves voluntarily and peacefully. Scientific mode of thinking that leads to comprehensive freedom in respect of all to realize good, free and happy society is yet to reach home off Indians.

In India at present power hungry politicians who claim themselves the leaders of society made the common people who from the majority of national population to feel powerless and insignificant. Result is they project their human power into the political leaders to whom they

have to submit and worship.

In the present capitalist oriented society made individual men and women more alone and isolated and powerlessness on the part of common man and woman who forms the majority of society. They have become just a cog in the vast wheel of economic machine having no individual existence. This capitalist oriented economic and political system treats majority of common human beings as means to their end.

Late Aldus Huxley observed that all human beings have certain physical and psychological wants. They require food, clothing, and shelter and for moral and mental health, they need to be opportunity to the fullest degree compatible with freedom and well being. However present capitalist oriented economic society has miserably failed to provide to those particularly in respect of common people who form the majority of population.

Capitalist economy does not take into account the fact that wealth is based on natural resources and energy. Excessive technological growth has created an environment in which life has become physically and mentally unhealthy (Capree).

In modern civilization, the magnitude and intensity of power at the disposal of a few Capitalist has been unparalleled and checks described have not been proved at all effective.

In our country at present capitalist economic system is becoming dominant force controlling all aspects of human life including political aspects of state political power and it has become slave of capitalism not conducting to growth of true participating democracy.

Ofcourse at one time of history, capitalism did play a progressive role by freeing people from exploitative feudal economic system. As rising class the capitalist used materialistic philosophy to fend society founded on religion. However it discarded it when it came in power and adopted religion mode of thought to exploit

common man who form the majority.

Today because of this capitalist economic system; there is a new threat of the enslavement of man by the machine and the economic interest of elite minority capitalist group in more intensified form. Man has become prisoner of circumstances man himself has created that has resulted into dehumanized effect.

Under capitalist economic system only elite minority enjoys the luxurious life. It has overlooked the fact that this economic practice of the minority elite has debilitated the entire social organization.

The basis aim of modern industrialization developed by capitalist mode of thought is not to make work satisfying to workers involved in these activities but raise productivity of labor employed in industry.

Capitalist system has made technology developed by the discoveries of science sacred, instead of being treated as means to make life of man more human, it has become an end in itself. The modern industries developed by the system of capitalism have built in tendencies to grow without any particular aims or objective. It is growth for the sake of growth where needs of common man who forms the majority of population is not taken into considerations.

Capitalist makes man competitive acquisitive and pugnacious. Under the system the great bulk of people become wage earners. Even professional classes become slave just to earn money for becoming rich.

Primarily technology was developed by scientific mode of thought meant not for exploitation of man but freeing man progressively from the drudgery of earning livelihood. Having created the means, capitalist has enslaved man of his own creation.

Under the influence of worldwide capitalism, it has shifted from compassionate economic alternative to an emphasis on efficiency needed for competitiveness in world market. Even the national state has been commanded in the



promoting those market priorities thereby its welfare function are given a goodbye. Worst part is even media also viewing the future from the outlook of the rich and politically powerful people. These rich and politically powerful people have encouraged greed and short run advantage. This system encourages greed in the society which is bottomless that can never reaches satisfaction.

Today by and large capitalist command material forces, result is they also command the means of intellectual coercion to express its own superiority and man, a living being of flesh and blood ceases to be end in himself and becomes means for the economic interest of capitalist.

The capitalist class having the material forces of society is also ruling the intellectual forces. Result is wealth accumulated at the top and poverty accumulated at the below.

The unrestricted pursuit of riches, greed wealth and state power led to disparities, inequalities and legalized injustice. No one thinks seriously of applying the basic principle of political democracy to the organization of factories and industries. The need of the day is to democratize industries organization. Under capitalist system people are invited to seek power, success and wealth adopting fair or foul means only value in life admired is acquisition of wealth at the cost of basic human values that leads to harmonious social living.

Humanist values have abiding importance for social science for harmonious and mutually cooperative human life. As against this capitalist society cherishes material and wealth acquisition values that have encouraged gluttony, pride, parochial selfishness and worst type of greed. In such a society man can exist as a slave or slave holders.

As explained by Lord Russell that this is an historical truth that an essential part of capitalism is that this system cannot work without lying, cheating, profiteering, unfairness and exploitation.

The capitalist order, including the globalizing of capitalism, its framework remains committed to maximization of economic growth without sufficiently serious regard for environmental decay of ecology.

As observed by F Capra that one of the outstanding characteristic of today's free economic capitalist system is the obsession with growth. But it is now abundantly clear that ultimately expansion in an infinite environment can lead to disaster. It is said that what is good for capitalist is good for all the constituents of nations which is not true. History has exploded this. Capitalist tells us about the sparkling dishes but forget to mention the loss of those sparkling rivers and lakes.

He has warned that the excessive technological growth has created an environment in which life has physically and mentally become unhealthy. Polluted air, irritating noise, traffic congestion, chemical contamination, radioactive hazards and many other sources of physical and psychological stress has been part of everyday life of most of us. They are integral features of our economic system obsessed with growth.

Unfortunately economic motive of capitalist minority controlling economic power and thereby also controlling political power resulted into lacking the fuller development of the common human beings. Personality under capitalist oriented society, industries are so organized as to become instrumental character of economic activity to subordinate the social purpose for which it is to be carried out. What is needed today is a positive civilization of humanistic oriented.

According to late Fromm the present scenario is that man has lost his central place that he has been made an instrument for the purpose of economic aims. He has been estranged from himself, he has lost the concrete relationship to his fellow man and to nature, and he ceased to have meaningful life. He has

further observed that present capitalist system has made the individual more alone and isolated; imbibed him with a feeling of insignificant and powerlessness.

Man has become a cog in the wheel of economic machine; an important one if he has much capital, an insignificant one if he has none but always a cog to some purpose outside himself.

In India the only purpose of man's existence is to be not himself but for the glory of non-existing god. Result is the concrete relationship of one individual to other has lost its importance and spirit of manipulation of each other has become the way of life.

Our present political and religious leaders are trying to standardize human thinking capacity, suffocating the creative impulse inherent in man. This abolishes the very possibility of free and rational thinking.

Today in India politicians and their propagandists have made nuisance of democratic procedures by appealing exclusively to the ignorance and irrationality of voters. For their own selfish ends to remain in power they can never enlighten the voters that would endanger their present position.

Politicians involved in power politics would always appeal to the weakness of voters. They make no efforts to educate masses to become fit for self-government. They are interested only in manipulating and exploiting backwardness of people, ignorance and irrationally to capture power.

Science and its by-product technology has made tremendous progress and advance today but at the same time it led to concentration of political and economic power not conducive to democratic way of life. It has strengthened the hands of unscrupulous power hungry politicians. This concentration of political and economic power resulted into the progressively loss by the majority members of our population of their effective liberties and independence and

opportunity of self government.

Our present so called democracy is weak because it has tendency to put mediocrities into state political power.

Present social and cultural atmosphere is where majority people enter into the bosom of outdated, antiquated religion as a herd of cattle enter stable.

A religious superstitious and ignorance and also antiquated nationalism have been the sickness of our majority of Indians at present.

Today majority of Indians are unhappy because they are ignorant. They are ignorant because our politicians want them to be ignorant to catch their votes so that they can capture state political power. Therefore they would never enlighten people.

Large majority Indians believe in predestination. This can never inspire creative efforts to improve the social cultural conditions of large part of common people. Again power hungry political leaders encourage people to believe in a supreme being and it was a device invented by these rulers to keep the ruled, the common man in order and alive.

Large majority sections of Indians are today unhappy. Thanks to their ignorance because power hungry politicians and capitalists conspire to prevent them from being enlightened. The result is their innate reasoning capacity is not sufficiently developed to distinguish good from evil.

Will Durand reminded us that we must remember that government enjoying monopoly of political and economic power is exposed to almost irresistible temptation to tyranny. There has never been a time when too much power did not corrupt its possessors and there is absolutely no reason to suppose that in these respects the future would be different from their behavior on the part at present times.

Indian politicians regard people as clay so that they can mould people into a statue. This is how they conquer people to catch their votes.



In fact late Socrates said, is not basic superstitious that mere members will give us wisdom. On the contrary is not universally seen that man in cowards is more foolish and more violent and crueler than man separate and alone? Is not shameful that they should be ruled by orators who go ringing on in long harangues like brazen pots which when stroke continuous to sound till hand put on them? How society be saved and be strong except be led by its wisest man. (Ref. Will Durant)

Indian intellectuals must take serious note of above Socrates observation that can help to improve our present social and cultural atmosphere.

The state is what it is because citizens are what they are. Therefore we need not expect to have a better state until we have better citizens.

All we need at present is to moralize politics and not politicize morals.

Karl Popper said that it is quite wrong to blame democracy for the political shortcomings of democratic state. We should rather blame ourselves, the citizens of state, democratic institutions that cannot improve themselves. The problem of improving them is always problem for person rather than for institutions. The way to improve the political life of city is to educate citizens to self-criticism.

At present as observed by Marse that the legacy of the dead generation weights like an alps on brains of living. Man has to free from it to make progress.

The political and social scenario is, nations claim sovereignty that compete for power and separate, tribal, ethnic, religious, linguistic and cultural enhances are dominating the human life. They havethwarted unity of the entire human kind.

Present revivalist movement in India dominating the psychological atmosphere is tendentious. It is a positive danger. The object is to discover moral sanction for reactionary

ideas and ideals which are bred in the social and cultural backwardness. Idealization of the imaginary unity and social harmony of a legendary golden age serves the purpose of totalitarian nationalism.

Many Indians would be indignant when it is said that India is a backward country. But if we try to blink our eyes to the fact of our backwardness, we shall only be playing the ostrich game and by denying that fact we shall stultify our very political movement; the

object of which is to bring our country, out of backwardness and place it on the forefront of human progress (M.N.ROY).

In view of these numerous problems of contemporary India, will have to be thus radically approached before she will be able to continue on her advance towards true freedom, progress and prosperity in respect of Indian population particularly poor section.

Today Indian people are groping in dark simply because it has not yet found the intellectual leadership capable of giving conscious expression to the urge for progress.

The outstanding philosophical revolution is delayed by the habit of rationalizing religion. This habit vitiates the whole intellectual atmosphere of country.

The prisoners of past can never be the master of present or future youth inspired with revolutionary ideas must forge ahead. Throw of the paralyzing spirit of revivalism so that you may appear as the leaders of movement destined to transfer India into the land of free prosperous and progressive people (Roy).

The mentality of the Indian people must be changed, freed from religions and nationalist dogmatisms before it can go forward into the march towards real freedom and progress and thus come abreast with the rest of progressively emancipated mankind of Western Europe.

Need of the day is thorough reconstruction on Indian society is the precondition for opening up before people all avenues of progress and

prosperity. People must be liberated who are still blinded by outdated traditions of nationalism and die hard conservatism and religious obscurantism.

At present the Indians are stagnated they must be realized to bring about necessary change, they must feel in themselves the necessary change to break the stagnation. To achieve this; their minds must be freed that is at present obsessed with old outdated obnoxious ideas which provide sanction to the established society restricting human freedom and happiness.

The difficulties envisages for establishing really free democratic institutions and a corresponding economic in our country cannot be realized unless the large majority of people wake up from their blind faiths in time honored ideas and traditions which are the sanctions of authoritarianism not conducing to freedom of people.

Today the problems confronting us are the expression of the crises of our time; clearly call for a new social philosophy which allots a high place to morality in public life. The disgust with the politics is that unscrupulous scramble for power and disapproval of economic exploitation of majority by infinitesimal minority. They are shared by all political leaders of parties actually engaged in the struggle for power. Parties enjoying the patronage of the upper classes proclaim their intention to establish classless society, for there is little sign of improvement anywhere. The law of the scramble for the state political power and lust for economic loot reign supreme.

Even in 21st century science has made tremendous progress, exploding all dogmas of religion, large section of Indian population consider this real world where being and becoming of people takes place is treated as a third class waiting room on some railway station as means to travel further to non-existing imaginary heaven.

Present Indian social, political, economic and cultural atmosphere is not conducive to growth of innate reasoning faculty of man where religious dogmas and outdated parochial nationalism rules and dominate the social and the cultural life of people and where the creative intellectual faculty of educated middle class is inhibited and has lost the vision to go forward.

