

# Seeker of Scientific Truth

Volume - I



INNAIAH NARISETTI

## RATIONALISM

- Philosophical Consequences of Modern Science
- Sane Living
- Spoiling the Children

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**Volume - I**

## **RATIONALISM**

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Innaiah Narisetti

**SEEKER OF  
SCIENTIFIC TRUTH  
Volume - I  
Rationalism  
Innaiah Narisetti**

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# **Philosophical Consequences of Modern Science**

(A Real Case of Academic Torture)

**N. Innaiah**, M.A., Ph.D.

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# PREFACE

This is a story of research in the Osmania University. The so called autonomous bodies are not free from redtapism, bureaucracy and partiality. The Osmania University opened its eyes after two judgments from the High Court of Andhra Pradesh. The Andhra Pradesh State Legislature strongly expressed its deep concern about the affair of the University. At last, the degree was awarded after an undue delay of ten years. The University appointed a Disciplinary Committee to inquire into the whole affair. But it is just a formality and an eye - wash. The University is full of vested interests. Naturally, the academic tribe tends to protect and defend its own members. Several professors are repeating and perpetuating the same mistakes. When the High Court gave its verdict in my case, some other research scholars who were helplessly awaiting their degrees got them awarded. The University lost its personal touch. Nobody cares for the individuals. Everybody talks about the "system." A system is like a machine. The person is only a cog in that giant wheel. Let us not confuse impersonal system with the objectivity. No, certainly not. Those who are fortunate enough to get the favours of the professors, can attain Ph.D.s within no time. Some professors are generous enough to write the thesis for their favourite students. Amen!

I am conscious enough, that my thesis is not upto date. But I want to publish it, as it was submitted, in order to keep the record straight and frank.

In my legal fight against the University, especially with the unacademic professor, Mr. N.K. Acharya, advocate stood by me. The whole history was narrated by Mr. M. V. Rama Murty Advocate. In this book, I named the controversial part of the Thesis as Antithesis. Let the reader judge the matter.

INNAlAH

**Part - I**

# **ANTITHESIS**

**History  
of  
Academic Torture**





# ANTITHESIS

The facts relating to this Thesis constitute interesting reading. The zigzag turns, the twists all give a touch of drama to the course of the Thesis. Its chequered career is influenced and shaped by acts of well meaning and honest persons as well as by the sly and subtle ways of some others.

Mr. N. Innaiah enrolled himself as a research scholar for Ph.D. degree course of Osmania University in the Department of Philosophy in October, 1965. The topic of research was "The Philosophical Consequences of Modern Science with special reference to the problem of Determinism." (Appendix-1) He had passed the preliminary Ph.D. test held in September, 1966 (Appendix - 2). Mr. Innaiah was then one of the Lecturers in the Philosophy Department of Osmania University. As such, he submitted some research papers. They were commended by his supervisor for publication as articles (Appendix-3). He submitted his Thesis on 3rd October, 1969. He was not informed about the fate of his Thesis even by 22nd June, 1973. Then the scholar wrote a letter to the Vice Chancellor of Osmania University requesting him, for the information (Appendix-4). On 17th December, 1974 he was asked by the Controller of Examinations to revise his Thesis (Appendix-5). He was furnished with extracts from the reports of the Examiners. (Appendix-6). He submitted his revised Thesis on 30th March, 1976 (Appendix. 7).

It is not out of place to refer to something that 'happened prior to March 1976. There was a move to get an Aurobindo University established, by Prof. Madhusudhana Reddy. He is an Aurobindite. It was felt in many circles that he was making strenuous efforts to get an Aurobindo University established.

This gave rise to a tirade against the said move by the rationalists and radical humanists in the form of a press statement (Appendix-8). They wrote a 'Letter to the Editor' in a local English Daily (Appendix-9). This seems to have irked the Aurobindites of Hyderabad. In the meanwhile, a One-man Commission headed by a retired Judge of Andhra Pradesh High Court, Mr.V. Parthasarathi, was appointed to go into the affairs of the University. Naturally, the way the Thesis of Mr N. Innaiah was dealt with, figured as one of the, matters enquired into by the commission. The report of the Commission in respect of the manner in which the Thesis was handled is revealing. It spoke of the entire episode as one of 'wrecked hope' and 'a blasted career.' It stated that one could not part with the case "without being shaken to the core of one's being." Elsewhere in the report it is observed that "it is frustration that grows out of weary years of waiting that enhances or deepens the pathos of the tragedy." The Commission commented that the matter was "muddled through for several months with the inept handling repeating itself in an incredible manner." This evidently referred to the University's delay in taking the necessary action just prior to its directing the candidate on 17th December, 1974 to revise the Thesis. The Commission did not leave the matter without indicating the examination branch of the University by saying "that no one associated with the matter is free from blame." It seems that the report of the Commission was sent to Dr. V Madhusudhana Reddy for comment. Events followed fast. Mr. Innaiah's supervisor and guide Dr. Madhusudhana Reddy tendered his resignation to the post of Professor and Head of Department of Philosophy. The news of this event was reported in the press with the date line of 25th April, 1976. Even this incident created problems for Mr. Innaiah for he was asked to submit the revised Thesis with the certificate from his supervisor. Under the circumstances then prevailing, it was impossible.

Several factors till then unknown to the candidate became known, thanks to the enquiry by the One-man Commission. It seems that at first three examiners were appointed to evaluate the Thesis. They are :

1. Prof. Leo Gabriel of Austria.
2. Dr. Daya Krishna, Jaipur.
3. Dr. V. Madhusudhana Reddy, Supervisor.

While Prof. Leo Gabriel and Dr. V. Madhusudhana Reddy had recommended the award of Ph.D degree, Dr. Daya Krishna had recommended its rejection. The University Syndicate at its 143rd meeting, held on 17th April, 1971, had resolved that the Thesis of Mr. Innaiah be referred to the fourth examiner. The offer was made to three foreign examiners in succession and ultimately it was sent to Prof. Richard Hecking of USA, on 6th July, 1972. Since the report of Prof. Hacking was not received for a long time, Dr. Milick Gapek of Boston University was appointed as examiner. He sent the report in February 1974, stating that the Thesis should be thoroughly revised and resubmitted. The case was submitted to the University Syndicate on 10th June, 1974. It seems that the syndicate has resolved to call upon the candidate to revise the Thesis. The communication of the Syndicate's direction was made on 17th December 1974. Thus it can be seen that it took nearly two years from 17th April, 1971 onwards, for selecting an examiner who could be expected to agree to do the evaluation. Thereafter it took nearly four months for submitting the matter to the Syndicate i.e., from February, 1974 to June, 1974. Yet another six months were allowed to lapse from 10th June, 1974 to 17th December, 1974 to communicate the syndicate's resolution to the candidate. It is this delay that was the subject of adverse comment by the One-man commission headed by Mr. Parthasarathy.

The English daily press reported the news of the report by the Commission and the consequent resignation of the guide. As per Rule 26 (b) of Ph.D. rules of Osmania University, the revised Thesis shall, as far as possible, be referred to the same examiners for their opinion. But this rule was not brought to the notice of the Vice-Chancellor who appointed on 18th May, 1976, the following three teachers as examiners :

1. Prof. K Satchitananda Murthy, Tirupathi
2. Prof. N K Devraj, Varanasi
3. Dr. Barlingay, Poona

The Thesis was sent to the said examiners who submitted the reports. While Dr. K. Satchitananda Murthy recommended the award of Ph.D. degree, Prof. N. K Devraj and Dr. Barlingay, have suggested the revision of the Thesis. On 11th January, 1977 the syndicate passed a resolution to call upon the candidate to revise and resubmit his Thesis in the light of the remarks made by examiners (2) and (3). All these facts are adverted to in the note before the syndicate at its meeting on 4th June, 1977 (Appendix-10). The Dean, Faculty of Arts was requested on 1st March, 1977 to communicate to the candidate that he should revise the Thesis. He was suggested that the reports of the three examiners be communicated to the candidate. Accordingly, on 10th March, 1977, the University sent a note to the candidate calling upon him to revise the Thesis (Appendix-11). The extracts from the reports of the examiners were supplied to him (Appendix-12). On 21st May, 1977 he wrote a letter to the University protesting against the procedure and requesting that he be awarded with the degree of Ph.D. (Appendix-13). The University seemed to have been perplexed by the very irregularities it had been committing and so it was considered by the syndicate at its meeting on 4th June, 1977 It decided to cancel the communication dated 10th March, 1977, directing

revision. It further directed the Controller of Examinations to send the revised Thesis of 30th March, 1976 to Dr. Millic Gaspek of USA, Dr. V.Madhusudhana Reddy and Prof. Leo Gabriel. In June 1977, two copies of the Thesis were sent to Prof. Leo Gabriel and Prof. Gaspek. Prof. Gaspek sent it to his colleague Prof. N. Bhattacharya and the University later acquiesced in it. Prof. Bhattacharya sent his report on 30th March, 1978 to Prof. K J Shah, who was appointed in the place of Prof. Madhusudhana Reddy, who did not reply to the University's communication, he being out of service then, Prof. Shah sent his report on 18th September, 1978. Both the examiners rejected the thesis. All these facts became known when the University filed a counter to the W.P. 476 of 1979, on the file of the Andhra Pradesh High Court (Appendix-14).

On 15th June, 1977, Mr. Innaiah was informed that his representation was under consideration (Appendix-15). Evidently the University did not choose to inform the candidate about the revised Thesis being sent to the original examiners. As time was running fast, as nearly 10 years have elapsed after the candidate's submission of the Thesis on 3rd October, 1969, he became courageous enough to file a Writ Petition No. 476 of 1979 in the High Court of Andhra Pradesh on 19th January 1979, praying for the issue of a writ of mandamus directing the University to constitute a Board of Examiners to conduct the Viva-voce for him in relation to his Thesis (Appendix-16). The University filed the counter earlier referred to as Appendix No-14. The position stood thus — The original Thesis was read by four examiners out of which two have recommended award of the degree; one recommended rejection and one opted for directing revision. The revised Thesis was perused by five examiners out of which one has recommended acceptance, two for rejection and two opined that it needed revision. Thus out of nine Scholars who had the privilege of examining the Thesis

either in the original' form or in the revised form, opinions were expressed as follows. Three examiners recommended acceptance, while another three examiners rejected its worthiness and the remaining three chose to direct revision. Thus it is evident that the matter was not free from doubt. Moreover, one fact became evident that there was a wide difference of opinion between the Austrian school and the American School in respect of the subject itself. This can be inferred from the communication of Dr. Gapek to the University as referred to the counter to WP.476 of 1979 (Appendix-14). Prejudices seemed to have played a vital part in the decision of the examiners who ought to be above these considerations. Apart from that, the University cannot be expected to direct the candidate to revise the Thesis twice, as rules do not permit the same. What all happened after the reports of the original examiners i.e., what happened after 1971 is null and void as being contrary to law and the rules. At any rate, as two out of the three examiners of the First Board recommended acceptance of the candidate's Thesis, it should have been accepted for award of the degree.

Then Mr. Justice Alladi Kuppaswami. directed the University on 6th February, 1980, to consider the position as it obtained in 1971 after the receipt of the reports of the examiners, viz Prof. V. Madhusudhana Reddy, Prof Leo Gabriel of Austria and Prof. Daya Krishna. The Vice-Chancellor was directed to decide within one month whether he should direct the viva-voce examination to be conducted, or the Thesis should be revised or rejected.(Appendix-17). The Court was also pleased to direct that viva-voce should be conducted within two months if the Vice-Chancellor chose to do so.

One would expect smooth sailing thereafter, but alas, it was not so. Mr. Innaiah was called upon by the University by its communication dated 16th April, 1980 to appear for the viva-voce examination on 27th April, 1980. (Appendix-18). He

complied with the direction. There, to his dismay and consternation, he found only two examiners, one who rejected his Thesis viz. Prof. Daya Krishna and the other his erstwhile supervisor Prof. V. Madhusudhan Reddy who by that time rejoined service in the University. What happened at the interview was far from being happy. The viva-voce examination was not utilised for the purpose for which it was intended i.e. to determine whether after all the scholar has written the Thesis or somebody else did it for him with the connivance of the supervisor. The two examiners did not have the advantage of reading the Thesis again for they did not have copies of the same with them. The last time they read it was in 1970 or so i.e., nearly a decade ago. The copy of the scholar was borrowed by them and questions poured forth. What transpired at the interview was referred by the candidate in his letters to the Vice-Chancellor dated 27th April, 1980 (Appendix-19) i.e., the very day of the examination and dated 6th May, 1980 (Appendix-20). On 16th June, 1980 the Vice-Chancellor of the University chose to reject the Thesis submitted by Mr. Innaiah (Appendix-21). This was unexpected for the supervisor and guide commended the Thesis as early as 1970. Presumably he must have changed his stand. Consistent with his earlier stand, Prof. Daya Krishna might have rejected the Thesis as unworthy for acceptance. Eyebrows were raised as it is probably the first time in the University that a Thesis was rejected in viva-voce and probably first occasion in the academic history of India when a guide and supervisor went back on his earlier recommendation. Mr. Innaiah filed the Writ Petition No. 3452 of 1980, praying that the Andhra Pradesh High Court might be pleased to direct the University to award the degree of Ph.D. to him (Appendix-21). The University filed a counter (Appendix-22). Ms. Justice Amareswari by her judgment dated 14th April, 1981, accepted the contention of the scholar that viva-voce conducted on 27th April, 1980, was against the rules framed



by the University as only two examiners were present then. The Hon'ble judge set aside the viva-voce. She opined that there was neither logic nor justification in appointing Dr. Daya Krishna as an examiner for the viva-voce as he had earlier rejected the thesis outright and denounced it in the harshest terms. Prof. Madhusudhana Reddy was found to have written on 27th April, 1980 to the Vice-Chancellor. His letter reads as follows :- "In the context of the disturbing controversy into which my name got involved, I request you kindly to keep me out of any panel of adjudicators that you may contemplate for the purpose," This attitude of Prof. Madhusudhana Reddy was quite appropriate and befitting the membership of the academic community had the matter stood there. Moreover Mr. Parthasarathy as the One-man Commission, opined that one of the contributory factors for the delay in respect of the Thesis was "remissness" on the part of the internal examiner, thereby meaning Dr. Madhusudhana Reddy. It was unfortunate that he should have decided to sit as an examiner for viva-voce. The Court thought that Dr. Madhusudhana Reddy's presence at the viva-voce examination, should be dispensed with, in the circumstances of the case, It opined that the University has power, under Rule 32 to dispense with the viva-voce in certain cases. It directed the University to adjudicate upon the Thesis in the light of its observations without any further delay (Appendex-23). To a call attention of an M.L.A., the Hon'ble Minister for Education stated in the A.P. Legislative Assembly that the University has decided to award the degree of Ph.D. to Mr. Innaiah in the Convocation to be held on 14th May, 1981. Ultimately, he was awarded with the degree. Thus, Mr. Innaiah became Dr. Innaiah.

The price paid by Mr. Innaiah was heavy. For want of Ph.D. degree he had to lose the opportunities of continuing: in the University. He became a freelance journalist and ultimately ended up by now as a working journalist. It took him. nearly 12

years after the submission of his Thesis to get the degree. It involved two legal battles in the High Court. The University took nearly eleven years to reject the Thesis at the first instance. Such an inordinate delay engendering horrible mental agony to the scholar is unheard of in the annals of the academic life.

Mr.N K Acharya the present president of the Hyderabad Rationalist Association and editor of the '*Indian Rationalist*' during 1967-1971 stood the ground and argued Mr. Innaiah's case with ability and steadfastness of purpose.

The success of Mr. Innaiah is the tale of victory of the cause of 'Justice to the Scholars.' It may appear to be the lone fight of a single person; yet it partakes of the character of a fight for the vindication of rights of scholars to have their dissertations treated with consideration and sympathy in keeping with the highest principles of the academic life. It is neither a craving for charity nor is a praying for mercy. It is a reminder to the Academies to keep flying the banner of intellectualism in the country. It is a beacon light beckoning the academic community to develop spirit of enquiry, respect for knowledge and attitude of detachment. All kudos to Dr. Innaiah who braved the hardship and suffering to raise the standard of revolt for a just and noble cause.

M.V. RAMA MURTHY

## APPENDIX - 1

Extract from proceedings of Osmania University

(Philosophy coned...)

S.No.	Name of the candidate	Topic of Research	Name of supervisor.
47.	Sri N. Innaiah	The Philosophical Consequences of Modern Science to the problem of Determinism.	Dr. V. Madhusudhana Reddy

Sd/-.. Dean,  
Faculty of Arts.

## APPENDIX - 2

Phone : 72402  
Ext. 25.

UNIVERSITY COLLEGE OF ARTS & COMMERCE  
Osmania University, Hyderabad - 500 007.

No. 4633-D.A. / Ex. 1.11/65

Dated : 14-12-1966

To

50. Mr. N. Innaiah,  
Philosophy.

Sub :- Ph.D.(Arts)-Conduct of Preliminary  
Ph.D. Test-Result of the Test-Communicated.

This is to inform you that, as per letter No. 21467/ Exams,  
Dt. 7-12-1966 of the Controller of Examinations, O.U., you have  
passed the Preliminary Ph.D. tests held in September, 1966.

Sd/-  
Dean,  
Faculty of Arts

## APPENDIX - 3

UNIVERSITY COLLEGE OF ARTS & COMMERCE  
Osmania University, Hyderabad - 7, (India)

Department of Philosophy,

Dear sir,

Sri N. Innaiah is a lecturer in the Department of Philosophy in Osmania University. At present he is working for his Ph. D. degree in 'Philosophy of Science.' He is a scholar in the subject and widely read. I recommend the publication of his articles in your esteemed journal.

Thanking you,

Sincerely yours,  
(Sd.) V. Madhusudhana Reddy,  
Head of the Department of  
Philosophy,  
Osmania University, Hyd-7.

## APPENDIX - 4

N. Innaiah,  
131, New M.L.A. Qrs.  
Hyderabad-4.

22 June 73.

To  
Mr. N. Narothama Reddy,  
Vice Chancellor,  
Osmania University,

Sir,

I submitted my Thesis for Ph. D. to Osmania University on 3 rd October, 1969. My topic is "Philoso-phical Consequences of Modern Science" and my guide is Dr. V Madhusudhana Reddy.

Till Today I have not received any communication about the Thesis. May I request you to let me know the actuality and oblige.

Thanking you,

Yours Sincerely,  
(Sd. N. Innaiah)

## APPENDIX - 5

No. 924/PD/Exams.

Dt. 17 th Dec. 1974.

From :

The Controller of Examinations,  
Osmania University,  
Hyderabad- 7 (AP)

To

Sri N. Innaiah,  
131, New M.L.A. Quarters,  
Hyderabad-4.

Sub :- Revision of Thesis-entitled "The Philosophical  
Consequences of Modern Science with special reference  
to the problem of determinism" - Reg.

Sir,

I am sorry to inform you that the University Syndicate at its meeting held on 10 th June 1974, On the basis of the reports received from the examiners, had decided that the Thesis as submitted by you, cannot be accepted for the award of Ph.D. degree and that you may be advised to revise and resubmit the same if you so desire in accordance with the following resolution :

"A candidate whose Thesis is referred back for revision may be permitted to submit the Thesis within a period of one year from the date when it is referred back to him/her. When a Thesis is resubmitted for consideration candidate shall be required to pay half of the prescribed fee".

In order to enable you to revise the Thesis the extracts from the reports of the Examiners are made available (enclosed).

Yours faithfully,

(Sd/-)

Addl. Controller of Examinations.

Encl. Copies of the reports of the Examiners and copies of the Thesis.

Copy to : Dean, Faculty of Arts, Osmania University.

Copy to : Dr. Madhusudhana Reddy, Prof & Head, Dept. of Philosophy, Osmania University



## APPENDIX - 6

### **“Philosophical Consequences of Modern Science with Special Reference to the Problem of Determinism”**

Portions from the report of the Examiners to be sent to the candidate; so that he may revise the Thesis on these lines and re-submit.

The problematic point of this position and of the Thesis as well, lies in the correlation of philosophy and science. Whether and in which way a scientific method can meet with the universal claim of Philosophy seems to be a problem.

The reference cannot agree with this explanation and should like to refer to his ‘Integral Logic’ and its specific method of ‘translation’ demonstrating a new way how to transfer scientific findings in the Universal horizon of Philo-sophical inquiry in critical succession of the neopsitivist Vienna Circle.

The Thesis is not free of contradictions. The reason lies in the fact that N. Innaiah claims a pure a posteriori deduction of philosophy without knowing and considering logical and linguistic assumptions (discussed also by the Vienna Circle) especially the hermeneutic problem which is of decisive significance in the philosophy of the present time. The knowledge of my ‘Integral Logic’ probably would have furthered an epistemologically more satisfactory solution of the problems discussed.

Mr, Innaiah’s Thesis on ‘Philosophical’ Consequences of Modern Science with special Reference to the problem of Determinism’ seems very strange indeed. He writes ‘I am convinced that philosophy has lost both suzerainty and sovereignty over certain problems like space-time, Beginning-End, Life and Mind and Determinism’. It implies that there are other problems not mentioned in the list on which philosophy has not yet lost suzerainty and

sovereignty. However, the Thesis deals only with those problems with respect to which the author is convinced that philosophy has nothing to do with them. One wonders as to why the author has taken the trouble to do this at all. The author is aware that the conclusions of Science are only tentative and liable to revision in the future. Yet, he still tends to write as if the philosophical disputes and controversies regarding these problems have finally been settled by the present day discoveries in the physical sciences. He does not quite spell out what exactly is the philosophical problem with respect to these issues - not even in respect of Determinism with special reference to which the Thesis is supposed to have been written. In fact, the author seems innocent of any idea about what of philosophical problems consists. He has not even tried to analyse the concept of philosophical consequences nor undertaken to analyse as to how any empirical solution could possibly solve a philosophical problem. He seems ignorant about the idea that in case a scientific procedure could solve a philosophical problem, the problem would thereby have been proved to be not philosophical at all. It seems strange that the author knows hardly anything about the controversies in current philosophy of science and yet has chosen to write a Thesis devoted to the subject. To take but one example, he is completely oblivious of the current contro-versy with respect to the status of theoretical entities without which no science can exist. Whether it is the work of Carnap, Quine or Feyerabend, he just does not seem to know anything about it. I wonder, whether the author has read the works referred to in his bibliography which happens to be fairly impressive. The text shows little awareness of many of the works referred to in the bibliography. The author has not even taken care to correct the typographical and other mistakes in the copy submitted for examination. The work is shoddy in character and betrays a complete lack of philosophical ability of even the poorest sort. He does not know how to articulate a problem, or even how to argue or assess an argument.

Through his exposition of modern science he reveals himself more as an avowed scientist than a philosopher almost committed to the view that 'to answer philosophical problems, scientific knowledge is essential' and that philosophy only co-ordinates the different branches of science. Truly, experience is the basis of science, but for Sri Innaiah, strangely, 'experience is the experience of nature' alone, and 'being is physical reality.' However he concedes two types of reality, empirical and conceptual. The whole nature is truth, and science is an ever-widening process of its discovery. The phenomenon of matter has found its complete explanation in Einstein; similarly, he says, biology is awaiting its Einstein for unveiling the mysteries of life.

He seems to be in full agreement with the view of Hans Reichenbach and Lincoln Barnett that 'Space is being and Time is becoming. While pure being is logically conceivable, becoming always involves being.....' It is because of this involvement, this implicate presence that he gives 'being' a subsidiary place. He then jumps to the conclusion that Being is three-dimensional whereas Becoming is four-dimensional because the latter embraces existence and change, space and time. There could be a different view of Being. Being could be viewed as including both space and time, existence and change as well as transcend them. It could therefore be imminent and transcendent but the author refuses to consider this possibility as also other views of Being. He rules out 'omniscience.' For him 'omniscience, is impossible scientifically. He does not want his readers to confuse epistemological limitation with determinism.

Such a fixity of view of the author arises out of his commitment to the scientific method alone and his blind faith in its sole sufficiency. Physical universe, the writer observes, is determined at all levels. Causality, for him, reigns supreme in the Laplacean sense at the macrocosmic level; it stands valid statistically at the microcosmic level. Following the conclusions of modern biochemistry and

experimental psychology he rules out the principle of the soul. Value is only a desirable activity, it is not entirely subjective. Values become universal only when they are objective. Man, for Sri Innaiah, is not only essentially rational, but also essentially moral. This moral nature of man, he argues is his biological heritage, which conclusion is totally unacceptable.

The aim of the Thesis is *very* ambitious to sum up the results of modern science, especially biochemistry and physics. This he does with various degrees of accuracy but, unfortunately also in a repetitive and confused way. Although in some places, I cannot decide whether a confusion is due to the author's linguistic limitations (the Thesis is very poorly written), it is only too clear that some confusions are due to the lack of any real insight. More than once he contradicts what he wrote before; e.g. after claiming (p. 95) that the statistical laws are basic, on p. 99 he holds the opposite view that the classical determinism underlies the microphysical statistical laws. His 'reconciliation' of freedom of will with determinism is based on a verbal confusion of freedom of will with 'urge to freedom' (cultural? political?). Yet, this is supposed to be the culminating and concluding part of the Thesis: then the whole discussion of causality and determinism is utterly confused, the candidate seems to uphold both statistical and classical determinism, both classical causality and emergence.

## APPENDIX - 7

Dt.29-3-1976.

To

The Controller of Examinations,  
Osmania University,  
Hyderabad.

Sir,

Ref : Your letter No. 1263 / Ph. D / Exam,  
dt. 20-1-1976.

With reference cited, I am resubmitting the Thesis.

Yours sincerely,  
(Sd/-) N.Innaiah

Copy to : 1. Vice-Chancellor.  
Osmania University.

2. Deputy Registrar,  
Academic.

## APPENDIX - 8

### **Set-up of 'versity of Aurobindo : blow to Secularism**

Mr. N. K. Acharya, Secretary, Rationalists' Association, Mr. N. Innaiah and Mr. A. L. Narasimha Rao, Radical Humanists, in a joint statement said that the proposal to set up a university to propagate the religious order of Sri Aurobindo for which financial aid of the Centre and the State Government was sought, if acceded to, would offend the secular principle of the Indian constitution.

The joint statement added: "Even otherwise since the proposed university is going to be one, where the curricula taught and degrees conferred are quite different from those of the other universities, teaching Humanities, Science and Technology, it cannot be said that Shri Aurobindo University would be the same as the other Central Universities set up to perpetuate the memory of such great man as Jawaharlal Nehru.

There is also no ground to exempt this University from the existing embargo on the opening of the new universities in this State at the expense of the other Universities and particularly of the elementary and secondary education, which are starving for funds.

Moreover, a University now for the purpose of religious instruction is certainly not the cry of the day. What Aurobindites could have done by themselves by establishing an institute of studies on Aurobindo, is sought to be pitched up too high calling for a University taking advantage of the mood of the Aurobindo Centenary year involving the State and the Central Governments in an expenditure from the public funds amounting to several crores of rupees".

## APPENDIX -9

### **Sri Aurobindo, his Philosophy and Rationalist Study**

When philosophers anywhere speak of spiritualism of man, it has two and has only two meanings. The first view represents the indomitable spirit of man to redeem himself from the oppressions of nature and thereby release himself from the tyranny of the supernatural.

The second view represents his attempt to win over the supernatural and thereby seek accommodation with nature. The former envisages a creative, scientific enquiry and a continuous action, while the latter leads to speculative adventures and a deep subservience of man to God and Nature.

The Indian Constitution which declared that the State has to be secular, is nearer to the first view and not committed itself to the latter religious view.

The speculative philosophers are many and numerous and their conclusions are as much fertile as their imagination, depending on their measure, on the erudition, scholarship and strength of the mind of the philosopher and one such great intellectual is Sri Aurobindo whose mastermind conceived the idea of merger of the Divine with Nature and called for the attainment of divine life here and now through discipline and Yoga.

The philosophy of Sri Aurobindo is one of several religious orders which pervade the length and breadth of this country including those of the true Babas.

The proposal to set up a University to propagate the religious order of Sri Aurobindo, for which the finances of the State and the Central Government is sought, if acceded to would offend the secular principle of the Indian Constitution.

Even otherwise, since the proposed University is going to be one where the curricula taught and degrees conferred are quite different from those of other Universities teaching Humanities, Sciences and Technology, it cannot be said that the 'Sri Aurobindo University' would be the same as the other Central Universities set up to perpetuate the memory of such great man as Jawaharlal Nehru.

There is also no ground to exempt this university from the existing embargo on the opening of new Universities in this State at the expense of the other Universities and Particularly of the elementary and secondary education which are starving for funds.

Moreover a university now for purposes of religious instructions is certainly not the cry of the day.

What Aurobindites would have done by themselves by establishing an institute of studies on Aurobindo, is sought to be pitched up too high calling for a university taking advantage of the Aurobindo Centenary year involving the State and Central Government in an expenditure from public funds amounting to several crores of rupees.

N. K. Acharya and two others.



## APPENDIX - 10

### UNIVERSITY SYNDICATE

**Revision of Thesis entitled “Philosophical Consequences of Modern Science with special reference to problem of Determinism” Regarding.**

The University syndicate at its 246th Meeting held on 11th January, 1977 has resolved as follows :

That Sri N. Innaiah, Ph.D., Scholar in Philosophy be asked to revise and resubmit his Thesis in the light of the remarks made by the examiners (2) & (3) (Prof. Devaraj, Varanasi and Dr. Barlingay, Poona).

Normally, the reports of the examiners, referred to the Supervisor Examiner, to indicate the portions of the report of the examiners to be referred to the candidate for guidance and for revision of the Thesis. Prof. V. Madhusudhana Reddy is the Supervisor for Mr. N. Innaiah. Prof. V. Madhusudhana Reddy has requested through a letter dated 14-4-1976 to accept his resignation from the University service from 1-5-1976. As such. Prof. V. A. Shahano, Dean, Faculty of Arts, has been consulted in this regard. The Dean through his letter No. 98, Dated 8th March, 1977 has suggested that the reports of the three examiners may be forwarded to the candidate in their entirety so that the candidate will have a clear picture of the guidelines for revising the Thesis. Accordingly, the reports of the examiners in toto were sent to Mr. N. Innaiah.

Mr. N. Innaiah has now requested that he may be awarded with the Degree based on the approval of one examiner on the Revised Thesis (copy of his representation dt.21-5-1977 is enclosed).

The history of the case is as follows :

Mr. N. Innaiah has submitted his Thesis on 3 rd October, 1969. The following persons were appointed as examiners to adjudicate the Thesis :

1. Prof. Leo Gabriel, Austria.
2. Dr. Daya Krishna, Jaipur.
3. Dr. V. Madhusudhana Reddy, Supervisor.

While Prof. Leo Gabriel and Mr. V. Madhusudhana Reddy had recommended the award of Ph. D. Degree, Dr. N. Daya Krishna had recommended its rejection. The University Syndicate at its 143 rd Meeting held on 17th April, 1971 had resolved that the Thesis of Sri N. Innaiah for the award of Ph. D. Degree in Philosophy be referred to the fourth examiner.

The offer of examinership was sent to the following examiners :

1. Prof. A. C. Ewing, U.K.
2. Prof. Winfield E. Nagly, U.S.A.
3. Prof. Richard Hocking, U.S.A.

The first two examiners did not accept the offer. Prof. Richard Hocking had accepted the offer. A copy of the Thesis was sent to him on 6th July, 1972. Since the report by the examiner on the Thesis was not received for a long time from Prof. Richard Hocking, Dr. Milick Capek, Professor in Philo-sophy, Boston University, U S.A., was appointed as examiner\_ After the acceptance of the offer of examinership, the copy of the Thesis was sent to him for evaluation. He sent the report, in February, 1974, stating that the Thesis should be thoroughly revised and resubmitted. The case was again resubmitted to the University Syndicate on 10th June 1974. The Syndicate had resolved that the candidate be asked to revise and resubmit his Thesis on the

basis of the report of the fourth examiner. The candidate had revised the Thesis and resubmitted the same on 30th May 1976.

In accordance with Clause 26 (b) of Ph. D. Niles, the Revised Thesis shall as far as possible be referred to the same examiners for their opinion.

There were four examiners who had evaluated' flier-Thesis. Dr. V. Madhusudhana Reddy was on long leave. Mr. N. Innaiah submitted the Revised Thesis on 30th April, 1976 and he was required to submit the Revised Thesis with the Certificate from the Supervisor. He made a representation on 21st May, 1977 to the Vice-Chancellor as follows :

"I have revised my Thesis and carried on the main suggestions of the examiners. In view of the special circumstances of abnormal delay already occurred, may I request you to permit me to submit the Thesis to the Controller of Examinations to avoid further delay by way of submitting to the Supervisor."

The Vice-Chancellor has permitted him to submit the Thesis directly to the Controller of Examinations.

In the meanwhile there were some unpleasant developments between Dr. V. Madhusudhana Reddy and Mr. N. Innaiah after the receipt of the report of Justice Parthasarathy on this case. The Dean, Faculty of Arts had to be consulted in suggesting the names of three examiners. Prof. V. A. Shahane has suggested a fresh Panel of Examiners having regard to Clause 26 (b) of the Ph. D. Rules which reads as follows:

"26 (B) Ph. D. Rules : The revised Thesis shall as far as possible, be referred to the same examiners for their opinion."

This fact was not brought to the notice of the Vice-Chancellor and to the Syndicate in clear terms.

The Vice-Chancellor has appointed the following three teachers as examiners:

1. Prof. K. Stchitananda Murty, Tirupathi.
2. Prof. N. K. Devraj, Varanasi.
3. Dr. Barlingay, Poona

The reports of the three examiners were received and the case was again submitted to the University Syndicate. While Dr. K. Satchitananda Murty recommended the award of Ph. D. Degree. Dr, Barlingay and Prof. N. K. Devraj have suggested the revision of Thesis. So the case was submitted to the University Syndicate,

The University Syndicate at its 246th Meeting held on 11th January, 1977 adopted the following resolution:

“RESOLVED that Sri N. Innaiah, P. D. Scholar in Philosophy be asked to revise and resubmit his Thesis in the light of the remarks made by examiners (2) & (3)”

Now, the case is submitted to the University Syndicate for a decision in the light of the letter Dt. 21st May, 1977 received from Mr. N. Innaiah for award of Ph. D. based on the approval of one examiner on the Revised Thesis.

## MATTER FOR DECISION

To consider the resolution of the University Syndicate adopted on 11th January, 1977, in the light of the representation Dt. 21 st May, 1977 received from Mr, N. Innaiah.

## APPENDIX - 11

No. 2009 / Ph. D. / Exams.

Dt. 10th March, 1977.

From:  
The Controller of Examinations,  
Osmania University.  
Hyderabad 500 007 (A.P.)

To,  
Sri N. Innaiah,  
131 New M.L.A. Quarters,  
Hyderabad-14.

Sub: Revision of Thesis entitled "The  
Philosophical Consequences of Modern  
Science with special Reference to the  
problem of Determinism"- Reg.

Sir,

I am sorry to inform you that the University Syndicate at its meeting held on 11 th January, 1977, on the basis of the reports received from the examiners, had decided that the revised Thesis as submitted by you cannot be accepted for the award of Ph. D. degree and that you may be advised to revise and resubmit the same if you so desire in accordance with the following regulation :

"A candidate whose Thesis is referred back for revision may be permitted to resubmit the Thesis within a period *of* one year from the date when it is refused back to him/ tier. When a Thesis is resubmitted for consideration,

the candidate shall be required to pay half of the prescribed fee."

In order to enable you to revise the Thesis the extracts from the reports of the examiners are made available (enclosed).

Yours faithfully,

(Sd/-)

Addl. Controller of Examination

Encl : Copies of the reports of the Examiners and copies of the Thesis.

Copy to : 1. The Dean, Faculty of Arts, Osmania University.  
2. The Head, Department of Philosophy.  
Osmania University.

## APPENDIX - 12

### EXAMINER No. I :

“Very few Indian students of Philosophy attempt to write on the philosophical implications *of* modern science, For this reason the effort of this candidate is to be commend-ed’ He has valiantly tried to grapple with the writings of some of the modern scientists having a boarding on philosophy. He has succeeded to a considerable extent, and his Thesis is a clear presentation of some important issues. As he has read, understood and interpreted some of the original sources and tries to formulate in his own way some conclusions, recommend him for the award of the Ph.D. degree.

But it must be pointed out that the Thesis suffers from the candidates lack of firm grounding in science and his insufficient knowledge of metaphysics, cosmology, and epistemology. Rather, a militant anti-idealistic and anti-religious outlook is evident in his approach and conclusions. One cannot also be sure of the value of his ‘reconciliation’ of freedom and determinism. Nevertheless, essays such as this by Indian students of Philosophy in the field of Philosophy of science deserve to be appreciated and encouraged.”

(sd-/)

Examiner No. I

### EXAMINER No. II

“I have very carefully gone through Mr. Innaiah’s Thesis which is divided into six chapters and a preface and selected bibliography.

Let me first say about the good points of the Thesis, First, it is a very short Thesis consisting only seventy-eight pages.

Secondly, although the Thesis does not give any indication about Mr. Innaiah’s discipline it appears that he is very well acquai-

nted with the Contemporary developments in Physics and Biology and has also read philosophical literature by some of the masters, He is, for example acquainted with Empiricism and Rationalism and with more modern trends in Anglo-Saxon, Austrian and German philosophies like that of Bertrand Russell, Wittgenstein and Rischenbach. I am not sure whether Mr. Innaiah acquired his knowledge of Modern science by rigorous training or has simply by reading some popular books written by masters like Eddington, Einstein, Jeans, Gamoe, etc.