Popular mind of large number of Indians is saturated with religion and nationalist orthodoxy. This was never imposed by any supernatural authority called God. It was man's own creation. Power politics practiced by all present political parties of India is concerned with herd rather than the individuals and passions which are important in power politics are those which the various members of given herd can feel alike. These power politics practiced by all political parties of India resulted into increase of criminalization of politics and enormous rise in administrative corruption and anti social elements are gaining acceptability in politics.

In India insignificant small number of rich elite has both political and economic power over majority of population that is being used to oppress the huge majority of common man. In reality real power by and large has shifted away from the government to variety interlinking elites, corporate financial institutions and they have built the globalizing network of collaboration where common man who form the majority of population have no say and being treated as of no importance as if they do not exist.

Most of the common people of India leads lives full of miseries but glory adventure, initiative are for the insignificant privileged few elites. For multitude there is a life of sever toil and occasional harsh cruelty.

Medieval darkness is not still dispelled in Indian society. According to late Tarkunde we are at present more credulous, superstitious, and orthodox and hypocrites than we were prior to 1947 when India was struggling for independence.

Progress of Indian people requires a social revolution. This can result only from philosophical revolution, a change in the traditional blind mentality by inciting and encouraging creative reasoning faculty. In brief, India needs Renaissance Humanist movement on the pattern of European Renaissance Humanist movement of 13th/16th century that helped Europeans to march towards real freedom and all round human progress and economic prosperity.

In India those who oppose to fundamental changes based on the patterns of European Renaissance Humanism that would be conducive to all round growth of entire constituents of society are the rich who are profited most by the existing exploitative order and hence are unwilling to give up their privileges voluntarily because of their material interest in status quo. They vehemently oppose to any anticipated economic changes beneficial to majority of population. They look upon these changes as hostile devilish, attack on their own normal social and economic way of life.

At present with reference to Indian civilized community is groping in dark.

A new trial has to be blazed for they need a new light, a new philosophy where man becomes the measure of things and the root of mankind. People need to be conscious of their urge for freedom, encourage their self reliance and awaken their sense of individual dignity, solve their daily problems by their own initiative combat ignorance, fatalism blind faith and sense of individual helplessness. In brief what is needed is a revolution in thinking of people and changes in their attitude in life. This can be achieved by developing scientific outlook on life.

Political doctrine of social justice is still preached by those who control political and economic power. However in realities they contradict in their practice. Promising social, political and economic doctrines preached by all political parties have practiced and all are

usually found wanting in respect of common man who are in majority.

So long as capture of state political power is the only object of political parties, moralizing politics is not possible. Since it is guided by the dictum that end justifies means, the political parties are free to adopt fair and foul means to achieve their ends. In practice they usually use foul means. This has been corroborated by history of all the political parties particularly Asian and African countries. This practice has pull down even the best of man to the lowest depth. The consequence of the above practice on the part of Indian political parties have reduced man to the level of thinking beast to serve the purpose of unscrupulous power politicians. They need votes of people to come to power. They find it easier to sway the votes by appealing to their base instincts, emotions and prejudices than to the reason. They do not enlighten people more backwards and ignorant the people are, the more easily they can be swayed by appealing to emotions and prejudices. They are more concerned with herds rather than with individuals.

Need of the day is to liberate man and woman from the clutches and also from enslavement of religion dogmas and from outdated, antiquated nationalism that can never lead humanity to comprehensive human freedom. On the contrary they have enslaved man and woman and inhibit their critical reasoning faculty.

History of India tells us that the Indian social life was stagnant. The will to freedom was totally absent. Nobody except few has an inclination to fight for freedom. During this period any freebooters could come and enslave Indian people. They had subordinated themselves to the will of superhuman being called God and lost the strength and will to be the master of their destiny. When people do not feel the urge for better life in the world, the talk of improving human condition cannot fructify.

This social and cultural atmosphere continues even today.

Our greatest tragedy is that even though there is tremendous progress and growth have been made by science and its developed technology; there has not been proportionate growth of scientific temper and outlook of Indians. Even though science is known as truth findings and it is the only available means to improve physical and mental conditions. They have failed to adopt scientific outlook.


In view of the above, need of the day is the philosophy of Radical Humanism developed by Roy has the potentials to lead the entire humanity to comprehensive freedom in respect of all human beings living on our planet earth.

It is an historical experience experienced by humanity that religion obscurantism and outdated, antiquated nationalism are arresting

the growth progress of people towards human freedom and also unity of entire human kind and as such have corrupting influence in the age of scientific enlightenments. Only scientific civilization can lead to democratic and scientific way of life that can encourage rational, egalitarian, enlightened political, economic democracy. This in short called Radical Humanism of M.N.ROY.

**Ramesh Korde** is a Radical Humanist of 89 years age, associated with the Radical Humanist movement since 1950. He has used the terms Radical Humanism, New Humanism, Scientific Humanism and New Renaissance interchangeably.

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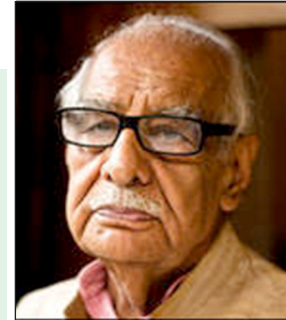
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## On whose side is Imran?

*(THE Army in Pakistan seems to have devised a way where a particular person is elected even without a valid cause. Imran Khan is a product of such phenomena. Long before the elections, his name was tossed around. One can now assume that probably nobody else fitted into the scheme of things which the army wanted. Nawaz Sharif had been elected in the past but was found wanting in the eyes of the army. Even the military regime of General Pervez Musharraf was not up to the mark.*



**Kuldip Nayar**

Why then the army has come into the picture and destroyed the process of elections? It seems to have realized that it should rule directly with a person who takes pride in being a stalking horse of the army. The cricketer-turned-politician, Imran Khan, has been there in politics for a long time but never made the grade.

General Zia-ul Haq and General Musharraf were through and through the army's men. They ruled like martial law dictators and alienated the public. All the way the army was visible and its chief was seen sitting in the cabinet meetings apparently to guide the affairs according to its needs when Nawaz Sharif was the Prime Minister. The experiment which is now being made is to have such a civilian at the head who is the army's man in thinking and action. This, obviously, lessens the chance of the army's direct rule.

The democratic countries have said openly that Pakistan was under the army rule. Will Imran Khan's credentials be acceptable to the West? The next few months of Khan's rule will show this. It would depend on Imran Khan whether he can please both rulers—the army and the people.

As far as India is concerned, its role is that of spectator. It can have surgical operations like the ones it had done. Anything more can start a regular war. Imran has said during his victory speech soon after his party, Tehreek-e-Insaf, emerged as the single largest outfit that he would have good relations with India. "If India takes one step, he would take two to further the

relationship," he said. Yet, Imran reiterated that Kashmir remained the core issue.

He is unmindful of the fact that the Kashmiris now want their own Islamic sovereign republic. In other words, the Kashmiris are not looking up to Pakistan for support. Even people like Yasin Malik and Shabbir Shah have become irrelevant. Not long ago when I was in Srinagar to talk to the students, I was astonished to find that they were no more pro-Pakistan. For them, both New Delhi and Islamabad were at par in forcing their own rule. How would Imran now change their thinking when, in his views, there were only two parties—India and Pakistan—which are privy to the issue?

For the Pakistan Prime Minister, the Kashmiri youth do not seem to be a party because instead of two now the three will have to sit across the table to solve the problem. The Indians would not talk to Pakistan, as foreign minister Sushma Swaraj had indicated, that until the country stopped giving shelters to the militants. If and when Imran Khan picks up the thread, would he be able to give that kind of assurance?

He is on such a weak wicket that even if he wants to give such an assurance, it would not be taken seriously until the army chief openly supports his stand. At least, no such signs are visible at present. These are early days before Imran Khan settles down in his saddle to do some. But there is no doubt that Khan will want peace in the region to prevail.



Indeed, by extending a hand of friendship to India, Imran has proved to be politically correct and has even managed to score diplomatic points. However, the real test for him would be how much freedom the army would give him to build an equation with India. This has been the army's preserve so far. Delinking the army would mean another overhaul in the state administration because at present its rule goes deep down up to the village level.


A veteran South Asia analyst has taken a dim view of the election results in Pakistan saying that the most dangerous country in the world has now got considerably more dangerous. According to the analyst, Imran Khan is an outspoken defender of the army and is closely aligned with the Islamist movement patronized by ISI. This has ominous overtones. Understandably, the US State Department has offered a cautious welcome to the change of guards in Pakistan, a process that remains incomplete.

This may be because Imran has been a vociferous critic of America which, according to him, treated Pakistan like a "doormat." The former CIA analyst and White House official, however, indicated that the Imran Khan-Army

dalliance could be a short-lived one. The analyst feels that Khan has a reputation for independence and volatility and his political movement is almost a cult of personality. The army may find this as the real stumbling block when it comes to dealing with Imran.

A secular India may find Imran Khan giving more help to militants in Kashmir. One because he thinks that Kashmir should be a part of Pakistan and, two, he has to prove to the army commanders that he would be fulfilling their tasks. India will have to face a situation where there is no war and no peace either. In that atmosphere, Imran's tilt towards Islam adds another dimension. It is, too, confusing a situation. Any tinkering can lead to disastrous results.

Imran Khan would have to do something, more than a miracle to prove that he is with the people and when the chips are down he would be on their side. At present, in their minds, he is the army's man. This is an impression that he cannot easily efface.

**Kuldip Nayar** is a veteran syndicated columnist catering to around 80 newspapers and journals in 14 languages in India & abroad. [kuldipnayar09@gmail.com](mailto:kuldipnayar09@gmail.com) 

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# An Overview: M.N. ROY Ably and Astutely Debunked Orientalist Myths around Islam

**Manzoor Aejaaz**

Manabendra Nath Roy was neither a scholar of Islam nor he professed to be so. But, certainly he was not ignorant of it. Roy's only book on Islam titled "The Historical Role of Islam" is sufficient proof of his erudition. Written from a purely orthodox Marxian perspective, the book espouses and preaches an impartial, objective and unprejudiced historical analysis of the causes that lead to spread of Islam in the world, particularly in India. But, unlike many Orientalist writers who have written extensively on Islam, Roy does not find himself in consensus with the argument or what he dubs as "vulgar theory" or "vulgar interpretations" of Islamic history, "that rise of Islam was a triumph of fanaticism over sober and tolerant people". For Roy, unlike many Orientalists, the role of sword and the military conquest in the rise of Islam was only subsidiary. "The phenomenal success of Islam," for Roy, "was primarily due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilizations not only of Greece and Rome but of Persia, China and of India."

As an orthodox Marxist, (Roy had not yet turned to radical humanism) believing in a cyclic notion of history, that is, history governed by certain definite objective and scientific laws manifesting themselves at the material level in a dialectical process of thesis, antithesis and synthesis, M.N. Roy declares that Islam originated out of a "historical necessity". The rise and triumph of Islam was a feast guaranteed by the circumstances of the age. Islam, for M.N. Roy, rose in the period of intellectual and spiritual decline of the ruling classes throughout the world of ancient civilization. It was a period of history impregnated with perpetual destitution of the common masses throughout the world.

The degeneracy, decadency and corruption of the elites on the one hand and the abject social and political destitution of the masses on the other hand had reached to its limit. The objective laws governing the progress of history demanded the rise of revolution, a movement with a revolutionary social programme. Islam provided such a revolutionary programme built on the principles of equality and justice. It was under the zeal of this revolutionary programme of social equality and justice that the oppressed masses throughout the world rallied under the banner of Islam.

## **Islam and India**

What was the modus operandi by which Islam ingrained its roots in India? Was it entirely the sword and forced conversions as the popular narrative goes, which decided the fate of Islam in India or the, "revolutionary social programme" of Islam played its role in India as well as it did in many other parts of the world? For Roy, the timing of reaching of Islam in India was occasioned by the existence of a Brahmanical orthodoxy infested with multitudes of persecuted heretics who eagerly welcomed Islam. India had been through a failed Buddhist revolution, a revolution aimed at liberating the masses, the lower caste Hindu's from the Brahmanical tyranny manifesting itself in unbearable social discrimination and grave practices of injustices against the masses. The message of Islam enshrined in the principle of social equality appealed to the oppressed masses of India and they happily and eagerly gathered under the banner of Islam. For M.N. Roy, "it was not the philosophy of Islam but its sociological programme which won so many converts for it in India". Although for Roy when Islam reached

India it nearly had played out its , “progressive role” but “ it had not altogether played out its social-revolutionary role and that it was by virtue of its social- revolutionary character that it struck so deep a root in India”.