I must also say that Mr. Innaiah has taken a good deal of pains in understanding the scientific problems and finding out their correlation with philosophy. In fact he is trying to unfold a philosophy which is, so to say, at the back of the developments in modern science. The choice of the subject is praiseworthy, and I am happy to find that the author is aware of the draw-backs of traditional India: Philosophy.

Inspite of such good points, I am not sure that the author has succeeded in developing his Thesis or even in understanding some of the intricacies of the Philosophical problems or their correlations with the problems of science. For example, in preface, he says 'Philosopher looks down science as too materialistic and nothing to do with metaphysical knowledge. Philosophers followed the deduc-tive methods and made it as the only method for knowledge "I am not sure whether the last part of his statement is correct and whether even the first part of his statement is necessarily true.

Again, as the author himself says, "This Thesis dealt with four common problems, namely Beginning and End of the Universe; Space-Time-Continuum, Life-Mind Problem and Determinism. This indeed is a very wide canvas and in my opinion is not very desirable for Thesis. This fact only reveals that the author did not have a proper guidance. I must, of-course, say that the attitude of the author in



dealing with those problems is quite sober and in the right direction, although he certainly makes sweeping statements particularly about the philosophers like Descart and Kant. I think he should have given a second look to what he has written. He also makes some statements which are on the face of its doubtful. For example, on page 7, he says, the whole history of philosophy is characterized by conviction that everything must have a cause." I think philosophical problems are not necessarily the casual problems only. Similarly on page 4 he says. "The old division between sciences and philosophy is untenable." Perhaps this may be true but the author did not substantiate his point. In the absence of any evidence such statements look like 'mantras. Again on the same page he says "The results obtained, through mathematical logic, are verified by observable facts of nature." This is evidently incorrect. Again on the same page he says, "Scientific laws are valid not only epistemologically but ontologically too." It is not clear whether the author wants to suggest that there are two kinds of validities, one epistemological and the other ontological.

On page 5 he says, "Usually scientist refuses the philosophies particularly after the development of theoretical physics" Such statements should not be made by either scientists or philosophers. Again on the same page he says, ' Thus science always approves ontology prior to epistemology.' Such statements are not very desirable in a philosophy Thesis.

On page 6, he again says, "Realities are of two types, Empirical and Conceptual. Does he have Planetism in his mind? Perhaps he wants to make a distinction between the cosmosematics and the anthroposematics? But he has not been able to do it in a simple and unambiguous language. Again on the same page he says, "Thus we see the idea of Sankara influencing even today because those ideas are existentially real to some people." On the same page, we also

find the author saying, "The content of knowledge is always truth." Such sentences do not convey what the author perhaps has in his mind.

The author also takes recourse to poetic expressions. For example (p-7) "While Theory of Relativity establishes rhythm of cosmos. Quantum theory seems to be breaking the rhythm." I have a feeling that the author has not got to the core of philosophical problems. Also he would not have made the statement as he has made on page 8, "The philosophical concept of substance is accessible to experience and is measured mathematically."

In his second chapter, Beginning and End, on page 12, he says, "An expanding universe makes us accept its infiniteness." I am doubtful whether a scientist would make such statements and further whether such statements would follow from what the author has written a little earlier in the same chapter. On page 14 he says, "But now we have scientific evidence for the existence of life at other places too" Perhaps, he means other heavenly bodies for other places. I think such evidence is not yet found. Some times however, he shows a good philosophical talent. Here are the samples, "Wholeness of the Universe is larger than summing up of its known components." (P.14) (2) "All living organisms are open systems". (P.14) "Reversible processes are possible due to man's interventions" (P.17). Unfortunately this last statement though beautiful and fine, cannot be the conclusion of what he has written in the chapter.

His chapter on Space-Time, I think is a very weak chapter. The arguments, he gives, are at least some times some what crude. Here is, for example, an instance. On Page 18, he says" Classical philosophy believed the absolute conception on the basis of a Fallacious Major premise that existence is dependent on location." He goes on, "This is self-defeating for classical philosophy because, an absolute space also needs some locations before it exists." Perhaps

such a statement could have been alright in Bradley's time, but I wonder whether it should be made now. Similarly, while talking of Kant, on the same page, he says, "He identified space with categories." This is not true. In fact, from what he has written of Kant, I feel that either he has not gone through the original English translation of Kant or has relied upon the view of people like Reichenbach only. He also does not seem to be distinguishing between totality and form. This is what I find from what he has written on pages 20 and 21.

In the next chapter he makes some remarks about Mind and Life- I think either he is very dogmatic or he has not quite followed the problem of Mind, raised by Philosophers. For example. on page 29 he says, "In any case it is possible to trace the so called mind to the neo-cortex brain, which is a unique characteristic of man." I have no objection if he understands by mind, the functions of this neo-cortex brain. But he does not seem to think so. Again on page 30 he makes a statement, that modern physics and biology converged to prove the natural evolution of mind and consciousness through brain. I am not sure whether such a statement can be made without qualifications. In fact his Thesis is full of such statements and the conclusions that he draws, to my mind, do not necessarily follow from his premises. For example, at the close of this chapter (four) he says, "Thus man is partly determined and partly free. Determined genetically and environmentally but free mentally." The conclusion may be true but I am sure it does not follow from what he has said in the chapter.

His fifth chapter, on Determinism, is certainly learned. But there is, to my mind, everything in it except perhaps what is wanted. For example he refers to the distinction between non-modal and modal logics. (Incidentally he uses the word, model instead of word modals. But there again he makes a statement, "Modern logical

positivists, analysts and others argue that as long as an analyst is not able to explain commonsense propositions, it would be futile to argue about indeterminism?," I doubt whether such an allegation can be necessarily made against positivists and analysts. But anyway the author should have explicated what he wanted to say. 'there are many such loose statements throughout his Thesis, though I must confess that the Thesis has many good points too.

I am of the view that the author is a serious minded student and he has also made a very genuine attempt in understanding the philosophical consequences of modern sciences. However, I am also of the view that his attempt has not been very successful and he needs more time to present his thought in a more elegant and mature manner. I feel that there must be certain exactitude in presentation, particularly when the Thesis is of scientific and philosophical significance. Therefore, while appreciating all the good things in the Thesis, I feel that the author should take further help from Scientists and Philosophers and resubmit his Thesis. I am very sorry, I have to suggest the University that it should ask the author to resubmit the Thesis and that it should not be accepted for the award of Ph. D. degree in present form."

(Sd/-.)

Examiner-II

### EXAMINER No. III

"I am recommending the Thesis for revision for the following reasons."

The candidate has good acquaintance with developments in modern physics. However, he does not care to discuss the relationship between philosophy and science and to define the meaning of 'Philosophical consequences.' He uncritically assumes

(Introduction, P.I) that “scientific knowledge is the criterion to test the validity of any philosophy’ He does not pause over the fact that science and its investigations undergo changes from time to time which makes it risky for philosophy to base its reflections on the results of the sciences at a particular period in the history of thought. Everywhere the candidate is inclined to treat the results of scientific inquiry as binding on philosophy. He does not seem to be aware of the complexities of the problem of mind and the problem of freedom. He does not show any acquaintance with contemporary discussions of freedom in ethical literature. One wonders if quantum mechanics can have any bearing on moral distinctions and moral judgments on conduct. It does not at all occur to the candidate to discuss whether philosophy can claim any autonomy as a discipline.

The Thesis is too short to do justice to the complicated history of scientific thought and of the so called philosophy of science. Thus he has nothing to say about such important philosophers of science as Mush, Poincaro, Duhom etc., nor has he been able to do justice to such recent philosophers of science as Eddington, Whitehead and Bridgman.

The Thesis abounds in errors of language. Even the first paragraph in the Preface contains a number of mistakes including wrong use of the past tense. Nor is the candidate careful in furnishing references to authors whose views are quoted. For these reasons. I recommend that the Thesis be thoroughly revised and submitted again. The Thesis is too short as it stands.”

(Sd/-)

Examiner No. III.

## APPENDIX - 13

From

N. Innaiah,  
131, New M. L. A. Qrs.  
Hyderabad-500 48.4,

To

The Vice-chancellor,  
Osmania University,  
Hyderabad-500 007.

Sir,

Ref : No. 2009/Ph.D/Exams, Dt. 10-3-'77 from  
Controller of Exams.

Sub : Revision of Thesis entitled "Philosophical  
Consequences of Modern Science with special  
reference to the problem of Determinism" Reg.

With the reference cited I submit the following facts for your  
perusal and necessary action.

I submitted my Thesis on 3rd October, 1969. As per the  
requirements of Ph.D. examination, three examiners were appointed  
including the supervisor. After examining the Thesis, two of the  
examiners (One external and the supervisor) approved the Thesis  
while the third one asked for some revision. The University  
Syndicate felt it is necessary to appoint a fourth examiner instead of  
asking for revision by the candidate. However, the fourth examiner  
also asked for modifications. The candidate revised accordingly. On  
submission it should have been sufficient to refer the Thesis either  
to the same examiner or appoint one new examiner, preferably from  
India in view of the latest position of the syndicate in this matter.

The revised Thesis was approved by one examiner. If this could  
be taken as the opinion of the third examiner the Thesis could be  
approved for the award of degree.

As eight years lapsed after submitting the Thesis, I request you to consider the matter and do the needful.

Thanking you,

Yours faithfully,

(Sd/-)

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## **APPENDIX - 14**

### **IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH, HYDERABAD**

**W. P. No. 476 of 1979.**

Between:

N. Innaiah, Adarshnagar,  
Hyderabad.

Petitioner

AND

The Osmania University,  
represented by  
Vice-Chancellor, Hyderabad.

Respondent

**COUNTER AFFIDAVIT FILED BY THE RESPONDENT,  
VICE-CHANCELLOR, OSMANIA UNIVERSITY, HYDERABAD)**

I, G. Ram Reddy, son of Sri G. Krishna Reddy, Hindu, aged about 50 years, Vice-Chancellor of the Osmania University. Hyderabad do hereby solemnly and sincerely affirm and state as follows :

I am the respondent herein and as such as well acquainted with the facts of the case. I have gone through the affidavit by the petitioner herein and I respectfully submit that the petitioner has not disclosed any valid grounds or ground for issuance of any directions as prayed for.

I submit that the petitioner, Research Scholar registered as a Ph.D. student in the end of October. 1965. The topic of the research is 'The Philosophical Consequences of Modern Science with special reference to problem of Determinism.' Dr. Madhusudhana Reddy was named as Supervisor in guiding the Scholar in research. In due course the Thesis was submitted by the candidate on 3-10-1969. The following persons were appointed as Examiners to adjudicate the Thesis :—

1. Dr. Leo Gabriel, Austria.
2. Dr. Daya Krishna, Jaipur.
3. Dr. V. Madhasudhana Reddy (Supervisor).

While Prof. Leo Gabriel and Mr. V. Madhusudhana Reddy had recommended the award of Ph.D. degree, Dr. N. Dayakrishna had recommended its rejection'. The University Syndicate at its 143<sup>rd</sup> meeting held on 17th April 1971 had resolved that the Thesis of the petitioner for the award of Ph. D degree in philosophy be referred to the fourth examiner. The offer for examinership was sent to the following examiners :

1. Prof. A C Ewing, UK
2. Prof. Winfield E. Nagly, U S A
3. Prof. Richard Hocking, U S A



The first two examiners did not accept the offer. Prof. Richard Hocking had accepted the offer. A copy of the Thesis was sent to him on 6th July 1972. Since the report of the examiner on the Thesis was not received for a long time from Prof. Richard Hocking, Dr. Millick Capek, Prof. of Philosophy, Boston University, U.S.A. was appointed as the Examiner. After the acceptance of the offer of examinership, the copy of the Thesis was sent to him for evaluation. He sent the report in February, 1974 stating that the Thesis should be thoroughly revised and resubmitted. The case was again resubmitted to the University Syndicate on 10th June 1974. The Syndicate had resolved that the candidate be asked to revise and resubmit his Thesis on the basis of the report of the fourth examiner. The candidate had revised the Thesis and resubmitted the same on 30th March, 1976.

It is submitted that a note was submitted to the then Vice-Chancellor on 13th April 1976 to give the guidance whether the revised Thesis be sent to the first examiner, third examiner and fourth examiner who had earlier evaluated the Thesis for opinion, namely :

1. Dr. Capek, U S A.
2. Dr. Daya Krishna, Jaipur.
3. Dr. V. Madhusudhana Reddy, Supervisor.

or

a fresh panel be obtained from the Dean, Faculty of Arts.

It was also suggested to get the panel from the Dean of Arts, instead of the Head of the Department, because of some unpleasant development between Dr. Madhusudhana Reddy, Head of the Department of Philosophy and the petitioner herein, after the receipt of Justice Parthasarathi report on this case. The then Vice-Chancellor agreed with the suggestion and also directed that if it is possible, as the matter is already been delayed, we could have Indian examiners but this is for the Dean who will advise.

Accordingly, the Dean, Faculty of Arts was requested on 14th April 1976, to send the panel of examiners to evaluate the revised Thesis of the petitioner. It was also pointed out that under the present rules the panel of examiners can be drawn from India. The Dean, Faculty of Arts, after giving a considerable thought to the nature of the subject of the Thesis, and also the qualification and experience of the Professors whose names have been suggested as Examiners, has submitted the panel consisting of the following six professors on 24th April 1976.

1. Prof. K. Satchitananda Murthy,  
Vice-Chancellor,  
Sri Venkateswara University, Tirupati.
2. Prof. N K. Devaraj,  
Prof. of Philosophy,  
Banaras Hindu University, Banaras.
3. Prot. S. S. Barlingay,  
Prof. & Head, Philosophy Dept.  
Poona University, Poona.
4. Prof. K.H. Shah,  
Prof. of Philosophy,  
Karnataka University, Dharwar.
5. Prof. Alphonso Kartaka,  
Prof. of Philosophy,  
Columbia University, New York, U.S.A.
6. Prof. P.B. Chetterjee,  
Prof. & Head, Dept. of Philosophy,  
Calcutta University,  
Calcutta.

The Vice-Chancellor on 18th May 1976 selected the, first three names. He has also directed that if any of one of. them does not accept, the fourth name may be taken.

Accordingly, copies of the Thesis were sent and the reports were received from all the three examiners. While Dr. K. S. Murthy, Prof. of Philosophy and Vice-Chancellor, S. V. University, Tirupathi, recommended the award of Ph. D. degree, Dr. Barlingay and Prof. N.K. Devaraj has suggested the revision of the Thesis. The extracts of their remarks are reproduced below :

**EXAMINER No. I :** (Prof. K. Satchitananda Murthy).

“Very few Indian students of Philosophy attempt to write on the Philosophical implications of Modern Science. For this reason the effort of this candidate is to be recommended..... I recommend him for the award of Ph.D. degree.

**EXAMINER No. II:** (Prof. S. S. Barlingay).

“I feel that there must be certain exactitude in presentation particularly when the Thesis is of scientific and philosophical significance. Therefore, while appreciating all good things in the Thesis I feel that the author should take further help from Scientists and Philosophers and resubmit his Thesis. I am sorry I have to suggest to the University that it should ask the author to resubmit the Thesis and that it should not be accepted for the award of Ph.D. degree in its present form”

**EXAMINER No. III :** (Prof. N.K. Devaraj).

“.....For these reasons I recommend that the Thesis be thoroughly revised and submitted again.”

The matter was submitted to the University Syndicate at its meeting for consideration. The syndicate at its 246 th meeting held on 11th January '77 adopted the following resolution :

Resolved “that Sri N. Innaiah, Ph.D. Scholar in Philo-sophy be asked to revise and resubmits his Thesis in the light of the remarks made by examiners (2) & (3).”

Accordingly, the Dean, Faculty of Arts, was requested on 1st March 1977 to communicate the portion or portions from the reports of the examiners to be sent to the candidate so that he may revise the Thesis accordingly. The Dean, Faculty of Arts, suggested that the reports of the three examiners may be forwarded to the candidate in their entirety, so that he will have a clear picture of the guidelines for revising the Thesis.

According to the suggestions of the Dean., on 10th March 1977, the candidate was communicated that the Thesis submitted by him on 30th March 1976 was rejected by the examiners, and hence, he was further asked to revise the Thesis and resubmit in accordance with the reports of the examiners.

5. The petitioner then made the following representation on 21st May 1977.

“I submitted my Thesis on 3 rd October, 1969. As per the requirements of Ph.D. examination three examiners were appointed including the supervisor. After examining the Thesis, two of the examiners (one external and the supervisor) approved the Thesis while the third one asked for some revision. The University syndicate felt necessary to appoint the fourth examiner instead of asking for revision by the candidate. However, the fourth examiner also asked for modifications. The candidate revised accordingly. On resubmission it should have been sufficiently referred the Thesis either to the same examiner or appoint one new examiner, preferably from India in view of the latest position of the Syndicate in this matter.

The revised Thesis was approved by one examiner. If this could be taken as the opinion of the third examiner the Thesis

could be approved for the award of the degree.

As eight years lapsed after submitting the Thesis I request you to consider the matter and do the needful.”

After considering the above representation, the then Vice-Chancellor, opined that the University Syndicate was not properly guided on 11th January 1977, the fact that when the Thesis is resubmitted it should be sent to the same examiners for their opinion. “26 (b) Ph.D. Rules : The revised Thesis, shall as far as possible, be referred to the same examiners for their opinion.” Since it is contrary to the rules that the Thesis was sent to the fresh examiners, the Vice-Chancellor ordered that a comprehensive note be prepared for the consideration of the University Syndicate. Accordingly, a note was prepared and submitted to the University Syndicate which was considered by the Syndicate at its 252nd meeting held on 4th June 1977. The Syndicate resolved as follows :

Resolved that in light of the representation of Sri N. Innaiah and in supersession of the previous decision to send the revised Thesis to independent examiners. The revised Thesis of Sri N. Innaiah be referred to the following; original panel of examiners for its evaluation.

1. Prof. V. Madhusudhana Reddy.
2. Prof. Leo Gabriel.
3. Dr. Millic Capek.

In accordance with the decision of the University' Syndicate, the candidate was informed that the letter No.2209/ Ph.D. / Exams. Lt. 10th March '77 may be treated as cancelled and he was asked to return the revised Thesis for action. Two copies of the Thesis were sent to the following examiners on 8th June 1977 for evaluation.

1. Dr. Millic Capek, U.S.A.
2. Dr. Leo Gaberiel, Austria.

A copy of this communication was sent to Prof.V. Madhusudhana Reddy. Since there was no reply from him and since he resigned from the University, Prof. K. J. Shah of Karnataka University was selected as third Examiner. This name was taken out of the panel suggested by the Dean faculty of Arts, on 24th April 1976. Accordingly, the Thesis, was sent to Prof. Shah for evaluation.

I beg to submit that a late letter was received from, ref. Millick Capek of U.S.A. on 14th December 1977. The extract of the letter is reproduced below :

The telegram reached me via Boston University asking to deliver a report about Mr. Innaiah's Thesis. The reasons why I have not send any are the following : First, the 'Thesis was sent to me in the vacation time when I was travelling. Second, it was mailed to me without any permission. 'While I agreed to read the first version, of the Thesis, I never agreed to read its rewritten version; the first reading was disappointing enough. Furthermore, I am now retired and free of official duties; still my time is precious enough for my own unfinished work and previous commitments. I do not believe that the candidate would be disappointed since I am not a member of Vienna School nor of any of its numerous Anglo American progenies.

Already after my first reading I suggested to you to send the second version of the Thesis to my colleague Nikehi Bhattacharya who is now teaching at the University of Texas at San Antonio. He is a wonderful scholar, both a Philosopher and physicist and as your own countryman he would not and cannot be suspect of any ethnic bias. For this reason I took the liberty to mail the Thesis to him; whether he will agree to read it, I do not know, since he too found the reading of its first version rather distressing.

Accordingly, Prof. N. Bhattacharya was requested to evaluate the Thesis. Prof. N. Bhattacharya sent his report on 30th March 1978. Prof. K.J. Shah sent his report on 18th September 1978. The extracts from their reports are reproduced below.

Examiner (Prof. N. Bhattacharya) :

..... it is unfortunate that Mr. Innaiah has to write his dissertation in English, for he is obviously not comfortable with the language. That however, is hardly his fault. I do not know what the standards of your University may be, but we would be unable to grant his work a doctorate in an American University."

Examiner (Prof. K. J. Shah)

"..... In view of the above consideration, I recommend that the Thesis be not awarded the degree of Ph.D."

I respectfully submit that in the above circumstances the petitioner was not awarded with Ph. D. degree. Further I beg to submit that this is an academic matter and the majority experts in the academic field have opined that the work of the petitioner is not of standard.

I submit that viva-voce will be conducted only after the Thesis was found up to standard and recommended for the award. There are no merits in the writ Petition. Hence the Hon'ble court may be pleased to dismiss the writ Petition.

Solemnly affirmed and signed before me this 19 th day of July, 1979 at Hyderabad and in my presence.

Deponent.

## APPENDIX- 15

No. 369 / Ph. D. / Exams.

Dt. June 15, 1977.

From :

The Controller of Examinations,  
Osmania University,  
Hyderabad - 500 007 (A P).

To :

Shri N. Innaiah,  
131, New M L A Qrs.  
Hyderabad - 500 484.

Sub : Examination - Ph. D. in philosophy revision  
of Thesis - Reg.

Ref : Your application dt.21st May 1977 to the  
Vice-Chancellor.

Sir,

With reference to your application cited above, I am to inform you that your representation is under consideration of the University. This office letter No. 2009/Ph. D./Exams. dt. 10 th March 1977 may be treated as cancelled.

The Copies of the revised Thesis taken by you may be returned.

Yours faithfully,

Addl. Controller of Examinations..

Copy to P.A. to the Vice-Chancellor, Osmania University.



**APPENDIX - 16**

**IN THE HIGH COURT OF JUDICATURE OF ANDHRA  
PRADESH, HYDERABAD**

**(Under Special Original Jurisdiction)**

**W. P. No. 476 of 1979.**

Between

N. Innaiah, Adarshnagar,  
Hyderabad.

Petitioner.

and

The Osmania University,  
by Vice-Chancellor,  
Hyderabad.

Respondent-Respondent.

Affidavit filed by the Petitioner.

I N. Innaiah, son of Rajaiah, aged about 40 years, Journalist, residing at Adarshnagar, Hyderabad do hereby solemnly and sincerely affirm and state as follows :

I am the petitioner herein, I am fully acquitted with the facts of the case.

I submit that I am filing this application for the issue of a writ of Mandamus or any other appropriate writ, direction or order of like nature directing respondent herein to constitute a Board of Examiners to conduct viva-voce for me in relation to my Thesis, "The Philosophical Consequences of Modern Science with special reference to the Problem of Determinism" originally submitted by me on 3 rd October, 1969, and resubmitted after revision on 30th

March, 1976, and award me degree of Ph. D. or direct the University to award the Ph. D. Degree without recourse to viva-voce and pass such further order or orders as the Hon'ble High Court may deem fit.

I submit that I was enrolled as student for Ph. D. Degree at the Osmania University in October, 1965, and the topic for my Thesis was 'The Philosophical Consequences of Modern Science with special reference to the Problem of Determinism.' I submitted the Thesis for the award of Ph. D. on 3rd October, 1969. Normally, I should have been awarded the Ph. D. degree within a year. There are several instances where degrees were conferred within six months. While so, in my case, nearly a decade had passed and the Thesis is being circulated for no purpose and contrary to rules from time to time and with the sole object of depriving me of the award which I deserve and to which I am rightfully entitled. It is now more than nine years since I submitted my Thesis and there is yet no trace of any decision to confer on me the degree.

The relevant rules governing the grant of Ph. D degree in vogue at the time when I got registered for this course are extracted below:

Rule 12 (g) : A candidate admitted to the Ph. D. having obtained the M. Phil Degree or having passed Part I of the M.Phil course, may submit a thesis based on his research at the expiry of two years from the date of admission to Ph.D.and not later than 5 years from the date of admission to Ph.D. and not latter than 5 years from the date of admission.

Rule 13: Cancellation of registration: The Deans of the concerned faculties may accept resignation tendered by Ph.D. scholars and also cancel their registration under the following circumstances."

iv. Where he does not submit Thesis within prescribed period.

Rule 14:— Thesis: (c) The Thesis will be examined by a Board of three examiners one of whom shall ordinarily be the supervisor and the other two from outside the University appointed by the Vice-Chancellor from a panel recommended by the Board of studies; internationally known scholars in foreign countries may be made members of the Board, wherever essential. Under no circumstances, a person who is related to a particular candidate be appointed as examiner.

(d) The Board shall adjudicate the Thesis as (i) Highly Commendable, or (2) Commendable, or (3) Not Commendable and indicate clearly whether the candidate deserves the award of the Degree and also whether the Thesis is fit for publication in its existing form or after necessary alterations. In case the Thesis is not found suitable for the award of the Degree, the Board shall indicate whether the Thesis can be resubmitted after carrying out certain alterations recommended by the Board or whether it is to be rejected.

15. Viva-voce: (a) Candidates will also have to appear at a viva-voce to be conducted by the Board of Examiners adjudicating the Thesis. If an examiner residing outside India has adjudicated a Thesis, his presence at viva-voce is not necessary. The other examiners will conduct the viva-voce.

(b) Candidates who are required to resubmit their Thesis may do so after a period of six months and not later than 12 months from the date of receipt of the communication requiring them to submit the Thesis. No candidate will be permitted to resubmit the Thesis more than once.

As could be seen from the rules extracted above, while the candidate appearing for Ph. D. course has to strictly confirm to the time schedule. The breach of which may result in cancellation of his registration, There is no rule which binds the University to consider the Thesis and decide on the Thesis within any time limit. Lapse of time in procrastination has grave consequences. In the first

place, it may result there in inaction of the career of the candidate. As the time passes, the subject of research itself may get outdated and further advances in thought may render the findings of the Thesis overrun. A decade in the life time of a research scholar waiting for acceptance of his Thesis might rob him of enthusiasm and grit. The rules also do not provide for any appellate authority to complain against the injustice inherent in the protracted procrastination of the University, whether deliberate, as in my case or otherwise. Even though the rules are liable to be interpreted in favour of the candidate this principle is over-looked. Moreover the principles of natural justice also do not find any place in the rules. Thus when the unanimity does not decide, the candidate will not get justice except to wither away as autumn leaf in the spring time of his years.

I submit, the subject of my Thesis is the one, which no Indian student has attempted. It deals with materialistic and rationalistic thought. I did research with devotion inspired by the great debate going on within the country and abroad about rationalism in the contest of the tremendous advances science has made, particularly in Physics and Biology. I took four years to complete the Thesis. I had to work under a guide who is a theist and a devotee of Sri Aruobindo. That did not deter me from pursuing and passing the subject under his guidance. The references I consulted are numerous. To understand the dry philosophical treatises was a brain straining experience. None of the examiners who have, as their own notes studied the Thesis with keenness, found the Thesis as unworthy of the subject dealt with me and on the contrary every one found it necessary to complement me for the achievement. Yet, for reasons of their own, they criticised the Thesis. Except one, nobody recommended the rejection of the Thesis for conferring on me the Ph.D. Degree.

I submit that, evaluation of a Thesis has to be made with a view to treat the candidate's ability to deal with the subject, his capacity to understand and use the material he gathered, the capacity

to apply logic and reason and finally his talent in translating his ideas into a proper medium. The fact that an examiner disagrees with the conclusions, shall be a ground for acceptance of the Thesis and not for its rejection and it is particularly so in philosophy which is dialectic.

I most respectfully submit that I presented the Thesis on 3rd October, 1969. This was referred to three examiners, Prof. Leo Gabriel of Austria, Dr. Daya Krishna of Jaipur and Dr. Madhusudhana Reddy of Osmania University who was also the Supervisor. It was not till 1977, I could hear anything about the Thesis when I learnt that Prof. Leo Gabriel and Dr. V. Madhusudhana Reddy recommended award of Ph. D. and Dr. Daya Krishna rejected the Thesis after commendation with unjust points and that the Thesis has been sent to a fourth examiner Prof. Richard Heckings of Boston, U.S.A. who opined that the Thesis may be revised. The University as per the rules cited above should have called for the viva-voce either at the time when the first three examiners sent their opinion or at the time of the receipt of the report of the fourth examiner. In the context of the inordinate delay, and to inquire into my complaint on this aspect the University appointed Justice V. Parthasarathy as a commissioner who reported that the delay was wanton and that my career had been blasted and passed serious strictures against the University. In spite of the same, the University desired me to revise and resubmit the Thesis and, resubmit the Thesis. I did, on 30th March 1976, which instead of being sent to the same examiner or examiners for evaluation, was sent to a different set of three examiners, one of whom recommended the grant of Ph. D., and the other two desired a further revision. At this state I applied to the University on 21st May 1977, that in as much there are already three examiners who recommended the grant of the Ph. D. I may be called up for the viva-voce which the University is bound to do by constituting a Board of Examiners consisting of persons who evaluated the Thesis. This application was made on 21st May 1977,

and the University has not till now taken any action in spite of the fact that it is now over 13 years since I registered myself for Ph. D. and nearly 10 years since I submitted the Thesis for the first time.

It may be noticed here that the candidate for Ph. D. shall not be permitted to revise the Thesis for more than once and in as much as I have revised the Thesis in accordance with the reports of the examiners, I am entitled to be evaluated for the confirmation of the degree at the viva-voce.

I Submit that the University has been deliberately and wantonly adopting the procedures not authorised by law, notwithstanding the earlier strictures passed by Justice. V. Parthasarathy, who inquired into the matter of inordinate delay and questioned the bonafides of the authorities and the persons concerned with the matter.

I submit that at the time when I submitted the Thesis I was in teaching profession. Not being able to secure the Ph.D., I had to spend my time as free lance journalist and as author of several books each of which has been noted by the academic faculties as research work and was referred to in several publications and research papers. I submit that my books 'Social Relations' and 'General Philosophy, both in Telugu were published by Telugu Academy and they were prescribed as Text Books for B. A. Degree examinations in Andhra Pradesh. I translated into Telugu A.B. Sabh's 'Scientific Method,' co-authored with Prof. Mamidipudi Venkata Rangayya; the 'Freedom Struggle in Andhra' which was published by the Government of Andhra Pradesh. Along with, Prof. C. Lakshmana of Osmania University, I wrote a book. under the title 'The Depressed Students' which was published by the College Book Depot, Trivendrum. The Biographical studies of the great reformers 'From Ram Mohan Roy to M. N. Roy' was another publication in Telugu which I authored and this book was published by Telugu Vidyarthi Publications, Machilipatnam. 'New Left' and 'Marx and Marxism' and the other books I wrote were published by the Telugu

Academy and the Telugu Vidyarathi Publications respectively. I have already suffered grave damage on account of the delay, in the evaluation of my Thesis and I will suffer irreparable prejudice and injury to my career if the matter is not dispensed off expeditiously and a date is fixed for the final hearing.

Hence, it is just and necessary that the Hon'ble High Court may be pleased to fix a date for the final hearing of the Writ Petition and pass such other or further orders as the Hon'ble Court may deem fit.

Hence, it is just and necessary that the Hon'ble High Court may be pleased to issue a Writ of Mandamus or any other appropriate writ order or direction of the like nature directing the respondent to constitute a Board of examiners to conduct the viva-voce for me in relation to my Thesis "THE PHILOSOPHICAL CONSEQUENCES OF MODERN SCIENCE WITH SPECIAL REFERENCE TO THE PROBLEM OF DETERMINISM" originally submitted to the University on 3rd October 1969, and resubmitted after revision on 30th March 1976, and pass such other or further orders as are just and proper in the circumstances of the case.

Deponent.

Solemnly affirmed at Hyderabad, this the day of January, '79, and signed his name in my presence. Before me.

Advocate, Hyderabad.

**APPENDIX-17**  
**IN THE HIGH COURT OF JUDICATURE OF ANDHRA**  
**PRADESH, AT HYDERABAD**  
**(Special Original Jurisdiction)**

**Wednesday the Sixth Day of February**  
**One thousand Nine Hundred and Eighty**

**Present**

**The Hon'ble Mr. Justice Alladi Kuppuswami,**

**W. P. No. 476 of 1979.**

N. Innaiah

Petitioner.

Vs.

The Osmania University,

by Vice-Chancellor, Hyderabad.

Respondent.

Petition under Art. 226 of the constitution of India praying that in the circumstances stated in the affidavit filed' herein, the High Court will be pleased to issue a writ of mandamus or any other appropriate writ, order or direction of like nature directing the respondent herein to constitute a Board of Examiners to conduct the viva-voce for the petitioner in relation to the Thesis of the petitioner the "Philosophical consequences of Modern Science with special reference to the Problem of Determinism," originally submitted to the University on 3rd Oct. 1976 and resubmitted after revision on, 30th March '76.



This petition coming on for hearing, on Friday the 29th day of September, 1979 and Monday the 4th day of January 1980 and this day upon perusing the petition and the affidavit there in, and the writ and Rule Nisi directed by the order of the High Court, Dt. 24th January '79 and made herein and the records submitted in pursuance thereof and the counter affidavit filed here in and upon hearing the arguments of Mr. N.K. Acharya Advocate for the petitioner and Mr. P. Babulu Reddy, Advocate for the respondent, the court made the following:

### **ORDER**

The petitioner was enrolled as a student for Ph. D. degree in Philosophy in October, 1965 and the topic of his Thesis was 'The Philosophical Consequences of Modern Science with Special Reference to the Problem of Determinism.' He submitted the Thesis on 3rd October 1969. Under the Rules and Regulations for the award of Ph.D. degree which were then in force, the Syndicate had to appoint 3 examiners, one of whom shall be the supervisor and the other 2 from, outside the University. Accordingly, one Supervisor, Dr. Madhusudhana Reddy and two other Examiners viz. Prof. 'Leo Gabriel of Austria and Dr. Daya Krishna of Jaipur, were appointed to examine the Thesis. Out of these, Prof. Leo Gabriel and Dr. Madhusudhana Reddy recommended the acceptance of the Thesis where as Dr. Daya Krishna recommended rejection. Under Rule 31 of the rules for the award of Ph.D. degree which were then in force, on the basis of the report of the Chairman of the Board of Examiners the Vice-Chancellor has to decide whether the viva-voce examination be conducted or the Thesis be revised and resubmitted or rejected. In other words the Vice-Chancellor could do any of' the three things viz., (1) if he agreed that the

Thesis should' be accepted, then he should decide that the viva - voce examination should be conducted; (2) he could have decided that the Thesis should be revised and resubmitted and (3) he could have decided that the Thesis should be rejected. Instead of adopting any of these three courses it appears that the then Vice - Chancellor placed the matter before the Syndicate which by its resolution dt.17th April '71 directed that the Thesis may be sent to the 4th Examiner. In accordance with this resolution ultimately the Thesis was sent to Dr.Millick Capek, Prof. of Philosophy, Boston University, U.S.A. who suggested that the Thesis should be revised. On the basis of this report the Syndicate made a further resolution on 16th June '74 resolving that the Thesis should be revised. The petitioner revised the Thesis and submitted it on 30th March '76. On 18th May '76 the revised thesis was referred to a new Board consisting of Prof. K. Satchitananda Murthy, Vice - Chancellor, Sri Venkateswara University; Prof. N. K. Devaraj., Prof, of Philosophy, Banaras Hindu University and Prof. S.S. Barlingay, Prof. of Philosophy, Poona University. Prof, Satchitananda Murthy recommended the acceptance of the Thesis, but the other two opined that it needed revision.. After the report of these three examiners was received,. the petitioner was asked to revise the Thesis for a second time. The petitioner, however, pointed out that the rules do not permit revision of the Thesis for a second time. In view of this, the University cancelled their letter Dt. 10th March '77 asking: him to revise the Thesis for a second time. There after K. H Shah of the Karnataka University, Dharwar and Dr. Millick Capek, Prof. of Boston University, U.S.A. Dr. Capek instead of evaluating the Thesis himself, sent the same to Dr, N. 'Bhattacharya, an Indian Professor in the United States, who recommended rejection. Prof. Gabriel did not give any reply and Prof. Shah, recommended rejection of the Thesis.

The petitioner has filed this writ petition praying for the issue of a writ of mandamus or any other writ, order or direction of like nature directing the respondent to constitute a Board of Examiners to conduct the viva-voce examination in relation to his Thesis which was originally submitted to the University on 3rd Oct. '69 and resubmitted after revision on 30th March '76.

It is submitted by Sri N.K. Acharya on behalf of the petitioner that having regard to all the circumstances above stated, it must be deemed that the Thesis of the petitioner could have been accepted and therefore the further proceeding by way of a viva-voce examination should be conducted.

It is unfortunate that though the petitioner submitted his Thesis in 1969, no formal decision either to award the Ph.D. degree or not to award such a degree has been taken even though more than 11 years have elapsed. As a matter of fact this was the subject of the report by Sri V. Parthasarathy a retired, Judge of this Court, who after an elaborate consideration of the circumstances of the case passed strictures against the University for such an unpardonable delay.

Having gone through the various steps that were taken from time to time in regard to this Thesis, I am of the view that there was a departure from the rules even at the earliest stage i.e., in 1971, itself., As I have observed already, after the Thesis was submitted to 3 Examiners out of whom two recommended the Thesis and one recommended rejection, it was the duty of the Vice-Chancellor under Rule 31 of the Rules to decide whether the viva-voce Examination should be conducted or the Thesis should be revised and resubmitted or rejected. Instead of adopting any of these three courses the Vice-Chancellor seemed to have placed the matter before the Syndicate and the Syndicate passed a resolution appointing a fourth Examiner. Sri Babul Reddy, the learned counsel for the

respondent was unable to place before me any rule which authorises the appointment of a fourth examiner or even placing the matter before the Syndicate. The resolution, of the Syncidata appointing a fourth Examiner was therefore contrary to the rules governing the award of Ph.D. Degrees. It therefore follows that all the subsequent proceedings have to be ignored as contrary to the rules. It is not necessary for me to elaborately consider the validity of the subsequent steps that were taken by the University having regard to the above view which I am taking.