### **Relevance of the book**

“The Historical Role of Islam” was first published in 1938. The immediate purpose of the book as explicitly mentioned in the book by M.N. Roy was to show to the average educated Hindu that how ill-informed he was/is about the teachings of the prophet of Islam (SAW). The bluntness with which he condemned the ignorance of the average Hindu about the faith professed by a significant portion of the population of his country can be inferred from the following line of the book. “No civilized people in the world are so ignorant of Islamic history and contemptuous of the Mohammedan religion as the Hindus.” The then prevailing notions of Islam in the minds of average Hindus for M.N. Roy were ridiculous and were to be combated not only for the sake of national cohesion but most importantly for the interest of science and truth.

M.N. Roy was a die-hard rationalist and his rationalism combined with his unshakable belief in science prevented him from looking at world religions from a theological or metaphysical perspective. He looked at Islam as he looked at any other religion from a social science perspective. For him, Islam was essentially a social project with important economic and political dimensions. He wanted his fellow Indians particularly his Hindu brethren to realize the important social role that Islam had played in uplifting the downtrodden and the destitute of the Indian soil on its arrival in India. The contemporary average Hindu is as ignorant of the teachings of Islam as was the Hindu who lived in the times of M.N. Roy.

The only difference that one can think of is that the cotemporary Hindu has been taught to

imagine or more correctly to construct a past for himself where the ordinary Muslim of India is vivid as an unwanted, cruel and despotic foreigner whose only motive is to convert and loot the “indigenous Hindu”. In this whole process of imagining and construction, the average Muslim of India becomes the crusader and the religion, which he professes, becomes in substance the religion of sword. It was this very parochial and prejudiced subjective view of history of Islam that M.N. Roy tried to negate and preach against in his book.

He stood for a factual and objective analysis of history of spread of Islam in India rather than indulge in prejudiced imagining and construction of an unreal and untrue past. Roy’s opus seeks to provide an astoundingly simple solution to the otherwise a notoriously gigantic problem of communal violence in India and the solution is, “re-read, not imagine or construct, the history or past with a un-prejudiced and un-biased mind”. The solution suggested by M.N. Roy for clearing the poignantly blurred image of Islam in India has a general or universal rather a particular or limited applicability. The great author does not shy away from stating that the West that we know and praise today owes much of its current intellectual prowess and glory to a religion that it later on took pleasure in calling as “religion of sword and violence”. M.N. Roy states his case with some great authorities at his back. He quotes extensively from “Decline and Fall of the Roman Empire” by Edward Gibbon and “History of Saracens” by Okley. Invoking the Marxian dialectical and cyclical notion of history, Roy considers Islamic civilization a prelude to the rise of Western civilization. Roy does not stop here and moves on to defend Islam against some of the greatest unfounded allegations levelled against it. The myth of the destruction of the famous library of Alexandria by Muslims, the myth so strictly upheld and adhered to by Orientalists, is unmasked by M.N. Roy by writing this, “The

library of Cairo contained over one hundred thousand volumes; whereas Cordova boasted of six times as many. This fact gives lie to another calumny which depicts the rise of Islam as an eruption of savage fanaticism, namely the tale of the destruction of the famous library of Alexandria. One must have a pious mind or credulous disposition to believe that those who took delight in founding and supporting such noble seats of learning, would have callously set fire to the library of Alexandria....When dispassionate and scientific study of history dissipates legends and discredits malicious tales, the rise of Islam stands out not as a scourge but a blessing for the mankind."

The current outrage against Muslims, both local and global, the roots of which in one form

or the other are embedded in the same unscientific, biased and malicious reading of history of rise of Islam, makes "The Historical Role of Islam" excessively relevant to our contemporary times. The appeal of the book for a scientific and dispassionate study of history of rise of Islam is an appeal which goes far beyond the territorial and geographical limits of India. The message that Islam is a blessing and not a scourge for mankind is undoubtedly extraterritorial and transnational in character but more importantly it is contemporary.

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# Targeting of lawyers, dissenters is going on with impunity. Who says this isn't Emergency?

*Surendra Gadling, S Vanchinathan, Teesta Setalwad, the young lawyers of Jagdalpur Legal Aid Group in Bastar, Chandrasekhar Azad Ravan — the names of lawyers currently hounded for doing their duty are many.*

**Indira Jaising**

Some of us who lived through the Emergency are still around, I am one of them.

I was then a young lawyer practising in Bombay. I had chosen to work for the trade union movement, and in that capacity I was working for the Dock Labour Union, then led by George Fernandes, the equally young and brilliant trade unionist of the country. Indeed, so brilliant was his ability to galvanise, that he organised the unorganised and self-employed hawkers of Bombay. There is no one who has lived in Bombay and has not had from a hawker a *bhelpuri*, never mind that they feed half the working population of Bombay.

Before they were organised by Fernandes, the disputes related to the hawkers were being settled by the dreaded Bombay underworld, by people like Haji Mastan and others. That is the other issue — anyone who grew up in Bombay would know the goings-on of the underworld, and may even have had a brush with them. I myself have represented the widows of people killed by the underworld in prosecutions for murder, and in my capacity as a lawyer, have had a not-so-close a brush with the underworld. That was the Bombay, not Mumbai, of the 1975 era.

Back to George Fernandes. He called a strike of the railway workers all over India, and the country literally came to a standstill. We who were then running the Workers Law Centre, a collection of lawyers and activists servicing the trade union movement, got into action representing the dismissed railway workers. The dismissals also led to the historic Tulsiram

Patel judgment which held the workers, covered by Article 311, could still be dismissed without notice in public interest. But back to Bombay.

It seems to me in hindsight, judging from the manner in which lawyers and human rights defenders are being attacked, that lawyers are seen as a threat to all dictators.

The recent **arrest of Surendra Gadling** (among five Bhima-Koregaon activists) follows a trail of attacking lawyers — the defenders, the messengers, certainly not the problem. For the simple act of representing the Railway workers, my office was raided by no less than the CBI, and rather tacky and innocent looking files which went along with me to the Labour Court in Tardeo, were taken away, confiscated, leaving me briefly shaken. I suppose I must be grateful for the fact that I was not arrested as many of my colleagues, and branded as a “terrorist”, such as in the Baroda Dynamite case against George Fernandes, a case which subsequently came to be withdrawn when the Emergency was politically revoked and the Janata Party came to power in 1977.

Years later in 1991, I sat in the visitors' gallery in Parliament when the impeachment motion against Justice V Ramaswami was being debated. There he was, George Fernandes, the trade unionist, moving the motion for dismissal of Justice Ramaswami on behalf of the government. It was one of his finest speeches in Parliament, and he spoke in defence of a corruption-free judiciary.

Contrast the rejection of the impeachment motion against Chief Justice Dipak Misra by



the current Vice President Venkaiah Naidu and compare the commitment, or the lack of it, in the NDA to get rid of corruption within the judiciary. Back then, it was the Congress that abstained from voting against V Ramaswami and the motion fell through. Why do all governments retreat from cleaning up the judiciary?

I was transfixed and taken back to my Bombay days when I heard him often giving a call to strike to the dock workers and to the railway workers. He talked about the rights of labour, the right to fair wages, the right to an eight-hour work day, the rejection of the gang-work system where a worker was paid not a monthly standalone wage, but as one of a group depending on the productivity of the group. I watched manual workers load and unload heavy cargo on their backs, onboard large ships which set sail over the waters of the Arabian Sea to distant lands. I saw their diseased bodies, their fatigue, their sweat and tattered clothes. I cut my teeth on the trade union moment at gate-corner meetings during that period.

There was many of us loyal lawyers of the trade union movement taking cases to court on behalf of dismissed workers. Surendra Deshmukh, a contemporary of George Fernandes, a lawyer and a trade unionist, was often seen together on the same side as us and Fernandes. We worked for labour, not for management. We appeared together in one of the history-making cases on labour law, the challenge to Section 11A of the Industrial Disputes Act in a judgment reported as *Firestone v Firestone* argued in Court no 5.

What a thrill, Mr M C S Setalwad, the first Attorney General of India, was representing the management of Firestone and I was representing the workers of Firestone. To his credit, I have to say he was impressed by my enthusiasm, not necessarily by my arguments. He sent a message through one of my colleagues that he wanted to meet me to express his appreciation

of my presentation in court. I was in my early thirties, it was a huge compliment and it was in all probability the last case that Mr Setalwad had argued in the Supreme Court. That experience in Court no. 5 I still haven't forgotten. Those were the days when judges listened to the young and the not-so-young lawyers argue cases, regardless of the face value of the senior appearing on the other side.

Back to the Emergency. Yes, I developed my political commitment in my resistance to the Emergency and that commitment to democracy has stayed with me. Indeed, it is that experience which today enables me to see the signs of the Emergency in recent times.

Now too, as then, lawyers are being attacked for defending their clients. Surendra Gadling, Teesta Setalwad, the young lawyers of Jagdalpur Legal Aid Group in Bastar, S Vanchinathan who was giving legal aid to the Tuticorin protesters against Sterlite Copper, the Dalit lawyer Chandrasekhar Azad Ravan arrested from Saharanur, Uttar Pradesh and incarcerated under the draconian National Security Act for helping Dalits educate their children in community-run schools, organising Dalit gatherings and addressing relevant issues — the echoes of 1975 are loud and clear.

The same hounding of dissenters is going on — we at the Lawyers Collective were attacked for the work we did representing unpopular causes such as Yakub Memon, and got the “anti-national” label for doing our professional duty. Our foreign funding was stopped on cooked up grounds flimsier than a muslin cloth, even as political parties consolidated their retrospective hold on illegally obtained foreign donations by blatantly tweaking the FCRA. Such are the times we live in.

These days a certain kind of lawyers have also let us down. These are the ones who beat up Kanhaiya Kumar and journalists outside Patiala House court in New Delhi. These are the ones who obstructed law taking its own


course in the Kathua rape and murder case, obstructing justice and taking out processions in defence of the accused, alleged rapists and murderers of an eight-year-old Bakarwal girl child. They are the ones who shouted down Prashant Bhushan in Court no 1, who was trying his best to do his professional duty, under the very nose of the Chief Justice of India, as the latter not only not uttered a word in protest of what he witnessed in his own court, but in fact, allowed it to happen. When lawyers turn into sycophants of the judges and judges become party to political shenanigans, they turn the Bar into a disgrace, not rising to the noble calling that lawyering can be, but becoming defenders of all that is rotten within the system and must be done away with right now.

Not just law, journalism too has not been spared, and the stink in the Indian media is stronger than it ever was. If the press “crawled” during the Emergency, with a few notable exceptions, now it’s a conniving partner in the excesses of the ruling dispensation, fearlessly spreading fake news and constantly airing programmes that vilify the minorities and Dalits, branding them anti-national for merely speaking up for their rights, or having their choice of food and livelihood. The lynching of

Muslims is becoming normalised, with each fresh episode of a Muslim brutalised desensitising our collective response to these premeditated hate crimes. The hounding of Jignesh Mevani, Umar Khalid, and other young leaders by the rightwing TV channels is a lesson in how not to do journalism. Has the Indian media forgotten that its job is to hold the government accountable, not the Opposition, or the young leaders fighting tooth and nail for the survival of democracy?

If it was censorship in 1975, it’s self-censorship now. What is the difference between censorship and self-censorship based on fear? If anything, the later is worse and still cannot be challenged in court. And the poisoning of our minds that has been unleashed, we are still struggling to frame it in legal terms, say in a legal language, so as to mount challenge in the court of law.

Yes, some of us are still around to tell you the story - the story of dark shadows that we had once seen before and during the 1975 Emergency. We are here to tell you that those shadows are back, stronger and darker. And, only our collective will to fight for democracy can save us.