It is no doubt true as pointed out by Sri Babul Reddy' that the petitioner did not object to the appointment of the fourth Examiner or to his recommendation that the Thesis should be revised and resubmitted; on the other hand, he acted on the recommendation and resubmitted the Thesis after effecting the revision. But it is clear that the petitioner was not aware of the circumstances under which the fourth Examiner was appointed. Even assuming that he did not object, that cannot convert the procedure which is obviously contrary to the rules into a legal one. In the circumstances, I think, that the proper course to take is to hold that all the subsequent steps taken by the University are contrary to the rules and have to be ignored. Therefore, the position has to be taken into account as it existed in 1971 when the Thesis was recommended by Prof Gabriel and Prof. Madhusudhana Reddy and rejected by Dr, Daya Krishna. The Vice-Chancellor has now to proceed as if the then rules are in existence today and exercise his powers under Rule 31 of the Rules in force as in 1971. According to that rule, it is open to him to decide whether the viva-voce examination should be conducted or the Thesis should be revised and resubmitted or rejected and there will be a direction to him to proceed to do so.

As there has already been inordinate delay in this matter, I direct that the Vice-Chancellor should come to a decision within

one month from today and if he decides that a viva-voce examination should be conducted, the same should be conducted within two months from that date.

The Writ Petition is allowed to the extent indicated above. There will be no order as to costs.

Sd/-

K. Tatachari  
Asst. Registrar.

Sd/-

for Asst. Registrar

## APPENDIX - 18

No. 1114 / Exams / Ph, D.

Dt. 16-4-1980.

From :

The Controller of Examinations,  
Osmania University,  
Hyderabad - 500 007 (A. P.)

To :

Shri N. Innaiah,  
131, New M. L. A. Qrs.,  
Hyderabad - 4.

Sub : Ph. D. Viva-voce Examination 27 th April, 1980  
at 11-00 A. M, — Reg.

Sir,

I am to inform you that your viva-voce examination has been fixed on 27 th April, 1980 at 11-00 A. M., in the Department of Philosophy, Osmania University, Hyderabad.

You are requested to make it convenient to attend the viva-voce examination on the above date, time and place.

Yours faithfully,

Sd/-

Addl. Controller of Examinations.

Copy to :

Prof. V. Madhusudhana Reddy,  
Dept. of Philosophy,  
Osmania University.

## APPENDIX - 19

From :

N. Innaiah,  
Chief Reporter, Andhra Jyothi  
Hyderabad.

Sir,

To :

The Vice-Chancellor,  
Osmania University,  
Hyderabad.

Sub : Ph. D. Viva-voce held on 27 th April 1980, in the  
Department of Philosophy,

I appeared for the viva-voce on 27th April 1980, held in the department of Philosophy at 9-30 a. m, I surprised to see Dr. V. Madhusudhana Reddy, the supervisor for my Thesis, and Dr. Daya Krishna, the external examiner for the Thesis from Jaipur as the examiners. They had no material with them and hence they took a copy of the Thesis from me and had a cursory glance into it.

Then, only Dr. Daya Krishna put all the questions. 10 years ago, the same professor rejected my Thesis, and he remembered that aspect and wanted to be consistent to his earlier stand. He exclaimed to me saying "I do not understand why the University called on me for this viva-voce, knowing my earlier stand."

Thus his judgement was pre-determined and pre-judiced. His entire approach in the viva-voce is only to prove and affirm that the method in the Thesis is not to his taste.

Surprisingly, Dr. V. Madhusudhana Reddy kept quiet throughout the interview. Earlier, Justice Prathasarsthi, who was appointed to inquire this Ph. D. episode who passed strictures on Dr. V. Madhusudhana Reddy for the motivated delay inspite of his strong recommendation for acceptance of the Thesis for the award of Ph. D. and correct the same as an original contribution to philosophical thought. Afterwards, when the Thesis came up for

revision Dr. V. Madhusudhana Reddy refused to continue as the Supervisor in view of the strictures. The candidate also appealed to the University to allow him to submit the Thesis directly to the examination branch, by passing over my supervisor Dr. Reddy. The University allowed me to do so.

With this background I cannot expect any Justice from the above examiners.

Hence, the viva-voce held on 27 th April, 1980 be cancelled, and a fresh viva-voce may be conducted with any other examiners to do natural Justice.

Thanking you,

Yours faithfully,

Sd/-

N. Innaiah.



## APPENDIX - 20

From:	To
N. Innaiah,	Sri Dr. G. Ram Reddy,
Chief Reporter,	Vice-Chancellor,
Andhra Jyothi, Hyderabad.	Osmania University,
	Hyderabad.

Sir,

- Sub: Ph. D. Degree examination of Dept. of Philosophy  
N. Innaiah - viva-voce - Reg.
- Ref : 1. Order of A. P. High Court W. P. No, 476 of 1979.  
2. Viva-voce examination conducted on 27 th April,  
1980.

I wish to bring to your kind notice the following facts so that they can be considered in their proper context.

### **The brief History of my Thesis is as follows:**

I submitted my thesis on 3rd Oct, 1969. Due to several reasons beyond my control, consideration on my Thesis has undergone a chequered career and ultimately I was constrained to file the Writ Petition 476 of 1979, in the High Court of A. P. The court was pleased to pass order on 6th February 1980, that all what happened after 1971 be set at naught and that my original Thesis be taken into consideration for the Ph.D. Degree. In obedience to the said order you were pleased to order viva-voce examination to be conducted by the original board of examiners consisting of Leo Gabriel of Austria, Dr. Daya Krishna of Jaipur and Dr. V. Madhusudhana Reddy (Supervisor) of O. U. Only two examiners i. e., Dr. Daya Krishna and Dr. Madhusudhana Reddy were present at the viva-voce examination held on 27th April, 1980.

It will be proper for me to mention here and now that while my supervisor Dr V Madhusudhana Reddy recommended my thesis for award of degree. Dr. Daya Krishna was pleased to reject the same. It is not out of place to mention that the attitude and conduct of Dr. Madhusudhana Reddy in respect of my Thesis since the time of his recommendation was far from satisfactory not in conformity with the high standards or dignity of the academic community. I entertain the feeling that he was deliberately adopting dilatory tactics prejudicial to my interests. As such this aspect was also one of the items of inquiry by Mr. V. Parthasarathy, retd. Judge of the Andhra Pradesh High Court, who was appointed to go into the several allegations regarding irregularities that were being done then in the University. It is pertinent to point out that Parthasarathy's report contained several strictures against the several University authorities then functioning. This fact was also adverted to in the Judgement of Mr. Justice Kuppuswamy in my writ petition. It is my bounden duty to inform you, being the Head of the University, of all what happened at the viva-voce on 27th April, 1980.

1. The examination lasted about one hour including the preliminaries and the pleasantries.
2. The examiners did not have with them copies of my original Thesis. In fact I had to give my copy to them for their use.
3. Throughout the examination except for confirming my statements regarding my consultations with Prof. T. K, Chary and the other experts in the field of Science; my supervisor Dr. Madhusudhana Reddy, did not choose to put any question to me. He remained quiet throughout the interview.
4. Dr, Daya Krishna who rejected my Thesis earlier was the only examiner who was pleased to put questions to me.
5. Consistent with his earlier attitude, Dr. Dayakrishna

started the questioning with the preliminary remarks that he did not approve of any person other than a student of Science attempting a Thesis like mine.

6. The main questions among others have no significance consequence or relevance to my Thesis are the following:

- a) Are you a student of Science?
- b) If not, how are you qualified to write a Thesis on Philosophy of Science?

He opined and asserted that it is the business of Scientists to derive Philosophical consequences from their conclusions and that philosophers cannot do this.

Dr. Daya Krishna did not choose to examine or question me with reference to any aspect of my Thesis like Space-Time, Life-Mind, Beginning - End and Determinism. On the other hand he has concentrated his attention on questions of pure logic where he seems to be on sure and firm ground with no direct relevance to my Thesis. For instance, the question "what is the premises of Russele Principle Mathematics."

From the nature of the viva-voce examination conducted on 27th April, 1930, I came to the firm conclusion that the examiners pleased to come to the viva-voce with preconceived notions and prejudices. As far as my knowledge goes viva-voce examination is intended to :

- a) find out whether it is the same student who has written the Thesis or not.

This is intended by way of check by the external examiner so as to obviate a candidate shining under borrowed colours with the connivance and active support of the internal examiner i. e., the supervisor.

b) to facilitate the management of the intellectual capabilities of a budding scholar.

Hither to, I have been entertaining a high belief in the objectivity and absence of 'malice' (which is often defined in legal circles as improper motive') But, alas, my confidence is shaken.

I request you to take the points, raised by me in this letter and facts referred to here. into account at the time of consideration of deciding the propriety or otherwise of conferring the Ph. D. degree on me.

Yours faithfully,

Sd/-

N. Innaiah.

Hyderabad,

Dt. 6-5-1980.

## APPENDIX - 21

By Regd. Post.

No. 1324 / Exams / Ph. D.

Dt. 16 th June, 1980

From

The Controller of Examinations  
Osmania University,  
Hyderabad - 500 007.

To

Sri N. Innaiah,  
(Candidate for Ph. D.)  
Chief Reporter,  
Andhra Joythi,  
Hyderabad - 500 004.

Sir,

Sub : Ph. D. Degree examination of Department of  
Philosophy — Sri N. Innaiah - Reg.

I am sorry to inform you that on the basis of the reports of the examiners on the Thesis and on the basis of the viva-voce report, the Vice-Chancellor has decided to reject the Thesis submitted by you for the award of Ph. D. degree in Philosophy of Osmania University.

Yours faithfully,

Sd/-

M. V. Soundara Raja.  
Addl. Controller of Exams.

Copy to :

1. Prof. V. Madhusudhana Reddy,  
Head of Department of Philosophy, O. U.
2. The secretary to the Vice-Chancellor, O. U.

**APPENDIX - 22**  
**IN THE HIGH COURT OF JUDICATURE**  
**ANDHRA PRADESH**  
**HYDERABAD**

**W. P. No.                      of    1980.**

Between:

Sri N. Innaiah  
Adarshnagar Hyderabad.                      Petitioner.,

and

The Osmania University,  
represented by the Vice  
Chancellor, Hyderabad.                      Respondent..

**AFFIDAVIT FILED BY THE PETITIONER**

I, N. Innaiah, S/o. Rajaiah, aged about 41 years, Journalist, residing at Adarshnagar, Hyderabad, do hereby sincerely affirm and state as follows :

1. I am the petitioner herein. I am fully acquainted with facts of the case.

2. I submit that I am filing this application for the issue of a writ of Mandamus or any other appropriate writ. direction or order of like nature directing the respondent hereinto constitute a Board of Examiners to conduct viva-voce for me in respect of my Thesis 'The Philosophical consequences of. Modern Science with special reference to the problem of Determinism,' submitted by me for the award of Ph D. on 3rd October, 1969 or confer on me the Degree of Ph. D. without the viva-voce, after cancelling the viva-voce conducted on 27th April

1980, mainly on the ground that the constitution) of that Board of Examiners to hold the viva-voce for me on 27th April, 1980 was opposed to all principles of Natural justice and was so deliberately constituted so as to deprive me of a fair examination and also on the ground that the respondent's decision to reject my Thesis for the award of the ,Ph.D is opposed to the Rules. The facts leading to the filing of this application may be stated as follows :

3. I was enrolled for the Ph. D. at the Osmania University in October, 1965, and the subject of my Thesis was "The Philosophical Consequences of Modern Science with special reference to the problem of Determinism." I submitted the Thesis on 3 rd October, 1969. The Thesis was examined by three examiners in the first instance, viz. Prof. Leo Gabriel of Austria, Dr, Daya Krishna of Jaipur and Dr. V. Madhusudhana Reddy the guide and supervisor. The first and the third examiners recommended the grant of Ph. D. on the Thesis, while the second examiner rejected the Thesis. The University, without my knowledge, sent it to a fourth examiner Prof. Richard Hocking (USA), who wanted the Thesis to be revised. In as much as there had been occurring long and undue delay, on a complaint made by me about it, the University appointed a One man Commission with Justice V. Parthasarathy as Chairman to go into the complaint. Justice V. Parthasarathy passed very severe strictures on the University as well as on my guide Dr. V. Madhusudhana Reddy, as a consequence Dr. V. Madhusudhana Reddy refused to continue to be my guide and also resigned from the service of the University. After the report of justice V. Parthasarathy was received on 1st March, 1976, The University requested me to revise the Thesis and I resubmitted the same on 31 st March '76. The Thesis was sent to a fresh batch of examiners Prof. K.

Satchitananda Murthy, Vice-Chancellor, Sri Venkateswara University; Prof. N. K. Devaraj, Prof. of Philosophy of Banaras Hindu University. Varanasi, and S. S. Barlingay, Prof. of Philosophy, Poona University, of whom, the first examiner recommended the grant of Ph D. and the other two examiners wanted the Thesis to be revised. On receipt of these reports, the University wanted me to revise the Thesis for the second time on 10th, March '76 and when I represented against it and requested' that I may be called for the viva-voce, the University cancelled the Board of Examiners, constituting Prof. K. Satchitananda Murthy, Prof N. K. Devaraj and Prof. S. S. Barlingay and sent the Thesis to another Board of examiners consisting of Dr. Millick Capek (Boston University, USA), Prof Leo, Gabriel and K. J. Shaw. Dr. Millick Capek instead of evaluating the Thesis by himself, sent it to Dr. N. Bhattacharya, in U. S. who recommended rejection and similarly Prof. K. J. Shaw too who recommended it in the first instance, did not send any report. By now as many as nine eminent professors had read my Thesis, three of whom recommended its acceptance for the award of Ph. D., three recommended for revision, and three recommended for rejection, and a decade has elapsed without any prospects of my examination for Ph. D. getting completed. I was under these circumstances forced to, file writ petition in this Hon'ble court. W. P. No. 476, of 1 979 which was finally disposed of by the Hon'ble Justice Kuppuswamy, by his order Dt, 6th February '80 as follows :

“Under Rule 31 of the Rules for the award of Ph. D. degree which were then in force, on the basis of the report of the Chairman of the Board of Examiners, the Vice-Chancellor has to decide whether the viva-voce examination be conducted or the Thesis be revised and resubmitted or rejected. In other words



the Vice-Chancellor could do any of the three things viz. (1) if he agreed that the Thesis should be accepted, then he should decide that the viva-voce examination should be conducted, (2) he could have decided that the Thesis should be revised and resubmitted and (3) he could have decided that the Thesis should be rejected. Instead of adopting any of these three courses, it appears that the Vice-Chancellor placed the matter before the syndicate."

It is unfortunate that though the petitioner submitted the Thesis in 1969, no formal decision either to award the 'Ph. D. degree or not to award such a degree has been taken even though more than eleven years have elapsed. As a matter of fact, this was the subject of report by Sri V. Prathasarathy a retired Judge of this court who after an elaborate consideration of the circumstances of the case passed strictures against the University for such an unpardonable delay.

In the circumstances, I think that the proper course to take is, to hold that all subsequent steps taken by the University are contrary to the rules and have to be ignored. Therefore, the position has to be taken into account as it existed in '71, when the Thesis was recommended by Prof. Leo Gabriel and Prof. Madhusudhana Reddy and rejected by Dr. Daya Krishna. The Vice-Chancellor has now to proceed as if the then rules, are in existence today, and exercise his powers under Rule (3) of the rules in force as in 1971. According to the rule it is open to him to decide whether the viva-voce examination should be conducted or the Thesis should be revised and resubmitted or rejected and then will be a direction to proceed to do so."

Thus, what all that has happened up to then was an agonising experience for me, changing the course of my life altogether. What happened subsequently was standing for me. in pursuance of the order of the Hon'ble High court, the

respondent has, after deciding to accept the Thesis for the award of Ph. D. ordered to hold the viva-voce for me, by a Board of the Examiners, consisting of exactly those who are hardly expected to be fair or just to me, deliberately with a view to see that I am not awarded the Ph. D. The respondent appointed a Board of Examiners (1) my supervisor, Dr. V. Madhusudhana Reddy who not only resigned from the University service, consequent on the strictures passed against him by Justice V. Parthasarathy, but also refused earlier, to continue to be my guide, but later on joined the service of the University, and (2) Dr, Daya Krishna, the examiner who rejected my Thesis for the award of the Ph. D. earlier, and' whose opinion, the respondent has ignored while accepting!. it for the award of Ph. D. before constituting this Board. I; had no knowledge about the members constituting the Board,. untill I appeared for the viva-voce before the Board on 27 th. April '80. Apprehending that no justice would be done to me by the Board of examiners so constituted, I immediately after the viva-voce, sent a request to the respondent to cancel the viva-voce held for me on 27 th April '80 showing the prejudice and bias each of the examiners differ against with impartial examiners, by my representations made on 27th April '80 and 6th May '80. The respondent has not complied with my request. As apprehended the examiner who earlier rejected my Thesis, as well as other examiner who was my guide and who recommended the Thesis for the award of Ph.D. now recommended that I be not awarded the Ph.D. There is no precedent anywhere in the entire academic history where the guide under whom the scholar worked and produced the Thesis, and himself having in the first instance recommended the Thesis for acceptance in guiding terms as some original contribution in philosophy, later at the viva-voce retracted his position. There

cannot be a better and explicit expression of bias than this single and final act of this examiner. The bias of the other examiner Dr. Daya Krishna was equally evident from the method of questions adopted during the viva-voce as detailed in my letters Dt. 21th April '83 and 6th May 1980.

4. I now most humbly and respectfully submit that in terms of Rule 31st, of the rules governing to Ph D. examination and the order of the High Court ii W. P 476 of 1979 dated 6th Feb, '80, the respondent has to decide first whether the Thesis of the petitioner is accepters for conferring Ph. D. or need it to be revised or rejected and if the respondent decides that the Thesis be accepted for conferring Ph D. all he should do is to hold the viva-voce for purposes identifying the Thesis with the candidate Normally, viva-voce is not held for the purpose of rejecting the award. But in this case, the respondent has deliberately misconstrued the rules for the second time and based on the biased reports of 95 Antithesis examiners at the viva voce, too an unprecedented decision of rejecting the Thesis itself for the award of Ph. D I submit that the respondent as well as the examiner at the viva - voce misconstrued the rules and the direction of the High Court in W. P. No. 476 of 1979 dated 6th Feb' '80. therefore. submit that the final decision of the respondent conveyed through the proceedings No. 1324 / Exam / Ph D, Dt. 16th June '80 is contrary to the Rules, vitiated by bias. and is opposed to all principles of fair play and natural, justice.

5. I submit that the subject of my Thesis is one, which no Indian student has attended. It deals with materialistic and rationalistic thought. I did research with devotion inspired' by the great debate going on within the country and abroad about rationalism in contact of the tremendous advances the science has made particularly in Physics and Biology. I took four years

to complete the Thesis. I had to work under a guide who is a theist and a devotee of Sri Arobindo. That did not deter me from perusing and passing the subject under his guidance. The references I consulted are numerous. To understand the dry philosophical treatises was a brain straining experience. None of the examiners who have, as per their own notes, studied the Thesis with keenness, found the Thesis as unworthy of the subject dealt with by me, and on the contrary every one found it necessary to complement me for the achievement. Yet, for response of their own, they criticised: the Thesis,

6. I submit that evaluation of a Thesis has to be made with a view to test the candidate's ability to deal with, the subject, his ability to understand and the material be gathered and the ability to apply logic and reason and finally this talent in training his ideas into a proper medium. The fact that an examiner disagrees with the conclusions, shall be a 'ground for acceptance of the Thesis and not for its rejection and it is particularly so in philosophy which is dialectic.

7. I submit that at the time when I submitted the Thesis, I was in teaching profession. Not being able to secure the Ph. D. I had to spend my time as free-lance journalist and as an author of several books each of which has been noted by the academic faculties as research work and was referred to in several publications and research papers. 'I submit that my books 'Social Relations and 'General Philosophy' both in Telugu were published by the Telugu Academy and they were prescribed as Text Books for B. A. Degree examinations in Andhra Pradesh. I translated into Telugu A.B. Shah's 'Scientific Method,' co-authored with Prof. Mamidipudi Venkata Rangayya the 'Freedom Struggle in Andhra,' which was published by the Government of Andhra Pradesh. Along with Prof. C. Lakshmananna of Osmania

University, I wrote a 'book under the title 'The Depressed Students' which was published by the College Book Depot, Trivendram. The biographical studies of great reformers 'From Rammohan Roy, to M N. Roy' was another book in Telugu which I authored, and this book was published by Telugu Vidyarthi Publications, Machilipatnam. 'New left' and 'Marx and Marxism' are the other 'books I wrote and they were published by the Telugu Academy and Telugu Vidyarthi Publications respectively. I 'have already suffered grave damage on account of the evaluation of my Thesis and I will suffer irreparable prejudice and injury to my career if the matter is not disposed off expeditiously and a date is fixed for the final hearing.

8. Hence, it is just and necessary that the Hon'ble 'High Court may be pleased to issue a writ of mandamus or any other appropriate writ direction or order of like nature directing the respondent to constitute a Board of Examiners to conduct viva-voce for me in respect of the Thesis 'The Philosophical consequences of Modern Science with special reference to problem of Determinism' submitted for the award of Ph. D. on 3rd October, '69, or to confer on me the Ph. D. Degree without the viva-voce, and pass such further order or orders as the Hon'ble High Court may deem fit.

Deponent.

Solemnly affirmed before me this the 21st day of July, '80 at Hyderabad.

Before me

Advocate. Hyderabad.

**IN THE HIGH COURT OF JUDICATURE OF ANDHRA  
PRADESH, AT HYDERABAD**

Between :

N. Innaiah.

Petitioner.

And

The Osmania University,  
Represented by the  
Vice-Chancellor,

Respondent.

**COUNTER AFFIDAVIT ON BEHALF OF THE RESPONDENT**

I, B. Ramachandra Reddy, son of late Kanaka Reddy, aged about 57 years, resident of Hyderabad, do hereby solemnly affirm and state as follows :

1. I am the Registrar of the Osmania University and as such I am well acquainted with the facts of the case. I am filing this counter affidavit on behalf of the respondent. Since I am entitled to do so under Sec. 3 (3) of the Osmania University Act. I had a copy of the Memorandum, of W. P. and affidavit filed in support thereof in this W. P. and submit that they do not disclose any valid grounds for the grant of relief as prayed for. All the allegations made in them except those which are specifically admitted are denied the petitioner is put to strict proof of the argument made therein.

2. It is true that the petitioner has registered for Ph. D. in this University in the Department of Philosophy in the year '65. He submitted his Thesis entitled 'The Philosophical Consequences of Modern Science with special Reference to problem of Determinism' in the year '69. The said Thesis was examined by various examiners including his supervisor and

guide Dr. V. Madhusudhana Reddy at various points of time Due to conflicting reports from the examiners, the petitioner could not be called for viva-voce and awarded Ph D. There upon the petitioner filed a writ petition No. 476 of '79 requesting the court to give a direction to the University to constitute a Board of Examiners to conduct viva-voce for the petitioner for award of Ph. D. This Hon'ble court by its judgment, Dt. 6th February '80 directed the respondent herein to take a decision either to conduct the viva-voce examination or to ask the petitioner to revise and resubmit his Thesis or to reject the same on the basis of the position as it existed in 1971.

I submit that when the Thesis was originally submitted it was sent to the following 3 examiners.

1. Prof. Leo Gabriel of Austria.
2. Dr. Daya Krishna of Jaipur University.
3. Dr. V. Madhusudhana Reddy, the then Head of Dept. of Philosophy, O. U. (Guide).

Of these, Prof. Leo Gabriel and Dr. V. Madhusudhana Reddy recommended for the award of Ph.D. in '71 while Dr. Daya Krishna recommended rejection of the same.

4. In pursuance of the Hon'ble court's direction, the respondent constituted the Board of Examiners on 12 th February 1980 in relation to the petitioner's Ph. D. with Dr.S.Alam Khundmiri, Head, Dept. of Philosophy as its Chairman. The Chairman was asked to submit a consolidated report in accordance with the rule 30 of Ph. D, Rules. Accordingly Dr. S. A. Khundmiri submitted a detailed report and recommended that the viva-voce examination be held. The case was then submitted to the vice-Chancellor for a decision under rule 31 of the Ph. D. rules which state that on the basis of the report of the

Chairman, Board of Examiners, the Vice-Chancellor, shall decide whether the Viva-voce examination is conducted or the Thesis be revised and resubmitted or rejected.

5. On the basis of the report submitted by the Chairman, Board of Examiners, the Vice-Chancellor, the respondent herein, decided that the viva-voce examination may be conducted by a Board, consisting of the following persons

1. Prof. Daya Krishna.
2. Prof. V. Madhusudhana Reddy.
3. Prof. B. V. K. Shen.

The 3rd examiner was included in the said Board, since the Rule 33 of the Ph. D. rules states that the viva-shall be conducted by the supervisor (Guide) and two examiners within India. Prof. Gabriel being an European Prof. the said arrangement was made.

6. The viva-voce was conducted on 27th April '80. The 3 rd examiner did not attend the examination and the same was conducted by Professor Daya Krishna and Professor Madhusudhana Reddy. After the viva-voce examination, both the examiners submitted a report which reads as follows: 'The candidate could not answer most of the questions, including elementary ones, relating to the field of his research. He is therefore, not recommended for the award of the Ph.D. degree of the University.' Therefore, the position was that out of the three examiners who examined the Thesis, two have recommended for award of Ph. D. and one has recommended rejection. The two examiners who examined the candidate in viva-voce have unanimously recommended that the petitioner is unfit for award of Ph.D. Therefore, the University by its order dated 16th June '80 intimated to the petitioner that the Vice-Chancellor has decided to reject the Thesis on the basis of the reports of the examiners and the viva-voce.



7. The petitioner made representations to the Vice-Chancellor one on 6th May '80 and the other there after stating that the viva-voce was not conducted properly and the examiners were biased. The said representations were referred to the supervisor Prof. Madhusudhaaa Reddy, and he has denied all the allegations in his letter dt.30th May '80.

8. The allegation that the guide who has initially recommended the award of Ph. D. and subsequently recommended against it after the viva-voce is biased, is baseless. The performance of the candidate in the course of writing his Thesis is quite different and independent from that in the viva-voce examination. So also, the charges leveled against Prof. Dayakrishna are baseless and false.

9. The award of Ph. D. being purely an academic matter, the same is not justifiable so long as there are no procedural irregularities. The publications made by the petitioner have got nothing to do with his research work. For the reasons stated above, just and necessary that the Hon'ble court may be pleased to dismiss the writ petition with costs.

Deponent

## **APPENDIX - 23**

**IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH,  
AT HYDERABAD**

**(Special Original Jurisdiction)**

**Tuesday the Fourteenth Day of April,  
One Thousand Nine Hundred and Eighty One.**

**Present:**

**The Hon'ble Mrs. Justice Amareswari  
W. P. No. 3452 of 1980.**

**Between :**

**N Innaiah.**

**Petitioner.**

**and**

**The Osmania University,  
Represented by the Vice-Chancellor,  
Hyderabad.**

**Respondent.**

Petition under Art. 226 of constitution of India, praying that in the circumstances stated in the affidavit filed herein, the High Court will be pleased to issue a writ of mandamus or any other appropriate writ, direction of order of like nature directing the respondent to constitute a Board of Examiners, to conduct viva-voce for the petitioner In respect of the Thesis 'The Philosophical consequences of Modern Sciences with special reference to the problem of Determinism,

submitted by the petitioner for the award of Ph. D. on 3rd October, 1969 or to Confer on the petitioner the Ph. D. Degree, without the viva-voce.

This petition coming on for hearing, Monday the 30th and Tuesday, the 31st day of March, 1981, and this day upon perusing the petition and the affidavit fix therein and the writ and rule Nisi directed by the order of the court dt.22nd July '80 and made herein and the records submitted in pursuance thereof, and the counter affidavit filed herein and upon hearing the arguments of Mr. N.K. Acharya, Advocate for the petitioner and of Mr. Narasimha Reddy for Mr. P. Babulu Reddy, Advocate for the respondent, the court delivered the following.

### JUDGEMENT

This is a sad story of a scholar of research whose ill fated Thesis met with many an accident, fortunately with a chance of survival every time. The petitioner was registered as a Ph. D. student in October, '65. The Topic of the research is 'The Philosophical Consequences of Modern Science with special reference to the problem of Determinism.' One Dr. Madhusudhana Reddy, was named as the supervisor for guiding the scholar in his research. The Thesis was sub-mitted sometime in October, 1969.

A panel of examiners was constituted for the adjudication of the Thesis. The internal examiner was no other than the supervisor of the research work. The other two examiners were the Head of the Department of Philosophy, in the Rajasthan University, Dr. Daya Krishna and Prof. Leo Gabriel of the University of Vienna. The foreign Examiner recommended for the award of Ph. D having regard to the 'Intelligent and self reliant work in the discussion of extensive literature and scientific findings.' Prof. Madhusudhana Reddy the supervisor of the research work also recommended the award of the Ph.D. degree complementing the Thesis as 'a useful contribution' and that 'the subject matter is well researched and satisfactorily

comprehended.’ However, the other examiner Dr. Daya Krishna was of the opinion that the Thesis was to be rejected without any hesitation. Curiously no action was taken till April, 1971, when the syndicate directed the valuation of the Thesis by a fourth examiner. Thereafter, the matter was unduly prolonged and after an inordinate delay of more than two years, the Thesis was sent to Prof. Millic Capek, of Boston University, for evaluation. Prof. Millic Capek recommended a thorough revision of the Thesis by the petitioner, with the aid and advise of a Philosopher, acquainted in Physics. At this stage, the delay in the adjudication of the Thesis became subject matter of a great controversy and the University thought it fit to appoint a One-man commission with Justice Parthasarathi, a Retd. Judge of the High. Court. The commission found that there were numerous delays on the part of every one concerned, and that the unprecedented in the annals of any academic body and opined that one of the contributory factors was the remissness on the part of the internal examiner who has taken a year to complete his assessment several months longer than even the foreign examiner. After the report was received, the University required the candidate to revise the Thesis and the same was resubmitted on 31st March, '76. The revised Thesis was sent for evaluation, by a fresh batch of three examiners. After receiving their reports, the University wanted the petitioner to revise the Thesis for a second time. On a protest by the petitioner, the Thesis was sent to another Board of Examiners. The analysis of the reports may not be very material. At that stage, the petitioner filed writ petition No. 476 of 1979 which was allowed by my learned brother Kuppuswami, J., as he then was on 6 th Feb '80, holding that the entire procedure adopted by the University subsequent to the receipt of the reports from the three examiners appointed in the first instance was in

gross violation of the Rule 31 of the Rules and that the said Rule obligates the Vice-Chancellor to decide whether the viva-voce examination may be conducted or the Thesis may be revised and resubmitted or rejected. The learned Judge observed that the position has to be taken into account as it existed in '71, when, the Thesis was evaluated by Prof. Leo Gabriel, Prof. Madhusudhana Reddy and Dr. Daya Krishna. The Vice-Chancellor was directed to proceed in accordance with the Rules in force as in '71 and decide whether a viva-voce examination be conducted or the Thesis be revised and resubmitted or rejected. In the light of the directions of High -Court, the Vice-Chancellor appears to have decided to hold a viva-voce and called the petitioner to appear before the -board of examiners for that purpose. On 27th April, 1980, the viva-voce was conducted by the supervisor Dr. Madhusudhana Reddy, and Dr. Daya Krishna, the external examiner from Rajasthan, who recommended rejection of the Thesis. The petitioner avers that he had no knowledge about the members constituting the Board till he appeared for the viva-voce examination on 27th April, '80. Immediately after the viva-voce he sent a representation on the same day complaining that the examiners were prejudiced and that he did not have impartial inquiry. A similar representation was made on 6th May, '80. As expected by the petitioner the examiner did not recommend for the award of Ph. D. It is at this stage, this writ petition is filed, challenging the proceedings, re-lating to the a viva-voce examination held on 27th April, 1980.

The submission of the petitioner is two fold. The viva-voce conducted on 27th April, '80, is contrary to Rule 29 of the Rules and Regulations of the Osmania University, for the award of Ph. D. degree, and that the viva-voce conducted by Dr. Days Krishna and Prof. Madhusudha" a Reddy was vitiated by bias and prejudice writ lodge on the face of it.

It is common case that Rules and Regulations for the award of Ph. D. Degree framed in July '64, are applicable to the present case. By virtue of decision of High Court in W.P No. 476 of '79 the petitioner's case has to be dealt with according to the said rules. Under rule 29 of the said rules, it is obligatory on the part of the University to appoint three examiners out of whom, two shall be from outside the University, and in case, one of the three examiners were from outside India, the fourth examiner shall be appointed for viva-voce. Rule 33 of the Rules says that the viva-voce examination shall be conducted by the supervisor and the two examiners within India. A reading of these two rules show that Rule 29 deals with the constitution of the Board of Examiners and Rule 33 deals with the conduct of viva-voce examination. In the instant case, no doubt Rule 29 is complied with in as much as two external examiners were appointed besides the Supervisor. As one of the examiners Prof. Gabriel was from outside India a fourth examiner was appointed for the purpose of viva-voce. But the proceedings ~Dt. 27th April '80 reveal that the viva-voce was conducted only by two examiners namely, the Supervisor Prof. Madhusudhana Reddy, and the Head of the Department of Philosophy of Rajasthan University, Dr. Daya Krishna. Rule 33 makes it imperative that the viva-voce shall be conducted by the supervisor and the two examiners within India. As the viva-voce was conducted by only two examiners including the Supervisor, the proceedings Dt. 27th April '80 are clearly in violation of Rule 33. I have therefore, no hesitation in setting aside the viva-voce examination held on 27th April, 1980.

The second submission of the counsel equally merits acceptance. There is neither logic nor justification in appointing Dr. Daya Krishna and Prof. Madhusudhana Reddy to conduct the viva-voce examination. Daya Krishna was the examiner, who recommended rejection of the Thesis without any 'hesitation,

though the Supervisor and the foreign examiner recommended acceptance. After examining the reports, the Vice - Chancellor has the discretion to send the candidate for viva - voce or reject the Thesis or direct revision. Notwithstanding, the report of Dr. Daya Krishna, the 'Vice-Chancellor has decided to conduct the viva-voce ex-amination which means that prima facie he has decided to accept the Thesis. Dr Daya Krishna was the one examiner, who denounced the Thesis in the harshest terms. Extracts from his opinion make a very painful reading. The examiner said that the author of the Thesis 'Seems innocent of any idea about what a Philosophical problem consists in,' At another place he opined that 'it seems strange that the author knows hardly anything about the controversies in the current philosophy and yet has chosen to write a Thesis devoted to the subject.' He follows it up by saying that 'one wonders whether the author had read the works referred to in his bibliography which happens to be fairly impressive.' "The text" of the Thesis shows little awareness of many of the works referred to in the bibliography.' The Thesis was condemned as 'shoddy' and as betraying 'complete lack of philosophical ability of even the poorest sort ' the examiner felt that the whole work was of such a 'poor quality.' It is obvious that the examiner felt that the work was utterly deficient. When such a strong opinion was expressed against the acceptance of the Thesis itself, there is no purpose in appointing such a man to conduct the viva - voce as the result is a foregone conclusion and if the petitioner had complained he possibility of a lack of objectivity he is fully justified. It is relevant to note that on 27th April 1980 itself i.e., the day on which viva-voce was conducted the petitioner sent a representation stating that Dr. Daya Krishna has prejudiced the issue, that the examiner himself said 'I do not understand why the University called me for this viva-voce knowing my earlier stand.' In the representation Dt. 6th May 1980, the petitioner has referred to

the question, put by Dr. Daya Krishna at the viva-voce, that he asked him whether he is a student of Science and that how he is qualified to write a Thesis on philosophy of science if he is not a student of science. I do not want to make any comments as Dr. Daya Krishna is not a party to this Writ Petition and what happened at the interview is anybody's guess. But the fact remains that this examiner had condemned the Thesis in the worst possible terms. He cannot be expected to come to a contrary opinion at the viva-voce. The Thesis itself does not merit acceptance according to him. After all viva-voce was to be conducted with reference to the Thesis. In the circumstances, find that the apprehension of the petitioner that viva-voce was only a formality as the issue was already judged, cannot be said to be ill.

Coming to the other examiner Dr. Madhusudhana 'Reddy, the record discloses that he himself declined to sit in the viva-voce examination of the petitioner. His letter dt.27th ,March 1980 reads as follows

“ In the context of the disturbing controversy into which my name got involved. I request you kindly to keep me out of any panel of adjudicators that you may contemplate for the purpose.”