June 26, 2018 

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**- Mahi Pal Singh, Editor, The Radical Humanist**

# How do we Promote Peace in India, Today?

Ram Puniyani

We are passing through times when Hate against weaker sections of society and religious minorities is increasing by leaps and bounds. The increase in the mob lynching all over the country on the pretext of child lifting is coming on the back of mob lynching on the pretext cow-beef, public flogging-humiliation of dalits on the issue of beef and other issues related their caste humiliation. Mobs seem to be emboldened by the fact that there has been an approval of these acts from the top. Ministers like Mahesh Sharma came to the funeral of Dadri accused, now Mr. Jayant Sinha welcomed the accused of Alimuddin lynching accused when they got bail. The matters are frighteningly increasing as now the horrid incidents of rape are being given a communal twist, fake news is being employed with impunity on one side and rape accused are getting social support on the other. It's a matter of shame that in case of Kathua the then Ministers from BJP Chaudhary Lal Singh and Chander Prakash Ganga, attended the event organized by *Hindu Ekta Manch*, which was protesting against the arrests in the case.

Now in case of Mandsaur rape, the incident is being given false twist to demonize a community. The accused belonged to Muslim community. Muslim groups took out a procession demanding severe punishment to the accused. Jyotiradiya Scindiya of Congress joined a candle light procession to demand death penalty to the accused. Social media was used to spread the hateful message as if he was demanding the release of the accused. The pictures of procession were photo shopped to present Muslims in bad light. A message was circulated, which said that members of the Muslim community rallied in Mandsaur demanding that the perpetrator of the crime be released because the Quran sanctions rape of non-Muslim

women.

The text of the placards in the Mandsaur procession was "*We won't tolerate attacks on daughters, stop this brutality*". A tweet was *circulated* "NCRB report: India is most dangerous for women reason: In India, 95% of the rape cases have a Muslim perpetrator. Of the total 84734 rape cases, 81000 rapes had a Muslim rapist and 96% of the victims are non-Muslims and with an increase in their population, number of rapes will also increase."

Nothing can be farther from truth. NCRB (National Crime Records Bureau) does not record the religion in cases of rape. This tweet and the one about Jyotiraditya Scindia was exposed by AltNews, the portal going to the roots of such fake news and is doing a great service to society by giving the truth and exposing the news which is deliberately trying to demonize the religious minority. One recalls that in case of Muzaffar Nagar; the violence was incited by circulating a photo of two young men being beaten by a Muslim looking crowd. It was presented that Hindu youth are being beaten. As such that picture was from Pakistan, the crowd beating two thieves.

Recently in Kairana the Mahagathbandhan candidate Tabassum Hasan won the election against the BJP candidate. After winning she stated "*This is the victory of truth and 'Mahagathbandhan' (coalition) and defeat of the BJP in the state and Centre. Everyone has come out and supported us. I thank them.*" On social media and on TV debates what was presented was that she said "*This is the victory of Allah and defeat of Ram*". This quote was posted on a number of pro-BJP pages on Facebook among which *Yogi Adityanath-True Indian* posted it on 1 June, and was shared massively.

One recalls that in recent times BJP has deliberately muddled the waters of social media by employing thousands of trolls, as Swati Chaturvedi's "I am a Troll", tells us. As such the hate propaganda began with demonization of Muslim kings for breaking Hindu temples in medieval period, for spreading Islam, for having large families, indulging in polygamy, being terrorists etc. Now it has taken a dangerous turn with people trained in communal ideology and in the use of social media twisting the facts blatantly. There are reports that in the forthcoming elections BJP is planning to train lakhs of volunteers in the use of social media for electoral gains. The rising hatred is becoming like a monster, propelling itself beyond control.

Can we just accuse the social media for intensifying this hate? Some control and restraint is needed, some fact check is necessary for this highly impactful media. What is also needed is that mechanisms like AltNews are made more popular to counter these falsehoods. It is heartening to note that Twitter has decided to suspend seven Crore fake accounts. We also need to ensure that the misconceptions and Hate which is ruling our society, streets need to be countered by message of love. What we need

is that truth is propagated and message of peace is made more effective. We have activists like Faisal Khan, who through his Khudai Khidmatagar takes out peace marches. Harsh Mander's Paigam-E-Mohabbat (Message of peace) has been doing yeomen service by meeting the families of victims of lynching and creating an atmosphere of amity. Mahant from Ayodhya Yugal Kishore Sharan Shastri, through his less advertised peace marches is trying to reach sections of society with a message of tolerance and peace. Such efforts need to be upheld and broadened. These are just few examples of the initiatives in this direction, there are many more which need to be projected to promote and preserve amity in India.

Countering Hate and promoting amity became the central message of father of the Nation, Mahatma Gandhi, who struggled to promote peace, in the highest traditions of his Hinduism. As the fake news is assuming frightening proportions and is doing serious harm to the concept of fraternity inherent in Indian nationalism, we need to retune ourselves to the core value of amity, which was the foundation of freedom movement and is very much the part of our Constitution. 🌈

***“The people of this country have a right to know every public act, everything, that is done in a public way, by their public functionaries. They are entitled to know the particulars of every public transaction in all its bearing.”***

***Justice K. K. Mathew, former Judge, Supreme Court of India, (1975)***

# Lok Sabha polls: Increasing law and order problems in Uttar Pradesh a key election issue for BJP, Opposition

**Lucknow:** With the Lok Sabha polls just months away, the law and order situation in Uttar Pradesh is set to be a key election issue for both the ruling Bharatiya Janata Party (BJP) and the opposition in the state.

Chief minister Adityanath recently told *PTI* that the “eagerness” being shown by big firms to invest in the state indicated that the situation has improved. Police officers have cited figures that back the claim.

But human rights organisations and the opposition parties disagree. The NGOs also express concern over the increasing number of police encounters and the cases of “police brutality” which surface on social media.

Opposition parties claim that the law and order situation has only worsened since the BJP government took over in Uttar Pradesh about 16 months ago. Cases like the alleged rape of a 17-year-old girl by BJP MLA Kuldeep Singh Sengar make the ruling party vulnerable to the opposition charge. The rape victim’s father later died, allegedly after being beaten up in police custody. The CBI has now stepped in, arresting the MLA’s brother and four others in connection with the death.

Opposition leaders also cite the shooting in Baghpat jail where gangster Munna Bajrangi was killed by another inmate. They say this indicates that people are not safe even in prison.

“Though the governor has been saying time and again that the law and order situation needs to be improved, the state government is not heeding his directive,” Samajwadi Party (SP) chief and former chief minister Akhilesh Yadav told a meeting of SP workers here. The apparent reference was to an observation by Governor Ram Naik, who praised Adityanath for “improvement” in the situation but also said there was scope to do more.

Uttar Pradesh Congress chief Raj Babbar has also attacked the police, saying they harass the poor and act as “bouncers” for the state government. “The first responsibility of any elected government is to ensure the security of the citizens, but an atmosphere of fear prevailing across the state suggests that there is no government in the state,” he told Congress workers.

Vandana Misra, general secretary of People’s Union for Civil Liberties (Uttar Pradesh unit), claimed that the crime situation has worsened and atrocities against the Dalits and the Muslims are increasing. “Even crime against women has increased,” she claimed.

Voluntary organisation Rihai Manch’s general secretary Rajiv Yadav said the behaviour of the state police is no different from that of the goons. “A large section of society, especially the Dalits, the minorities and the backwards, are frightened,” he said.

But Director General of Police OP Singh claimed there has been a drastic fall in cases of crime under categories like murder, rape and dacoity in the past six months.

Cases of dacoity have come down by 37 percent, looting 19 percent, murder 1 percent, burglary 13 percent and rioting 7 percent, kidnapping for ransom 9 percent and rape 7 percent between 1 January and 15 July over the corresponding period in the previous year, according to police figures.

The state police have arrested 5,677 criminals, including 2,068 reward-carrying offenders during the period, he told reporters recently.

According to police figures, 62 criminals have been killed in police encounters between March 2017 and 15 July, 2018 – roughly the period the Adityanath government has been in power.



The encounter deaths worry human rights organisations.

“Encounters damage the rule of law and criminal justice system. This also leads to the politicisation of criminals as fearing police action, they join the ruling party,” said Lenin Raghuvanshi, founder of People’s Vigilance Committee on Human Rights.

More important, many of those killed or injured in such encounters might not be criminals at all, he said.

After one such encounter, in which alleged gangster Sumit Gurjar was shot dead by the police in Noida, the National Human Rights Commission (NHRC) sent a notice to the Uttar Pradesh government.

Recently, the Supreme Court also sought a response from the state government on a plea seeking a court-monitored CBI or SIT probe into the recent deaths in police encounters.

Lawyer Sanjay Parikh, appearing for the


PUCL in the apex court, alleged that about 1,100 encounters have taken place in the past year, killing 49 people and injuring 370 others.

In its plea, the NGO referred to news reports quoting the chief minister, his deputy Keshav Prasad Maurya and Additional Director General (law and order) Anand Kumar and claimed that they had “justified” the encounter killings of criminals.

The plea recalled that the chief minister had on 19 November, 2017 said criminals will be “jailed or killed in encounters”.

It also quoted an observation by the NHRC, which said that it seemed that “the police personnel in the state of Uttar Pradesh are feeling free, misusing their power in the light of an undeclared endorsement given by the higher-ups.”

Courtesy **Firstpost**, Wednesday, August 01, 2018

Updated Date: Jul 29, 2018 12:50 PM 

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## Will Russia reveal the documents of M. N. Roy on China?

**Dr. Narsitti Innaiah**

M.N. Roy was sent to China during 1927 for helping the revolution in the country and guide them. Stalin played major role in deciding that policy and sent Roy. Mr Borodin was already was in China. Hence it was thought M N Roy had the official approval of Politbureau.


Accordingly M N Roy sought the advice of Stalin during the crisis in China. Stalin sent telegrams to Roy which paved the way for direct action. But it was misfired and the delegation sent by Politbureau had to retreat. Surprisingly after return Stalin kept quiet and did not talk to Roy. Stalin wanted to escape from the blame and hence the burden fell on M N Roy.

Meanwhile M N Roy submitted elaborate evidence with documents in Russian language entitled The Chinese Revolution. Russian State Publishing department brought out the material

which was in Russian language. Curiously they issued orders that the document should not be published in any other language! Entire documentary material which Roy collected was submitted the state government.

Since there is no soviet union now, and the communist government is gone into history, it would be appropriate to reveal the documents submitted by M N Roy. Then facts will speak themselves about Chinese revolution and the role played by Borodin, Politbureau, advice of Stalin and finally the key role of M N Roy. The world will know the truth.

Then M N Roy’s version on China will tell the crucial historical facts.

Russian State publishing department must come forward and open the documents to scholars of the world. 

# Sexual violence is the new normal in India – and pornography is to blame

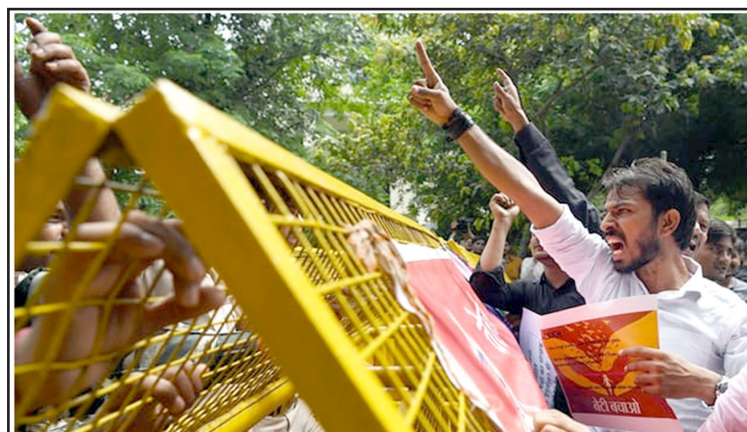
*‘Girls and women are getting raped left, right and centre,’ says the Supreme Court. Instead of lamenting, it should act*

**Mari Marcel Thekaekara**

Even the highly regarded Tata Institute of Social Sciences, in Mumbai, has reported the abuse of minors and women. It uncovered evidence while conducting a social audit of government shelters earlier this year. A medical report confirmed 34 girls had been sexually abused.

The 10-year-old in Uttar Pradesh begged the police to save her and her friends. Every evening, she said, red, black, grey cars came and took her friends away. They brought them back

in the morning and the girls cried all day. Please help them, she pleaded. Predictably, she captured hearts and headlines. So it became national news.