This letter is written in reply to the letter of the University In the inquiry conducted by the One-man Commission with regard to the inordinate delay in evaluation of the Thesis and award of the Ph.D. degree Mr Justice Parthasarathi made several comments about this examiner. It was said that one of the contributory factors for the delay was the 'remissness' on the part of the internal examiner, thereby meaning Dr. Madhusudhana Reddy. The Commission's report reveals that the petitioner made a representation against Prof. Madhusudhana Reddy, that the Later sent fictitious names for



appointment of examiners thereby suggesting that the names were sent deliberately with a view to delay the matter. The commission of course, did not place any reliance upon these allegations. But these facts show that there was a lot of embitterment between the petitioner and Dr. Madhusudhana Reddy. In the affidavit it is averred that the later had in fact resigned from the University due to the strictures passed by the commission, Whether this statement is true or not, the commission did make some observations against Dr. Madhusudhana Reddy, in connection with the Thesis submitted by the petitioner, and it is for that reason that Dr. Madhusudhana Reddy himself wrote to the University that he would like to be out of the panel of the examiners of viva-voce. Apparently, the University was guided by rule 38 which makes it imperative that the viva-voce shall be conducted by the Supervisor in addition to the other two examiners. It is true that the Rule says so. But having regard to the circumstances of this case, I am more than satisfied that the presence of the supervisor Dr. Madhusudhana Reddy at the viva-voce examination should be dispensed with.

Before parting with the case, there is one other aspect which I cannot help mentioning. The Thesis was submitted in October' 1969, more than a decade ago. I am shaken by the thought of a viva-voce being conducted now. After 12 long weary years of waiting, I wonder whether the scholar's mind is expected to be retained in good shape especially in the back drop of this case. If the viva-voce was conducted in good time, the petitioner may have been in good trim to make a determined attempt for success. To ask him to do it now after a long gap of 12 years is perhaps next to impossibility. It is not as though that the viva-voce is mandatory under any circumstances. Rule 32 permits dispensing with the viva-voce in certain cases. But, that I leave it to the good sense of the University.

In the result, the writ petition is allowed. The viva-voce

examination conducted on 27th April 1980 is declared as null and void and the respondents are directed to adjudicate on the Thesis submitted by the petitioner in the light of the observations made above without any further delay, No costs.

Sd. T. G. Krishnama Chary,  
Asst. Registrar (J. II)  
Sd/-

To

The Vice-Chancellor, Osmania University, Hyderabad.

1. CC. to Mr. N. K. Acharya Advocate (on payment of usual charges)

4. L. R. Copies.

1 C. D. Copy.

## APPENDIX- 24

The 14th May, 1981.

Examination Branch,  
Osmania University,  
Hyderabad - 500007.

No. 31 / Ph. D. / Exams.

Dt. 13th May, 1981.

The following candidates who had presented the Thesis on the subject noted against their names for the Degree of Doctor of Philosophy are declared qualified for the award of the Degree of Doctor of Philosophy (Ph. D.) of Osmania University.

---

S. No.	Name	Subject	Title
2.	Sri N. Innaiah	Philosophy.	"Philosophical Consequences of Modern Science with special reference to the Problem of Determinism."

---

'By Order'

Sd/-

Addl. Controller of Examinations

## APPENDIX - 25

STATEMENT MADE BY MINISTER (EDUCATION) ON THE FLOOR OF THE LEGISLATIVE ASSEMBLY WITH REFERENCE TO CALL ATTENTION NOTICE GIVEN BY SRI V. SOBHANADREESWARA RAO, M. L. A., SRI B. NARAYANA SWAMY. M. L. A., SRI P. ASHOK GAJAPATHI RAJU, M. L. A.

Mr. N. Innaiah, Research Scholar in Philosophy submitted his Thesis on 3 rd October, 1969. The following persons were appointed as Examiners to Judge the Thesis :

1. Prof. Leo Gabriel
2. Dr. Daya Krishna
3. Dr. V. Madhusudhana Reddy, Supervisor.

While Prof. Gabriel and Dr. V. Madhusudhana Reddy (Supervisor) had recommended the award of Ph D. Degree, Dr. N. Daya Krishna recommended for its rejection. The University Syndicate took a decision on 17th April '71 that the Thesis be referred to a fourth Examiner. It was referred to Dr. Millie of U. S. A. on 6th July '72. He sent a report in Feb' 1974 suggesting for a thorough revision. The Syndicate resolved on 10th June '74 that the candidate be asked to revise and resubmit his Thesis on the basis of the report of the fourth examiner. The candidate revised the Thesis and resubmitted the same on 30th March '76.

The revised Thesis was sent to a fresh panel of three examiners on 18th May 1976. While Dr. K. Satchitananda Murthy, the then Vice-Chancellor of Sri Venkateswara University, recommended the award of Ph. D. degree, two other examiners rejected the Thesis. The matter was submitted to University Syndicate resolved on 11th January '77 that the candidate be asked to revise and resubmit his Thesis again. Mr. Innaiah

protested against this on the ground that he had already revised and normally it should go to the original panel of examiners. The University conceded this and decided to send the Thesis to the original panel of examiners. It was sent to Dr. Millie and Dr. Leo Gabriel. Since Dr. Madhusudhana Reddy, the Supervisor resigned from the University, he did not respond to the offer. Therefore it was sent to Prof. Shah of Karnataka University as third examiner. Prof. Gabriel did not reply and Prof. Mallick declined to value Thesis. It was, therefore, sent to Dr. Bhattacharya. Prof. Bhattacharya and Prof. Shah rejected the Thesis. The candidate was communicated about this on 3rd Feb' '79. Against this decision, a writ petition was filed in the High Court on 6th Feb. 1980. The High Court held that the entire procedure adopted by the University subsequent to the receipt of reports from the three examiners appointed in the first instance was in violation of the Ph. D. rules. It was also held that it is obligatory on the part of the Vice-Chancellor to decide whether the viva examination be conducted or the Thesis may be revised and resubmitted or rejected. The High Court observed that the position has to be taken into account as it existed in 1971 when the Thesis was valued by Prof. Gabriel. Prof. Madhusudhana Reddy and Dr. Daya Krishna.

In accordance with the decision of the High Court, the Vice-Chancellor decided that the viva may be conducted by a Board consisting of the following persons:

1. Prof Daya Krishna
2. Prof. V. Madhusudhana Reddy
3. Prof. B. V. Krishna

The viva was conducted on 27th April 1980. Prof. Daya Krishna and Prof. Madhusudhana Reddy were present. The report of the Examiners on the viva is reproduced below.

“The candidate could not answer most of the questions, including elementary ones, relating to the field of his research. He is, therefore, not recommended for the award of the Ph. D. degree of the University.”

The Thesis was originally recommended for the award of degree by Prof. Gabriel and Professor Madhusudhana Reddy and rejected by Dr. Daya Krishna in '71. Prof. Madhusudhana Reddy warmly complemented the author on his display of acute intelligence and comprehensive knowledge of the various problems involved. He has recommended for the award of Ph D. stating that the Thesis was a 'Useful contribution' and that the “subject matter is well researched and satisfactorily comprehended.” But in the viva the same person held along with Professor Daya Krishna that the candidate could not answer most of the questions and hence recommended for the rejection of the Thesis, which means that the Supervisor who earlier recommended the award of the degree rejected it in the viva.

In the meanwhile Mr. N. Innaiah submitted a petition on 27th April '80 stating that the viva was not fairly conducted. Again he submitted a petition on 6th May '86. His representation was forwarded to Prof. Madhusudhana Reddy for his comments. Prof. Madhusudhana Reddy through his letter dated 30th May '80 denied all the allegations stating that his viva-voce examination was fair and impartial and has such on prejudice was caused to the candidate and the allegations made against him are absolutely false and baseless.

Even though the supervisor warmly complemented the Thesis in '71, he rejected it along with the other examiner at the time of viva in '80. Therefore, the University had no alternative but to accept the unanimous report of the examiners at the time of viva and hence rejected the Thesis on 16th June '80. The

candidate filed a writ petition in May 1980, challenging the validity of the viva held on 27th April 1980. The High Court gave its decision on the Writ Petition on 14th April '81 and held that the viva conducted on 27th April '80 was null and void. The High Court also gave its opinion on the matter pertaining to the conduct of viva. In the opinion of the High Court, it is not that the viva is mandatory under any circumstance and that the Rule 32 permits dispensing with the viva in certain cases. The High Court also directed the University to adjudicate on the Thesis submitted by Mr. N. Innaiah in the light of the observation made in the Judgment. Accordingly, the University has decided to award the degree in Philosophy to the candidate Mr. N. Innaiah in the convocation to be held on 14 th May '81 on the basis of majority reports of the examiners, while dispensing with the viva examination.

B. VENKATRAM,  
Hon'ble Minister for Education.

(Similar statement was made in Legislative Council also to a Call Attention motion.)

## APPENDIX - 26

### **DISCIPLINARY ACTION**

The Osmania University referred the entire matter to a Committee consisting of Mr. M. V. Rajogopal, Mr. Ramachandra Reddy (Ex I G P) and Mr. Venkateswarlu (Ex. Judge). The Committee is supposed to recommend the action to be taken against Dr. V. Madhusudhana Reddy, Professor of Philosophy.





**Part - II**

# **THESIS**

Submitted in 1969

Ph.D. awarded in 1981



Philosophical Consequences  
of  
Modern Science  
with  
Special Reference  
to  
The Problem of Determinism

*by*  
*N. INNAIAH*



# PREFACE

In my excursions into the realm of science, I am convinced that philosophy has lost both suzerainty and sovereignty over certain problems like this Thesis deals with the problems of Space-Time, Beginning-End, Life-Mind and Determinism. One main idea runs throughout the chapter—Physical Reality is the matrix for all the problems, though different branches specialise different aspects. The whole Thesis is, in a way, a protest against unverifiable Philosophical speculations. Only such chapters are selected, where science encroached into the realm of philosophy.

The references are given at the end of each chapter and in last chapter I endeavoured to show how in the light of all the arguments presented in the previous chapters a reconciliation can be approached between Determinism and Freedom. In a sense this is the crux of the Thesis. The bibliography at the end of the Thesis includes the books and periodicals referred by me.

Dr. S. Gopalakrishna Murthy, Professor in Physics. (Presidency College, Madras) read the chapters on Space - Time, Beginning-End and Determinism and suggested many Improvements. In the chapter on "Life and Mind," I had the advice of Dr. A. Krishnakumaran, (Reader In Zoology, Case Western University, Cleveland' U. S. A.). Professor Ravada Satyanarayana (former Professor in Physics, Osmania University) read the chapter on "Determinism."

Mr A. B. Shah provided me with the manuscript of M. N. Roy's Philosophical Consequences of Modern Science which I referred in developing this Thesis.

Hyderabad  
July 10th 1968

Innaiah

# INTRODUCTION

For ages, philosophy speculated about the problems of Space, Time, Causality, Substance, Life, Mind etc. Many of these philosophical problems are discussed on the basis of logic, faith and belief. The problems of philosophy are Ontological, Cosmological, Epistemological and Axiological. The function of philosophy is to explain total existence, on the basis of available knowledge,

Once, philosophy had a very vague meaning with sweeping application. It stood for speculative thought and poetic fancy. Philosophy was not distinguished from theology and religion. This is considered as a distinctive feature in Indian philosophy. No philosophy based on faith could be tested by the standard of scientific knowledge. Philosophies based on revelation claim their status to be above scientific test. Descartes freed philosophy from theology but placed it under the hegemony of the mind — an immaterial substance. This again led to dualism. Dualism always vitiated philosophy.

My intention here is not to criticise any philosophy. it' is to draw the philosophical consequences of modern science. As the scientific knowledge is the criterion to test the validity of any philosophy, its verdict has to be accepted Philosophy as the theory of life and as a solution to the ,problems of cosmos must take the help of science. Philosophy born due to the efforts of man to explain nature and to understand his own being in relation to nature and society; to solve the problems of life in the light of past experience, so that the solution will give him an encouraging glimpse of future. Such effort began as soon as man started to think. In course of time,

exigencies of his physical being brought him face to face with the necessity of finding causes of the phenomena of nature, so as to understand them and if possible to control them for his own advantage. Life itself is an outcome of the cosmic evolution. A comprehensive philosophy embracing all the aspects of the nature and life must therefore be based upon the cosmology.

The whole history of philosophy is characterised by the conviction that everything must have a cause. So long as knowledge in laws of nature was incomplete, philosophy speculated many postulates like supernatural forces to explain the rhythm of the cosmos. To answer philosophical problems, scientific knowledge is essential. Knowledge about the different phases of existence is gathered by various branches of science. Philosophy co-ordinates all those branches, and in that sense it becomes the science of sciences. If one branch of science alone is taken, philosophy would lead to dangerous and misleading consequences.

They give one sided picture only. No integrated picture is obtainable from any one particular branch of science.

There may be even distinguished scientists who have not necessarily imbibed the scientific spirit. Knowledge in our days has been departmentalised. But true scientific knowledge presupposes an understanding and coordination among all the departments of science. The function of philosophy is precisely that. It must supply a coherent picture of the various branches of knowledge, acquired by human experience at a given time. An integrated picture of the knowledge of modern science leads to an integral philosophy of Science. Philosophy of science is not a closed system. Being based on science, it can evolve as scientific knowledge grows and develops. It can be considerably elaborated and improved. But it is decidedly a new approach, which promises to lead certainly to better results than any other philosophy known so far. This is to blaze a new trial.



Whenever and wherever contemporary science failed to give a satisfactory explanation of all the phenomena, man continued to rely upon faith and belief, supposing them to be beyond the reach of science and maintains that even the defective and imperfect scientific knowledge, which can never attain the absolute truth, was possible only owing to the "soul" in man. The inscrutable will and invisible hand of the Almighty were triumphantly detected wherever the scientific laws of nature were not yet discovered or the operation of them appeared to be suspended by the intervention of unforeseen factors. Hence, we come across the minds completely dominated by the scientific outlook in astronomical, physical and chemical questions, nevertheless stubbornly refusing to apply the same scientific methods to the investigation of the organic world, particularly to man. Biology and Psychology still remain confused by theological and metaphysical preconceptions, although the twentieth century is crowded with positive revolutionary discoveries of natural science in the organic as well as in the inorganic world. The application of scientific laws and scientific methods (hypothetic-deductive process) to humanities, social sciences, ethics and aesthetics was deprecated even by highly scientific men as dogmatic, perverse, disruptive, reprehensible and unscientific.

It is, however, no paradox that so many science minded men, even scientists, should linger under the warring influence of the metaphysical view of life. The cause of the apparent paradox is to be found in the high specialisation of scientific study. It was necessary for particular groups of men to devote themselves wholly to particular branches of science, the small and limited fields of investigation which were but minute fractions of the vast domain of nature. The result was that the sole occupation with particular groups of phenomena, made the average man of science to lose insight of the comprehensive nature of science as a whole. Men

who specialised in science were not able to draw broad philosophical conclusions from their own discoveries and knowledge. The co-ordination of the vast knowledge acquired by the diverse branches of science was to be done by a new philosophy - the philosophy of science.

Modern scientific theories have profound philosophical significance. The old division between science and philosophy is untenable. Science is stepping over the boundaries of philosophy. Digging deeper and deeper into the secrets of nature, science has come up to the problems, the solution of which was previously left to philosophy. Scientific inquiry has pushed itself into the philosophical realm. The decisive factor is the logical implication of theories resulting from scientific research in general. The total body of repeatedly verified facts, collected through observations and experiments, is the basis of legitimate philosophical education. In this process there is no place for any authority. The opinions of individual scientists are not necessarily borne out by theories of modern science.

Science deals with categories using the instrument of mathematics. The results obtained through mathematical logic are verified by the observable facts of nature. Modern science travelled beyond direct experience. Many entities of science cannot be directly experienced. But their physical reality is experimentally verified. Thus they are *a posteriori* deductions. Hence, dualism in philosophy which is based on experience and reality, is no longer valid from scientific point of view. Modern science successfully overcomes the hurdle of dualism both at ontological and epistemological level.

Science is always progressive and not omniscient. Nature is scrutable by science. The history of science proved that nature can be known gradually and progressively.

All laws of science represent the knowledge of nature. That knowledge enables man to tackle the problems of existence of life—

life being a part of nature. Scientific laws are valid not only epistemologically but ontologically too. Thus science has definitely entered the field of philosophy. Scientific knowledge is the result of observation, experiment, reflection, selection and co-ordination. Science also demands an explanation of phenomena that do not fit into the framework of things. That is an attempt to establish causality, the rhythm of cosmos.

Experience is the basis of science. It is the experience of nature. If the reality of nature is doubted, no progress is possible. No scientist could doubt the existence of physical reality because he uses mathematics and instruments to observe nature. Thus science always approves ontology prior to epistemology. If ontological existence of nature is verified, its epistemological verification follows logically.

In course of its investigation, science may discover new facts in unexplained regions. All strange facts need explanation; until the explanation sought is fit into the rhythm of cosmos, the inquiry continues. During this course, strange speculations may be woven, which may defy scientific method. But that is no solution. Scientific method is the only sure ground for correct solution. For the progress of knowledge, discovery of new facts is essential. If the discovered facts are radically different then the old theories require amendment. The philosophical implication plays a prominent role here.

Usually scientist refuses to philosophise. He performs his bare function i.e., to describe reality. His explanation of discovered facts is so complete that it hardly leaves any speculative freedom for philosopher except to follow scientific Logic. When the scientists' description tells all about the properties, functions, and relations of reality, it reveals the nature of reality. His description itself becomes the explanation.

Science explained the dynamics of the 'being' and 'becoming' aspects of physical reality. Becoming is the nature of being. Physical

reality is dynamic. It is in the state of becoming always. Being realises itself in becoming. Science did not doubt being but explains becoming. Matter, motion, order, events, neutral stuff, four dimensional continuum and field are descriptions of becoming aspect of being only. Being is physical reality. Otherwise it cannot be observed and verified by science.

**Nature of Scientific Reality :** Realities are of two types: Empirical and Conceptual. Empirical reality is objective and independent of man. This is proved by science. Particles and waves are physically real whether man observes them or not. Their existence at macroscopic level is obvious while at microscopic level is very subtle in form. But the point is that they exist irrespective of man's knowledge.

The second type of reality consists of man's knowledge acquired by various processes. All fine arts, values, ethics are of this type. This is conceptual reality. Man's presence is inevitable for forming this type of reality. Concepts are real to man and as such they have epistemological existence. Some times these concepts are very powerful and dynamic to move societies and races, leaving alone the individual. The existence of concepts have nothing to do with time scale. Thus we see the ideas of Sankara influencing even today because those ideas are existentially real to some people.

Modern science combined these two aspects of realities very successfully. Mathematics is a very powerful conceptual tool that came to the rescue of modern science in explaining the subtle nature of empirical world both at macroscopic and microscopic level. Any concept as long as it stands valid for observation, representing physical reality, can establish causal relationship. Conceptual realities cannot stand apart from man

**Truth :-** The whole nature is truth. Science discovers this truth partly. Part of the truth is also a truth. The content of knowledge is always truth. Truth is higher to knowledge because the whole truth will

never be discovered by science. But that need not worry science so long as part of the truth is corroborated with and explains the physical existence of facts. Scientific truth is always an approximation by its very nature because it depends on epistemology to discover the Truth.

The difference between classical and modern points of view in science is considerable and even fundamental. The world of modern science is made of an attenuated stuff which hovers on the boundary line between matter, energy and field. Classical mechanistic laws are no more valid in the microscopic regions. Absolute space and absolute time have gone. Ether has been thrown out of the old world of Physics. Newtonian force of gravitation has been discarded. While the Theory of Relativity establishes rhythm of cosmos. Quantum Theory seems to be breaking the rhythm. All these theories discovered by modern science **are** puzzling. The tremendous advancement of modern scientific theories are in point of fact continuations of classical theories, because new theories are constructed and developed on the firm foundation of classical theories. Old theories have been amended, modified, refined and elaborated in the light of new data, accumulated in course of the investigation carried on in accordance with the classical methods.

Theory of Relativity, Quantum Theory, Stellar Physics, Molecular Biology and Modern Psychology are giving ample scope for the deduction of philosophical consequences.

Theory of Relativity covers macroscopic event and relations. Definite philosophical consequence can be derived from the Theory of Relativity which is practically rounded up as a logically self-contained system. It defines the *spice*-time frame work to all scientific inquiry irrespective of the subject matter. It also contributed to the theory of causality by restricting its scope. This theory also reconciled gravity and electro-magnetism. This is a tremendous achievement after Galileo. Gravitational force which accepts the idea

of action at a distance and ether, which accepts a continuous all-pervading medium, are the two stop-gap hypothetical categories, discarded by the Theory of Relativity. Michelson-Morley experiments to measure absolute velocity of the earth through space gave negative result. Lorentz tried to explain this negative result with stop-gap hypothesis. That paved the way to Einstein's Theory of Relativity. This theory discarded the absolute concepts of space, time, matter, motion and force. It predicted and discovered new ontological content. It shows that space and time are not metaphysical categories; that they do not precede matter; that the concepts of space and time result from our experience of the being and becoming of physical reality. Empty space is meaningless and inconceivable concept. Space exists due to the existence of physical reality as the distance between any two of them. There is no absolute time which flows in metaphysical void. It results from the physical fact of becoming. It is the interval between to events, i. e. changes in any given object. The cosmology of Theory of Relativity is empirical, mathematically deduced from experimental data. It is free from *a priori* postulates. This theory shows that a harmonious view of universe results from the technique of physical observation, measurement, and general principles deduced through mathematical analysis of the verified data thus obtained.

The task of attacking problems regarding the internal structure of matter has fallen to the Quantum Physics which analysed the protons, electrons and ascertained the quantitative value of these newly discovered units of the physical world. In consequence of that investigation into the internal structure of the units, the philosophical concept of substance is accessible to experience and is measured mathematically. All forms of radiation have been traced down to electro-magnetic action. Electricity has been found out to be composed of material particles. Substance is explained as both wave and particles. The new quantum theory opened up a new

field of physical investigation. It reconciles between wave and particle nature of substance. This new conception of substance absorbed matter and energy into dynamic, unitary, primordial and physical reality constituting the background of all the phenomena of nature. Every day experience is not enough to conceive this. Due to its abstract nature, only mathematics could come to rescue in explaining its nature. Quantum theories are derived from observation and experiments, just as any other scientific theory is. There is no mystery in quantum theory. What-ever is experimentally verified, proves its objective of physical reality.

Modern Biology is unveiling the mysteries of life. It is awaiting its Einstein to get complete explanation of phenomena of life. Life is that which science has discovered it to be unless and until the contrary is proved. Life is the function of organic matter. The operational aspect will be known gradually.

Modern Psychology is proving that consciousness and mind are functions of organic matter. If mind, ontologically, is entirely different, from matter there could be no connection between the two. As they are not entirely parallel, knowledge becomes possible. The substratum of mind is organic substance.

# CHAPTER I

## Beginning and End

That would be the end of the universe as is conceived by us. If the end is visualised in this manner, the beginning of it can be postdated by travelling backwards in time. Sir Arthur Eddington and Sir James Jeans were the chief protagonists of heat-death theory and they carried the popular world with them for nearly two decades. Eddington says "I find no difficulty in accepting the consequence of the present scientific theory as regards the future of the heat-death of the universe. It may be billions of years hence, but slow and inexorably the sands are running out. I feel no instinctive shrinking from this conclusion. From a moral standpoint, the conception of a cyclic universe itself, seems to me wholly retrograde." (New Path Ways in Science p. 29, Cambridge 1935). To quote Jeans : "The energy is still there, but it has lost all capacity for change; it is as little able to work the universe as the water in flat pond is able to turn a water wheel. We are left with a dead, although possibly a warm, universe-a "heat-death." (The Universe Around Us, p. 279. Cambridge, 1953). Even in contemporary text books on astronomy also, one comes across discussion about the ultimate fate of the universe perceiving it as heat-death.

Is maximum entropy an inevitable conclusion from the Second Law of Thermodynamics?

According to the Second Law of Thermodynamics, the availability of energy in any system can neither be increased nor decreased by any extraneous agency. Energy flows spontaneously from a higher to lower level.

Supporters of entropy postulate state that the process of the flow of energy from a higher to lower level is not organised and a part of it is terminating in waste. According to them, the "wasteful"



part will go on enlarging itself until the total energy turns wasteful. This phenomena is termed as entropy. When the final point of wastefulness, which is also known as total disorder of “energy-flow” is reached, heat-death occurs.

This structural calculation of the supporters of the theory of entropy is based on the concept that the universe is finite. Only in a finite universe, the total amount of energy available can be gauged and the point at which it reaches complete randomness can be visualised and the finite energy contained in it go together.

The two factors are sine qua non for giving the entropy theory the needed validity. On the other hand, if the universe is infinite, the entropy theory automatically collapses losing its validity.

This is the most crucial point, rather the pivot on which the theory of entropy is based. Till today, the most eminent and learned scientists, who have dedicated to establish the nature of reality pertaining to astro-physics, and who are still devoutly engaged in that field or research, have not yet said the last word about it which certainty or exactitude.

But many scientists, with the sum total of data available till today, are of the view that the universe is not finite. Though we come across a number of theories in support of either concept, the final picture that can be taken without fear of contradiction is that the universe is not finite. Zeldovich says: “Finally no object can be of an age that exceeds the age of the universe. Available information comes only from some limited number of objects and out of some limited volume of space—irrespective of the finiteness or infiniteness of the universe as a whole. There exists some kind of “horizon” and all observable properties - either for an open or for a closed model of the universe—appears to be qualitatively similar.” (Survey of Modern Cosmology in *Advances in Astronomy’ and Astro Physics*. Vol. III Academic Press 1965.) What is it then? Even the “Einsteinian universe” is qualified as “unbounded”. The cautious,

qualified approach implies that, deeper understanding is called for. The word “unbounded”, used advisedly, conveys the message that the aspect calls for further research and examination. Subsequent effort and discovery of Red Shift by Hubble has a great impact on astrophysics and in pushing farther the horizon of our knowledge about it. Since then, the theory of an expanding universe is gaining ground.

To put it in different words, an expanding universe makes us to accept its “infiniteness.” *Ipsso facto* it follows that what is described as finite universe, has to be understood as only a part of the infinite universe. The new cosmological theories of Hoyle Gold and Bondi, have been unveiling the secrets of Nature. The frontiers of astrophysics are being conquered inch by inch by scientists and their findings cannot be ignored.

If the universe is finite, it follows that the totality of available energy is also finite. If it be so, heat-death is also inevitable and the flow of energy as outlined earlier is irreversible. But, what is described as a finite universe, is embedded in an infinite universe. The latest scientific theories are increasingly leaning towards the latter aspect, as impelled by the discovery of hitherto unknown results obtained after objective experiments and observations. Infinite universe is scrutable, step by step, by experimental data-collection. But hurdles of epistemology thwart science to acquire complete knowledge about the dynamics of the whole universe at once.

It has to be borne in mind that when astronomers give their expert opinion based on disciplined scientific research, about the Beginning and End of the universe the reference is invariably about a particular system of the universe. it is confined to that system and does not extend to the universe in its entirety.

When George Gamow confronted with the question ‘what was the universe like while it was collapsing?’ also gave the answer

(which has the ring of surety), “from the physical point of view, we must forget entirely about the pre-collapse period and try to explain all facts which are no older than five billion years—plus or minus five percent”.<sup>1</sup> While saying this, he was not speaking for the entire universe, but only about a particular system.

The “primeval atom” or “ylem” do not mark the beginning of the universe. These Beginnings and Ends hold true if they are applied to parts of the universe only. The inevitable corollary would be that heat-death may overtake only particular systems.

The quintessence of Hoyle’s conclusions are near-similarity.<sup>2</sup> One can even hazard to say that there is a remarkable exactitude. Clusters of galaxies, stars, atoms - did they have a Beginning? Yes. Which is not the same thing as saying that the universe had a Beginning and will have an End. To comprehend the wholeness of the universe, adding up its various parts will not be of much help, since the wholeness of the universe is larger than the summing-up of its known components.

In the great irreversible process, our solar system may face extinction, as has been already calculated by astronomers. It is a natural process. There is no need to argue here, about the complete annihilation of life once and for all. Once it was supposed that ‘life’ is an unique and peculiar phenomenon of the planet Earth only. But, now we have scientific evidence over the existence of life at other planets too. The fossilised organic algae found in carbonaceous meteorites in large quantities in the form of microscopic particles is an indication for the existence of life at other places. That is the premise for the argument that life might possibly exist in other galactic systems also.<sup>3</sup>

The Second Law of Thermodynamics applies only in the special case of so-called ‘closed systems.’ But such closed systems do not exist even in inanimate nature.

Whether the universe is a closed system or not is anybody's understanding.

All living organisms are open systems. They maintain their complex form and functions through continuous exchange of energies and material with their environment. The living system is constantly 'building up' more complex substances it feeds on, more complex forms of energies from the energies it absorbs and more complex patterns of information perceptions, feelings, thoughts - from the input of its receptor organs.

The Second law of Thermodynamics did not apply to living matter, and was in a sense reverse in living matter. Entropy is a measure for energy waste. It is the name for degraded energy which has been dissipated by friction and other wasteful processes into the random motion of molecules and which cannot be retrieved. If the universe is a closed system it must eventually 'unwind' itself from cosmos into chaos, because entropy of a closed system always tend to increase towards maximum.

Living organisms have the power to build up ordered and coherent perceptions and complex systems of knowledge out of the chaos of sensations impinging on them. Life sucks information from the environment as it feeds on its substances and synthesises its energies.

Bridgman explained Maxwell's conception: "Maxwell pointed out that an intelligent being is small enough to be capable of dealing separately with the motion of individual molecules, would be capable of violating the Second Law. A simple method of doing this in a system consisting of a gas at uniform temperature, in an isolated enclosure, would be to put a partition down the middle of the enclosure provided with a trap door, which would be opened and closed by the demon, to permit the passage of molecules from left to right whose velocity was greater than average and from right to left whose velocity was less than average. In this way the right

hand half of the gas would become continually hotter and the left one colder without the expenditure of any energy. After the temperature difference had been built up, it could be used to drive a thermal engine, which would deliver useful work, at the ultimate expense of the energy of a body of gas at uniform temperature, in violation of the Second Law.” (*The Nature of Thermodynamics*, p. 155 Harvard University Press, 1943).

The discovery of Cosmic Ray Shower is a definite proof for materialisation of energy spontaneously, taking place at microcosmic level. It had been demonstrated that from protons of sufficient energy, two electrons of opposite sign and charge can be born. Here the mass of the two electrons, resulted from materialisation process (known as pair production) in which part or all of the energy of the primary particle was transformed into mass. Cosmic showers shown to be cascades containing number of particles. The primary particle was supposed to have the energy of  $10^{15}$  ev.<sup>5</sup> The Scientists are expecting to know the evolution of the universe by tracing the origin of cosmic ray. This spontaneous convertibility of energy into matter at microscopic size is an indication against entropy tending to maximum. But, actually, we have to see whether such spontaneous-process is going on at macroscopic level too.

Tolman warned against any prejudicial conclusions from stellar physics. He said that hasty derivations from astronomical sciences 'are dangerous because of the meager information we have.'<sup>7</sup> Bearing this in mind, one has to discuss instead of arriving at certainties, it would be better to rely upon indications as pointers to another truth.

All the stars are dissipating their radiant energy into universe. At the end the star reaches a white dwarf state. It is supposed that a considerable fraction of the stellar universe reached the white dwarf state.' All the stars may not reach- at once the white

dwarf state. Moreover, the white dwarfs, as already observed, indicate the difference in the age of stars. They are not formed at one time. So far stellar physics is able to confine to population-I stars. Deeper probe into population-II stars is yet to be made with exactitude. One does not know how many new vistas might be opened to man in future. The latest discovery of Quasi-stellar objects (popularly known as Quasars) is one such new vista. Leaving alone all the stars of the entire universe, even in the same cluster all stars are not of the same age. Ambartsumian says :. "The Trapezium-like systems it seems, are younger than other stars in the clusters..... Hot stars and nebula do not originate strictly simultaneously is confirmed." Astronomers are of the opinion that star formation is still going on out of stellar-gas and dust in galactic spiral arms. Greembarg says: "New stars condense out of clouds of dust and gas. As the condensation proceeds, heat is generated by the release of gravitational energy. Finally, the protostar becomes potential enough to initiate a thermonuclear reaction. The star bursts forth with radiation and what remains of the surrounding dust and gas is vigorously propelled outwards. The injection of these high velocity clouds of gas and dust into the inter-stellar medium supplies kinetic energy to other gas clouds. Thus the cycles of inter-stellar grain growth and accretion are continually maintained."<sup>10</sup> Regarding new star formations many scientists expressed similar observations." All these views are not the final conclusions. When complete data is available these views may be confirmed or contradicted. Here we are concerned with the broad indications. Here the indications are based on the available data only. If star formation is still going on it is a definite process of materialisation at macroscopic level. So long as this process continues, heat-death is not possible.

### Summing up:

The Second Law of Thermodynamics is valid for closed systems only.

Reversible processes are possible due to man's inter-vention. In the irreversible process particular, cycles may end which may not be true for the entire universe.

Materialisations of energy at microscopic and macro-scopic levels indicate the possibility of recurring processes which may not allow heat-death for the entire universe.

Life may be frozen to death in Solar system but may breath to life at other places in the universe.

Heat-death, Creation, Beginning and End are not applicable to the entire universe.

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## CHAPTER 2

### Space - Time

When Kant woke up from his 'dogmatic slumber' absolute conceptions were predominant, even among scientists Newton in his '*Mathematical Principles of Natural Philosophy*' wrote: ".....in the remote regions of the fixed stars, or perhaps far beyond them, there may be some body absolutely at rest; but impossible to know, from the position of bodies to one another in our regions, whether any of these do keep the same position to that remote body, it follows that absolute rest cannot be determined from the position of bodies in our regions."<sup>1</sup> Classical philosophy believed the absolute conception on the basis of a fallacious major premises that existence is dependent on location. This is self defeating for classical philosophy, because, the absolute space also needs, some location before it exists. The result is *regresso ad infinitum*. Probably to contain such absolute notions, Kant went quickly to sleep again by blandly accepting the synthetic *a priori*.<sup>2</sup> Kant regarded Space and time as *a priori* conceptions which are purely subjective categories without any objective content. He identified concepts with categories. He said: "....we are in possession of pure *a priori* intuitions, namely, space and time, in which we find, when in a judgement *a priori* we pass out beyond the given conception, something which is not discoverable in that conception, but is certainly found *a priori* in the intuition which corresponds to the conception and can be united synthetically with it."<sup>3</sup>

In his *Prolegomena*, Kant argued in favour of an absolute theory of space. Suppose that the universe consisted of only one human hand. Would it be a left hand or a right hand? It must be one or the other says Kant. But rational theory says it cannot be either. The

relations between the parts of a left hand are exactly the same as those between corresponding parts of a right hand, so if there were nothing else to introduce an asymmetry, there could be no distinction between the case of a universe consisting of a left hand and that of a universe consisting of only a right hand.

In order to define “left,” we need the notions of clockwise and counter-clockwise rotations or of the bodily asymmetry which is expressed by saying that one’s heart is on the left side of one’s body. If there were only one hand in the world, there would be no way of applying such a concept as the left or clock-wise. If there were only one human hand in the universe it could not meaningfully be described as either a right one or a left one.

Later in his “*Critique of Pure Reason*,” Kant argued’ against both a naive absolute theory of space and a relational view. He held that space is something merely subjective wherein though we arrange non-spatial “things in themselves.” As long as we think of space and time as objectively real, certain conditions or antinomies are unavoidable, according to Kant.

### **Hans Reichenbach Said :**

“.....the synthetic principles of knowledge which Kant had regarded as *a priori* were recognised as *a posteriori*, as verifiable through experience only and as valid in the restricted sense of empirical hypothesis.”

Hence, one must agree with Einstein’s view that, “Kant’s attempt to remove the embarrassment by denial of the objectivity of space can, however, hardly be taken seriously.” <sup>5</sup>

But the trouble often comes from the philosophers who tried to interpret modern scientific theories. One of *them* and most influential among the contemporary philosophers is Samul Alexander. At the very out-set he indentified philosophy with metaphysics and for him this effort solved many problems because

he did not need to defend himself against any verification or challenges! Nevertheless, he used the theory of Relativity very extensively in support of his system which is identified as "Emergent Evolution". Before entering into the scientific position, it would be better to dispose of this. philosophy (metaphysics) regarding Space-Time.

"Just as a roll of cloth is the stuff of which coats are made but is not itself a coat, so Space-Time is the stuff of which all things, whether as substances or under any category are made".<sup>6</sup> Alexander failed to see though the fallacy and of analogy before using it in support of his Space-Time concept. Cloth may not be the coat but certainly coat is cloth and the latter is definitely existing as a substance. But Alexander does not want to use the converse argument. His Space-Time is motion without any moving empirical existence in its scientific sense. He says: "Space and Time they are to be called categories. Categorical they plainly are, and equally Space-Time itself, which is the infinite matrix of all finities. is not a category."<sup>7</sup> Alexander is full of meaningless obscurantism in his concept of "Space, Time and Deity". He defined: "Space-Time does not exist but is itself the totality of all that exists." It may be understood that particles exist but the totality is not in existence. If Space-Time is a receptacle of everything that exists, existence belongs to that which occupies a Space-Time. The self-contradictory position is obvious here. Alexander's concept regarding Space-Time is absolute. But he failed to remove existing reality from Space-Time. Because he took another position by defining Space-Time as Motion "the stuff of the world which is Space-Time, I have also described as Motion, that is pure Motion, before matter has been generated in it."<sup>9</sup> He further elaborated this idea : "We should then have to look for something still more elementary in character in which Space-Time are themselves generated, something still physical, and analogous to the now displaced Ether, only, unlike

that. verifiable in actual experience.” If more elementary stuff is not Space-Time the latter must have generated in it. Again Alexander says that his concept of Motion is not analogous to that of Relativistic motion. What is it then? Space-Time, in Kantian language is an infinite given whole; to say, it is experience as such ..... “its elements are represented conceptually as point instants or bare events; and we have added the hypotheses that other empirical things or existents are groupings of such events, whirlpools within that ocean, or they are crystals in that matrix..... They remain swimming in the medium of Space-Time. Their being is continuity; they are themselves continuously connected groupings of motions, and they are connected through the circumambient Space-Time with other such groupings or complexes.”<sup>11</sup> If physical realities are considered in Space-Time which are not made of Space-Time, how can such Space-Time be ‘circumambient’? To add, ‘groupings of motion’ must be distinguished from Space-Time because the former idea generates empirical things.. If his categories are “ground works of all empirical reality,’ then such Space-Time which contain these categories must be empirically real. Alexander twisted the language too much which was wholly unnecessary. At another instance he says: ...existents are in the end, and in their simplest terms, differentiations of Space-Time, the complexes of events generated within that matrix. If that hypotheses be sound we should expect to find the pervasive features of things in the characters of their ultimate foundation,”<sup>12</sup> Here again the argument is beating the bush. Totality of existence is Space-Time but Space-Time is not physically real. His language is confusing. very much and more over, Alexander’s arguments belong to 17th century. His conception of Space-Time is neither, absolute nor relative but a mixed confusion.