Indian activists protest over the alleged sexual assault of girls at a state-run home in eastern India. Photograph: Sajjad Hussain/AFP/Getty Images

Another day, another shocking headline about rape in India, from the 30 girls in a Bihar shelter who were allegedly sexually abused over many years to the 10-year-old child who escaped from another “shelter” in Uttar Pradesh and ran to a police station asking for help.

Rapes have become the new normal in my country. So much so that India’s supreme court made headlines itself on Monday, asking: “What is to be done? Girls and women are getting raped left, right and centre.” This is unusual practice for a supreme court anywhere, and underlines the gravity of the situation. Justice Madan Lokur of the supreme court pointed out: “The National Crime Records Bureau (NCRB) data observes that a woman is raped every six hours in India.”



Activists take to the streets over the 30 girls in a Bihar shelter who were allegedly abused over many years. Photograph: Sajjad Hussain/AFP/Getty Images

Likewise, the alleged gang rape of a 13-year-old tribal girl, by seven tribal men, five of whom were juveniles. This was in Jharkhand state, adjoining Bihar. The child was grazing cattle outside her village when seven men were said to have pounced on her. One veteran social activist explained to me some decades ago: “Sex before marriage was accepted by tribal communities, so where was the need for rape?”

The same person sadly reported that rape is now rampant in tribal Jharkhand. Boys as young as 10 download pornography from mobile phone shops for as little as 10 rupees (12p). The combination of endless, violent porn videos and alcohol appears to be a lethal trigger for many rapes in India – a country where traditional Hindu, Muslim, Christian and Sikh society strictly forbids not just sex outside marriage but any mixing of the sexes in towns and villages. Arranged marriages are still the norm across all religions. For repressed men to be fed a constant diet of porn on their phones is a recipe for disaster.

The infamous gang rape of a 23-year-old student in Delhi in 2012 that led the city to be called the “rape capital of the world” was carried out by six men who had just been watching violent porn while drinking alcohol, another taboo in orthodox Indian families.

Enakshi Ganguly Thukral, a child rights activist for nearly 30 years, told me: “Society is being sexualised, there is sexual content everywhere, in films and music. Rampant, vicious porn is easily available to children. Middle-class families may monitor what their kids watch, but uneducated and illiterate people haven’t a clue about what their kids see on their phones. The vegetable vendor near my house sits glued to his

mobile all day. Two young boys with one wire plugged into an ear each, sharing a video. I can assure you they are not watching the news.”

Thukral, like me, is depressed. “Why should the supreme court publicly lament the situation?” she said. “We look to the supreme court for solutions, not laments. It needs to see that implementation of laws regarding women’s safety is stringently carried out.”

For decades, women’s groups have fought long and hard to put safety measures in place through special laws. But where is the proper governance and monitoring of juvenile homes and women’s shelters? We have special police now, to check on internet crime, harassment and abuse. How do we protect children and women from predators and harmful porn?

My liberal friends have fought for civil liberties and freedom of expression over the years. As a journalist I support that. But grassroots activists like me are increasingly sick of liberals fighting for freedom to watch violent, sadistic porn. One tired human rights defender said: “It’s hard to stomach glib sermons on the right to freedom to use a potential ‘driver of rape’ [porn] when faced with a wounded, bleeding raped woman or child.”

I have to say I agree with her. It’s time for the courts and the government to look seriously at how we can clamp down on porn in India. As we approach India’s 71st Independence Day anniversary, on 15 August, perhaps we can focus on freedom from fear for our women and children.

**Mari Marcel Thekaekara** is a human rights activist and writer based in Tamil Nadu.

Courtesy **The Guardian**, 9 Aug 2018 

## **The Radical Humanist on Website**

**‘The Radical Humanist’ is now available at <http://www.lohiatoday.com/> on Periodicals page, thanks to Manohar Ravela who administers the site on Ram Manohar Lohia, the great socialist leader of India. Some of Roy’s important books are also available at that site.**

**- Mahi Pal Singh**

# **The Justice of Eating**

## **(Of Swami Agnivesh and the Politics of Food)**

**Nandita Haksar**

I have known Swami Agnivesh from the days of the Emergency; he always looked tall, handsome and in control, dressed in his resplendent saffron robes of a Hindu ascetic. Once at a meeting when I started speaking in English he scolded me and said: You know Hindi, speak in your own language.” On another occasion he gave me a lecture on the need to meditate and yoga. I know he did not approve of meat eating, let alone consumption of beef.

Once Swami Agnivesh and I found ourselves in Bangkok; we were staying at the same hotel and he was upset that there was nothing vegetarian on the menu. Even the vegetables were fried in lard. I remember teasing him and saying “Swamiji, I thought you believed that the world is one family so why can’t you eat the same food as the Thais?” After closely cross examining the waiters I found the only thing that Swamiji could safely have without violating his commitment to vegetarianism was a pilau cooked in pineapple juice.

I know Swamiji is deeply nationalist; and I remember how he led a procession to stop rioters from burning homes of Sikhs in 1984. He took up the cause of bonded labourers and was always ready to lend his name to any cause which he felt would strengthen democracy in India.

So here is an example of a tolerant Hindu Swami, a man practicing his religion and yet he is beaten up by goons who accuse him of being anti-Hindu.

Swami Agnivesh was recently attacked by people, he alleges were members of the youth wing of the Bharatiya Janata Party. Earlier, in 2015, he took on Vishwa Hindu Parishad chief Pravin Togadia over his comments on how Muslims alone are to blame for cow slaughter

in the country. He said: “The Hindu display of devotion towards cow is so fake and flimsy that thousands of cows are left to roam on the streets to rummage from the stinking garbage...It is sinister to use the cow issue to fan communal politics and to polarise votes on Hindu-Muslim lines.”

The electronic media reported that Swami Agnivesh was beaten but they failed to ask the pertinent question why was a Hindu Swami a threat to the Hindutva family. By not asking the question they missed an opportunity to pose the right questions to the viewers.

The attack on Swamiji, a practicing Hindu exposes the nature of Hindutva ideology.

The liberal, secular minded people in the country have failed to raise the fundamental political question with regard to the link between the efforts to ban beef, impose vegetarianism and promote cow milk and the belief system of the Hindus. The liberals have either asserted what historians have maintained that in the past our ancestors ate many kinds of meat, including beef. And every citizen in the country has the right to choose what he or she wants to eat.

But I believe the politics of food is much deeper. How can our nation be so deeply divided on the basis of the food people eat? How can millions of our fellow citizens, the tribals and Dalits be denied their right to equality, dignity and self respect because they eat beef, pork or dog? And why do those who refuse to sit and share a meal with their fellow citizens be accorded a higher status?

In order to answer these questions I decided to examine my own understanding of food; and my own attitudes towards various cuisines in India. I had thought I would be writing a light hearted book, to make people laugh but as



I went deeper and deeper I found that the politics of food was a key to understanding so much about India. I discovered that Gandhiji, the father of our nation, in his youth had advocated separate dining for different castes but then he began to advocate inter-dining and inter-marriage. But Ambedkar, the father of our Constitution was against inter-dining and inter-marriage as ways to integrate society.

The absurdity is that we as a nation actually debate the efficacy of whether we should or should not promote the idea that we should sit together and eat; but we do not examine the deep rooted prejudices and institutions which prevent us as citizens of India from sitting together and eating.

The *gau rakshaks* and the lynching are symptoms of something far deeper and more

sinister; some have even called it food fascism. The question is how do we move from condemning individual acts of violence to arriving at a collective understanding of the politics of food? Is the human rights discourse sufficient to counter the discourse of food fascism?

I have not necessarily answered all these questions; some of the questions came up after I had finished writing *Flavours of Nationalism* recipes for Love Hate and Friendship.

Perhaps the book will contribute a little to our understanding the politics of food; at least it hopes to raise the right questions....

**Nandita Haksar** is the author of *The Flavours of Nationalism, Recipes for Love, Hate and Friendship*. Publishers: Speaking Tiger. Price: Rs 350.

Courtesy **The Citizen**, 22 July 2018 🌈

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***Sharm Inko Magar Nahin Aati!* :Yet they do not feel ashamed!**

## **BJP MLA Raja Singh justifies mob lynching**

Deepthi Reddy

Goshamahal BJP MLA Raja Singh on Monday released a video justifying mob lynching and stated that they would continue till cow slaughter is stopped in the country.

Already under the scanner with 60 criminal cases, along with 26 cases include delivering hate speech in Telangana, Madhya Pradesh, Maharashtra and Uttar Pradesh, the BJP MLA has asked the Centre to declare cow as '*Rashtra Mata*' else the mob lynchings would

continue.

Previously, Kakinada *peetham* seer Swami Paripoorananada was externed from Hyderabad for six months for his scathing comments. Social media demand is increasingly seeking the BJP MLA's banishment for hate speeches. However, Raja Singh dared the police to extern him if he is wrong and said that he is speaking the truth.

Courtesy **THE HANS INDIA**, Jul 24, 2018. 🌈

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## **BJP leader arrested for raping minor in Madhya Pradesh (a BJP state)**

<https://www.indiatoday.in/india/story/bjp-leader-arrested-for-raping-minor-in-agar-district-of-madhya-pradesh-1300155-2018-07-30>

The BJP/RSS leaders preach to people on protecting cows, doing yoga or reading the Ramayana but this does not

stop their men from raping children. 40-year-old BJP leader has been arrested for raping a seven-year-old girl in Agar district of



Madhya Pradesh. The accused is identified as **Narayan Mali**, police said.

“The accused identified as Narayan Mali runs a general store in Piplon Town and was **raping the child for the past two months after offering her chocolates and sweets,**” police said.

**The accused used to rape the child in his shop and was caught red handed on Sunday** following which police was approached. He has been booked under section 376 of the Indian Penal Code and relevant sections of the POSCO Act.

Five months into 2018, the litany of brutal acts of rape, torture and murder carried out against children across the country seems unending. It is hard to envisage how adult men can rape infants and children. A few days ago in Darjeeling, a 49 year old man (Ramshankar Saha) raped a 3-year old.

Indian students studying at Oxford University have written an open letter to the PM expressing “*great distress and horror*” over the incidents, and the government’s prolonged silence on the rapes of the minor girls. The students’ community asked. “When will justice be delivered so that our women and children can exist freely?”

**Right yesterday and today there were fresh rapes and murders of minors in Uttar Pradesh**, another BJP ruled state.

<https://www.ndtv.com/india-news/another-girl-8-raped-and-murdered-amid-kathua-rape-this-time-in-up-1838551?pfrom=home-topscroll>

**17 Apr 2018**

**Another 8-Year-Old Girl Raped And Killed, this Time In UP**

1. The accused drew the child to a half-built house and allegedly raped her
2. The eight-year-old girl was attending a wedding with her parents
3. While some function was on, he took the opportunity to drag her away

An eight-year-old girl attending a wedding with her parents was raped and strangled in Uttar Pradesh last evening, in a horrific repeat of the **Kathua gang-rape and killing** that has left India shocked. A child was also raped and murdered in Gujarat’s Surat.

The girl’s family was from a nearby village and related to the bride.

“The girl is about eight-nine years old. She was raped and also she was strangled to death. The accused was nearby, he has been arrested,” said police officer Akhilesh Chaurasia.

This is the second child rape and killing to be reported in the past few days and the third since the kidnapping, gang-rape and murder of an eight-year-old in Kathua in Jammu and Kashmir in January.

In Surat, an 11-year-old was raped and murdered and then her body was dumped earlier this month. She had 86 injuries and was also brutalised with blunt objects. The BJP government in Uttar Pradesh is already fighting public anger over the rape of a teen allegedly by a ruling party lawmaker in Unnao. The rapes have provoked mass protests across India and a frenzy of hashtags and posts on social media.

<https://www.ndtv.com/india-news/teen-sisters-shot-dead-in-up-their-bodies-were-found-in-a-field-1838639>

**The next day, two sisters (17, 13) were found murdered in UP while the earlier 8yo was raped & murdered 100 km from the same place.**

Two sisters, 17 and 13, had gone to defecate in the bushes in the evening and when they didn’t return for sometime, the family went to search. They were found murdered in Uttar Pradesh’s Etawah this morning. Both girls were shot, police said; bullets and slippers have been found at the spot. 🌈

# Kathua whistleblower framed in false cases

Ashutosh Sharma



*File photo of activist  
and key witness in  
Kathua gangrape and  
murder case,  
Talib Hussain*

## **A hyper active Jammu Police cook up a false case to defy restraining orders by the Jammu and Kashmir High Court against arresting Bakerwal activist Talib Hussain**

When a police team from Samba covered over 250 Kms and reached Tral in Pulwama to arrest Talib Hussain, they were in for a shock. They had left Samba to arrest Hussain in a case of domestic violence and dowry harassment filed by his estranged wife.

But they had no idea that while they were travelling, the Srinagar wing of the Jammu and Kashmir High Court had passed restraining orders, preventing police from arresting Hussain in the case. The High Court order followed the testimony of two policemen, Personal Security Officers deputed to Hussain following directions of the Supreme Court of India.

Both the PSOs had testified that on the day mentioned by his estranged wife when she was

allegedly assaulted, Hussain was 200 kilometres away at Banihal and both of them were with him.

The police team from Samba called back for instructions. And they were told to arrest Hussain for rape, lodged by the sister-in-law of his estranged wife.

“The FIR in the rape case was filed at around 12.30 pm on July 31, when the Samba police team was already sitting at the Tral Police Station 250 Kilometres away,” claimed Mubeen Farooqi, a lawyer appearing for Hussain.

“It’s clearly a false case filed to intimidate Talib Hussain, a key witness in the Kathua rape and murder case,” said Farooqi. Asked if he would be able to substantiate the claim in a court

of law, the lawyer confidently replies in the affirmative.

Hussain found himself in the eye of a storm since he pursued the Kathua rape and murder of an eight-year old Bakerwal girl in January this year. It was largely due to the efforts of Hussain that the case reached the Supreme Court and the trial was transferred out of the state to Pathankot.

Farooqi alleges that sustained efforts are being made by Jammu Police, a section of the lawyers and politicians to intimidate key witnesses in the Kathua case, threatening them with false cases.

A large number of false FIRs, he says, have been filed against Hussain, ranging from attempt to murder his father-in-law, attempt to commit suicide and for possessing a meat chopper, which is a fairly common possession among Bakerwals.

A sessions court in Samba (Jammu) on Friday remanded the Kathua whistleblower to jail after police filed a charge sheet in cases related to the rape and allegedly illegal possession of the meat chopper under the Arms Act.

After his family accused the police of torturing Husain on police remand, he was booked for allegedly banging his head against a wall, attempting suicide while in custody on August 6. A charge-sheet against him in “attempt to suicide” case has also been produced in the court.

On August 8, a three-member bench — comprising Chief Justice of India Dipak Misra, Justices DY Chandrachud and Indira Banerjee — heard a *habeas corpus* petition filed by Indira Jaising and Sunil Fernandes, alleging torture perpetrated against the activist. The apex court issued a notice to the State Police to file a reply to the allegations. The matter will be next heard on August 21.

Jammu based advocate AK Sawhney, a counsel representing the accused persons in Kathua case, has urged Jammu and Kashmir Police Chief to speed up investigation in the other FIRs against Hussain. Sawhney told the local media that Husain was involved in an attack on a police station during a protest demonstration over Kathua rape and murder case earlier in January when the battered body of victim was recovered.

Sawhney—who is also the counsel for Hussain’s estranged wife in a dowry and domestic violence cases filed against him in July—further alleged: “There is another rape case against Husain. His wife has filed a police complaint, alleging that Husain conspired with his brother and got his wife raped by him.”

Last month, his son Aseem Sawhney, who was also representing the main accused in the rape and murder of 8-year-old nomadic girl—was appointed as the Additional Advocate General by the Jammu and Kashmir government.


Courtesy **National Herald**, Aug 11th 2018. 

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## While women are not safe, they are protecting cows: Uddhav

Ambarish Mishra

**Mumbai:** Shiv Sena president Uddhav Thackeray on Monday said his party’s Hindutva was not about the protection of cows at the expense of women’s safety. In the first of a three part Q&A session with Saamna, Uddhav

said the Sena certainly didn’t favour cow slaughter. “But while cows are being protected, India has been ranked the most unsafe place for women. We should be ashamed of this. ...”  
Courtesy **The Times of India**, 24 July, 2018. 

# Malayalam writer S. Hareesh withdraws novel citing threats from right wing groups

*Kerala Sahitya Akademi winner S Hareesh said he is pained over a campaign against his novel and will publish the book later “when the climate was congenial”.*



HT Correspondent

S Hareesh's novel 'Meesa' depicted rigors of caste system that existed in Kerala half a century back. (Sreejithkoiloth/Wikimedia Commons)

Noted Malayalam writer, S Hareesh has withdrawn his latest novel “Meesa” (Moustache), citing alleged threats from right-wing groups.

The Kerala Sahitya Akademi winner said he was really pained over a campaign against his novel being serialised in Mathrubhumi weekly.

The weekly had carried three chapters of “Meesa” and its editor Kamal Ram Sajeew has confirmed that he received a letter from the writer requesting him to withdraw remaining parts of the novel.

“S Hareesh withdraws his novel “Meesa”. Literature is being mob lynched. Darkest day in Kerala’s cultural history, lightless days to follow,” the editor tweeted.

Many known writers like K Satchithanandan termed the decision “unfortunate”.

When contacted Hareesh said he did not want to comment further and will publish the book later “when the climate was congenial”.

The novel depicted rigors of caste system that existed in Kerala half a century back. The writer’s friends said some people had circulated

excerpts of the novel on social media and started a virulent campaign alleging he hurt religious sentiments. Two days back, Hindu Akiya Vedi activists had burnt a few copies of the weekly.

Critics reportedly took exception to a conversation between two characters in the novel.

They said it was a deliberate attempt to malign Hindus and stormed his social media accounts with abuses. There were also calls to teach him a lesson like poet Kureepuzha Sreekumar who was allegedly attacked by Sangh Parivar supporters four months ago. Following torrential threats, the writer was forced to deactivate his social media accounts.

Hareesh is not the first writer to get bullied. In 2015 Tamil writer Perumal Murugan had announced “author Perumal Murugan had died a premature death” after he was hounded by members of Hindu Munnani and other right-wing outfits. In 2016 the Chennai high court had quashed all cases against him.

Courtesy **Hindustan Times**,

Thiruvananthapuram, Jul 22, 2018 23:46 IST 🌈



# ABP proprietor told me not to name Modi, I&B official said ‘anything can happen’, says PP Bajpai

*ABP News’ satellite links were disrupted during the ‘Masterstroke’ show because of a report critical of the government, its former anchor wrote in The Wire.*



Journalist Punya Prasun Bajpai has claimed that his former employer, ABP News, had asked him to avoid references to Prime Minister Narendra Modi in his criticism of government policies during his prime-time show *Masterstroke*. His team was also asked to avoid using pictures and video footage featuring Modi, he wrote in an article for *The Wire* on Monday.

Bajpai’s allegations come on the heels of his and ABP News Managing Editor Milind Khandekar’s resignations, following criticism from senior ministers for airing a report that claimed that a woman in Chhattisgarh had been tutored to make false claims that her income had doubled during a video interaction with the prime minister.

After the report appeared in July, Bajpai said he received a call from a government official who warned him of consequences. Soon after, ABP News began to experience disturbances with its satellite signals and its advertisers were threatened, he claimed.

After he resigned, the satellite signals of ABP News got restored and advertisements were back, he said.

Bajpai quoted a conversation he claimed he had with the editor-in-chief, who is also the proprietor, of ABP News on July 14:

“Is it possible that you do not use Narendra

**Scroll Staff**

Modi’s name? Use his ministers’ names if you want. You can report on the wrongs in government policies – name even the ministers, but please do not mention Narendra Modi.”

“But if the prime minister himself announces all schemes, and is linked with the work of all ministries, when every minister utters his name every time they mention any scheme or government policy, how can one not mention him?”

“Let’s see what happens after a few days. You are doing the right thing, but please hold on for now.”

*Scroll.in* has emailed Atideb Sarkar, CEO of ABP News, about Bajpai’s allegations. This story will be updated if he responds.

Shekhar Gupta, of *The Print*, who is also president of the Editors’ Guild of India told *Scroll.in*: “When the Editors’ Guild takes a call, you will know about it. I don’t know who has said what.”

## **Boycotts and threats**

After *Masterstroke* aired the Chhattisgarh report, its ratings began to rise, but the Bharatiya Janata Party started to boycott the news channel all over the country, Bajpai alleged. Both the party and government decided to stay away from the channel’s annual summit, he wrote in *The Wire*.

“This gave the message to every news channel that if they oppose the government, their business will suffer,” Bajpai said. “The government of the world’s largest democracy has started the process to strangle the democracy, so that no news channel moves away from praising the government to doing ground-zero reportage.”

The government claimed the Chhattisgarh



report of ABP News was false, and ministers began to criticise the channel's coverage. The channel sent back its reporter to interview the woman. After this follow-up report was aired on July 9, an official from a team that monitors news channels at the Information and Broadcasting Ministry allegedly called Bajpai. The person said "anything could happen now", and asked him to be cautious, Bajpai wrote in *The Wire*.

Bajpai said that a 200-member team at the Information and Broadcasting Ministry, headed by an additional director general, monitors the content of news channels. Based on the team's reports, the Prime Minister's Office advises editors of news channels, and if they do not comply, they go to the proprietors.

A day after he received the official's call, the channel's satellite links started getting disrupted at 9 pm and remained so till 10 pm, Bajpai claimed. *Masterstroke* is telecast from 9 pm to 10 pm on weekdays.

When this continued for three consecutive days, the channel decided to inform viewers about the disruptions, but the management withdrew this notice too within hours, according to Bajpai.

"The pressure was not just of the channel's broadcast getting disturbed, but also that information about it should not go out," he wrote. Soon, not just the national channel of ABP news, but four regional language channels also started getting disturbed, Bajpai wrote.

"Meanwhile, some advertisers – including the largest advertiser who claims to fight against foreign brands – withdrew their advertisements." There was information that advertisers were also being threatened by "invisible powers", he claimed.

The advertisement of Patanjali, the company he was referring to, returned on air after his resignation, Bajpai said.

Courtesy **Scroll.in**,

Tuesday, August 7th 2018 

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## ***Gau rakshak* among 3 held in Maha for plotting bomb blasts**

**Mateen Hafeez & Sandhya Nair**

Mumbai: Barely five days before Independence Day, Maharashtra ATS arrested three persons, including two from Nalasopara, on Friday for plotting bomb blasts to disturb communal harmony and having links with terrorist organisations. Twenty bombs and bomb making materials were found in a bungalow in the northern suburb.


Vaibhav Raut, 40, a *gau rakshak* with the Hindu *Govansh Raksha Samiti*, and his associate Sharad Kalaskar, 25, were detained in Nalasopara late on Thursday. Sudhanav Ghondalkar, 39, who claims to be a businessman, was nabbed in Pune and brought to Mumbai.

The opposition Congress said Raut has been associated with the Sanatan Sanstha for long and shared dais with Sanatan leaders, and called for

the group to be declared a terrorist organisation. The state junior home minister said it was too early to link Raut and the others to any organisation as the ATS has not completed its probe, but they will be probed for links with the murders of Narendra Dabholkar, Govind Pansare and M.M. Kalburgi.

"We have booked all three accused for criminal conspiracy under the IPC, having association with a terrorist gang or organisation under UAPA, and other laws," said Atulchandra Kulkarni, state ATS chief.

"We got information that a group was planning to carry out bomb blasts to disturb communal harmony," an officer said.

(With inputs by Rebecca Samervel) Courtesy **The Times of India**, 11 August 2018. 

# Editors Guild Decries Government and Corporate Attempts to Gag the Media

*Also takes up arrest of Dhaka photographer*

8 August, 2018.

**Editors Guild of India**

**NEW DELHI:** The Editors Guild of India condemns the manner in which the right to practise free and independent journalism is seen to be undermined by a combination of forces - some media owners' inability to withstand covert or overt pressures from the political establishment and frequent instances of blocking or interference in the transmission of television content that is seen to be critical of the government.

The past few days have seen senior journalists of at least two electronic media channels come out in the open to assert that their employers attempted to either tailor or tone down their content to make it less critical of the government, leaving them no choice other than resigning. At least one such instance has been reported formally in writing to the Guild. These instances are disconcerting.