About such statements Hans Reichenbach aptly said: “.....metaphysical statements are not verifiable through any observational sentences, and hence they can neither be confirmed

by physical or any other research nor likewise, can they be refuted,"<sup>13</sup> Then such metaphysics is as good as fiction.

Modern science rejected Newtonian gravitational force and absolute medium (ether). Experiments of Michelson Morley, to detect velocity of the earth through ether gave negative results were explained by Lorentz' Transformation equations and Fitzgerald's Contraction which may be considered as stop-gap explanation. Maxwell explained any oscillation in an electric field as propagation in all directions with uniform finite velocity which is equivalent to the velocity of light. This propagation of energy is nothing else but propagation of physical states. Later on it was found that Maxwell's 'lines of force' are the same as Minkowski's "world lines".<sup>14</sup> Maxwell's equations indicated finiteness of velocity of electromagnetic waves which was found to be equivalent to the velocity of light indicating the pervasive medium. Only Einstein could explain them as affects on kinematics due to relative motion in stein had very rich and fruitful background for his special and general Theory of Relativity. Several mathematicians independently arrived at non-Euclidean geometry. Their basis is that through a point, but not along a line, there are more than one parallel lines Among the non-Euclid.... mathematicians mention may be made about Gauss of Germany (1777-1855); Bolyai from Hungary (1802-1860). Lobachevski of Russia (1793-1856.; lastly but most important was Reimann of Germany (1626-1866, whose Spherical Geometry was followed by Einstein. Reimann developed the endless but finite line geometry. Minkowski's four co-ordinates (X,Y,Z,T) in mathematics helped to describe an event.

Einstein, by following non-Euclidean geometry, was able to put physical reality in his kinematics, which explained what space is supposed. Distribution (surface) of matter on a body determines the gravitational field of the body on the bodies going near it. The gravitational effects are produced by deformity of the geodiscs in

space. Thus Einstein's concept of gravitation acquired new meaning. According to it space becomes the function of physical reality, the basis being moving bodies. Here space has no meaning except as extendedness of objects.

Einstein said: ' .....Space-Time is not necessarily something to which one can ascribe a separate existence, independently of the actual objects of physical reality. Physical objects are not *in space*, but these objects are *spatially extended*. In this way the concept "empty space" loses its meaning "<sup>15</sup> Einstein's space concept is three dimensional space of Euclid added by fourth axis of time i.e., travelling along the axis of time. This is four dimensional continuums, because the universe is always the universe of dynamic events and there is no static Being.

The Theory of Relativity certainly forces us to reject an absolute theory of space and space is no more considered as quite separate from time. Observers in relative motion to one another will take their space and time axes at different angles to one another.

The relational theory of space-time, says that the interestice of any given portion of matter is determined wholly by the total matter in the universe. Relativistic cosmology often gave a picture of matter as consisting of simply regions of special curvature of space time. When we observe how inertial axis is in fact determined we find no need to suppose any absolute space.

Here, modern science crossed the boundary line of philosophy and solved the much discussed problem of Being and Becoming, because the Theory of Relativity was verified experimentally. Hence its verdict must be accepted by philosophy even reluctantly\*.

The philosophical consequence of four dimensional continuum can be explained as :—

"Space is Being and Time is Becoming. While pure being is logically conceivable, becoming always involves 'being. Being is

three dimensional. Becoming is four-dimensional, because it embraces existence and change-space and time." This view was amply justified by eminent people like Hans Reichenbach <sup>16</sup> and Lincoln Barnett.<sup>17</sup>

The power of analysis reaches so far that no science is not fencing any possibility of development of other "Beings" if any. But any such speculation is possible only on the foundation of science.

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\* The path of the philosopher is indicated by that of the scientist: all that the philosopher can do is to analyse the results of science, to construe their meanings and state out their validity". (Hans Albert Einstein; *Philosopher - Scientist*. Ed. P.A. Schilpp. (Tudor).

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## CHAPTER 3

### Life - Consciousness - Mind

The three scientists, Dr. Arthur Koruberg, Dr. Mehran Gouliau and Dr. Robert L. Sinsheimer in Stanford University's laboratory were successful in their effort of synthesising Deoxyribonucleic acid (DNA) in a test tube which is biologically active. This artificial DNA molecule, when introduced into a host cell, produced virus, identical to those which are seen after infection by natural virus. \* Thus organic chemistry travelled a long way since Friedrich Wohler's production of urea from ammonium acetate in 1828. Vigorous research was going on everywhere in the world but the whole tendency was unfavourable to vitalism and neovitalism. Scientists now reject vital impulse theory because "the available factual evidence supports more adequately a different theory of evolutionary development."<sup>2</sup> Vitalists and philosophical consequences from scientific laws, that science is always self-corrective, ever progressing with probable or approximate truths and there is no finality or absoluteness to science. That is why, while science becomes ever fresh with accumulated data, philosophers' deductions from science should review such latest findings from time to time before they get outdated. This statement can be amplified, if criticism is raised by Henri Bergson, who through his "Creative Evolution" influenced the field of philosophy. Bergson says: "we asked whether the phenomena of life could be resolved into physical and chemical facts? When the physiologist affirms such a thing, he means, consciously or unconsciously, that the business of

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\* Proceedings of the National Academy of Sciences, Dec. 1967

physiology is to bring out whatever is physical in the vital, that it is impossible to say when the search will end, and that therefore, he must proceed as though the search were never to have an end, that this is the only way to go forward. He is thus laying down the rules of a method; he is not stating a fact ..... science is as far as ever from a physico-chemical explanation of life ‘\*2 Science accepted this challenge and to-day it made Bergson’s theory invalid. By producing life molecules in laboratory, science proved that so called life is. not a mystery but evolved from matter that had never been alive’<sup>3</sup>.

In point of fact, Charles Darwin himself indicated in his letters the necessity of suitable atmosphere for the evolution of life. Independent of Darwin, the Soviet scientist Oparin and J. B. S. Haldane worked on the similar hypothesis from 1924 onwards. Oparin said that the primitive sea provided a selected medium for the reproductive template to accumulate the molecules needed for replication and exclude others. He further verified that coacervate droplets can be produced by mixing different protein solutions and other substances of high molecular weight. They would have a marked power of absorption of various organic substances from the surrounding medium which in selective and led to further evolution. A. I. Oparin developed his thesis with utmost clarity <sup>4</sup> which was accepted by almost all biolo-gists today.<sup>5</sup> Clarifying the difficulties in the research regarding origin of life on earth, Oparin stressed the need for joint solution of the problem by studying the nature, origin and distribution of life in the Cosmos. “This problem of the origin of the primary primordial organic substances is inaccessible to direct observation. The only possible approach is to try to recreate in the laboratory the conditions which should have existed in lifeless, a biogenetic stages of the world and see what sort of

substance can arise under these conditions".<sup>8</sup> The difficulty in this research is to create actual conditions to form inanimate biochemical compounds could accumulate and evolve into complex state of prelife condition. The same process is not repeating today because the primitive atmosphere was absent or reducing rapidly. Hence there is no need of creating the actual primitive atmosphere. Instead, knowledge of the same will help to solve, many mysteries about the origin and nature of life. The experiments conducted by Stadly Miller in 1953 gave encouraging and fruitful results. Miller was able to produce urea, glutamic acid, glycine, alanine, and aspartic acid by passing electric discharge' through four gases (methane, ammonia, hydrogen, water vapour) and also found amino acids. These amino acids are the building blocks of protein. This atmosphere with which Miller conducted his research is supposed to be nearer to primitive atmosphere. Biologists today accept that spontaneous generation of life from non-living matter might have not occurred for a long time after its first generation. To-day's oxygen and ozone layers were probably absent in the beginning so that short waves (ultra violet rays) could have reached earth easily.

The gradual process of evolution from non-living via complex system of organic compounds to living things is the acceptable hypothesis to day, against the hypothesis that life directly came from inorganic matter. The heterotroph hypothesis (the former one) was supported by N. H. Horowitz, C. B. Van Niel, A. Cauvillier. F. Desguin, A. I. Oparin, J. B. S. Haldane and H. F. Blum. Transfer of energy from non-living to living matter is possible through adenylic acid. 'If the adenylic acid system incorporated the purine ring pattern which later transformed into nucleic acid structure; it seems reasonable to suppose that this pattern was perpetuated in association with nucleoproteins.

Hance, nucleoproteins were among the earliest possible and probably the first among the proteins.<sup>77</sup> Thanks to the vigorous research of Biologists, at last they are able to produce the inner core of a virus where resides “the properties of self-duplication and mutability.”<sup>87</sup> From then onwards evolution continued with more and more complex organic bodies until man dawned with ‘mind’. If ‘mind’ is put aside for some time, both in structure and function man resembles animal or so called any lower organism. Only the size differs,<sup>97</sup>

Thus, the vitalist argument about life lost all its ground. Nowhere the ‘vital’ traces are found. Apart from bodies, life has neither meaning nor can exist.. Biology is explaining life as physico-chemical processes, It covered almost all branches of life leaving no choice to vitalism. Once evolution of life took place, it continued its natural course i. e. plant-invertebrate-vertebrate-animals-man. This evolutionary process is progressive in the sense that the “final step of progress which produced man was solely concerned with improvements of the brain and its capacities, physiological and mental.”<sup>10</sup> Since evolution is a continuous natural process, self preservation of species and population dynamics are supposed to be the common properties of all groups of organisms. “The means of expression and attainment are different for various groups, but the end result is the same. Logically, therefore, they are, analogous to the general concepts of the humanities.” Modern science explained the so called lacuna in evolution namely mutation. This hiatus is no mystery because the properties emerge, not out of nothing, but due to levels of organization. That is the prerequisite for any novel elements in evolution. Thus evolution is continuing to higher and higher levels with much more complex organisms and culminated at man’s level. Here it took another natural turn.

Explaining mutation, James Taylor and Worpe said: "Higher level is itself a direct outcome of properties inherent in the less highly organized substances that unite to form a new compound. Thus, the molecule of nucleic acid has the property, not possessed by any of its component parts, that it can generate other molecules, of nucleic acid from suitable material from its environment. This property of self-duplication possessed by a large number of highly complex organic compounds, is a necessary prerequisite for the emergence of a still higher property—life characteristics of self maintaining organisms."<sup>12</sup>

Just as bodies are essential to life, so is the life to the so called mind and consciousness. Apart from life and bodies, no trace of consciousness and mind is found as a separate, independent entity. Mind and consciousness always resulted as a manifestation of complex organization. Mind with consciousness is another tool for vitalists which they tried to utilize against natural evolutionary process in vain. Modern Physics, Chemistry and Biology converged to prove the natural evolution of mind and consciousness through brain. The nervous system, including the brain, is a single unit and complex enough to express This is true on the plane of 'extension,' and equally so on the plane of 'thought', the activities of the sense organs and the thinking of the brain, are all parts of an indivisible whole.<sup>13</sup> What we ordinarily distinguish as subjective-objective; internal-external and experience - reality are only sides of the same picture. There are no contradictions here. In fact the word 'outside' is a misnomer which caused a lot of confusion in the thinking world. The mind-body relationship is actually 'part-body-partbody' relationship and the simultaneous interactions and mutual influences of different bodily parts and functions are taken into consideration.<sup>14</sup>

The whole philosophic field was vitiated by dualistic

thinking started by Descartes, the father of modern philosophy. For him mind and body are in parallel state. If two things have nothing in common, then interaction becomes impossible. Descartes' dualism is the origin and source of modern idealism. Descartes started his investigations with scientific spirit and tried to link body and mind through brain. No doubt, in his period, he could not avail the advantage of modern physiological data and achievements to further advance his investigations into this matter. So Descartes depended on soul's experience which is direct but not a part of nature for him.

John Locke attempted to fill in the gap through his sensationalism but confused the sensations with perception. Berkely tried to play upon this but he also confused ideas with sensation. One can understand that these attempts are due to unavailability of modern scientific knowledge. But even in modern days there are philosophers who triad to explain everything as subjective idealism. They say that reality is not known to minds. All scientific theories are personal knowledge only. It is not necessary to answer all these arguments. If we explain what consciousness and mind are, and how they function, that becomes self explanatory to all such arguments.

Mind is not a false thing. All its expressions are manifested through brain. Brain is undoubtedly physical property of the body; so also mind. Thus mind is unique ability of man. We cannot conceive of even a thought occurring with-out its counter part of biochemical and physiological events. If the mind resides in the brain, then it follows that thought and consequent behaviour are expressions of brain's function But brain's function, in turn. can be derived only from the function, of its component units, Those units, being living cells, are continuously involved in biochemical activity, and alterations in their function must

involve alterations in their biochemical activity, whether this activity is as subtle as an ion shift or as gross as the elaboration of a 'neurohumor'.<sup>15</sup>

Brain has two essential abilities. One is the ability to receive knowledge through perception via senses. Unless and until knowledge of things (including its own body) is available, the question of second ability, the 'thinking' does not arise at all. Sensations are the resultants of stimuli received by sense organs. Sense organs react to these stimuli. These senses give message of stimuli through nerves, 'the highways to the brain'.<sup>16</sup> Ultimately, these sensations are perceived by brain. Thus, what we see is not the outside world directly but perception that came through sensation which is caused by certain stimuli.

There is no scope for 'pure' idealism here because everything is experimentally verified. In a perception experiment, objective facts are given and then discovery will be made to verify how well the given objective facts are observed. <sup>17</sup> Here we establish the first ability of the brain i. e. acquiring knowledge. Then starts the function of second ability which includes infinite things namely thoughts, perceptions, images, dreams, hallucinations, forms and so on and so forth. That is why the so called pure, abstract ideas and formulae are physical representatives, though the individual may not be conscious of that. This is true because Einstein was able to put physical reality in the so called pure mathematical formulae of Lorentz and double elliptical non-Euclidean geometry of Reimann. "The 'mind', if the word 'mind' is to mean anything at all, must be taken as synonymous with the electrical activity itself." " The whole scientific evidence is against any sort of mysterious explanation of mind. Mind is also a part of evolution. It is the



function of individual bodies of life at complex level. Just as vitalists lost all grounds in biology, so also mentalists have no basis for the separate existence of mind. So all their claims, when put under critical test, failed miserably with negative results. It is a matter of tracing the development of certain sorts of abilities, capacities and propensities in organism.<sup>19</sup> Once we have the knowledge of the things, then mind, according to its ability, can weave ideas and could synthesize knowledge.. Here the dimensions are innumerable which are not predictable accurately because of their infinite possibilities. That is why predictions about individual behaviour often fail. But that is epistemological difficulty. Science succeeded in tracing the causal lines from mind to physical universe because both are essentially one. "Subject and object are only one. The barrier between them cannot be said to have broken down as a result of recent experience in the physical sciences, for this barrier does not exist," says Schrodinger.<sup>20</sup> Man is not mere mixture of body and mind. Mind and body are interconnected and inseparable (during life, of course) Hence Man is a Body-Mind continuum only. Hoyle went to the extent of saying that galaxy, star and man are all expressions of the structure of the universe. .... star and man are in the same boat; they are both expressions of the same: inner laws." <sup>21</sup> Hence any claim about man's autonomous position, independent of and separate from nature is untenable; though for practical purposes, causality need not be traced from scratch. "The extraordinary degree to which the physiological processes of human life are still linked to Cosmic rhythms provides a striking illustration of the persistence of traits having their origin in man's evolutionary past. Modern man is wont to boast that he can control his external environment.... But even when he elects to follow unchangeable ways of life in an environment of the earth and of the moon with respect to each other and to the sun,

his hormonal activities, in particular, exhibit marked diurnal and seasonal rhythms and probably other rhythms also linked to those of the Cosmos."<sup>22</sup> This is the opinion of our contemporary scientist. If Cosmos is rhythmical and law governed then man must possess that quality, because he is a part of nature.

If determinism is not acceptable at man's level (because of the innumerable and unpredictable capacities of mind), that amounts to say that out of nothing comes man's capacities. But predictions are not always false. The very fact that probabilities are able to help us in proving that certain things can be determined in a particular way. Prediction (or post diction) and indeterminism are contradictions in their terms. We are not able to predict the innumerable capacities of mind because our knowledge of past, present and future is limited. Complete correctness is possible only when we are omniscient. That is impossible scientifically. The epistemological limitation should not be confused with determinism which is concerned with ontology. All systems and blue prints about man failed because of this confusion. At the most we can expect guide lines on the basis of scientific knowledge and nothing more.

All branches of modern science are converging towards physical Realism with monistic tendency. The verdict of science must be accepted because it is verified and observed. Life-Consciousness-Mind continuum is synthesised in the grand scale of cosmic Rhythm. Progress is possible through this sort of scientific knowledge and method. There is nothing that undermines man's position in this state of scientific development, More over it guides man in his proper perspective.

Thus man is partly 'determined' and partly 'free.' Determined genetically and environmentally but free mentally.

Erich From and Reye Dubos derived similar conclusions in their popular books namely *Anatomy of Human Destructiveness*; *So Human An Animal* and *Man Adapting*.

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## CHAPTER 4

### Determinism

When Heisenberg's Principle of Uncertainty gained ground and was firmly established, the principle of causality and along with it, the principle of determinism have been invalidated. Before considering the truth of this assertion, a brief recall regarding the concepts of Causality and Determinism would help in understanding the contemporary scientific thought.

The attempt to offer a rational explanation of philosophy is to show the causative factors of events. But science discovers the factors with exactitude by objective study. Rejection of the causality principle leads to the rejection of science and philosophy. If causality in universe is denied, all scientific pursuit has to be discarded. Similarly, philosophy has to be described as chasing the illusions. Causality is fundamental to, science. Causality is following reason which takes one to the root of the matter. That is why it is called rationality in nature. Philosophy and science have tried to answer the 'why' 'and' 'how' of events. If causality is not accepted, these questions are unanswerable. Even the so called magical powers implies the primitive form of causality. In primitive societies, events and the impelling forces of their occurrence have been attributed to some sort of magical phenomena. By implication, such a belief is also acceptance of the principle of causality, even though in an inaccurate manner. But even to believe that an event had its root-cause in an unknown magical power, is believing in causality. Super-stition also believes in causality. If causality is traced historically it is hidden in the inner layers of the primitive man's awe and ignorance. But his belief is based on the subjective

interpretation of an experience. Whereas the, present day crisis in scientific knowledge is due to the advancement of the techniques available to unveil that which is left unknown. Physical reality is accepted at both realms. Religions also accept causality in their own way. Only the end-result is submission to an untested and non-verifiable faith in a primordial First Cause. This *type* of logic vitiates the very purpose of causality itself. Causality presupposes that everything, whether it is Divine Will, or Nature, is rhythmical. Nothing happens without cause. *This is Determinism*. Whenever people failed to trace the cause of an event they had taken shelter under the faith called miracles. Religious belief in Fate corroborates with faith in causality. Thus religion becomes a systematised rationalisation of belief and superstition. These are some of the different facets of causality. The undeveloped faculty of the primitive man prevented him from discovering causal principles. Religion discouraged inquiry into the nature of reality. It demanded unquestioned acceptance. Nature is considered as inscrutable. Further investigation is barred in the name of Divine Will.

The search for discovering the ultimates, discourages the quest for immediate causes. But science concerns itself with immediate causes. Objectively derived experience is the basis for the hypothesis of causality in science. Observation and experiment are the tools for causal principle. Science has valid reasons to say that nature is scrutable. Then only discovery becomes possible. This can be seen from the legacy left to us from Thales to Einstein. Cosmos is rhythmical. The things and events are interrelated and interdependent and influence each other in an orderly way. These causal relations are not unknown to science. Prediction is possible in causally connected natural events. Thus causality and mechanism are interrelated. Whatever is discoverable. Scientific approximations and the hypotheses

expose themselves to be crucially tested on the basis of causality. This is premise for conclusion. One event leads to another. Science arrived at these conclusions not merely on the basis of observation but on analysis and verification. A set of specific conditions must lead to certain others. The history of science bears ample testimony to this fact. This is what we call causality, which again is interlocked with Determinism. Causality presupposes identity and continuity i.e., persistence. The identity is the potential of the causally connected things. The changes are not inherent by themselves. They are the sequence of changes, in which the basic substance persists.

Galileo first discovered the tool of the mathematics in understanding the functioning of nature. Postulates by logic were reflexes of physical laws. Thus he demonstrated logical laws.

Newton discovered that causality and force are identical. Acceleration is caused by force. When force is applied, its effect is momentum. According to Newton, all physical phenomena are due to application of force. The natural laws of force were explained by him.

Hume pointed out how sequence is confused with causality. Questioning the very basis of causality, Hume asserted that regularities (sequences) are not causalities. In sequence, identical background is found. Hume says that critical analysis reveals that no necessity is involved therein. Hume wanted to trace the basis of causality - whether it was based on traditional belief or cumulative experience. He accepted the 'matter-of-fact' causalities in the social, historical and biological fields. But he questioned the causations offered by theologians, in order to separate theology and scientific thought. He wanted that the faculty of human understanding and analysis should be exact. He divided propositions into (i) relations of ideas and (ii) matters of fact. As an example for the first, he



mentioned the relationship of two plus two is equal to four. These are intuitive and demonstrative for him. For Hume the majority of propositions are matter of facts. Knowledge about matter and facts cannot be claimed unless observed and known causally. He called this relationship as conjunction. Constantly conjoined facts are supposed to be causally connected. Unless there is cause-effect nexus, consistency cannot exist.

Here in we have the statement of Hume to guide us for better understanding. He said that he considered his logical exposition in denying causality as “extravagant paradoxes.” It is an example of intellectual honesty and scientific perception.

Hume did not question the epistemological value of inductive generalisation. At the same time he tried to differentiate between what is known as “magic” and “empirical facts.” His approach to the problem is psychological. His criticism was about the theological causal theory of knowledge but not about the nature of the causal system. He visualised the danger inherent in trying to rationalise untested beliefs. His attempt was to make an analysis, with a view of ascertaining the extent and force of human understanding with exactitude. In other words his endeavour was to analyse the content of human knowledge on the scientific basis. The common sense notion regarding causation was not accepted by Hume. According to him the perceptual data was based on a mass of ‘loose and separate’ impressions. That was the major premise on which his scientific inquiry is based and made him to reject the idea, that one causative factor cannot necessarily be derived from another. Apart from this. Hume felt that the causality found in Nature cannot be questioned solely on the basis of psychology. Physics stands all along the way in producing ample proof, and also lends full support for above stated supposition, Until physics entered the field and verified causality by means of quantitative measurements, causality was

based on common sense and *a priori* experiences. Even so, Hume's theory is not affected by the theory of causality. On the other hand his criticism supports the scientific attitude. Says Cohen: "Though Hume tried to bring the method of natural science into moral issues, his preoccupation with history and social affairs gave him little genuine insight into the actual methods of physics as developed by Galileo. Kepler and Newton. His examples of causation are drawn from common practical experience, and' like his followers he never caught the full significance of mathematical physics."<sup>1</sup>

The theory of causality was defended by Kant with the aid of metaphysics. Sequence of causality, according to him, is related to time and that it is the faculty of human reasoning that gives an arrangement to the sequences. In theorising his view he said, that Reason transfers Time to phenomena..... Hence the laws of sufficient cause is the foundation of possible experience, namely the objective knowledge of phenomena with reference to the relationship of the same in temporal succession. If the essence contained in the above stated sentences of Kant are subjected to close scrutiny, it would appear that, for him, Time is not an ontological category. With epistemology as the basis of his theory Kant treated causality as a logical necessity. The thought-process of Kant led him to postulate that the necessity of causality was at once logical and epistemological. Framed in that manner Kant's postulate becomes a metaphysical answer to Hume's denial of causality. Nonetheless Kant's causality lacks ontological reality, in spite of his effort to link the causal process with the direction of time, It is important for one to bear in mind here that Kant's causal process is also an *a priori* form associated with *a priori* time. Kant was thus able to establish the theory of causality, to a position of subjective and metaphysical. and was successful in shaking the elaborate structure built by Hume.

Classical physics traced causes for the observed natural phenomena like attraction, repulsion, push, pull, pressure, stress, strain, resistance, impetus, impulse, and momentum etc. All these have animistic impregnation but their content is the physical reality. Gravitation is a measurable physical entity. Its magnitude is determined by other physical entities. Gravitational force denotes a spatio-temporal relation between material bodies. There is no scope for psychological illusion, though classical physics identifies causality with force. Modern science delves deeper to locate and identify the root causes. It neither stops nor satisfies itself by observation alone. Events or sequences of events, which either flow or follow a rhythmic regularity are being explained by the modern science. The entireties of this process, the observed physical changes, which adhere to a set pattern are necessitated by the process itself. This systematized change is causality.

Laplace in his *Celestial Mechanics*, puts across a theory called Absolute Determinism. According to the renowned scientist, at a given moment, if one is equipped with the knowledge of the position and velocity of every mass point comprising the universe will be able to reconstruct all the past, describe all the present and determine with absolute accuracy all the future, events that would occur in the entire universe. Which in other words means that identical causes produce identical effects and if anyone has the means to acquire and analytically comprehend all the needed and the total knowledge pertaining to the working of the mechanistic universe, he would be able to travel back and forth on the time scale. This theory of Laplace is purely hypothetical to the extreme. It sounds more fictional and reminds one of the 'Time Machine' imagined by H.G. Wells. Acquisition of total knowledge pertaining to the universe, with all the horizons removed, is extremely impossible.

Laplace refrained from saying that it could be possible for man to acquire such total knowledge. It is clear that the scientist overpowered Laplace—the visionary.

Machanistic determinism does not say that all which is to be known can be known. Uptil now, machanistic determinism has succeeded in establishing the universal validity of causality.

John Stuart Mill in his *Organic View* says that the total state of the next moment is caused by the total state of the prior moment.

Gradually Newtonian definition of force has yielded ground to Cartesian kinetic conception of mechanics. Discarding Newtonian ‘force’ principle, because it suffered from lack of proven validity, the scientists like Helmholtz, Kelvin, Hertz, and Larmour advanced further, along the guidelines of causality.

All classical explanations are used only for the convenience of expression. Coulomb’s law of electric action, Fourier’s law of heat and electric conduction and Kelvin’s discoveries in Thermodynamics are the products of causality,

Mach’s criticism on Newtonian dynamics prepared the way for the Theory of Relativity. He attacked kinematic conception of force and atomic hypothesis which are essential for the kinematic theory of mechanics. Thus he paved the ways to teleological arguments also. Mach, Pearson, Vervorn, Helmholtz hold that causal judgments are descriptions of certain functional relationships of sense data. The confusion between subjective-objective and Ontological-Epistemological views continue here. The relations of the sense data are transferred to the external world. No logical connection between feeling and actuality is found. To quote Mach : “The Laws of nature are equations between the measurable elements of phenomena. If we are in possession of all the values of (another) set, then we call the (first)

group the cause and the second group the effect.”<sup>2</sup> For Mach, causal relationship between heat and temperature is a factor of convention. He further says that for a newly discovered phenomena we attach a known cause. It is the point where doubt arises. Because they are not really two distant entities.

Positivists mixed up psychology and logic. They view that mind creates nature. Cohen comments : “To derive the fundamental laws of physics from the laws according to which the mind operates, does not really remove this contingency. There is no reason to suppose that any known laws according to which the mind works are absolute constants, and the only evidence we have as to the way in which the mind operates as is best it’s changing body of actual science. There is a close and suggestive parallelism between the attitude of modern epistemology to physics and that of the older theology. The older theology tried to derive the truth of physics from the will of God. Kantian epistemology tries to derive it from the ways in which the mind operates. The physicist may believe as much as he pleases ‘in the ways of the mind’ as he does in the ‘Will’ of God. But he must not introduce them as principles of physical explanation, for the simple reason that they are not principles of determination. We have no scientific way of telling the way of the mind or the will of God works except by examining the results.”<sup>3</sup> Epistemologically, positivists deny external reality. But physical causality is ontological and objective. Hence their criticism does not touch causality. Positivism can claim reliability for its judgments only after conceding what it disputes — the reliability of physical laws. But, to reconcile both are contradictions in terms.

All events in nature can be predicted with a greater degree of probability, but absolute certainty is ruled out. Physical Universe is extremely complicated. Probability is epistemological,

where as certainty is ontological category of causality. Some physical laws may not be expressed except in statistical terms. But that does not affect causality. Changes in physical events are inherent in themselves. Physical change is compatible with causality. Scientific method allows a large scope to contingency. Scientific knowledge is always relative, ever progressing and still to be explored. Contemporary knowledge lends itself to controlled experiments. Sufficient reason is the guiding principle in scientific inquiry. The real nature of a thing is revealed by its relation with all the other things comprising in a system to which it belongs. Science also follows abstraction in principle to differentiate relevant from irrelevant. Irrelevancy arises due to lack of knowledge about the whole universe at once. Science tries to know the efficient cause. It carries experiments in isolation,

Causality requires certain conditions for its validits. Every scientific law is logical presupposition. Scientific laws are yielding results when put to acid test and hence they are not arbitrary. Contingency is allowed because isolated events are studied. Contingency is a practical problem for science. Uncertainty is a guarantee for scientific progress.

Determinism implies causality. Probability is the only statistical method of stating causal relations, which explicitly admits contingent factors in the calculation. Causality is the physical relation inherent in the constitution of the universe. The objective content of the concept is interrelatedness of spatio-temporally extended constituents. of the physical universe. Physical reality and causality go together.

The new conception of matter in atomic physics represents greater insight into the nature of matter. The problem is how exactly could causality be traced?

Causality can be proved deductively too. Bertrand Russell viewed that "The world line of each material unit is a causal line."<sup>4</sup> Line is the geometrical category for which points are physical basis. Points are events of Spatio-temporal entities. Causality is coincident with temporal function of matter., Causality connects spatialized time with temporalized geometry. Space-Time continuum is causality. All relations are relations among events. A world line is a causal line and as such it embraces all laws which connect, events. The law of least interval determines the path of every piece of matter. The interval between successive events in a continuum and in any medium is causal., relation. The Theory of Relativity further contributed by restricting the causal scope of an event without undermining it in a way. Every two events in the universe are not causally connected. With any event as vertex we can draw a unique cone in space-time beyond which no causal influence, emanating from that event can reach. This is very important factor in the Theory of Relativity.

In order to prove whether complete determinism has validity or not a system needs to be studied in isolation, unrelated from the universe. Studies on systems in isolation claimed by the classical physics, are not actually isolate studies. Many contingent factors were not taken into cognizance, because, such factors were deemed to be unnecessary. Probability was conceded by them pertaining to kinetic Theory of Gases, Thermodynamics and Electro-magnetic field, but probability was the undercurrent, the prime base being mechanistic causality. Ernst Mach, in a way, questioned the validity of causality, by interpreting reproduction as schematic, and saying that nature was ever-changing. He believes that strict causality was unnatural.

But causality faced real difficulty when it came to -head

with the Uncertainty Principle of Heisenberg. More explanation regarding this principle is given later. At this point, a brief survey, at least in outline, of the Quantum Theory becomes necessary and unavoidable, for the two-fold reason, for not creating a gap and maintaining continuity of exposition.

It is not true that modern physics, as represented by the Quantum Theory, has discarded the notion of substance. Philosophically, it completes a task begun by the Theory of Relativity. It abolishes the notion of absoluteness regarding substance and causality.

The Theory of Relativity unifies the entire cosmic scheme, including space, time, mass, motion, force and energy to a single category. The ultimate units of that fundamental reality are conceived as 'events', instead of mass-points in order to lay emphasis on its dynamic character. The world is not a static being; it is a process of becoming. Therefore, it should be interpreted in terms of 'events', that is, of changes in the state of its ultimate constituents. Only that way we can get a real picture of the cosmic scheme. Because 'events' are dynamic physical magnitudes, intervals between them are spatial as well as temporal.

So long as physics and philosophy believed in absolute space and time, these ultimate categories are logically antecedent to being and becoming; the criterion for the reality of matter was simple location in space. Matter was conceived to be minute particles of mass occupying discrete positions in space, at given moments of time. Atomic physics has discovered that matter always does not possess those properties, in the absolute sense. The notion of simple location in space must be abandoned, From this, it is inferred by some philosophically minded scientists that the old concept of substance must be discarded because matter does not exist physically and also because of its ultimate units



are not extended in space. That conclusion is inevitable if we hold on to the idea that existence is extension in space. The revolution in the concept of space, brought about by the Theory of Relativity compels rejection of the old definition of existence. Matter does not exist in space. On contrary, space is a function of matter.

Subatomic research has disclosed that matter is not constructed as classical physics hypothetically pictured it to be. The world of new physics is constructed out of a substance, in which the difference between gross matter (particles with spatio-temporal continuity) and energy disappears. The theory of Relativity indicates mathematically, that mass and energy are mutually convertible. That possibility was deduced from observed facts. Thus, the way to the abolition of dualism has been discovered. Matter has been found to be electric in nature; on the other hand, it has been discovered that electricity is composed of material particles.

The new knowledge about the substratum of the world does not imply a denial of the reality of matter. The problem raised is about the structure of the ultimate substance. The concept of substance is affected by the revolution, so far as it was identified with mass. Mass is a property of matter; but it is variable like all other properties. The absoluteness of mass disappears already in the Theory of Relativity. Matter is a form of energy, and also matter is a vibratory substance Atomic physics has unified matter and energy. That does not mean a denial of matter. No Quantum physicist would deny the existence of atom or its constituents—electrons and protons. The revelation is that even electrons are not the ultimate units. But they are measurable entities and no

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• Relativity Theory of Protons **and** Electrons. Cambridge, 1936.

serious scientist maintains that measurable entities can emerge out of nothing. Only a generation ago, physical reality of the atom was disputed. There was a 'crisis' in physics at the turning of the century. Today, electron has become the object of doubt. But atoms are composed of protons and electrons. If these latter are not material entities, the doubt, about the physical reality of the atom will raise its head, and the whole magnificent system of atomic physics will look ridiculous. The metaphysical concept of substance remains the basis for physics. Only, it is no longer *a priori* concept—a hypothetical category. The present theory about the nature of the stuff of the world is based empirical knowledge. If is *a posteriori* established. The new conception of matter is only a refinement of the old conception. Thus, the revolution in the concept of matter, brought about by the discoveries of Quantum Physics, does not mean that all established physical theories are upset. The impending process is towards a higher synthesis of ideas. Matter is not an inert mass moved by a mysterious force. Matter and energy are the dual manifestations of substance, which enter our experience in these manifested forms.

Clearly, physics is reverting to the idea of cosmic continuity, apparently disturbed by the discovery of Quantum phenomena. Continuity, assumed by classical physics, does not exist as pictured in Newtonian dynamics or by Maxwell's equations of electromagnetism. Quantum Theory proves it. But wave-mechanics depicts continuity on a higher level. Wave mechanics indicate the way to a final systematisation of our knowledge of the subatomic world into a theoretical system, in harmony with the other branch of new physics, namely, the Theory of Relativity.

Indeed, a rational explanation of the Quantum phenomena can be found only in an application of the physical principle of Relativity to the study of microcosmic events. Wave-mechanics

represents that application. It is heading towards the point where the two aspects of the world of new physics meet, and harmonises with each other. 'Eddington,\* has confidently drawn this conclusion from the highly abstract mathematical researches of Dirac.

At the end of the last century, it was discovered that atom was not the smallest particle of matter, as it had been assumed to be, since the days of Dalton. It was discovered that an atom consisted of a nucleus, charged positively, and one or more negatively charged particles distributed around nucleus, called electrons. This theory, tentatively suggested by J. J. Thompson was substantiated by the discovery of radium, and the study of the phenomenon of radiation, and the study of the phenomenon of radio-activity. That was the beginning of atomic physics.

Rutherford pushed the frontier of knowledge further by his discovery of orbit model of atom. His theory subsequently elaborated by Niels Bohr as follows: The inside of an atom is like a miniature solar system. The positively charged nucleus portion—is situated in the centre, the electrons moving around it like the planets around the Sun. Practically the entire mass of the atom is concentrated in the nucleus. Only a very tiny fraction of it is distributed among the electrons and they move at very high speed, sometimes nearly approaching the velocity of the light.

The almost imperceptible mass, coupled with a prodigious speed, in the impression that the electron was not a particle of matter. The impression produced "the crisis of physical theories" at the turn of the century. There was much talk about 'dematerialisation of matter'. But the impression was unfounded, as Thompson estimated the mass of an electron.

The incredibly small magnitudes of atomic physics are not

the result of only abstract mathematical calculations. They have been verified experimentally, The fact of fundamental importance, which emerges from the history of the electron, is that there is nothing immaterial about it, R.J. Harvy Gibson writes: "This relatively massive proton has been identified with the smallest known unit of positive electricity...and the light electron has similarly both shown to be the smallest unit of negative electricity. Yet, both are particles of matter, in the sense that they possess mass, and are subject to gravitation; in its last analysis, matter (in the form of protons and electrons) is indistinguishable from electricity."<sup>5</sup>

An electric current is a stream of electrons. This fact represents a great positive achievement in atomic physics. It conclusively settles an age-long, fundamental question of philosophy.' Reduced to the unitary' element of 'electricity, the materialness of the Universe does not disappear into nothingness. Because, electricity is a thing and exists physically.

The core of the automatic nucleus is made up of neutrons without any charge and protons. Then, there are the free electrons, moving in space around the nucleus. All chemical elements, hitherto known are combinations of their respective types of atoms varying in bulk and complexity. This large collection of microcosmic solar systems pose a problem with atomic physics, which appears to defy human ingenuity. To sort them out in order to establish some general principle of atomic mechanism, of course, is the first problem. Niels Bohr tackled the problem, and produced a plausible solution by 1913.

He described the inner mechanism of the atom roughly as follows : Each free electron in an atom can move in any orbits - circular or elliptical. But the number of these possible orbits is definite in the case of each electron. When the normal condition of

any atom is disturbed through the raise of temperature, the free electrons jump to higher and higher orbits, that is, to the farther and farther from nucleus. 'Conversely, the process of cooling down is marked by the return of the electron to the lower orbit. The shift of the electrons in possible orbits, accords with the classical law of -electrodynamics. But the classical law cannot explain the jump from one orbit to the another; either upwards or downwards. Thus, there arose a new problem. There appeared to be a rift in the whole system of physical theories; the laws of atomic mechanism do not fully coordinate with the classical principle of electrodynamics, governing the entire physical universe. In this rift lies the root of the new physics, with its principle of Uncertainty or Indeterminacy, set the scientific world agog.

The inside of atom is not a subject of direct observation. Our knowledge of it is inferential. The inferences, however, are made from clear and accurate data gathered through spectral analysis. In the hypothetical structure of Bohr's atom, the electron is a particle. The fact is that it monopolised a whole series of orbits contained a clue indicating its real structure. It is a particle, and nevertheless somehow spreads over a whole orbit. A pure particle need not be so exclusive. If the electron was a pure particle, there would be nothing to prevent more than one from moving in the same path. Refined spectral analysis revealed the fact that, while in the upper orbits the electron behaved like a particle with a definite mass, moving strictly according to the classical electrodynamic law, only jumping unconventionally, from time to time, the definiteness disappears in proportion as it falls to lower orbits, nearer the nucleus. The electron under-goes a metamorphosis from a particle, with a series of definite positions, to a sort of line, which cannot be singled out.

The clue offered by the breakdown of Bohr's hypothesis is that in the lower orbits the electron does not behave like a particle.

Following up this clue, Broglie and Schrodinger advanced the theory of wave-mechanics, according to which the electron in the lower orbits is not a particle of matter with definite positions in space. The discovery that the ultimate constituent of matter does not have simple location in space, together with its corollary that therefore the speed of its motion cannot be measured in terms of time, is taken for the foundation of the opinion that physics has broken away the principle of determinism and has revealed the metaphysical origin of the physical world.

The foundation, however, is altogether imaginary. Broglie showed that light simultaneously possessed the properties both of particles and waves. This was established theoretically, by mathematical analysis, as well as through experimental observation. The general principle, to be derived from the new theory of light, evidently, is that physical properties, which were previously to be considered as mutually exclusive, are really associated throughout the Universe. The trail to this synthetic, unitary view of the structure of matter had been blazed by the principle of Relativity, which established the identity of matter and energy, and abolished the absoluteness of all concepts.

Harving formulated the new theory of light, Broglie applied its general principle to the study of the structure of atom. He thought that the failure of Bohr's hypothesis to explain refined spectral analysis might be analogous to the failure of Newton's corpuscular theory of light-electrons might. not be pure particles as postulated by Bohr.

Following the new line of approach, Schroedinger conceived that the electrons are not tiny specks of matter, but are electric charges distributed around the nucleus of the atom. The microcosmic electric field was pictured by him as a state of vibratory motion. On the foundation of that hypothesis, he formulated the theory of wave-mechanics. Any possible doubt

in this connection was further dispelled by the fact.(demonstrated by Schroedinger as well as by Bohr, who also had been working on the problem independently) that the several theories about the structure of atom, formulated independently, all equality led to the results as actually observed through spectral analysis.

The fact has conclusive philosophical significance. Such an unanimity of theories, all established independently, through more or less pure abstract reasoning, decisively dispels any possible doubt about the objective reality of the subject of their common concern. Our present knowledge about the ultimate constituents of the Universe may be uncertain; the electron may still be only a partially solved problem; the electron may not exist in space and move in time like a conventional particle of matter; the interior of atom may properly belong to the category of the unobservable; nevertheless, there cannot be any doubt that atomic physics deals with material realities which exist objectively, outside the mind of the physicist. Its theories are not the bridge over which one passes from the imaginary reality of the physical universe to the real realities of the mental world. They do prove that the roots of things are to be traced into an incomprehensible region of unobservable.

The substance and the entire theories of atomic physics are that ultimately matter possesses both the corpuscular and adulatory properties. Just as we are no longer surprised of to find both the properties in light, so it will be with matter as a whole, The deeper we penetrate into the structure of matter, so as into the foundation of the physical Universe, the more precise becomes our knowledge. The successive theories do not cancel each other. The fact, that our past knowledge was defective, does not prove that the present is unreliable; that we are dealing with unknowables. On the contrary, it proves that objective realities, existing objective realities, existing outside, independent of our

mind, cannot be fitted into our traditional moulds of thought. The task of science is to know them as they really exist. Those who are accustomed to think in terms of absolute categories, are bewildered by the new discoveries and are prone to make a mystery out of it. But conventional modes of thought ultimately break-down under the impact of new knowledge. Our mind is filled with our knowledge of nature. The discovery that nature knows no absolute categories will necessarily free our mind from conventional concepts, and teach it to think in terms of relativity.

The Quantum Theory teaches us to conceive light as a phenomenon corpuscular as well as undulatory. The principle of relativity abolishes the distinct concepts of space and time, and teaches us to visualise things in a four-dimensional continuum. The wave theory of matter, which is the product of the two, will similarly teach us to approach the ultimate constituents of the Universe with a mind free from the concept of indivisible particles - a concept which dominated physics, so fruitfully. Just as changes and re-adjustments in the theory of life do not abolish life, similarly, the impending revolution in the concept of matter does not abolish matter; does not merge physics into metaphysics.

By reducing the physical world to a dynamic, unitary substratum, modern physical research finally solves the old philosophical problems of substance. It is now meaningless to distinguish the essence from its properties; to differentiate the reality from appearances. It was necessary to postulate an essence of things when the diverse aspects of physical existence were still to be traced to a common foundation. That having been done, the notion of an invariant essence, distinct from changing properties, becomes superfluous.

Primordially, matter is not something which exists in space and changes in time. It is the sole existence. The existence of matter



is realised in its transformation into multitudinous patterns. The concepts of space and time are derivative categories, representing respectively the geometrical and chronological functions of material existence. In the absence of matter, there will be neither space nor time. It is obviously absurd to make the reality of matter conditional up-on its subservience into categories, the reality of which depends on the reality of the matter itself.

The physical world exists. It is not to be constructed by man. It is there, to be studied, explained, known and understood. That is the function of science. Science is performing that function and has not discovered the roots of the physical reality vanishing into nothingness. It has not reduced physical reality to the mind. It has proved the self-sufficiency of the physical reality as an objective category. Self-sufficient objectivity is the ultimate reality. Therefore, physical reality is the only reality. It is ontologically real. Its epistemological reality follows logically.

Having traced the physical reality, it is now possible to discuss the new Quantum crisis, which is said to be a definite proof for the breakdown of causality and determinism.

### **Quantum Mechanical Causality**

The principle of indeterminacy is the theoretical formulation of an observed fact. It can be stated that, the physical state of a quantum system is specified by a mathematical function, where the coordinates of the position and the time of the particle can be observed separately, but to observe both position and momentum accurately is impossible. This indeterminacy at microscopic level is said to be an irremovable causal anomaly. Regarding this, Reichenbach viewed " The relation between disturbance through observation and indeterminacy must ... be stated as follows : The disturbance by the observation is the reason that the determination of the physical entity considered is not immediately given with the measurement, but requires inferences using physical laws; since

these inferences are bound to the use of *Psi* function, they are limited by the principle of indeterminacy, and therefore it is impossible to come to an exact determination. This formulation makes clear that the disturbance by the observation, in itself, does not lead indeterminacy of the observation. It does so only in combination with the principle of indeterminacy.”<sup>6</sup> Hence, the theory of causality is supposed to have been broken down at the microscopic level completely and once for all. Is this the inevitable conclusion?

The uncertainty is about the single electron. To observe an electron, the observer has to send gamma ray (because it has the shortest wave length) to illuminate the electron in its orbit. The gamma rays interact with the electron and alters its position. When position is studied the momentum is altered and when momentum is studied the position is changed. This is neither the empirical difficulty nor merely epistemological nor methodological. Alfrey goes to the extent of saying: “Since science must concern itself with quantities which are experimentally observable it is not surprising that we were led to contradiction when we sought to predict an orbit which is not experimentally observable. We asked a foolish question and have no right to be surprised at receiving a foolish answer.” It is mathematical deduction that is used in describing the interphenomena at sub-atomic level. Causal relations underlying those processes can be mathematically formulated. These mathematical laws are exact and if physical reality did not exist at sub atomic level, it is not possible to express causal relations even mathematically. Heisenberg says: “There exists a body of *exact mathematical laws*, (emphasis supplied) but these cannot be interpreted as expressing simple relationships between objects existing in space and time.”<sup>8</sup> Quantum processes would not conform to mathematically formulated laws if these were not deduced from empirical data. The Theory of Relativity enables us to dispense with traditional physical theory and that it must explain all phenomena as relations between objects

existing in space and time.<sup>9</sup> According to the Theory of Relativity space and time are dimensions of matter and functions of the physical being.

Phenomena cannot be explained as relations between objects existing in space and time; because, objects do not exist in space and time. At microscopic level even a formal distinction between material bodies and empty space is not possible. At this level matter is distributed more or less evenly. The concepts of space and time become meaningless at this level. Instead of spatial and temporal relations, only functional relations remain which can be expressed mathematically. The relations between sets of variables are regarded as symbols which symbolise something. But these laws also describe physical relations though they are called mathematical relations.

The mathematical laws of Quantum theory are exact laws because predictions are proved to be correct and are verified experimentally. But instead of individual laws we have statistical laws - laws of probability. These laws are not merely stop gap laws against strict deterministic laws. Statistical laws are also fundamental.

The electron marks the border line between two states of matter - isolated particle systems and which is all pervading. According to David Bohm: "The electron is capable of undergoing continual transformation, from wave like to particle like aspect, and vice versa. At any particular stage of its development, it may further transform, while keeping its same general aspect; or it may emphasize the opposite aspect instead. The kind of apparatus with which the electron interacts determines which of these potential aspects prevails .... Any given piece of matter (for instance, an electron) is not completely identical with either a particle or a wave but that, instead, it is something potentially capable of developing either one of the aspects of its, behaviour

at the expense of the other. Which of the electron's opposing potentialities will actually be realised in a given case depends as much on the nature of the system with which the electron interacts as on the electron itself. Because the electron continually interacts with many different kinds of systems each of which develops different potentialities, the electron will undergo continual transformations between its different possible forms of behaviour (*i.e.*, wave or particle)."<sup>10</sup> In particle system each electron can be studied in isolation. In its wave nature, electron is a group of concentric waves on the ocean of vibratory radiation and hence it can be anywhere in its orbit. When bodies and intervals disappear, any particular region of the continuous flux of electron vibration is regarded as a 'field of probability'.

Wave mechanics describes the field in terms of pure mathematics. The mathematical laws deduced from such abstract entities, as vectors and potentials of the field; connect the two states of matter over the border-line drawn by the dual nature of the electron.

An electron on this side of the line cannot be connected with any particular point of the field on the other side, because there is no particular point. The electron may be occupying the whole space at any moment. Therefore the relation over the border line can be traced statistically in terms of probability. The laws of wave mechanics predict at which point of a definite region, an electron which may be spread over the whole region, is most likely to appear. This prediction is possible because there is necessary relation between the two states of the electron. This fact cannot be obscured by the impossibility of defining the strict causal relation. The necessity of the relation is demonstrated by the fact that every time an electron appears on the boundary line, it is exactly the same physical entity - quantitatively and qualitatively. This is a proof against indeterminacy.

Microscopic laws are different from macroscopic laws. The former describes the function of becoming. These descriptions allow predictions, because one set of them can be derived from another. This is not possible without some necessary connection between the structural changes of the field namely functions.

Any law implies causality. Indeterminacy and law cannot go together. Uncertainty is not indeterminacy. Bohm says; "The term 'uncertainty principle', is somewhat a misnomer. A better term would be 'the principle of limited determinism in the structure of matter'.<sup>11</sup>

Quantum laws are statistical. Probability is the law of group. The behaviour of single electron is not known because usually it behaves in group. But there is uncertainty regarding the group of electrons. If all electrons are chaotic, how can the statistical laws be interpreted? A description is causal if it enables us to deduce the state at some future time from the state at a given time. The Quantum Theory says that strict determinism is not possible. These are not mere statistical fluctuations as in the kinetic theory of gases. Such fluctuations, in principle, are predictable if only we had sufficient knowledge of all the initial conditions and the forces involved. The finiteness of the human mind prevents from carrying out all the necessary measurements and calculations within the time. The statistical method applied at macroscopic level is based on classical determinism, whereas statistical methods of quantum theory depend on the Probability laws, which are fundamental in the very nature of microscopic world.

Wave mechanics treated electrons as waves. Schroedinger formulated statistical laws on the analogy of the wave theory of light. Born interpreted them as a field of probability'. Schroedinger accepted this interpretation. Probability is the statistical causality and hence probability and causality are not opposite to each other but complementary.

Schroedinger's laws would not have been possible, had there been no causal relations at microscopic level. These laws are not merely conventional in the sense that they are experimentally verified. In its original form the laws assumed some elementary indefinables (the field scalars), which appear as symbols representing variables in the probabilistic interpretation. The new interpretation stresses on physical basis of the law. 'Certain processes' is the subject here. The law is describing the probability of definite physical happenings.

Whenever the number of factors are infinite in any particular process to be observed, then arises the need for the law of probability. Classical law becomes impossible and only pure mathematics could come to the rescue. Statistical results are based on the highest degree of probability. When some result is predicted as most probable one, it amounts to say that innumerable factors are involved and separate individual treatment is impossible. But the probable result implies admission of limited determinism. It means, that the factors are interconnected and mutually influencing each other, Causally connected factors are mutually connected. Thus statistical judgment presupposes causality. Probability proves it. Even if the whole scientific laws are expressed in terms of statistical laws, causality remains valid. All scientific laws discovered, described and demonstrated hitherto are based on empirical reality. It proves that the physical universe is rhythmical. New quantum theory does not put the causality principle in disarray but instead retains it firmly. The causality is expressed in terms of both particles and waves, because both aspects are retained.

Lande is taking a radical step by rejecting altogether the wave aspect of electron. According to him the particle nature is fundamental where as the wave aspect is only symbolic curve representing probabilities of atomic events. Lande attacked the wave theory as subjective picture. Lando says that objectivity of particle

aspect was firmly established by Duane's third quantum rule, ( $P=hl$ ). If Lande's supposition is correct it amounts to say that electrons always behave as particles and never behave as waves. All the wave like mathematical methods are only explanations for statistical behaviour of electrons. The so called strange action of electron can be explained by natural principles on elementary grounds. The wave like pattern, according to Lande, is only statistical distribution of many electrons.<sup>12</sup>

But the latest scientific experiments prove the wave aspect of electron and Lande's supposition is yet to be established. L. Janossy and Naray conducted experiments to investigate phenomena at extremely low light intensities, at underground by means of a large Michelson interferometer with many precautions. The experiment done with photon assuming to be a packet of length comparable with the coherence length of a spectral line, proved that interference phenomena at extremely low light intensities, at underground by means of a large Michelson interferometer with many precautions. The experiment done with photon assuming to be a packet of length comparable with the coherence length of a spectral line, proved that interference phenomena are perfectly normal even at such low intensities, where at one time in average less than one photon is to be found in the arrangement; this is true even if the dimensions of the arrangement greatly exceed the coherence length of the photons giving rise to the patterns.<sup>13</sup> This experiment proves the wave nature of photon.

Predetermination says that every single event is determined by its initial position and momentum. Probability defies such

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\* Richard von Mises viewed thus: "The results of Quantum mechanics or wave mechanics can be used in exactly the same way as the results of classical macrophysics. What do we care about the impossibility of predicting the beginning of an eclipse of the sun to a degree of ten to the power of minus twelve seconds, if we can predict it to a second?" (Reference no. 16)

argument because initial condition alone will not determine the entire future of an event. Probability recognises emerging factors. In the becoming process there are many complexities. Emerging physical values influence and turn the whole way into another direction. At any given moment the physical universe is self contained, self operative and self adjusting improvement. 'Improvement', because at every moment there is qualitative growth to that of past. This is the crux of determinism from modern scientific point of view.

Anti-causalists must explain the scientific laws. formulated on the basis of verification, experimentation and test. Bohm said, "Thus far quantum theory has been found to be in complete agreement with a very wide range of experiments, and in no case has it ever been found to contradict experiment."<sup>14</sup> Laws, whether average or strict, prove the determinateness of the universe. If events are uncaused, no, science is possible. But the history of science established the possibility of prediction because the universe is law governed. Quantum theory also establishes causality.

Strictly speaking, all scientific laws are inexact. What we call exact law is limited to isolated events, which in turn are not strictly isolated. But that does not disprove the empirical reality either at macroscopic level or at microscopic level.

Wave mechanics places the principle of uncertainty in the proper perspective. The uncertainty is about the single electron. That is the problem of epistemology and methodology too. Eddington says, "The principle of indeterminacy is epistemological."<sup>15</sup> But the ultimate problem of electron is ontological. Electrons' ontological existence was never questioned by new Quantum physicist. Wave mechanics presupposes determinateness of quantum processes. If interphenomena were really indeterminate, the new Quantum Theory could have not given any base for wave mechanistic explanation of empirical reality in terms of waves.



Electron movements are determined. That is why the mathematical law of probability could be applied to them. Anti-causalists while dealing at subatomic level, also agree the orderliness, of group of electrons at microscopic level. If individual electrons are really chaotic how could any aggregate of the chaotic electrons behave in a predictable order?\* First of all, why do they come together and behave rhythmically? But electrons are bound in space and hence their freedom is restricted. Space being the function of matter, electrons obey their own property. This is the inherent process. Electrons are subject to determinism.

Quantum laws are formulated statistically by reversing the inductive process. The properties of particulars are deduced from the observation in general. Hence exactitude is impossible. Statistical laws are enough to prove the ontological content with electrons.

Science stands on the foundation of determinism. It is the fundamental principle of cosmos. The principle established by classical science was improved and established by Quantum physics.

Causality also is a physical' function. It is determined by the structure and distribution of matter. Absolute and final causality is invalid in science.

### **Summing up:**

Physical universe at all levels is determined. The laws of universe are derived from the becoming process of this determined universe. Becoming is the natural process of inherent necessity, with the background of identity. This is true at physical, physiological and psychological levels.

Determinism reveals the process of becoming. Causality relies on this process. Causality being the basic property of cosmos, it acquires the ontological, and existential character.

Causal relation is modified by the structure and organisation of related things. Hence it is not chaos. The battle of causality was fought by nobel laureates (Einstein, Planck, Bohr, Heisenberg, Schroedinger, Born, Dirac, Luis de Broglie) with a large number of scientists on either side. The dispute is still continuing. Henry Margenau says : "Modern physics, through Heisenberg's principle of indeterminacy, has loosened Laplacian determinism sufficiently to allow uncaused (emphasis mine) atomic events, creating in certain specifiable situations the occurrence of genuine chance."<sup>18</sup> If Henry Margenau were correct, it leads to the rejection of both science, and philosophy. Cassirer said that causality always -emerges "triumphant from the sever trials to which it was exposed ... and in the end rose like a phoenix from its ashes."<sup>17</sup>

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# Freedom and Determinism - a Reconciliation

In this thesis, the Philosophical Consequences of Modern Science have been formulated with rational approach. Preconceived notions and biased Philosophical deductions often are *very* popular, which tend to give one-sided picture. Any impartial philosophical deduction from modern science, requires a general acquaintance, with an integrated picture of the totality of scientific knowledge.

The unique feature of modern science is to indicate that the researches carried on by the particular branches of science, are converging into a common meeting ground.

Science enables man to conquer nature as well as helps him to understand nature and his relation with it; also helps to understand himself and society. That is the philosophical implication of science.

This essential spirit of science is generally obfuscated by technology and the result is that the latter is many times confused for the former, instead of the former being understood as the more profound and positive inquiry while the latter as an incidental though very socially useful off-shoot.

Therefore, the philosophical and positive implication of modern science is of great cultural significance. An integrated picture of modern science is necessary for this purpose.

The Philosophical significance of modern science is that it repudiates the concept of philosophical autonomy. The problems of philosophy can be progressively solved only in the light of scientific knowledge. Modern scientific theories may be woven into the patterns produced by the arguments of the philosophers. But

their real philosophical significance should not be allowed to be confused by the preconceived notions of individuals.

When science attacks the philosophical realm, categories cease to obscure. The categories of modern science are philosophical in the sense that they are beyond the reach of direct physical observation. (Hence the boundary line between the physical and the philosophical faculties can be retained only as a formality). But they are no longer regarded as *a priori* categories. The philosophical foundation of modern science is *a posteriori* deductions. Its physical reality has been experimentally established. An *a posteriori* system of philosophy offers no scope for obscurantism.

General laws of science have philosophical validity. Laws of science represent a knowledge of nature. That knowledge enables man to tackle the problems of life also.

Experience is the raw material for science. Coordination of experiences into a logical system is possible, because the consequences of modern science are converging to a point i.e., physical reality.

Modern science regards the universe as a vast net work of innumerable strings of events. These events are not isolated physically and they are multidimensional. The concept of 'event' is relevant only in the context of its physical existence which implies the dimensions of time, relations and causality. Causality is the function of dynamic physical reality, which is the substratum of the universe. Modern science does not doubt the existence of physical reality. It raises the question of exactitude regarding causality in the physical reality.

To put it philosophically, the universe is 'Being'. Its nature is 'Becoming'. Science presumes 'Being' and seeks to propound its 'Becoming' i.e., functional aspect. Space-Time continuum, Causality, Determinism, Beginning and End, Life and Mind, are all 'Becoming' aspects of 'Being'.

Apparently the categories are many — Space-Time. Causality, Substance — but fundamentally they all are one; namely, physical reality. All the categories are deduced from this basic function of physical reality.

Determinism is realised in the causal process of physical reality. Prediction is a tool for tracing determinism. If determinism (not absolute and teleological determinism) is rejected, it amounts to the rejection of science.

Man is the product of biological evolution, which is part of cosmic evolution. Just as cosmos is physical reality, so is man; with all his capabilities, he is the part of that physical reality.

Cosmos is inherently rhythmical. Biological evolution is the bridge between inorganic and organic worlds. Man has the capacity to will and it has to be explained by human laws. These laws cannot be traced to the universe directly. Through biological evolution, it is possible to link them with the universe. The point is that man's nature in all its bewildering complexities, is not quite contrary to natural laws. Man, as part of the physical reality, is determined. As long as causal explanation is possible for the will, emotion and idea; determinism stands valid, even at man's level. Then a question may come up — Is it possible to reconcile freedom and determinism?

The quest for freedom can be understood with the help of biological evolution, as explained by Darwin. Struggle for existence and survival of the fittest are the two cardinal and basic principles for the biological evolution.

Man also has to struggle with nature for his existence, in this struggle man achieved tremendous progress at various levels - cultural, technological and social. All the achievements could be traced to that supreme urge of freedom.

**Freedom:**

As long as man exists, he has to struggle for survival (at a higher level from animal world) and this struggle is endless, because man's capacity is limited always, when compared to the physical world. So man's urge for freedom is determined and it will continue forever. Thus freedom and determinism at man's level can be reconciled. Man while progressively achieving freedom, shifts his struggle for freedom to higher and higher levels.

In this struggle for freedom, man with his capacity to will (on the basis of acquired knowledge) formulates ethical systems. Ethical laws are not fictitious but determined. Its causality can be traced to some extent in the ideation process of man. Once created, ethical laws acquire autonomous status and in turn influence man. That is the logic of ideational dynamism.

Thus determinism stands valid at all levels, both inorganic and organic. Only, this determinism should not be confused with absolute determinism or teleological determinism. A better term as indicated by M. N. Roy would be 'determinateness', in which process, emerging qualities are given due place, which may escape our epistemological prediction very often.

\* **M. N. Roy in "Probability and Determinism"** The Humanist Way vol. IV No. 3; 1950.



# **SANE LIVING**

**Innaiah Narisetti**

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*Dedicated to :*



PAUL KURTZ

Founder, Centre for Inquiry Transnational

Editor-in-Chief, FREE INQUIRY

Founder, Council for Secular Humanism



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# STOP CHILD ABUSE

## Unacknowledged Global Phenomena

**O**ver the years, the abuse of children has received a lot of attention worldwide. The United Nations, through its member organizations such as UNESCO, has focused on this issue, recognizing the worst forms of such abuse, including child labour. Where an estimated 250 million children are engaged in some form of labour; the practice of slavery; bondage linked to family debts; serfdom; forced recruitment and involvement in armed conflicts; child pornography and prostitution; production and trafficking of drugs.

The International Labour Organization, the United Nations Children's Fund and UNESCO hold regular discussions at various levels organize international conventions and have adopted a world declaration for protection of children.

### **CONVENTION ON THE RIGHTS OF THE CHILD**

The human rights of children and the standards in which all governments must aspire in realizing these rights for all children, are most concisely and fully articulated in one international human rights treaty; The Convention on the Rights of the Child. The Convention is the most universally accepted human rights instrument in history it' has been ratified by every country in the world except two, the United States and Somalia. It places children centre-stage in the quest for the universal application of human rights. By ratifying this instrument, national governments have committed themselves to protecting and ensuring children's rights and they have agreed to hold themselves accountable for this commitment before the international community.

While it is unfortunate that a powerful country such as the United States is yet to ratify the Convention on the Rights of the Child, the UNO's efforts are salutary and place much needed emphasis on improving the lives of children globally.

## **INFLUENCE OF RELIGION**

However, despite all the effort and rhetoric about protecting the children and their rights, there is one big gap and a severe shortcoming in the global campaign to protect children; the influence of religion and its continued contribution to many forms of child abuse all around the world.

Such abuse begins with the involuntary involvement of children in religious practices from the time they are born. All religions, through daily practices and through preaching and religious texts, seek to bring children in day-to-day religious practices. This gives holy books and scriptures as well as those who teach them an early grip over the minds of young people, leaving an indelible impression on their developing minds. In many cases, especially in the Catholic Church, this forced and prolonged exposure of children to religious institutions has also been a key reason for the physical and mental abuse of children by priests.

This early grip is so strong that very few people ever get an opportunity to change their mind, despite being exposed in science and rational thinking. Religious beliefs thrive by subtly inculcating blind adherence to certain dogmatic practices on impressionable minds. In some ways this lays the groundwork for sustained psychological abuse of young children by allowing adults the use of religion as a pretext for various other forms of abuse—be it wars in the name of religion and ethnicity. During 2004, about 300,000 children served as soldiers in national armies—or genital mutilation of young girls.



When it comes to the forcible influence of religion and resulting abuse of children in the name of religion, the UN, all its affiliated organizations and almost all national governments, remain steadfastly silent.

## **UN'S RELUCTANCE**

In one form or another, all religions violate the rights of children. Yet a body like the UN, which allows the Vatican to be represented among its member countries, is unaware or more likely, unable and unwilling to stand up to the religious abuse of children. There is significant pressure from the Vatican to pull back on or dilute any resolutions that point to religion as the cause of abuse and strife. And the unwillingness of the UN to face up to this issue member countries, especially those in the Muslim world, can also exert a lot of pressure on issues related to the abuse of children by religious schools, or Madarasaas, where for example, very young children are forced to memorize six thousand verses of the Koran, is a form of both mental and physical abuse.

As a result, the UN and its affiliated agencies tend to focus on addressing just the symptoms rather than the root causes of some insidious forms of child abuse. While everyone speaks out against genital mutilation, the UNICEF is unwilling to acknowledge and condemn it as a religious practice. Instead, it talks about educating communities and spends millions on medical kits to treat those children who have already been mutilated. By not forcefully pointing the finger at the real culprit—religious practices the UN is not only missing a good opportunity to stem the problem at the source but also putting band-aid on a much deeper malaise.

## **GENDER DISCRIMINATION**

Another area where religions contribute to child abuse is through explicit and implicit gender discrimination that leads to

unequal rights between boys and girls and contributes to abuse, especially as it relates to lack of equal opportunity. While economic factors are also to blame, the roots of inequity lie in religious and social mores. How can the UN hope to tackle the problem of child labour or lack of educational opportunity among the 130 million children in developing countries who are not in primary school, the majority of them being girls. In the Islamic world, some female students are also allowed to attend certain madarasaas however they are forced to sit in separate classrooms or buildings.

There is a global unwillingness to acknowledge that all religions use their educational institutions and programmes, be it via Sunday Schools and madarasaas. The Jehovah or Hindu temple programmes are to indoctrinate children. Sometimes this is in the guise of good moral values but while it might be much more overt in say, a madarasaas, it is no less influential on young minds in a Sunday school. Ultimately, all such programmes try to instill a belief in the superiority of their religion and inculcate an unquestioning belief system.

## **CHILD MARRIAGE**

Just as we all stand up against child marriage because it is an institution meant for adults and just as we do not let children participate in certain civic duties—such as voting—until they are of a certain age the time has come to debate the participation of children in religious institutions. While some might see it as a matter left to parents, the negative influence of religion and subsequent contribution to child abuse from religious beliefs, begs the question as to whether organized religion is an institution that needs limits on how early it can access children.

There is no doubt that this will be a controversial position. However, nothing prevents the UN from organizing a world convention on the issue of Religious Abuse of Children, a forum

where the pros and cons of religion and its influence on children can be openly debated. The world body cannot remain silent on this vital issue just because it is a sensitive and difficult subject, especially given its members nations and their religious interests. However, a Convention like this will also be an opportunity for those who might want to argue and prove the position influence of religion on children so the UN should not shy away from debating the issue.

If such a convention clearly shows how religion contributes to child abuse globally, the UN must then take a clear stand on the issue in terms of the forced involvement of children in religious practices; it must speak up for the rights of children and not the automatic right to religious beliefs and reexamine whether an organization like the Vatican should belong to the UN.

Until this happen, millions of children globally will continue to be abused in the name of religion and the efforts of the UN will continue to address the symptoms but not the disease.

# HEREDITARY CHILD ABUSE

## Children must be rescued from religion and restored to humanity

“Our children are our own. They are ours to thrash or kill, if we choose; who are you to poke your nose in?” Yes, millions of parents still feel that way, in every part of the world. They justify harsh punishments with dictums like “you can train a plant but not a tree” or “spare the rod and spoil the child”. Too many traditional religions encourage parents to regard children as their property or to believe that the more children they have, the better.” “A child has not only a mouth but also two earning hands”. Where do sayings like these come? Which social institutions underlie much of the child abuse endemic to world today, yet are scarcely ever accused by name? Religions, of course. Religions inspire and perpetuate much of the abuse that afflicts children around the globe.

Over the ages, religions have exploited the power of the bond between parents and children, fashioning priestly infrastructures that touch every aspect of life, enmeshing families ever deeper in allegiance. In most cultures, this entrapment begins at or soon after birth with the naming of the baby. Parents feel it their duty to abide by religious customs, traditions and rituals. This, in turn, assures a livelihood to the priestly class.

Priests encourage parents to bring their children along when they visit places of worship. Parents obey, often hoping that experiences in the temple, church, mosque, or synagogue and Buddhist Centres will help children develop faith in God and to practice ethical conduct. Children are thus controlled right from birth, in all countries and in all religions. Believing parents do not merely indoctrinate their children on the virtues of their own religions. They warn their young against embracing other

religions, against following their customs and beliefs. Thus are the seeds of hatred sown, directly or indirectly, in impressionable minds.

Children are not born into religion; of necessity, they are born not even knowing what religion is. Yet, the religion of their parents is attributed to them. By the time, they start talking then writing, they can name their religions because it has been named for them. Thus steeped in religion from childhood, most people find they cannot climb free of religion later in life. Many find it impossible to shed this ingrained religious influence, even if they blossom into scientists or technologists. Education helps them carve out their careers, but they practice religion as they always have. Before you believe in anything, science demands that it be subjected to inquiry, analysis, and proof. If something cannot be proven, it should not be blindly believed. However, around the world, the educated exempt religion from the scientific scrutiny they apply to everything else. When religion and science conflict, most people follow religion and give science a pass. Religion stands revealed as a barrier to human development. They do not apply the scientific temperament acquired in the course of their education to matters of religion.

Beholden to their faiths or mired in tradition, parents have too often stood mute, helpless spectators to the religious abuse of children. Examples include denial of health care to children, practices by several Christian denominations, widespread sexual abuse of children by Roman Catholic and other clergy, female genital mutilation as practised under Islam and some traditional African religions, cruel corporate punishment under Sharia law, ostracism of low-caste children, child marriage, and temple prostitution under Hinduism: and male infant circumcision, originated by Judaism. If the civilized world is sometimes outraged by such abuses, it has nonetheless kept quiet, afraid to confront religion head-on, in.

Individuals have dared to criticize religions child abuse, only to be ignored or ostracized as “atheists”.

Fortunately, some light shimmers along this dark horizon.

## **PROCLAIMING CHILDREN’S RIGHTS**

On November 20, 1989, the United Nations General Assembly adopted the Convention on the Rights of the Child, proclaiming elementary rights for children worldwide. One hundred ninety one countries have so far adopted it. In many of them, so called Children’s Charters have been established, building key provisions of the UN Convention on the Rights of the Child into local law. Still, the so called Children’s Convention has not been ratified everywhere, Somalia, wrecked by civil war and without a stable government, has not done so. Nor has the United States of America!

The Children’s Convention covers all children below eighteen years of age, recognizing legal rights whose respect is incumbent upon parents, families, and governments. It forbids discrimination based on caste, colour, creed, or gender in safeguarding children’s rights. Under Convention, every girl and boy, irrespective of territorial boundaries, enjoys freedom of expression and the right to access information. Governments are to safeguard children’s religious freedom, their freedom of thinking, and their right to mix with others. Child rearing is recognized as the primary responsibility of parents, but governments must extend a helping hand when needed. Children are not to be treated as the personal property of parents, and they are not to be abused.

Obviously Children’s Convention describes the way things should be, not the way they are in most parts of the world. To its credit, the United Nations has recognized that the Convention’s ideals are often violated. The United Nations Children’s Fund (UNICEF) has launched a movement to safeguard children from

abuse—but this movement is of limited effectiveness because it has tried to proceed without blaming religion. Religions influence is strong, even at the UN. For example, the Vatican has co-opted UNICEF, convening a recent conference at which religious leaders shed crocodile tears over children's plight but took no substantial action. Child abuse rooted in religion was described in sanitized language as a "cultural crisis".

UN agencies have recognized that children are being used as bonded labour, abused in wars, sexually assaulted, and more. They have striven to rescue victims in some places. However, they will not identify religion among the principal causes of abuse. Child abuse is impossible to resist when the principal perpetrator cannot -must not-be named. We cannot expect religions to condemn themselves. It is like handing. our house keys to a thief with a request to stand guard.

## **CHILDREN AND RELIGION: SOME IMMODEST PROPOSALS**

Those who escaped from religion have contributed disproportionately to progress and development in all ages. The urge to learn new things, to study, to conduct research, and to live in tune with nature.. . all of these things belongs to a level above religion. When children are inculcated in religion and compelled to adhere to it, this thwarts brain development. It is crime to warn children that they will lose their sight or fall ill if they refuse to worship god or raise unpalatable questions-or if should be. Brains that should blossom with each passing year are instead blunted. In addition, the priests have no objection because a thinking soul is a threat to every religion.

Religion should be taught on scientific lines in schools. Children should learn about all religions, their own and others. They should be taught that gods and demons, devils and apparitions, heaven and hell are all human creations, and that

the world's scriptures are all human works. They should learn that life is supreme and it should be respected. Children should have the freedom to choose any religion or none once they reach the age of maturity.

For their part, parents should realize that religion ought not to be ascribed to children as a hereditary trait. Indeed, they should be kept at a distance from religion, just as parents keep them away from politics, obscenity, pornography and marriage. Taking children to temples, modifying their bodies (whether temporarily or permanently) in accord with ritual, encouraging blind worship, and terrorizing them in the name of a deity are no longer acceptable. Parents need to appreciate and accept that children have inherent rights.

One hundred and ninety one countries have signed the Children's Convention and their parliaments have begun to adopt charters and other legislation to implement it. However, it has yet to be adopted by a developed country like the United States because of religious opposition. Even parents hesitate to support to the Convention, for fear of losing their grip on their children. Parents may have been brought up entangled in a religious tradition. However, they should not impose their rituals, customs, habits and superstitions on their children as a forced legacy. Now is the day to break with this unhealthy past.