The Guild decries all attempts on the part of the government to interfere in the free and independent functioning of journalists, either put under pressure directly, or through the proprietors. It also reminds media owners that institutional strength and respect is directly linked to editorial independence and undermining the former can result in curtailing the latter. It urges them to not cow down to political pressure being brought upon them by the government or any other forces. Owners and journalists have an equally shared interest in press freedoms and in resisting pressures.

Even more worrying are the recent instances where signals of television programmes critical of the government have

seemingly been blocked or disrupted in a manner almost Orwellian. One TV channel has also shared with the Guild screen-shots and details indicating such interference. Such attempts strike at the root of media freedom and indeed the foundations of our democracy. These undermine the right to be informed and to hold the establishment accountable. This seems a brazen attempt to punish "unfriendly" news channels and silence inconvenient voices.


The Guild demands that the government take note of these instances of disruptions in television programme signals, investigate and explain how and under what circumstances these egregious violations are taking place. Suitable action must be taken against those who were responsible for such nefarious activities aimed at throttling media freedom. It must also assure the nation that either directly or through any proxies or agencies it isn't involved in this activity. And if it isn't, these saboteurs must be brought to book. Freedom of airwaves cannot be tampered with.

[2] The Guild also decries the tendency on the part of the government, and the political class in general, to use selective denial of journalistic access as a weapon. This has become worse when there are few opportunities to ask questions to those in public life or in official positions on public platforms like press conferences, which is a legitimate democratic right of journalists on behalf of all citizens. Denying this right and shunning journalists critical of you are unhealthy practices in a democracy. Unfortunately, it

can also lead to one-sided coverage. This unhealthy and unfair practice must be avoided.

[3] In a related issue, the Guild decries the “cease and desist” notice served by a large corporate group on some newspapers in an effort to block the coverage of an important Defence deal. The company should withdraw this notice. And if it doesn’t, it should be resisted. If needed, we hope the courts will weigh in for the right of journalists to investigate and raise questions.

[4] The Editors Guild of India is also pained

and agitated to learn of the detention of Shahidul Alam, eminent photographer and educator, in Dhaka under the provisions of the Information and Communication Technology Act of Bangladesh. The Guild understands that Mr Alam’s detention is arbitrary and unreasonable. Highlighting the peaceful protests by school children and young people in Dhaka against the malpractices in the transport sector, resulting in deaths, is not a crime. The Guild stands behind Mr Alam and demands his immediate and unconditional release from detention. 

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## Ultraleft takeover? Modi ministers Arun Jaitley, Ravi Shankar Prasad were in PUCL, recalls top rights body

### Counterview Representative

Taking strong exception to a recent statement by Union minister Arun Jaitley, where he accuses the People’s Union for Civil Liberties (PUCL) and People’s Union for Democratic Rights (PUDR) of working for the “ultra-left” agenda, in a strongly-worded statement, PUCL has said, “It is incredible that a lawyer of his stature would not consult records and verify facts before launching an attack on a reputed organisation with which he had been associated from its second birth in 1980.”

Jaitley, in a recent Facebook post <https://www.facebook.com/notes/arun-jaitley/who-is-threatening-human-rights/805931829595367/> titled ‘Who is threatening Human Rights,’ said, among other things, that PUCL, “formed by constitutional liberals led by Jai Prakash Narayan”, was “seized” by the ultraleft, which infiltrated “organisations like the PUCL and PUDR” in 1980s, adding, as a result, “The liberals got disillusioned with the Maoist takeover of the civil liberties movement”, something that a few gullible could not “understand”.

Accusing Jaitley of justifying the use of

“unrestrained force even against a suspected terrorist who is not fighting but is just hiding”, PUCL says, “Anticipating opposition from the rights organisations against human rights violations” by the Modi government, Jaitley has preferred to attack “human rights organisations to erode their credibility and mislead the people”, adding, he “knowingly” distorts facts about PUCL “with which he had been associated for several years before he chose to pursue his political career.”

Originally the People’s Union for Civil Liberties and Democratic Rights (PUCL&DR), says PUCL, the PUCL&DR “was deliberately kept free from political ideologies so that people belonging to various political parties may come together on one platform for the defence of civil liberties and human rights.”

Recalling that how it fought against the Emergency (1975-77), PUCL says, its 1980 conference “was attended by eminent persons from all walks of life and by the members of most political parties including the Congress.” But, as “a section of the PUCL&DR was not willing to include members of RSS and did not

join the conference”, out of PUCL&DR were born “two organisations: the PUCL and the PUDR. PUCL adopted its Constitution and elected VM Tarkunde as President and Arun Shourie as General Secretary.”

Pointing out that Jaitley was “very closely associated with the formation of the PUCL”, the statement says, “The PUCL constitution adopted at the 1980 conference mandated that the PUCL should bring together all who were committed to the defence and promotion of civil liberties in India, regardless of their political ideology.”

“Thus”, it says, “The so-called ultra-left were not barred from joining PUCL in their personal capacity if they signed the pledge that they ‘subscribed to the aims and objects of the organisation and agreed to abide by its constitution’.”

“There were two conditions for a person joining PUCL”, says PUCL. These were: “They must subscribe to its aims and objects and must abide by its constitution.” It adds, “The aims and objects of the PUCL confine themselves to the issues of civil liberties and democratic rights and strictly exclude political issues or political ideologies. Thus, the question of the PUCL promoting the interest of the left or ultra-left or any other political party does not arise.”

PUCL underlines, “All the liberals and the members of the political parties including Arun Jaitley, who joined the PUCL were fully aware of the constitution they had framed and adopted and were fully conscious that no person was an untouchable or an outcast for PUCL, if the person subscribed to its aims and objects and pledged to abide by its Constitution.”

The statement continues, “PUCL members, including the Naxals, also did not discriminate against members on the basis of their ideology. For example, Ravi Shankar Prasad, an ABVP member, was elected as a Secretary, Bihar PUCL, in 1981 and held that post till 1988. He was elected as General Secretary in 1988. He resigned from the post only after he joined BJP,

as members of political parties are not eligible to hold an office in PUCL.”

It adds, Prasad “eventually left the organisation later because he felt that the PUCL had not acted impartially when it did not send a Fact-Finding Team to Ayodhya following the police firing on Kar Sevaks in 1990 in which a large number were killed. While he remained in the PUCL, he enjoyed the members’ support on the basis of his performance.”

PUCL says, “Jaitley has not referred to a single meeting of PUCL where the question of the takeover by the Maoists was raised by the ‘liberals’ who allegedly left. In fact, there could be no question of a takeover by the Maoists in the early 80s as Jaitley alleges, because the CPI (Maoist) was formed only in 2004 with the merger of the People’s War Group, the Maoist Communist Centre and a few others.”

Signed by Prof Prabhakar Sinha, former president, PUCL, and released by its national president Ravi Kiran Jain and national general secretary Dr V Suresh, the statement says, “PUCL continues to disapprove of violence as a means of resolving political problems and issues, but holds that even those who resort to violence must be dealt with according to the law of the land.”

It regrets, “Rulers mislead the people into believing that the human rights organisations which stand for the protection of human rights of the alleged Maoists or terrorists are supporters of their ideologies or causes.”

The statement tells Jaitley, before saying that “gullible liberals” alone remained with PUCL, he must remember who all were part of the organization “till the end” — VM Tarkunde, Rajindar Sachar, Rajani Kothari, Prof Amrik Singh, HM Seervai, Asghar Ali Engineer, Nayantara Sehgal, Hemlata Prabhu, Aloo Dastoor, MA Rane, Baba Adhav, RB Mehrotra (Justice), Devbrat N Pathak, Yashpal Chhibbar, among other.

Courtesy **Counterview**, [August 10, 2018](#) 

**Human Rights Section: Press Note: PUCL Rajasthan, Jaipur: 21st July, 2018**

## **Not Cow Smuggling but Extortion Led to the Lynching of Akbar Khan**

**At 1 a.m. in the night of 20<sup>th</sup> and 21<sup>st</sup> July**

After having studied collectively with other activists the cases of lynching in Mewat area of Rajasthan, it has become clear to the PUCL that Akbar Khan who had bought two cows from village Ladpur, Ramgarh tehsil, Alwar district and was taking back the cows in the night to his own village Kol near Firozpur Jhirka, Mewat, Haryana, was killed due to extortion. He was killed in Jungle Lalawandi, Ramgarh. It is well known that extortionists under the garb of Gaurakshaks are roaming the streets looking for a prey. If those carrying cows are able to pay the sum demanded, then they are allowed to go or else fired at and killed. This time too this has been the case, as reported by activists from the ground level.

The murder of Akbar is the complete failure of the Government in protecting Muslims in particular Dairy farmers from the killer Gaurakshaks, who are basically extortionists. It may be recalled that in the past, 4 lynchings have happened since 2015, with three in 2017. Please recall the following murders:

- ☛ 30 May 2015, Abdul Gaffar Querishi, Birloka, Didwana tehsil, Nagaur district
- ☛ 1st April, 2017 Pehlu Khan, Behror thana, Alwar district
- ☛ 16th June, 2017 Zafar Khan, Pratapgarh town, Pratapgarh district
- ☛ 10th Sept, 2017 Bhagtaram Meena, neem ka thaana sikar district.
- ☛ 12th of November, 2017, Umar Mohammed, a resident of Ghatmatika Pahadi, near Pahadi Kaman killed near Ramgarh Tehsil, Alwar along with three police encounters in the city of Alwar of Mev Muslims, in the name of the picking up cows.

Although in this case the police brought the deceased to Alwar and lodged an FIR 0321/18 U/S 143, 341, 323, 302, 34 IPC at the Ramgarh police station.

We would like to ask the Chief Minister of Rajasthan, who tweeted immediately this morning, condemning this incident, whether she has any plans to call a halt to this bloody madness as now the Gau rakshaks have tasted blood and have the support of the police and administration

All the killers named by Pehlu Khan were thrown out of the purview of investigation and cases of cow smuggling are still being faced by Pehlu Khan's companions, Azmat and Rafiq. To date Zafar Khan's killers are roaming free and the eye witnesses in the Umar case were thrown into jail. In Bhagtaram's case nothing happened, till the High Court intervened earlier this month in July. There seems to be complete impunity to the killers, with the Home minister Gulab Singh Kataria going on record that Gau Rakshaks to good work, after Pehlu Khan was killed.

We would also like to know whether the GOR has any plans to implement the Supreme court guide lines. The SC clearly made the centre and State responsible for lynchings, and said mobocracy will not be allowed. As part of the guidelines it has all state to make nodal officers, immediate arrests and chargesheets and fast track courts and maximum punishment.


It these are not going to stop now, these murders are going to be on the increase? It will be a major violation by your Government of Article 21, the right to life of the Muslims We demand:



- ☛ the immediate transfer of investigation to an independent agency, like an SIT or under the IG.
- ☛ Arrest the killers of Akbar Khan.
- ☛ Immediately restore the cows to the family of Akbar Khan.
- ☛ Compensation including cash of 25 lakhs and land to the family. And a government job to his kin.
- ☛ Aslam be given protection.
- ☛ No false case of cow smuggling be filed against Akbar and Aslam.

- ☛ The Ramgarh SHO be dismissed from duty, as the onus is on the State to protect the people from lynching.
- ☛ The Home Minister give a plan for the protection of dairy farmers particularly the Meos in Mewat region.

We also demand from the CM that this be the last lynching in Rajasthan. The impunity and protection to these killers be withdrawn now.

**Kavita Srivastava**, (President), **Anant Bhatnagar** (General Secretary) 

### **Press Release:**

## **Decade of Kandhamal: Call for Action on Kandhamal Day August 25th, 2018**

Dear Friends,

We hope you remember the grave communal genocide in Kandhamal in Odisha, which happened in 2008. Barely after eight days after celebration of Independence day, India witnessed the biggest organized communal attack against the Christians in the last few centuries. Since 2009, people of Kandhamal and outside have been organizing 25th August as Kandhamal Day. Each year this year on August 25, 2018 will be the completion of one decade of Kandhamal communal violence.