Ultimately, human progress depends on the recognition that all religions are ultimately opposed to human values. The very assertion that we live for God is contrary to human values. Children should be rescued from religion; only then, they can be restored to humanity.



# ELIMINATING THE CULT OF NATIONALISM

*Nationalism is an infantile disease. It is the measles of humankind*  
— Albert Einstein

## NATIONALISM

Manabendra Nath Roy (1887-1995) the humanist revolutionary and Philosopher, called Nationalism an antiquated cult (in 1938 on the eve of Second World War II). A person who is born by accident in a country is taught that his birthplace is pious and holy and that the person must be prepared to sacrifice his or her life for the motherland. In the cult of Nationalism, geography is given religious sanctity. "Right or wrong, my country first" becomes the slogan. When national hysteria is whipped up, only demagogues profit, and many will seek to justify their actions in the name of patriotism. Politicians and rulers use nationalism for perpetuating their own ends. People are fooled with all sorts of national slogans. No wonder then, that Samuel Johnson (Lexicographer in England) cautioned that patriotism was the last refuge of a scoundrel!

Extreme nationalism as seen in Nazism in Germany and Fascism in Italy were the bloodiest (and most crudely capitalist) phases in Europe in recent history-they were also reactionary. While extreme nationalism led to fascism, the cult of Superman itself grew out of Fascist and Nazi philosophies. Earlier philosophers such as Schopenhauer provided the philosophy for the cult. There were literary people like Carlyle who justified the cult of hero and superman. Spiritualism added the necessary pep to the cult of the national. Thus, the cultural groundwork

was laid for the triumph of this authoritarian, collectivist, irrational ideologies. Fascism and Nazism swore by nationalism, sought the people's support and exploited their weaknesses by pandering to their prejudices. In the case of Hitler, (Committed suicide in 1945) the National Socialists came to power through democratic means of voting, showing that an entire people can be manipulated into supporting a self-destructive ideological and cultural dictatorship.

Setting aside extreme forms of nationalism, I believe that even moderate nationalism is not compatible with internationalism. As long as nation-states continue, it will not be possible to create world government, an institution desired by many humanists. This is because nation-states defend and promote their own interests in arming themselves and guard their own economic interests by imposing trade barriers. Often, their acts are against the interests of other nations and peoples, and at times against the interest of their own military interests by arming themselves and guard their own economic interests by imposing trade barriers. Often, their acts are against the interests of other nations and peoples, and at times against the interests of their own citizens. The international order is damaged by nations singularly pursuing their own interests, as we see all too often happening in the modern world. During wars, national frenzy is rampant everywhere. People die for the sake of their country. One's own country is placed above all else. Even children are dragged into war and abused by making them accept this ideal of sacrifice for the nation.

If the history of nations is traced, it is easy to understand that national boundaries often change and then the loyalties of the people must change, as well. After each war, national boundaries are redrawn, especially if the war involves territorial dispute. What happens to the previous piously held nation's geography?

The history of the former superpowers that divided the world is instructive to show that national boundaries are temporary and constantly evolving.

The Soviet Union, of course, no longer exists. After the Communists established their mighty government in Moscow in 1917, they redrew the map of many nations forcibly. Many neighbouring nations were amalgamated into the Soviet Union under one red flag. Latvia, Lithuania, Estonia, Georgia, and Kazakhstan came into the Soviet fold. Again after glasnost and perestroika (under Gorbachev), the Communist world shrank, and nations redrew their boundaries.

The United States of America is also very different today from what existed when the Pilgrims entered America from Europe in the seventeenth century. The union began with thirteen states. Much later, the United States of America emerged with fifty states. It developed a national anthem, a national flag, and several slogans that are inscribed on coins and paper money. The United States put the nation above the individual and demanded the sacrifice of the sovereign individual at the altar of nationalism.

Yugoslavia has totally changed since the death of its Communist ruler, Marshal Tito. Serbia, Montenegro, and Croatia became separate nations. Also in Central Europe, Czechoslovakia was broken into the Czech Republic and Slovakia in 1993. Before these events, the great Berlin Wall crumbled, and the two Germanys reunited as soon as East Germany's Communist Government collapsed. In Asia, the two Vietnams have become one country. Most national identities have been shaped by history and many kept in place by force. The reality is that everywhere, national boundaries are redrawn, and as anthems and maps change, so do national virtues. The myth of eternal nations is solely a creation of rulers.

There are 191 member nations in the United Nations. Each nation has its own flag, anthem, and geographical boundaries.

Every nation claims greatness on many accounts, though many nations cooperate more internationally than they did before the advent of the international institutions.

## RELIGION AND NATIONALISM

It is true that the sanctity given to a nation may play some role in consolidating some forces in society and even yield some benefits, as happened in the twentieth century when many nations rebelled against colonialism, imperialism, and foreign dominance and exploitation. However, soon after a people achieve political independence, nationalism develops into a myth and a cult.

A typical example would be India. Historical India is quite different from the present-day geographical and political entity. Conquest brought vast areas of land under the rule of emperors. Under colonial British rule, India changed its geographical boundaries radically after a period of consolidation. At the time of World War I, there was no Pakistan, no Sri Lanka, and no Myanmar: the whole land was India and all nationalists offered their loyalty to India. However, by the time the British left India in 1947, those three nations had been carved out of the India. Still later, Bangladesh emerged out of Pakistan. All these countries now have their own nationalist rhetoric, and citizens swear loyalty to the new political entities.

In India, as in Pakistan, nationalism uses religion as a tool and an instrument to consolidate its position.

Humanists recognize that nationalism and religion have the same appeal. Both are based on collective identities and marginalize the individual. They treat the individual as of no consequence. They seek to mediate with a mythical entity on behalf of the people for a supposed better future for the people. While political parties are the instruments of nationalism, priests are the instruments of religion; and together they make a potent

combination. As radical humanists often point out, the freedom and sovereignty of human was robbed by religions in earlier days and political parties in modern days. Religions did it in the name of God. Political parties do it in the name of delegation of power. While religion theoretically can go beyond nationalism, in practice nationalism and religion are hand in glove, because religion adapts itself to suit national needs.

After independence, extreme Hindu nationalism in India—which had long existed—started gaining strength and took the name and shape of Hindutva. Because Pakistan was created based on Islam, many Indian extremists would like to see India as a Hindu homeland. In their minds, Indian culture is equated with Hinduism. A leading ideologue and political leader from the extreme right calls for cultural nationalism, in which Christians and Muslims in India would be asked to, adopt Hindu culture to prove their identity and national spirit. The advocates of Hindutva claim that they are democratic and that their ideas have popular support.

Many religions treat humans as sinners or as unworthy of any dignity other than that which is given them by a god. The morals, values, and principles of religions are oriented toward service of God. The intermediary institution of priesthood was created to negotiate, to interpret God's commands to humans. Most religions are obstacles to implementing human rights, children's rights, human values, and morals. It is an uphill struggle to break the religious chains around humans and make them free. The minds of humans are polluted with religious superstitions, blind beliefs from childhood. Even scientists are sometimes unable to overcome the indoctrination of their childhood and are caught in these religious cobwebs. This is antithetical to the concept of modern society, but the intimate connection between religion and the identity of a nation makes reform very difficult.

Nationalism presents similar problems. A scourge of nation-states is the system of political parties. Political parties are created to capture power, claiming to represent the best interests of the people. They appeal in the name of the nation, attracting voters with manifestos and promises of a bright future. Elections are held periodically to get the consent of people and elect the representatives. In this process, the sovereignty of people is delegated to the representatives. Political parties vie with each other to lure the votes with all sorts of slogans. People cannot go and sit in parliaments or senates to monitor their day-to-day affairs. Hence, they prefer the representatives to act on their behalf. In this process, the elected representatives become powerful and, in due course, act as though they are the masters. Ultimately, a leader emerges as a very powerful charismatic person with enormous powers. That process leads to corruption. To remain in power and to win elections continuously, the persons in power compete in raising more attractive slogans and give false promises. Visions of great nations and great history are propagated.

Political parties enter into every walk of life. In due course, they also enter religion. Political parties forget the secular principles of separating religion from state. Religion, in turn, demands promises from political parties during elections. Thus, religion enters politics indirectly. Religion wants the political parties to respect beliefs, holy books, and superstitious commands. Most religions obstruct the laws of abortion and oppose birth control.

Religion opposes euthanasia. Religion opposes teaching of evolution in schools. Religion demands prayers in primary schools. There is no end to religious demands from political parties. To get votes, the parties promise whatever the religion demands. Thus, the collective notions and irrationality that power either a nation-state or a religion are detrimental to human

freedom. These myths should end so that humanism can help create world citizens and a cosmopolitan atmosphere.

We have a long way to go, but that is a desirable and prosperous way, indeed.

(Manabendra Nath Roy, *Nationalism: An Antiquated Cult* 1[Bombay]: Radical Democratic Party [1942]).

# WHY I AM NOT A MUSLIM

## A Review Article

“The ability to listen to a story” said the late renowned Telugu writer Rachakonda Viswanatha Sastri “is as important as the genius for writing one.” Similarly, if writing a book is one dimension of the effort, publishing is another. These days, it often takes courage to publish a controversial book. In the wake of the persecution of Salman Rushdie and the Bangladeshi writer Taslima Nasreen, many publishers have become reluctant to bring out controversial books. They are particularly chary of publishing anything that is critical of Muslims, Prophet Mohammad, the Quran, or Islamic Laws. In the circumstances, the courage shown by Prometheus Books in bringing out Ibn Warraq’s *Why I am Not a Muslim* is praiseworthy.

The author Ibn Warraq (a pseudonym) was born into a Muslim family, but became a severe critic of Islam. There are many works critical of Islam written by non-Muslims. Most Muslims routinely ignore these. However, when a book such as the one under review authored by one of his or her own faith appears, the reaction is swift and inhuman, and may even mean death for the author. The late Ayatollah Khomeini, the ‘spiritual leaders’ of Islam, issued a fatwa or death sentence against Salmon Rushdie, the author of ‘The Satanic Verses’. After the publication of her book *Lajja* (shame) Taslima Nasreen of Bangladesh was forced to leave the country and live in exile in Sweden. These are only two of the best-known cases of authors persecuted in the name of Islam. Yet, all these countries are signatories to the Declaration of Human Rights!

The book under review, Ibn Warraq *Why I am Not a Muslim?* is a work of great depth, based on intensive study and analysis of a large number of scholarly works on Islam? After this research (and



his own experience), the author has declared himself unable to continue as a Muslim. His willingness to share his findings and views on their highly combustible topic bears testimony to his extraordinary courage.

Sources: Facts and Fiction. When Bertrand Russell published his *Why I am Not a Christian*, it was whole-heartedly welcomed by adherents of other faiths. Ibn Warraq makes the insightful observation that if Allah were to be substituted for Jesus in Russell's work, it would still be substantially on the mark. The same in fact may apply to all religions. Recently, Dr. Ramendra (a Rationalist from Patna, Bihar, India) has written a book called *Whir I am Not a Hindu* which may be said to be in the same vein as the books of Russell and Ibn Warraq.

In his book of seventeen chapters, Ibn Warraq has examined every aspect of Islam both its doctrine and its application. The book opens with the Rushdie affair. The details are well known; in February 1989, Ayatollah Khomeini of Iran issued a fatwa for his Satanic Verses. As Ibn Warraq notes, almost as reprehensible as the conduct of some Western Liberals some of whom even justified Khomeini's fatwa; no less a person than the French author Michael Foucault welcomed it. One can only speculate as to the causes; greed for favours, or fear perhaps.

At a doctrinal level, Christianity is as dogmatic as Islam. However, as Ibn Warraq has noted, to some extent at least, Christians have begun to take notice of academic progress and the results modern science and research, something that Muslims have yet to do. He has also observed that the Quran does not tolerate any academic examination of its claims. Progress in Christendom is due to the rise of secular humanism in the West; it is not due to any inherent tolerance of dissent or growth of scientific spirit within Christianity.

The second chapter discusses at length the origins of Islam and the influence of Christian and Jewish source books from which

the Quran has heavily borrowed. The author points out that though supposedly opposed to idolatry, Muslims have installed and worship a Black Stone at the Kaaba, their holiest shrine. (Astrophysicist Carl Sagan and others have identified it as a meteorite. Before Islam, the Kaaba seems to have been known to Hindus of India as a place of pilgrimage.) According to Ibn Warraq, the choice of the spot for the Kaaba was in all probability due to its proximity to the well of Zam Zam a precious water source on the caravan route that passed through Mecca on its way to Yeomen and Syria.

The third chapter examines the problems associated with the sources of Islam. It shows that many of the traditional beliefs about the Quran have little or no historical basis.

The fourth chapter takes a critical look at the message and teachings of Mohammad. The author highlights the fact that many who have criticized the Prophet were not necessarily non-believers, but sincere scholars who nonetheless stated simply as facts many things that the orthodox may find unpalatable. During the first period in Mecca, Mohammad appears to have been religiously motivated, sincerely seeking truth. His attitude seems to have undergone a sea change in subsequent years as he gained in power and influence.

The fifth chapter presents a critical overview of the Quran. For Muslims, the Quran is holy. Wholly God-given, and every word true to the letter. The author demonstrates that this has no basis in reality. On the other hand, the Quran is fully of inconsistencies, with many contradictions, later textual additions, and variant readings. All this is supported with the help of profuse examples.

What is particularly telling is the author's observation that all Islamic countries are signatories to the Declaration of Human Rights, while their sacred book the Quran is filled with teachings that grossly violate human rights. In addition, like the Bible, the Quran too rejects the Theory of Evolution and other findings of science.

## ISLAM AND THE STATE

The author next brings out the uncompromisingly totalitarian nature of the religion of Islam: democracy and Islam are fundamentally incompatible. It is full of 'do' and 'don't' injunctions, which it uses to regulate the whole of human life from birth to death. It is not just democracy, which Islam is opposed to; Islam has no place for secularism. It does not separate religion from polity.

The Islamic law or Sharia rests on four pillars: the Quran, the Sunna (sayings and tradition of the Prophet), the Ijma or the consensus of orthodox scholars, and the Qiyas or reasoning through analogy. However, according to the author, the Quran was written down over a period from the seventh to the 9th century CE, appropriating large portions from apocryphal Christian, Zoroastrian, and Samaritan traditions. It is filled with countless irrationalities, grammatical errors and self-contradictions hardly living up to the claim of the infallible Word of God.

There are occasional homilies about the need for generosity and kindness towards parents and so forth, but these are greatly outnumbered by its voluminous negative outpourings of extreme intolerance towards pagans and other non-believers, calls to violence and slaughter, gender inequality and other similarly inhuman teachings. The prophet of Islam expresses his disgust at human reasoning the enemy of blind faith.

Orthodox Muslim scholars stoutly deny the existence of a priestly order in Islam, but the reality is different. In the name of Ulema its priesthood has held on to a monopoly over the interpretation of Islam and has for centuries been a barrier to progress, from the spread of rational thinking to the growth of science. The author is uncompromising in his indictment of Sharia; it was drawn up over a thousand years ago and can hardly be used as a panacea for very human situation today. Such obstinacy, he argues, can only retard moral and every other kind of progress.

Human rights Muslim countries have signed the Declaration of Human Rights of 1948 while at the same time professing unwavering loyalty of Islam. They also continue to be members of the United Nations. However, Islam violates human rights at every step men and women are treated as unequal in Islam, and the testimony of a woman in Islam, and the testimony of a woman in a court of law is worth only half of that of a man.

To begin with, the Declaration of Human rights does not countenance gender inequality, But Islam restricts the freedom of women in almost every respect; the insistence on the veil (*purda*) is only one example of it. For another, Muslim women cannot marry non-Muslims. The Declaration of Human Rights is also against religious discrimination, but non-Muslims living in Muslim countries have almost no rights sometimes not even the right to life. Persons belonging to other faiths are forbidden from offering their prayers, building temples and churches, or reciting their sacred texts. Slavery is legal (according to the Quran); men are allowed to cohabit with any number of concubines.

Torture and degrading punishment are also against human rights, but they are commonplace in Islamic societies. Such savage punishments as public flogging, scores and even hundreds of Lashes (in public) for women, amputation of limbs, and stoning to death are freely prescribed.

Human rights imply universal equality as fundamental principles, but Islamic countries flagrantly violate this principle, but Islamic countries flagrantly violate these principles. For instance, conversion to Islam is permitted and even encouraged, but apostasy or leaving Islam is forbidden under pain of death. Islam does not recognize freedom of conscience; in fact, it sees it as a great evil.

The author has provided pages upon pages of testimony showing that human rights have no place in Islam. According to him, secularist

reform is unavoidable if Muslims are to keep pace with the rest of the world means religion and polity must be separated. (However, if that happens, will collapse. Islam without the power to control and regulate the people is inconceivable.)

## WOMEN IN ISLAM AND OTHER TOPICS

The author devotes a whole chapter to the attitude of Islam towards woman. Islam, like Christianity, believes that the creation of man came before that of woman. (They both borrowed that idea from Judaism) It gives precedence to man, and as the author shows with numerous examples, Islam has been savage in its treatment of women. Here are few examples.

A woman during the menstrual period is not permitted to touch the Quran. She is not allowed to go anywhere near the Kaaba. She can neither pray nor fast. In all this, regarding woman as inferior to man is both axiomatic and mandatory (Quran 2.282) Even in matters of division of property; the daughter is entitled to only half of what a son is assigned. Pursuit of vengeance is also sanctioned in the Quran (Quran 2.178) Muslim Jurists have declared that man possesses greater wisdom than woman does. The author discusses the dominance of man in sexual moral and how Muslim women themselves treat other women.

Women best exemplify rewarding women as slaves, keeping them strictly confined to the home and treating them as inferiors in the practice of wearing the veil (*purda*). It is mandatory; women have no choice in the matter. In some countries, Muslim women have discarded the veil, but both Islam and clergy look down upon such a practice. In addition, whenever the clergy manage to gain control of the state as in Iran they invariably reverse the trend by reimposing the veil. The author provides many such instances.

The author has also dealt with the poetic tradition in Islam, and the role of women and wine found therein. Here also there are inconsistencies. In one place, Prophet Mohammad refers to

wine as of divine origin (Quran 16.69) while he prohibits it elsewhere (5.92). (The Prophet was himself said to enjoy a drink of wine occasionally, as do many of his followers, especially in the West).

All religions impose certain restrictions in matters of food and drink. Hinduism and Christianity are no exception. Islam regards pigs as unclean and has banned pork in any form (again borrowing from Judaism). However, Muslims in China consume pork while calling it mutton. Even in the staunchly Islamic Morocco, pork is eaten widely if clandestinely.

Personality of The Prophet Ibn Warraq devotes a full chapter to the personality of the prophet Mohammad, including positive traits in his character, which made him stand out in history. During the Mecca period, his conduct appears to have been marked by sincerity and even nobility. However, his personality and attitudes seem to have undergone a radical change during the Medina period. He began to see himself as the infallible Messenger of God and intercessory. (In other words, he became a megalomaniac.)

Muslims hold that there is no salvation for non-Muslims that is, for those who do not believe that Allah is the only God and Mohammad is his (Last) Prophet. They also believe it is the sacred duty of every Muslim to spread this message to the whole of humanity (by the sword if necessary).

The author has convincingly argued that there can be no greater hallucination. Bertrand Russell bears testimony to the untenability of such a stand.

The author has also shown that the growth of fresh ideas and intellectual freedom have suffered grievously because of Prophet Mohammad's declaration that the Quran is divine in origin, the sole repository of ultimate truth to the exclusion of everything else. (His followers have ensured that this claim is not questioned by anyone concerned about one's life).

## SUMMARY AND WARNING

*Why I am Not a Muslim* is not a book of fantasy or of veiled attack, like Salmon Rushdie's *Satanic Verses*. It is a deeply felt intellectual tour de force by a great Muslim scholar whose heart bleeds for the fate of his fellow Muslims, and whose thirst for knowledge has led him on a path of incomparable research and study. Because of the well-known (and widely feared) Muslim proclivity to violence, the book had to be brought out by Prometheus Books in the USA rather than by any of the commercial major publishing houses. It is doubtful that there exists another work on the subject as scholarly, as detailed or as comprehensive, not to say as courageous.

If Ibn Warraq's book were to be made widely available in Islamic world and other parts, it might serve to open the eyes of the people further. After placing before us the Quran in its true colours, the author has highlighted the danger of continuing the practice of dinning into the impressionable minds of innocent Muslim children the contents of the 6000-odd suras of the Quran, forcing them to commit then to memory to exclusion of everything else.

(*Why I am Not a Muslim* was translated into French recently. It was translated into Telugu in India by Dr. Innaiah and is published by the Hema Publishers, Chirala, India 523 155 A.P. Rs. 200.)

# EVELYN LEONORA TRENT

## (Founder of Indian Communist Party in Exile)

Evelyn Roy, first wife of M.N. Roy, faced the problem of all wives of celebrities, that of being overshadowed by their more famous husbands. But Evelyn Roy on her own played an important role in international politics and also in nurturing the Indian Communist movement. Yet her centenary in 1982 had gone unnoticed, much less celebrated. Understandably, she would not figure in the who's who of the US since she was a Communist! Humanists in India did not particularly care for her because she had parted with Roy long before he evolved into a humanist. Despite all this, Evelyn contributed considerably in shaping the life and thought of Roy in the early stages.

Evelyn Trent was the seventh child in the family of Lamartine-Mary DeLome Macleod. She was born in Salt Lake City, Utah, in the US on 20 October 1882. Her father, Lamartine Cavaignac Trent, was a mining engineer distinguished in his profession and his neighbourhood. Scion of Edwin and Augusta S. Luckett of London, he migrated to the US at the age of 12. It was not known why he left London at such a tender age and sailed to the US as a cabin boy and worked on the high seas for three years. Lamartine also participated in the civil war and was wounded. Then he worked in engineering firms and became an engineer. He perfected the Frue Vanning machine, which he introduced in the US and abroad. He visited Japan, Australia and Tasmania on invitation.

At the time of Evelyn's birth, Lamartine was organizing his own engineering firm L.C. Treat & Co. that he sold away later. As Lamartine was constantly moving from place to place, Evelyn had her schooling at several places as her father was often moving.



from place to place. Evelyn joined Girls' Polytechnic high school in Los Angeles in 1908 and completed the course in 1911. Then she joined Stanford University.

That was a turning point in her academic career. Her brother Edwin Walter was already at the university. Stanford was a prestigious university, though conservative in certain respects. David Jordan Starr was the Chancellor. He was a scientist and a peace lover. Evelyn later developed rapport with him. That was the time of the suffragette movement because women did not have the vote in the US then.

Evelyn belonged to the Alpha Phi sorority along with her close friend Ethel Rae Dugan. Evelyn was also a director in the women's athletic association. She played tennis and was also good at swordplay, unusual for a woman to opt for as a sport. She was associate editor of Quad, the annual journal of the university in 1914 and 1915.

Evelyn took English as her main subject and philosophy and French as optionals. Her histrionic ability was demonstrated during her second year, when she acted as Duchess of Carbondale, in the three-act comedy, "On the Quiet" by Augusts Thomas. She made a deep impression on the spectators and her performance was rated very high. Evelyn discussed Tagore with Bengalis and Mexicans at the university. Evelyn's social activities included teaching poor children for an hour daily. She pitied the poor children at the campus. She lamented the system that poured millions of dollars into the munitions industry but did not have resources to provide for needy children. Evelyn and Ethel Rae Dugan fraternised with Jessie Louise Knight, second wife of Chancellor Starr. They were friendly with the Chancellor, too.

Evelyn's letters to her mother were full of her experiences at the university and her thoughts on them. After graduation, she looked for a job at the university in early 1916. She was a

prolific writer concentrating on problems unemployment, poverty and other socio-economic issues and thought she would live by her writings. At that juncture, she met Roy and the events took a different turn

Evelyn and Roy would meet at the residence of Dhan Gopal Mukerji where their courtship began and blossomed. They were dating for one year before marriage. Mukerji and Ethel Dugan also were dating and they got married in New York in 1918. After meeting Roy in Palo Alto, Evelyn changed her plans, stopped applying for jobs. Instead, she planned to go to Europe with Roy. Roy was then in the thick of international Communist activities and was in touch with his German friends for support in promoting Communist activities in India. But he got neither the promised money nor arms from the Germans.

At one stage, Roy planned to go to Germany in a U-53 submarine. However, when Evelyn's parents did not like that idea they dropped the plan. Evelyn applied for a passport to visit the European countries. The 1914-19 world war was at its height, which made the US Government reluctant to issue passports to its citizens to travel to Europe. America was then neutral in the war. Evelyn requested Chancellor Starr for a recommendation letter to the State Department for her passport, which he readily sent. Even before receiving that letter, she had formally applied for the passport. She thanked Chancellor Starr for the letter and said she would retain it as a memento.

Roy was busy with his political activities at Palo Alto. S.P. Sarkar, an Indian revolutionary, was staying with him then. Roy was also in touch with other Indian revolutionaries in the US. Bengal was then the hotbed of extremist movements and many overseas Indians supported them. Roy was also in regular correspondence with Kelly in the UK. After a stay of six months at Palo Alto Roy moved to New York with Evelyn in January 1917.

The police were on the look out for him, which required his shifting his residence from place to place in New York to escape police surveillance.

Roy was close to Dhan Gopal from whom he wanted to know the whereabouts of Sailen Ghosh, another Indian revolutionary. Sailen would invariably demand money from Roy and would get angry if Roy was not able to meet his demands fully and on time. He would express his anger through telegrams addressed to 2117 Daly Avenue in New York, which was one of Roy's many residences then. Roy himself was hard-pressed for money but still managed to find \$25 to Sailen Ghosh.

Evelyn's brother Walter was in New York then but was reluctant to help. So Evelyn had to take up odd jobs. For a while American Society situated at 131 E. 23rd Street employed her. Roy who had to change his residence as often as possible stayed for a while at 239 E 19th Street, not far away. He later rented an apartment at 19th west 11th Street but gave his address as care of Ceylon Restaurant at 672, 8th Avenue to receive his mail.

Roy came in touch with Lala Lajpat Rai, later hailed as the Lion of Punjab in the struggle for Indian independence and attended some of his meetings. Roy was also a regular visitor at New York Public Library. Meeting professors of Columbia University and a few other intellectuals in New York was his other favourite activity. Lala Lajpat Rai was impressed by the Roys and also briefly employed Evelyn to help him in his literary activities in return for small amounts of tokens of help.

Meanwhile, the net was closing round pro-German Indian revolutionaries who-were being rounded up as 'enemy nationals' for internment. Some were also being booked under the sedition law. Roy was also arrested and taken into custody for questioning by the US attorney of New York district. Sensing danger, Roy and Evelyn hastened their marriage, which was solemnised while Roy was in goal. Soon after when Roy was enlarged on bail for

want of evidence in the sedition case the Roys seized the opportunity to escape and for that purpose travelled to the border State of Texas to acquire a false passport. They then crossed over to Mexico on 15 June 1917. It was exactly one year since Roy had come to USA.

The efforts of the New York police to obtain information about the Roys from their housekeeper did not succeed. Pretending to be journalists from the *Saturday Evening Post* the sleuths said they needed clarification about an article, which Roy had sent to the publication and so wanted to meet him. The housekeeper could not help. She told the police that the Roys no longer stayed with her. So the San Francisco court indicted Roy in absentia on 7 July 1917. Lajpat Rai perhaps tipped Roy of it and prepared him for possible arrest. The British Consul in Mexico promptly intimated the US police of Roy's arrival there so that they could seek his deportation from Mexico to the US but the Mexican Government put its foot down. The Roys were then staying in Mexico City (Calls Cordoba 33). Hirendranath Sen, a revolutionary from India was with the Roys there for some time.

Mexico was a safe place even for Germans. Roy also received the promised money \$ 6750 and 15,000 pesos (Mexican currency) were kept in the bank in the name of Evelyn Trent. Evelyn artfully juggled aliases like Martin, Roy, Allen, Trent, etc. to keep the police at bay. lie formed "the Friends of India League and started campaigning for the freedom of India. Evelyn was director of the League. Evelyn correspondence with her mother mentioned, among other things, Roy's lectures in support of Indian independence, which evoked much sympathy for the cause from the Mexicans. Evelyn also wanted to visit India and to secure investment for building schools, hospitals, factories and universities in the country.

Dr. John Mex, a German socialist who was in Mexico, became a close friend of Roy. However, he soon left Mexico to escape the Kaiser's army. Roy learnt the Spanish language and even wrote a number of articles and a few pamphlets in that language for his Mexican friends. Roy was in touch with Lajpat Rai in New York and was constantly contacting other Indian revolutionaries like Chandra Kant Chakravarthi. Roy was an aggressive Indian nationalist while in Mexico until Michael Borodin arrived there.

Roy sent an article to Lala Lajpat Rai's monthly journal *The Young India* that touched off a heated debate between the veteran Punjab leader and Roy. First, Roy advocated independence for India instead of Home Rule or self-government being sought by Lala Lajpat Rai and other leaders. He pointed out that the journal was only voicing the opinions of Lajpat Rai's party and not the ideals Indian people. He said that leaders like Annie Besant who launched the Home Rule Movement could not faithfully reflect the needs of the people of India. Lajpat Rai countered that India was not yet ready for full independence. Roy disagreed saying that leaders like Lajpat Rai were "damming" the flow of the movement for Indian independence. As for Lajpat Rai's idea of putting forward a proposal for Home Rule for India at the forthcoming 'peace parliament' after the formal end of the hostilities, Roy said that Britain could "dismiss such begging" by placing two Indian dummies in the lobby of the Peace Parliament. That would be Britain's response to the representation envisaged by Lajpat Rai and others. Roy thought Britain would never concede real Home Rule for India nor fiscal autonomy because it was the economic, not political, control of India which was vital for England's position as a great power. He urged Lajpat Rai to stand up boldly for complete independence for India. Incensed by Lajpat Rai's charge that those working for the overthrow of British rule over India were

'ramifications of a German conspiracy' Roy said that the 31,50,00,000 people of India were human beings and did not need Britain or any other nation to grant them home rule, autonomy, self-government or any other political concession. Only a revolution would make India a free and self-respecting nation. No wonder, Lajpat Rai did not publish the article.

Roy developed close relations with the President of Mexico, Enustiano Carranza. The Germans and the Mexicans generally opposed the United States. Roy was getting German funds and support. After German defeat in the war the flow of funds stopped. However, he had enough resources for his political activities. Several radical Americans arrived in Mexico, with whom Roy developed close contact. They often met at Roy's place; the Roys being good hosts. Simultaneously, Roy and Evelyn were slowly and gradually absorbing socialist ideas. It led to Roy launching the Socialist Party, the convention of which was held in Mexico City from 25 August to 4 September 1919.

Michael Borodin arrived in Mexico as a pauper and Roy took him under his wing. On the suggestion of Borodin, the Mexican socialist Party was converted into the first Communist Party outside the Soviet Union. Borodin was also instrumental in introducing Roy to Lenin who invited Roy and Evelyn to the international (Com-munist) congress in Moscow. Roy attended it as a Mexican delegate whereas Evelyn was there as a delegate from India!

Roy and Evelyn followed it up with launching the Communist Party of India in exile at Tashkent on 20 October in 1920. They also attended a rally in Petrograd. Evelyn's letters to her mother, containing her views and experiences were all praise for the social conditions in the Soviet Union. Evelyn's parents were then staying in Washington DC, the federal capital of the US. Evelyn also expressed her desire to work for the Indian Revolutionary Party in her letters to her parents. Ten years after

the Roys left Mexico, Serge Eisenstein (1898-1948) visited Mexico and made a film *Que Viva Mexico* on the social conditions of the country, which showed Roy shown as one of the main builders of the Mexican society. Not long afterwards, Stalin lost interest in Eisenstein and Roy as he himself stated in a telegram to the eminent American author Sinclair Lewis. The picture was not released during the lifetime of Eisenstein, though he was honoured with a Lenin award in Russia. Later, it was released and won awards.

### **EVELYN IN ENGLAND—WHY?**

After the formation of the Communist Party of India in exile at Tashkent Evelyn started taking active interest in Indian affairs. Several scholars extensively recorded the role of Roy as a Communist but Evelyn's activities were not properly appreciated. Then on May 21, 1921, Evelyn suddenly landed in England by a ship from the Estonian port of Revel (Tallinn). Evelyn adopted the alias of Allen and travelled on a Mexican passport. The British police were not fooled. They recognized her as the wife Roy, the famous Soviet Communist and did not allow her to land in the UK. She was deported from Plymouth itself to Panama.

W.E. Kasper, an Estonian Communist, sent telegrams his Panamanian counterparts about Evelyn's deportation and asked them to take care of her. He arranged for the transfer of her bank account to New York and informed her sister, Helen Power who was in Piedmont, California, about it. He also informed Menbroson in Montreal about Evelyn's bad health saying that she was travelling alone and needed to be looked after carefully.

Similar telegrams went to Mexico too. The mention of Evelyn's bad health was only feint to divert the attention of the American authorities. Ramirez the Mexican delegate to the Third International in Moscow also sent telegrams to Valodes in Mexico about Evelyn. But Evelyn did not go to the US or Canada. Instead,

she returned to the Soviet Union and plunged into hectic Communist activity, along with Roy. However, her mission in England has remained a mystery to this day.

Stalin and Roy founded the University of the Workers of the East in Moscow. It was meant to train Communist cadres of different parties of various countries. Both Roy and Evelyn taught at the university. Roy was its director. The university ran for 17 years from 1921 to 1938. Roy and Evelyn were constantly touring the European countries to establish contacts with Indian Communists living there. They were also publishing journals in English under various titles and dispatching them to India. Evelyn adopted the name of Shanti Devi for articles to the journals. Her famous article was on Lenin when he died. Entitled "The loss of Lenin to world revolution", it evaluated the contribution of the father of the October Revolution in Russia.

Evelyn also wrote a critical article on Gandhi. She wrote another on the "Hindu-Muslim question". She addressed a lengthy letter to the AITUC under the caption "Where are the Masses?" during its Lahore session in 1923. Her article "Will the British Labour Government stand forthis?" was illustrated with brief life sketches of S.A. Dange, Muzaffar Ahmed, Nalini Sen Gupta, Singaravelu and Roy. Evelyn also wrote about the Bombay textile strike under the caption "Long drawn Bombay textile strike, 1924." Simultaneously, Evelyn was editing journals like *Vanguard*, *Advanced Van Guard*, and *The Masses of India* (all launched by Roy, and assisted him in his writings and political activities. Since Roy held a top position in the international Communist movement, he was frequently travelling in the Soviet Union. Hence, very often Evelyn brought out the journals on her own and also dispatched the copies to India.

Evelyn and Roy were in touch with their American friends through *Vanguard*. As many as 127 persons in the US received *Vanguard*. They included Chandrakant Chakravorthy, Bhagawan



Singh, and S.I. Parekh. *Vanguard* was also sent to China to Sun Yet Sen and one copy was sent to Persia. Evelyn arranged to dispatch large bundles to India through sailors. Roy and Evelyn were busy rallying Communists in exile under the banner of Comity Pro Hindu.

Roy was arrested and deported to Luxembourg on 30 January 1925. Evelyn too was arrested with him but was allowed to stay in Paris. Famous French Communist leader. Henri Barbusse helped the Roys in their secret activities. Evelyn participated in the colonial conference held at Amsterdam on 11 and 12 July 1925. On that occasion she met several Communist leaders also from India and discussed with them plans for sending material to India through the sailors. Among them was P.C. Joshi. She also wanted to meet Chamanlal but he refused as he belonged to the Saklatvala group, opposed to Roy. Evelyn tried to bring about reconciliation between the two but without success apparently. What happened between the Amsterdam conference and 30 July 1925, we do not know but Evelyn left Paris on 30 July 1930 for the US saying that she intended to visit her mother there.

Georges Agabekov, former chief of the Eastern Section of the Communist International wrote in his book, *The Russian Secret Terror*: "The first intimation of the bad faith of the Indian Communist Roy came through Farvuki. He suggested that Roy's wife being an English woman might be an English spy. When the suspicion was confirmed, Roy was separated from all political activity." The Federal Bureau of Investigation of the US recorded a secret entry of Evelyn into the country in October 1925. They wanted to deport her but later dropped the idea. They observed her activities closely for some time and left her alone afterwards.

Evelyn returned to her motherland after eight years. She began hectic political activity, which she carried on for eight years. Evelyn was 32 when she returned to the US in 1925. She plunged into political activity at once by joining Indian

Communists in the Sacramento and San Joaquin valleys near San Francisco. She was also in touch with her mother and her sisters, Meredith and Helen. She renewed her contacts with her estranged brother Walter in New York, who disapproved of her marriage with Roy.

Nor did Evelyn lose time in renewing personal contact with her beloved teacher David Jordan Star. At his instance and with his help, she became a feature writer for the *San Francisco Chronicle* and continued to be so until 1935. She was also the anchor-person for the "World Topics" feature of KPO radio station, which attracted the attention of several intellectuals in the US. Her work involved travel across the Atlantic several times to cover world topics during 1928-30. She moved to New York in 1929 to be better able to handle her journalistic assignments. She also became a feature writer for the *Herald Tribune*.

She was quite versatile in her choice of topics for treatment from dance to politics. She wrote on Agnes Boone the western pioneer dancer of California as well as Gandhi's Salt Satyagraha, Palestine, Rare manuscripts of Chinese Jews, Samoa, New Caliph of Islam, Argentina, Reclamation plans of Egypt, the leading role of women in the Kuomintang, the Balkan monarchy, feminist activities, Hungary, Napoleon and so on.