During this brutal invasion on the Christian community, around 393 churches and worship places which belonged to the Adivasi Christians and Dalit Christians were destroyed, around 6,500 houses were destroyed, over 100 people were killed, over 40 women were subjected to rape, molestation and humiliation and several educational, social service and health institutions were destroyed and looted. Over 12,000 children lost their education. More than 56,000 people were forced to flee from Kandhamal. Several cases of forced conversion to Hinduism by the Sangh Parivar have been reported. And those

who had to flee from Kandhamal, are spread out in different parts of the country today. Many of them cannot come back to their villages since they were told that unless they become Hindus, they would not be allowed to survive in Kandhamal. Those who are displaced and working outside their home district, are not just 'migrant labour'. They are victims of communal genocide. Perhaps, they are around your own areas in India.

The communal violence in Kandhamal also spread to different parts of Odisha and other states as well. It is too important to note that the original settlers in Kandhamal never expressed violence and the violence was conducted by the Hindutva forces. During these ten years of experiencing violence, the survivors of Kandhamal are still struggling for Peace, Justice and Harmony.

The compensation provided by the Government for the victims and survivors of Kandhamal has been minimal. There have been more than 3,300 complaints, but only 820 odd FIRs were registered. The rest of the complaints were not even registered. Among these

complaints, only 518 cases were charge sheeted. The remaining cases were treated as false reports. And out of these 518 cases, 247 cases were disposed off. The rest of the cases are pending before the sessions and magistrate courts. And amongst those disposed cases, many are already acquitted. If you take complaints as a yardstick of justice process, it is just around 1% only.

On August 2, 2016, Justice TS Thakur and Justice Uday Lalit mentioned in their judgement in the Supreme Court, that the quantum and scope for compensation was not satisfactory in Kandhamal. Therefore, those who have been left out in the compensation list must be immediately included. This includes compensation to the families of many of those who have been killed, compensation to the destruction of houses and properties, compensation for the buildings of churches, institutions and NGOs and other such destructions.

The court also found it disturbing that the offenders of law were not booked and ordered to review 315 cases of communal violence that were filed. The High Court was of the view that the State Government should review these 315 cases so that the offenders are brought to book. But this process is still not being activated. It should also be ensured that:

a. A task force to monitor cases must be constituted, b. Protection for the witnesses against intimidation must be ensured, c. Police officers for free and fair investigation to reopen the cases must be ensured.

Without the above tasks, it would be difficult to ensure justice for the survivors of Kandhamal.

None of the criminals responsible for destruction are in jail today. The murderers, rapists, looters and destroyers are today moving around freely. But, seven innocent Adivasi Christians and Dalit Christians are still in jail with fabricated cases.

It is in this context that the National Solidarity Forum and the Kandhamal Survivors Association are giving a humanitarian call to all those who believe in secularism, democracy, justice, peace and harmony to OBSERVE KANDHAMAL DAY on the coming August 25, 2018. The National Solidarity Forum is a network of over 70 organisations in different parts of the country trying to work for justice for the survivors of Kandhamal. The Kandhamal Survivors' Association is a grass root movement with units in every affected village in Kandhamal.

Together we appeal to you to support and work for the implementation of the following demands.

Implementation of Supreme Court verdict of August 2nd, 2016.

Enhance up to 15 lakh for the death compensation in line of Muzzaffanagar violence cases. Enlist the dead who are not listed in death list for compensation and for criminal justice delivery system.

Reopen the acquitted cases of violence.

Book for both state and non-state actors perpetrators involved in the communal violence; institute special inquiry into the district and police administration, who are in nexus with the communal forces

Announce special package for repair and reconstruction of houses as recommended in a study by former UN Special Rapporteur, Miloon Kothari up to 5 lakh and compensate those who lost their businesses. Enlist those who are not missed out by acts of commissions and omissions for swift compensation packages.

Immediately establish Odisha Minority Commission.

Facilitate Minority schemes and scholarship in time bound manner and hold the officials responsible for any lapses and delays in implementations.

Ensure minority community presence in important administrative machinery to ward off biased decision as well as for harmonious and participatory decision processes.

Scrap Odisha anti-conversion law and Presidential Order 1950 para 3 to make religion neutral and delink it from affirmative action.

Constitute Citizens and community interface with the administration for effectively combating the communal forces.

The above demands were placed before the President of India 3 years ago by an 8 member team including the survivors and secular leaders like Brinda Karat and Kavita Krishnan. The team was promised that the issues would be looked into. Many leaders from different political parties and people's movements like Mani Shankar Aiyer, Medha Patkar, Abhay Sahoo, leaders belonging to various religious communities and others have supported these demands and worked for the implementation of the same. However, no action on these demands till today is undertaken.

Therefore, we appeal to you to:

Support and contribute the struggle of the survivors for justice, peace and harmony and observe Kandhamal Day in your area on August 25, 2018

Organise public events, programmes, candle light vigils for harmony and peaceful demonstrations for justice for the survivors of Kandhamal.

The Kandhamal Day in Kandhamal will be observed on August 28th and in Bhubaneswar on August 29th. Around 10,000 people will be gathering in Kandhamal mainly comprising from the communities, which are affected. Those who wish to join these events, please inform Fr. Ajay, Dhirendra Panda or Fr. Manoj in advance.

Organise film screenings in your area to spread the word. The films on this issue and written materials on this issue can be distributed if you contact the people noted below.

Organise theatre performances, photo exhibitions, art exhibitions in your area to generate awareness on this issue and support the survivors. Many such works are already produced.

Use social media and mainstream media to spread awareness on this issue and share information to maximum number of people within your network.

We are sure that if all humanitarian forces join hands to build peace, justice and harmony in this country, we will be able to achieve results in these dark times and protect the values of Indian Constitution so that no such violence takes place in India.

We welcome your responses.

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Courtesy Countercurrents, August 1, 2018 

*“Information is the currency that every citizen requires to participate in the life and governance of society.” Justice A. P. Shah, former Chief Justice, Delhi and Madras High Courts, (2010).*

## Humanist Activities:

# Commemoration of N. Damodaran

**P. Ravindranathan**

The second death anniversary of veteran radical humanist N. Damodaran was observed on 29<sup>th</sup> July, 2018. It was held in the courtyard of his house “Manava Nivas” at Valanchery in Malappuram District, Kerala. It was well attended by people from different walks of life.

Being a staunch follower of M N Roy, the guiding spirit of N Damodaran was rationalism and universal brotherhood. As a rationalist, he believed reason alone could solve the problems of mankind. Damodaran did not strive for greatness; he strove to live a good life and to bring such living within reach of all around him. Damodaran, through his writings, contributed considerably in shaping the thought of people on the basis of “quest for freedom and search for truth”. He had the credit of being associated with almost all noted ‘radical humanists’ of his time.

The function was inaugurated by the well known Malayalam poet and orator, Sh Alangode Leelakrishnan and presided over by Ms. Shahana, Chairperson, Valanchery Municipality. Sh. P. Rajendranathan, eldestest son of Sh Damodarn welcomed the gathering.

Ms. Shahana, in her speech, spoke about the significant contributions made by Sh. Damodaran in various fields.

Sh. Alangode Leelakrishnan, in his keynote address, threw light on the concept of M.N Roy’s Radical Humanism and its strong influence in the making of Sh Damodaran. He

remembered Damodaran as a true Radical Humanist and a source of energy for the younger generation of his time without the boundaries of politics, caste, creed and religion. He emphasized the need to spread the ideas and ideals of Sh Damodaran who stood tall as a champion of social justice who did not hanker after power and wealth and it was these qualities which allowed him to fearlessly question the system around him and live life on his terms without any compromise. Sh Leelakrishnan opined that the humanism imbibed by Damodaran should be subjected to further studies and arrangements must be made to spread the ideas pursued by him for the benefit of future generation.

One other speaker Sh V T Vasudevan fondly remembered the strong bond between his late father Sh V T Bhattithiripad, a well known social worker and Sh Damodaran and their active participation in social work.

Other speakers included Mrs. Sheeba Amir (daughter of late radical humanist P. K. A Raheem), T.M. Puramannur, Asharaf Kalimath, K.M. Abdul Gaffoor, P. Suresh, A.A. Kunhapputty and T.M. Padmakumar. They too remembered, with fondness, their association with Sh Damodaran and his commitment to the basic values of freedom and truth with remarkable open mindedness.

The function concluded with a vote of thanks proposed by Sh Manavendranath, youngest son of Sh Damodaran.

### **LIE-HUNTING**

*Lie - hunting is my profession. This is thankless job. But someone must tell the truth, if it is not to remain an empty concept. I have been lie-hunting ever since I learned to think for myself to distinguish facts from fictions. It has not won me popularity.*

**- M.N. Roy**



## PHOTOS OF THE MEETING





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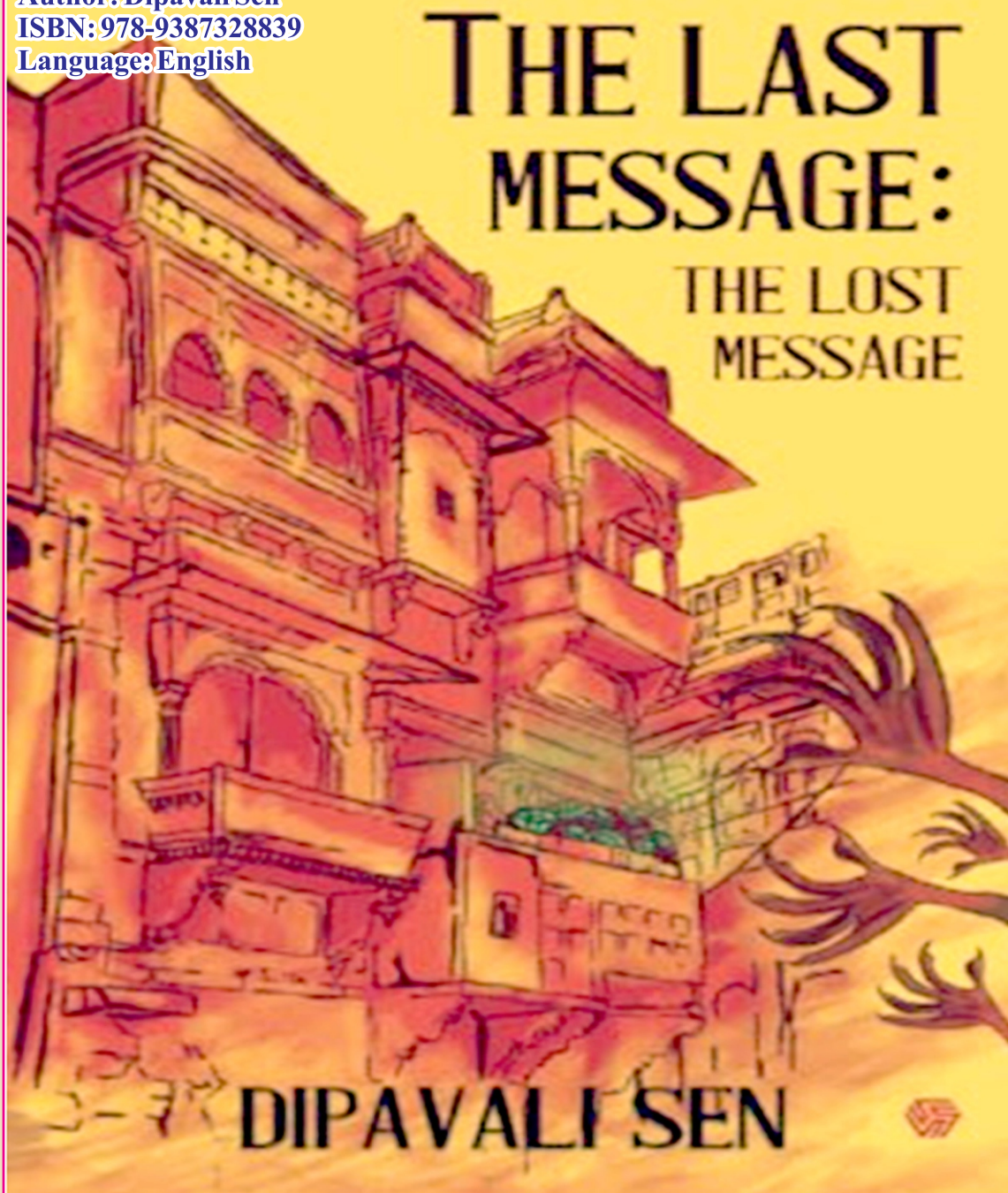
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