Just as she was settling down to her routine in New York she had several shocks in 1931. Her mentor David Jordan Star died. She was worried about his deteriorating health and had been she had been expressing concern about it in her correspondence with him until the end. Then Roy was arrested in India and treated badly. Evelyn reacted spontaneously. She wrote an article in *Revolutionary Age*, the Communist weekly of New York, condemning the British Imperialist regime in India. She signed it as "E.R.". Then came the death of her mother in July 1931 at Auburn in California. She rushed to Auburn and suspended her journalistic and political activities to take care of

her aged father. He too passed away in 1935. After the death of her parents, Evelyn left Auburn for Sacramento. While there she would write for local publications. Then on 10 October 1932 she married Dewitt Jones.

Roy was released from prison in the same year. There was no correspondence between Roy and Evelyn since 1925. We do not know whether they were separated or divorced legally. Evelyn and Dewitt Jones lived a happy life. They had no children. Dewitt was also a writer and a business-person. Evelyn moved to different places along with her second husband and wherever she was, her talent as a journalist was recognized. She wrote frequently for the *State Emergency Rehabilitation Bulletin* of San Francisco with which her husband was connected.

Dewitt Jones died on 20 February 1949. Evelyn then permanently returned to her parents' place Auburn and settled down there doing odd jobs and writing occasionally. She led a peaceful life until her death on 21 November 1970.

Albert Einstein pleads for release of M.N. Roy. Following Roy's arrest and implication in the Meerut (Cawnpore?) Conspiracy Case, Albert Einstein issued the following statement from Princeton University on 26 September 1931:

"M.N. Roy, in a cultural point of view, a valuable personality, is threatened with the death. In the general interest of humanity, it is essential that the political fight, inevitable in its way, avoid the primitive method of extermination. Only in this way the political fight can be beneficial in longer term for the general public."

Roy, a Communist intellectually, returned to India after 16 years. He was touring India under the name of Mahmood and campaigning against British rule in India. He was already indicted in several cases in absentia and the conviction was pending. The Indian Communists were launching a vicious

campaign against him under the direction of Moscow. They leaked out to the British police of his whereabouts leading to his arrest in July 1931. Roy was charged with "waging war against the King."

American Communists (majority group) reacted immediately. The weekly *The Revolutionary Age* published the news of the arrest and commented sharply "on the shameful silence of official Communist press in India and Russia". The International Communist opposition took the initiative to "save Roy from the bloody claws of British Imperialism." *The Revolutionary Age* commented that "the Indian agents of English" Labour government have arrested Comrade Roy and have thrown him into prison. They appealed to international opinion to assert itself so that it would be able to restrain "the heavy hand of the Britishers."

The official Communist Party of India had been carrying on the most shameful attacks on Comrade Roy who was working illegally in India. The paper said that "these 100 per cent Communists" declared that renegade Roy must be fought with all the means at hand, even denunciation to the police! "The International Red aid, organized especially to defend revolutionary and class war prisoners, refuses to do anything about the arrest of Comrade Roy. "Let the renegade rot in prison" is what a responsible official of the German Red Aid remarked. The Red Aid is ready to help German fascists but can do nothing for Comrade Roy!

In spite of the fact that the official Communist leaders have organised a veritable conspiracy of silence about the case, the *Revolutionary Age* revealed that a large public meeting called in Hamburg under the auspices of the Communist Party of Germany voted unanimously in favour of a resolution against the arrest of Manavendranath Roy. Resolutions for the release of Roy poured in from Germany, Sweden, Alsace, Czechoslovakia and

Communist opposition organizations. *Revolutionary Age* requested that every labour organization, every organization of oppressed colonial peoples or national minorities, every liberty loving man and woman should unite to demand the release of M.N. Roy from the claws of British imperialism. (Sept. 12, 1931). When Roy's trial was set for October 1931, several intellectuals, including Einstein, appealed for the release of Roy. They were "Henri Barbusse, editor and French Communist leader, Prof. Jerome Davis of Yale University, Dr. W.E.B. Dubois, editor of *Crisis* and Black leader, Waldo Frank, author, Garfield Hays, attorney, John Haynes Holmes, minister of the community church, Prof. Robert Morss Lovett, University of Chicago, A.J. Muste, Brookwood Labour College, Julia Lethrop, former chief of Federal Children's Bureau, Norman Thomas, director of the League of Industrial Democracy, Oswald Garrison Villard, Editor *Nation* and Roger E. Baldwin, issued an appeal which was carried by the *Revolutionary Age* (Nov. 14, 1931).

Several organisations also demanded the release of Roy: The teachers and students of Public high school of Tinz, the functionaries conference of the chemical workers union, the Braunschweig teachers union, the Nuremberg building traders, workers union, the metal workers union of Sommerda, the central traders and labour councils of Schoningen, the Nature-friends of Jena, the League for the Struggle against Reaction and Fascism.

Roy appealed from Cawnpore prison to the workers, peasants and radical intellectuals of the whole world to come to the support of the Indian masses striving for freedom and to demand the release of thousands of Indian revolutionaries from the dungeons of the British prisons. He also condemned the crimes of the British Labour Government. He pointed out the suicidal policy of the executive of the Communist International and of the "Loyalite Communists" of India. Roy sent out this message on 23 August 1931, which was fully carried in the *Revolutionary Age*, New York.

The American Communists (majority group) cabled to Gandhi in London with a request to intervene on behalf of Roy but he declined. He would not also issue a statement to demand Roy's release. Gandhi was attending the Round Table conference at that time. Roy's arrest was discussed in the Canadian Labour Defence League where they wanted to wire to Berlin to ascertain the facts. Frederick Inter-Racial club of Brooklyn, New York, and Boo Park Workers Youth Club of Brooklyn in New York too passed resolutions for the release of Roy. Revolutionary age carried articles from Independent India, a weekly from Bombay about defence committees formed to fight for Roy in India. AITUC established a defence fund in support of Roy. The paper also carried the news how the police in India suppressed demonstrations and agitations in favour of Roy. They have noted the details of the various defence committees organized in Cawnpore, Bombay, Calcutta, Lucknow, and Delhi. B. Singh, the secretary of Roy defence committee informed the world about the condition of Roy and the ill treatment to him in British prisons. In the various defence committees, there were Pundit Jawaharlal Nehru, Subhas Chandra Bose, Tayyab Shaik, V.B. Karnik, R.S. Ruikar, Purushotham Trikamdas and several prominent leaders. B. Singh also revealed how Roy was treated in jail, and condemned the attack on Roy in the German press that Roy was arrested as an accomplice of imperialism and for purely diplomatic reasons.

He stated that Roy was not permitted to receive books, newspapers and even a typewriter was refused though the court sanctioned one. Roy was not allowed any ventilation into his room and even ice and hot water were not allowed. Roy was sentenced to twelve years imprisonment. American Communists described the sentence as savage and a severe blow to the liberation movement. They resolved to continue the struggle for the release of Roy. Ajoy Kumar Ghosh gave details of Roy's trial.

The magistrate went to the jail instead of taking the prisoner to the court. The local bar association took up the case of Roy's defence. Viceroy Lord Willingdon himself personally took interest in deciding the prison cell of Roy.

The Communist parties appealed for books and donations to help the legal defence of Roy. When the money came they sent some amount to Roy—in prison—but the postal authorities returned it saying that Roy refused it. Actually, the authorities never brought this to the notice of Roy. The class distinctions in the prisons in India were also exposed abroad, when Roy was treated as a third class prisoner, forced to wear heavy prison clothing, eat coarse prison food. Roy lost much weight in prison and suffered physically as well as mentally.

When rumors spread that Roy was being shifted from Cawnpore jail, thousands of railway workers gathered at Lucknow station and demonstrated. When they found that the prisoner was not Roy they raised slogans in support of Roy. The Communist press in the US carried the news of Roy until the sentence was reduced to six years and Roy was treated as a political prisoner. The Workers Age carried full reports about Roy.

Evelyn was not ignored either but she was not given the importance due to her. After the demise of her second husband, she returned to Auburn and settled down in her ancestral home. Albert Einstein, in his capacity as chairperson and trustee of emergency committee of atomic scientists requested Evelyn's help and she responded at once. Einstein thanked her on behalf of his colleagues for her generous response for the great educational task undertaken by the committee. He appreciated her practical support and goodwill. Einstein expressed the hope for a reasonable solution of the problem of nuclear bombs.

Evelyn was keen to read the memoirs of Roy serialised in the *Radical Humanist*. Roy did not mention anything about Evelyn though the memoirs also covered the period of their joint

activities in the Communist movement and their marriage. We do not know her reaction to it because she had never said anything about it. Richard Park, an expert on Indian Communism wanted Evelyn's assessment of his work. She responded saying that there were many misinterpretations and errors. She questioned the sources and said that simply because something appeared in print, it should not be taken as authentic unless verified. She pointed out glaring mistakes in the book to Park. She denied "the false accusations of Chakravathy, an Indian revolutionary, and described his writings as imaginary.

Commenting on Roy in her letter to Park, she said Roy played a an important role in the Indian revolutionary movement at an intellectual level. She added that Roy was the first Communist intellectual to ennoble Communism with a philosophy and literature, which got became widely recognised. She pointed out that though Roy passed through many evolutionary phases in his own development he had the capacity to learn. Evelyn condemned those who accepted the biased views of the British police agent, Lt. Col. Kaye. She asked Park not to do disservice by hostile interpretation of Roy's integrity and sincerity in the development of the Indian revolutionary movement.

Robert C. North who published the mission of Roy in China approached Evelyn for details of Roy's views and activities and sent a lengthy questionnaire for him to answer. Evelyn asked him to meet her personally for discussions instead of putting anything in writing. Accordingly Prof. North visited her and held discussions with her in Auburn.

Evelyn lived in Cognito and did some petty jobs for survival. She married again in 1935 but her second husband died in 1949. Her papers were destroyed in a fire accident during 1962. She died in 1970.



## A.B. SHAH (1920-81)

Amritlal Bhikkubhai Shah was a rare intellectual who founded the Indian Secular Society. He was an outstanding critic of communism, communalism and obscurantism in India. Shah stood for human values and freedom. He applied scientific method to every field and came to rational conclusions on critical matters. Perhaps A.B. Shah was the first critic of M.N. Roy's Radical Democratic principles, later called "22 Thesis". He never accepted any theory or principle without scrutiny. A.B. Shah hailed from a Digambar Jain family of a small town of Gujarat. He was born in 1920. Until 17 years Shah followed the Digambar Jain way of life. Shah came to Pune in 1937 and took his B.Sc. degree from Ferguson College in 1941. A.B. Shah taught mathematics in S.P. College, Pune and played an active role in the teachers' union. Introduced to M.N. Roy during 1946, he attended the study camps conducted by Roy in Dehra Dun and other places. It was in those study camps that Shah for the first time met Prof. Shib Narayan Ray. From then on, they remained life-long friends.

While in Pune, A.B. Shah came close to several intellectuals like Tarkatheertha Laxman Sastri Joshi, M.P. Rege, V.M. Dandekar, V.M. Tarkunde and others.

### THOUGHT AND CRITICISM OF A.B. SHAH

Perhaps he agreed with only the broad principles of Roy. As soon as M.N. Roy formulated the "22 Thesis", A.B. Shah criticized it and published his views in Roy's own journal *Independent India* (later *Radical Humanist*).

M.N. Roy encouraged criticism and asked Shah to contribute more articles. From then onwards Professor Shib

Narayan Ray and A.B. Shah developed intimate friendship. A.B. Shah says that Roy is unique in recognizing the need for a philosophical and cultural revolution accompanying a political and economic revolution. Roy advocated politics without parties whereas Shah opined that parties in some guise are a must to mediate between the citizen and the State. Shah also doubted the co-operative economy of Roy.

A.B. Shah says that Roy's ideas are valid at least in three spheres. The major one is to approach human problems with a rational outlook. Even emotions can be tempered with reason. Scientific method can be applied to every situation. Shah says that there is no leader who can be compared with Roy in India in this field.

Roy advocated decentralization of administration. Concentration of power even at village level should be opposed and participation of citizens encouraged. Shah says that Roy's decentralization of power leads to equality where genuine freedom of the individual is possible. Royists did not like the criticism of Shah and his alternative thesis. Shah suggested certain amendments to Roy's philosophical principles also synchronizing with the latest scientific developments. For example, Shah suggested that man is capable of being rational instead of being "essentially rational".

## **CHALLENGE TO PURI SANKARACHARYA**

A.B. Shah published his views on cow slaughter and beef eating in ancient India and supported his views with scriptural authority. These articles appeared in Marathi magazine *Lok Satta*. Puri Sankaracharya offered to withdraw his agitation for a ban on cow slaughter if Shah could prove his point. Shah accepted the challenge and arranged a meeting with Tarkatheertha Laxman Sastri Joshi to show scriptural evidence. Ultimately, Puri Sankaracharya backed out with some lame excuses.

## **TRADITION AND MODERNITY**

Shah published his views on Modernity and Tradition in a book, which led to many controversies. He differentiated modernity from modernization. He also wanted to separate the outdated, useless ancient traditions and adopt modern human values and ethics. Applying technology to several aspects of life comes under modernization whereas accepting and implementing human values, ethics and freedom comes under modernity.

### **RSS**

Shah wrote without mincing words that Vivekananda is the real inspiring spirit for RSS. It is a real threat to all liberal Indians (*Secularist*, 1979, Nov.-Dec.).

## **CRITIQUE OF MUSLIM OBSCURANTISM**

A.B. Shah, with the support and help of Hamid Dalwai, led a crusade against orthodox, fanatic Muslims and tried to liberate Muslim women. The elite Muslims played a dubious role while lower class Muslims and their womenfolk liked Shah's approach. Shah appealed for a bold approach to face the crisis in Islam. Shah traced the absence of modern trends, values and ethics in Islam. He also pointed out the failure of the Ram-Rahim approach of Gandhi and the critical assessment of M.N. Roy. Shah showed how Islam is anti humanistic in all walks of life. He pleaded for uniform civil code without any religious bias. He organized a society called Satya Shodak Mandal to educate Muslims and Hindus. Shah also worked with Samaj Prabhodan Samstha.

## **WORK WITH DALITS AND CHILDREN OF PROSTITUTES**

Shah worked for the uplift of the disadvantaged. He wrote the history of the Scheduled Castes in Maharashtra. He wanted the educated Dalits to come forward to work in all fields. Shah

strongly felt that lower class Dalits are not inferior to any one but their social and cultural conditions put impediments in their progress. Shah wanted to remove those obstacles. Shah also worked on another project to help the children of prostitutes in Maharashtra. He evolved a project called Renuka Devi Association to educate the children of prostitutes. The results can be seen in Bookamb village near Pune. He organized agricultural societies for Dalits.

### **GOOD SPEAKER AND WRITER**

A.B. Shah toured India extensively, organized the Indian Secular Society and conducted seminars, symposia and public discussions on the issue of separation of State and religion. Similarly, Shah actively participated in numerous projects on education including the Kothari Commission. A.B. Shah was a good speaker and a writer in English. Shah edited and published several books. Seminar proceedings were published as books. The books included Gandhi, Nehru, Gokhale, Roy, Communism, Humanism, Secularism, Obscenity, Modernity, Challenges to Secularism, Tradition, What Ails Muslims, Scientific Method etc. He also contributed many articles to standard journals. Shah was precise in his exposition and very scientific in approach to problems.

After the death of M.N. Roy and Ellen Roy the burden of editing and carrying the intellectual journals of the Humanist movement fell on Shib Narayan Ray and A.B. Shah. They jointly edited the weekly Radical Humanist. A.B. Shah shifted to Bombay at the instance of Prof. G.D. Parekh, the then rector of Bombay University. A.B. Shah was Principal of S.I.E.S. College, Bombay. Prof. Shib Narayan Ray joined the college to teach English literature. A.B. Shah also joined the *Quest* Editorial board and later started *New Quest* from Bombay. He soon resigned as Principal to shift to Pune where he worked vigorously for Renaissance and Secularism.

## ORGANIZER AND PUBLISHER

From 1964 onwards Shah aggressively worked in several fields including education, secularism, humanism and modernity. Shah tried to rally all the Muslim organizations and Hindu fundamentalists to discuss and thrash out some agreeable formula for secularism. However, he found that it was not possible and discarded that attempt. Shah started his own publishing house called “Nachiketa Publishers” and brought out many books. Later it was bought by Statesman. Shah’s Scientific Method was published by Allied, Bombay. Shah worked with V.V. John, J.P. Naik and conducted many discussions on education. A.B. Shah came close to Edward Shills, the famous sociologist of Chicago University. Under his impact, Shah started a quarterly journal “The Humanist Review,” but could not continue it due to several constraints. A.B. Shah laid solid foundation for the Indian Secular Society and its bi-monthly journal, which is continued now under the editorship of Prof. V.K. Sinha.

A.B. Shah participated in international seminars in Seoul, and Mexico and presented papers. He opposed the Emergency imposed by Prime Minister Indira Gandhi. At that time Shah distributed the prison diary of Jayaprakash Narayan and stood by him. A.B. Shah served as General Secretary of the Indian Committee for Cultural Freedom for a decade during 1960s. A.B. Shah was always opposed to dictatorship. He was a critical Marxist. He published Victor Fic’s two volumes on Indian communism. He died on October 11, 1981 in Pune, India.

# A.G.K. MURTHY

## Humanist Pioneer in Andhra

Avula Gopala Krishna Murthy, rather "A.G.K." as he was more popularly and affectionately called, was born on April 29, 1917 at Mulpur village near Tenali of Guntur district in Andhra Pradesh. He hailed from a middle class agriculture family. He graduated in Law and Literature from Andhra and Lucknow Universities. He settled down for law practice at Tenali and made it a centre of activities in the field of Humanism, influenced as he was by M.N. Roy.

For about 8 years he was in the forefront of the Radical Democratic Party in Andhra Pradesh, as secretary and member of its central executive. After the dissolution of the Party, he was acknowledged as the foremost leader of the Radical Humanist movement in Andhra Pradesh until his death in 1967.

In 1949 he associated himself with such great rationalist personalities like Dr. R.P. Paranjape, Gora, C.N. Annadurai and S. Ramanathan in starting the Indian Rationalist Association. He was a member of the first working committee of the Indian Rationalist Association. The association's first conference was inaugurated by M.N. Roy. A.G.K. inaugurated the 6th convention of the Rationalist Association held at Madras. Elected Vice President of the Association, he held office until his death in 1967 at the age of 49.

His passion for social reforms and compassion for the downtrodden were proverbial. He pioneered the backward class movement in Andhra. He was the champion and protagonist of inter-caste marriages. He officiated hundreds of such marriages. People used to gather in large numbers to hear his speeches on such occasions.

He was elected Municipal Chairman of Tenali and during his tenure; he laid roads and provided electricity in slum areas. He visited the USA in 1964 at the invitation of the US Government. The fanatic Hindus including the editor of *Andhra Prabha* Mr. Neelamraju Venkateshaiah demanded the government to call him back when A.G.K. commented that he would tell the truth about Vivekananda if someone asks for details in USA. During his tour in USA he made certain remarks against Jawaharlal Nehru which made the then ambassador B.K. Nehru furious but he could not do anything. After his return from USA, A.G.K. gave his impressions in public meetings which were hailed as excellent assessment. He translated M.N. Roy's work "New Humanism" into Telugu and published "My Tour of the USA".

A.G.K. studied Roy's principles thoroughly and extensively propagated them but did not blindly follow them. In fact, he propagated the principles scientifically. He did not accept Roy as a Communist. A.G.K. often said that Roy was afraid of the Communist Secret Police chasing him, as he knew well how they eliminated their opponents in the international Communist movement. A.G.K. used to heckle Roy for keeping the photo of Stalin in his drawing room even in the last days of Stalin.

A.G.K. realized that Netaji turned to be a "Social fascist". When Subhas was defeated as president of Congress none received him in Lucknow but A.G.K. received him and maintained cordial relations. A.G.K. was studying postgraduate course in Lucknow and staying in hostel. He wrote that Netaji committed a blunder in seeking the support of Nazis and fascists in his fight against British imperialism.

A.C.K. used to write articles in both small and big newspapers whichever was willing to publish them. He was popularly called a 'theoretician' in Radical circles. His general speeches were ferocious, and attracted special attention.

Mr. Abburi Ramakrishna rao complained against A.G.K. to M.N. Roy when A.G.K. wrote bitter criticism against Gandhi during war days.

When no magazine came forward to publish some of his thoughts, he launched a Radical magazine from Tenali during the Second World War.

He tried his best to bring several persons involved in social and women emancipation in Andhra region under the influence of Roy. As part of his endeavours, he could make the famous feminist writer Chalam meet Roy. However, it was a failure as Chalam was not fluent in English and did not have modern views on various subjects. Chalam could not rise to Roy's level of thinking.

A.G.K. thought that a meeting of Tripuraneni Ramaswamy with Roy would be fruitful. Ramaswamy did not possess in-depth philosophical knowledge. In addition, he could not come out of Hindu mythologies and caste inequities. Hence, here also A.G.K. was dissatisfied. Ramaswamy did not live long afterward and there was no occasion for A.G.K. to try 'again for their meeting.

## **HUMANIST**

By 1948, A.G.K. played a prominent role at the national level in the Radical Humanist movement, worked together with Mr. Ramanathan, Vice-President and invited Annadurai from Tamil Nadu to Andhra Pradesh. He continued to be National Vice-President for about ten years.

He wrote a number of articles and addressed several meetings. He propagated the thoughts of eminent humanists like Ingersol, Bradlaugh, Thomas Paine and several others in Andhra areas.

After Independence, A.G.K. excelled as a full-time Radical. While practising at Tenali as an advocate, he conducted many training camps and imparted knowledge to youth.



## MARRIAGES

He cultivated the art of delivering speeches at the time of marriages. He also organized several humanist weddings. Even people who did not agree with his ideas heard him in rapt attention.

## FRIEND OF DALITS

A.G.K. prepared Dalits in Andhra Pradesh to fight for their rights. Former Chief Minister Sanjivaiah visited him frequently for advice. Many Dalit poets had the privilege of his doing the 'foreword' for their works. A.G.K. waged a relentless fight against untouchability.

On a visit to Vijayawada as Chief Minister, Sanjivaiah had to cancel his engagements at a Harijan Hostel located atop a hillock as he could not climb. When the reporter of *Andhra Patrika*, Telugu daily, brought the issue to A.G.K.'s notice by, A.G.K. remarked that when Sanjivaiah could climb up to the position of Chief Minister, how was it he could not climb up to the Harijan Hostel on the hillock. *Andhra Patrika* carried a story on the subject. Reacting to it immediately, Sanjivaiah offered apologies to A.G.K. He later attended the hostel function. Sanjivaiah was a generous politician who received criticism in its true spirit. From Athota Venkata Ratnam to Jashua, many Dalit poets were A.G.K.'s friends.

## AGITATIONS FOR SECULARISM

The then Endowments Minister Kalluri Chandramouli spent Government funds in the name of renovation of temples lavishly. A.G.K. wrote a number of articles and delivered speeches objecting to this and suggested that the Government should maintain a distance from religion.

During the tenure of Pattabhi Ramarao as Education Minister, textbooks were nationalized and A.G.K. opposed the

move. In the 5th standard textbooks, a piece written by Viswanadha Satyanarayana in which Budha was described as Satan was published. A.G.K. agitated against it as a result of which the Government was forced to remove it from the textbook. This was a victory scored by Humanists under the leadership of A.G.K. against the State Government. Pattabhi Ramarao frequently entered into arguments with A.G.K. but could not succeed.

Viswanadha Satyanarayana afraid to attend any meeting attended by A.G.K. He could not face the rational literary criticism of A.G.K.

At a farewell meeting organized by the Advocates Association on the eve of his American tour, many requested A.G.K. to lavishly praise Swamy Vivekananda but A.G.K. said that he would state only the facts about Swamiji.

Andhra Prabha, under the editorship of Neelamraju Venkata Seshiah, started a big campaign seeking the recall of A.G.K. Many fundamentalists cried foul about his speeches in the States. A.G.K. did not have an occasion to rebut their contentions.

Several Humanists right from M.V. Sastry used to consult A.G.K. because of his position in the movement. Gopichand and others were afraid of A.G.K. People, who often change their views as easily as changing parties, were afraid of him.

A comprehensive book on A.G.K.'s efforts to propagate Humanist, secular and radical movements in Andhra is warranted.

A.G.K. turned Tenali into an important Humanist centre. From M.N. Roy to A.B. Shah, hundreds of Humanist leaders visited Tenali and had discussions with A.G.K. People acquainted with A.G.K. felt that they were in the company of a great intellectual.

A.G.K. edited *Radical, Radical Humanist, Sansiksha*—all Humanist journals in Telugu published from Tenali. He also edited souvenirs on Tripuraneni Ramaswami, Etuduri Venkata Narasaiah and a few other literary giants in Telugu. He associated himself with famous journalists like Narla Venkateshwara Rao and influenced their thoughts. A.G.K. turned out hundreds of Humanists through training camps and study centres.

# BIOGRAPHY OF NARLA

Narla Venkateswara Rao (V.R. Narla, 1908-85) started as journalist and ascended as humanist. That was great evolution that has to be emulated by future generations.

Rising from a middle class agricultural family. V.R. Narla underwent hard life in early days and struggled to meet both ends. His ancestors migrated from Andhra area to Madhya Pradesh and settled in Khatni. *They* worked as food suppliers to army. Later Narla came back to Andhra and studied unto graduation. He was inspired by national movement and participated in it. He had flair for writing from early days.

V.R. Narla had two phases in his life. The first part is fully occupied with journalism. He was a force in daily Telugu journalism. His influence and impact was tremendous during Second World War period and post independence era. It is small wonder that readers looked for his opinions on various matters. The morning daily newspaper (Andhra Prabha from Chennai) had such charisma in those days that the reader first opens up for editorial before reading news!

He also toured abroad 4 times and covered several countries. He studied libraries, museums, public national parks. Art and literature. After leaving Andhra Prabha, V.R. Narla established *Andhra Jyothi* another Telugu daily with the help of industrialists, zamindars, politicians and some personal friends. Soon the daily got established as reputed Telugu daily with single edition from Vijayawada.

During late 1960s V.R. Narla shifted to Hyderabad and continued as Editor of Andhra Jyothi. Then, he changed a lot—

both mentally and physically. He stopped chain smoking after heart attack and systematized his library with 25 thousand English and Telugu books. His house had become a visiting place to eminent journalists and intellectuals. Slowly and gradually V.R. Narla emerged as professed rationalist, Humanist and great thinker. V.R. Narla gave lectures in universities and all of them were published as monographs. His research on Gita, Upanishads and Indian Culture converted him into committed Humanist.

V.R. Narla developed friendship with Prem Nath Bazaz (Kashmiri Pundit, author on Gita and follower of M.N. Roy) Sushil Mukherjee (Minerva Associates, Kolkata, radical humanist), Niranjana Dhar (author of controversial book on Vivekananda wherein the shallowness of the seer was exposed), V.M. Tarkunde (judge in Mumbai High Court, human rights fighter, recipient of international humanist award), A.B. Shah, (founder, Indian secular society), Avula Gapalakrishna Murthy (advocate, leader of humanist movement in Andhra and editor of humanist journals in Telugu). He studied M.N. Roy and his ideas. In those days Roy opposed M.K. Gandhi and suggested, alternative plans to revitalize Congress Party. He also criticized Gandhi's religious approach to politics. Roy returned from abroad after 15 years and jailed in India for 6 years. Hence many journalists could not study Roy's ideas with deep knowledge. When Roy addressed a press meet in Chennai, Mr. Khasa Subbarao, editor of *Indian Express* made certain sarcastic remarks about Ellen, the wife of Roy. That made him furious and he castigated "Subbarao with harsh words. The journalists including V.R. Narla could not take it and boycotted the press meet. From then onwards no news of M.N. Roy appeared in *Andhra Prabha* daily as long as Narla was the editor. Entire nation paid tributes to M.N. Roy after his death in 1955 Jan. 25 but *Andhra Prabha* did not write editorial. Mr. A.G.K. Murthy reacted and commented on this in a public meeting at Guntur. That was reported to Narla.

Immediately Narla contacted Mr. Guttikonda Narahari (prominent humanist, orator, secretary of Radical Democratic Party in early 1940s) and obtained as many books on Roy as possible. Next year (1956) V.R. Narla wrote editorial on M.N. Roy. Not only that. He studied M.N. Roy and started liking his thought very much. That led to close friendship between A.G.K. Murthy and V.R. Narla.

V.R. Narla disproved the popular belief that as age advances, cynicism, pessimism sets in and that people start believing in Karma, fate, almighty with all sorts of superstitions, worships and prepare for heaven. His writings are full of life, hope, optimism and above all humanism.

V.R. Narla had to good habit of maintaining his diaries and writing notes meticulously. That gave him much advantage. He had to habit of going round the libraries, second hand bookstalls and search for the rare books and also latest ones. Thus he made his research update on his favourite topics. Narla wrote monographs on Kandukuri Veeresalingam (Brahmo Samaj critic of superstitions) Gurjada Apparao (Kanyasulkam fame who ridiculed the dowry system). Vemana (the crusader on blind beliefs). He did thorough research before undertaking his writings and finally produced excellent works on them.

The V.R. Narla scrutinized the various works including original texts on Indian Culture, History, Philosophy, and Theology along with western counterparts. On Gita alone he collected different editions, various authors and rare books. From various angles Narla examined Gita since it is considered to be holy to Hindus and its impact on India is tremendous. Similarly he studied the texts of Upanishads, their interpretations, and different exposures. He did not leave any source untapped including the foreign authors like Max Muller, Schopenhauer, and Nietzsche etc., V.R. Narla broadly understood the Indian culture

from two angles. One is positive and another is negative. Narla published his observations into several volumes: *The Truth about the Gita*, an essay on Upanishads, *The Poverty of Intellectualism in India* (Mysore University Lectures), *The East West* (lectures in University lectures). Narla also brought out his stray thoughts in two volumes. *Gods Goblins and Men: Man and his universe*.

## NARLA'S OPINIONS

During 20th century M.N. Roy (Manavendranath Roy 1887-1955) pleaded for human values, ethical norms, co-operative economy, decentralization of political structure with power spreading over in vast villages, renaissance, critical outlook towards life, scientific nature in understanding every aspect of Nature, putting history without myths and stories, secularism where in separation of state and religion is possible so that religion is confined to personal level without bringing it into administration. M.N. Roy gave utmost importance to the value of FREEDOM. Narla wanted these positive aspects to be adopted by modern India so, that it can discard the old superstitions and blind beliefs.

Narla studied the negative aspects of India both in the past and present. He thought that Yagnavalkya the seer was the stumbling block for free thought in ancient days. He stood firm against questioning and probing. He was, authoritarian. He wanted to thrust the dictatorial attitude of holy books without raising any doubt. That was the root cause of India's backwardness in the past. In the modern days Mahatma Gandhi brought religion into politics to achieve independence. He depended upon his inner voice, which is unverifiable. He flawed often in decision-making. Gandhi encouraged law breaking to oppose the British rule in India. His Satyagraha led to violence. His food faddism also restricted healthy body-building. Gandhi had no scientific outlook on any aspect of life. He depended on

Gita and everyday recited it in prayer meetings. V.R. Narla while admiring Gandhi's role in freedom movement condemned his religious approach in solving the problems. Narla pointed out the defects of Indian culture in various angles. He appealed to the younger generation to discard the belief in KARMA, REBIRTH that already ate the vitality of Indian spirit. The religious attitude of Hinduism particularly stood in the way of India's path towards renaissance, scientific revolution, and humanism. Hence Narla appealed to one and all to adopt humanistic value where humans rely on themselves in solving problems and stand on par with any developed country.

### **REACTION DURING EMERGENCY: 1975**

As a conscientious journalist V.R. Narla was upset when fundamental rights were suspended in India and Emergency was imposed in 1975 by the Prime Minister India Gandhi. He wanted to keep the editorial column blank as a mark of protest. However, the management of the daily had close links with the ruling Congress Party and hence did not allow Mr. Narla to have his way. As a result Mr. Narla left the country to USA. His 7 children are in USA as practising doctors. Hence he could spend time with them while touring historical places. He came back after some time when the matters were subsided, then resigned as Editor of Andhra Jyothi. This was not the first time that Mr. V.R. Narla asserted the right of the journalists and opposed the management. During late 40's when he had tussle with the management of Andhra Prabha, he submitted his resignation and supported the journalists. Mr. Ramnath Goenka was manager at that time that induced Mr. Narla to withdraw the resignation while conceding the demands of journalists. Mr. V.R. Narla also developed contempt towards Congress Party for its demagogic attitude in solving problems. As a member of Rajya Sabha he watched closely the functioning of corrupt politicians.



## HELP TO ACADEMICIANS

Mr. G.V. Krishnarao the famous author and critic of Marxism in Telugu submitted his thesis of KALAPOONODAYAM (in English) to the University of Madras in early 1950s. the examiners being Telugu pundits from Andhra were very much prejudiced and narrow-minded. They want to stall Mr. Krishnarao getting the degree. Caste factor also played some role in this. The examiners could not find fault with analysis or criticism of the author. Hence they tried to find some loopholes in the English language of the scholar. Mr. Krishnarao was only graduate but exempted to submit the thesis. Mr. Narla studied the problem and found howlers in the language of examiner reports! He pointed out them and wrote strong worded letter to the vice chancellor Mr. Govindarajulu Naidu (Vice Chancellor, Sri Venkateswara University) about the mischievous role of the caste-minded examiners. He also warned that the whole affair would be exposed to the public if they procrastinate further. At that juncture the examiners conceded and recommended the degree to Mr. Krishnarao. Andhra Prabha published several critical articles of G.V. Krishna Rao on Marxism, Marxian approach to literature, art and aesthetics.

Mr. V.R. Narla introduced Mr. Suryadevara Sanjiv Dev (Tummapudi village in Guntur district, A.P.) through his dailies. Sanjiv Dev serialized his early life memoirs in the daily and thus the art lovers and pen friends in Andhra Pradesh rallied round Sanjiv Dev. That credit goes to Narla.

V.R. Narla was relentless fighter against injustice in society and politics. He faced the wrath of Chief Ministers like Tanguturi Prakasam, Neelam Sanjiva Reddy, Kasu Brahmananda Reddy, P.V. Narasimharao on various matters.

Mr. Kasu Brahmananda Reddy wanted to check Andhra Jyothi daily during 1969 by introducing a bill in State Assembly

to curb the freedom of the press. Journalists fought back and won against the Chief Minister. He had to withdraw the bill. Narla stood firm on this affair.

Mr. Neelam Sanjiva Reddy as Chief Minister indulged in regional feelings between Rayalaseema and Andhra. Narla campaigned against Sanjiva Reddy through his daily *Andhra Jyothi*.

Narla's house was delight to many book lovers and art critics. Mr. M. Chalapathi Rao (Editor *National Herald* daily was frequent visitor to Narla), Gutaa Krishna Murthy (Publisher of Sri Sri Audio in London) was in touch with Narla regularly and stayed with him whenever he visited Hyderabad. Narla specialized in Buddhist sculpture collections from various countries and studied them deeply.

V.R. Narla addressed several public meetings, study camps, conferences but he was not an attractive speaker. He only provoked thought through his dynamic approach to problems. In his last days he actively participated in Radical Humanist, Rationalist, Atheist, Inter-caste functions, gatherings and addressed them. His deep study of Gita, Upanishads, Puranas was published posthumously.

V.R. Narla had produced Telugu play entitled SEETHA JOSYAM (Prophecy of Seetha). It was published by Sahitya Akademi of Delhi. The play was much discussed among the religious and literary circles. The magazine of Sahitya academy published adverse remarks on the play. Narla objected seriously saying that while welcoming any criticism on Seetha Josyam, the same publishers have no moral right to criticize it. On that pretext V.R. Narla rejected the Sahitya Akademi award which created sensation in the literary circles of India. Narla's monographs on Vemana, Veerasalingam, Gurajada were translated into several Indian languages.

V.R. Narla in his last days condemned the revivalism of Viswanatha Satyanarayana. He also disapproved the writings of Chalam (who published several books on free sex, women liberation etc.). Till the end V.R. Narla was writing Telugu plays too. He wrote on such play entitled NARAKAM LO HARISCHANDRA (Harischandra in Hell) with long preface. (He dedicated that play to Mr. N. Irinaiah.) He wrote another play Draupadi (originally titled as PANCHALI) but could not complete the usual lengthy preface. Paatha-Kotha, essays of Narla also selected as one of the best books by C. Dharmarao. These books were brought out posthumously by N. Innaiah (published by New Student Book House, Vijayawada). There is an incomplete essay on PURANA VAIRAGYAM. V.R. Narla was aiming to complete one thousand verses in Telugu—*Narla Maata*. He ended each verse with Navayugaala Baata Naarla Maata. These verses are pungent with social criticism, satire and stress on human values.

V.R. Narla wanted to write his experiences, encounters with several persons and his opinions on various matters. He could write some of them in Andhra Prabha weekly but even they could not continue them due to pressures from managements for withdrawing them. For brief period V.R. Narla was advisor to N.T. Rama Rao government on cultural affairs.

Narla was fortunate in marrying Sulochana in 1938. She stood behind him in all pressures and stresses. The couple had 8 children. The eldest one is Sarada, married to Kolli Gangadhar Rao. Both are doctors in Guntur. The second daughter is Meenakshi. She married Dr. Sharad from Maharashtra. V.R. Narla felt happy with such intercaste marriage for his daughter. They settled down in phoenix, USA. The third daughter is Chandralatha (Flint, New York). The fourth one is Uma (Ithaca, New York). The fifth daughter is Rama in Niagara, USA. All of them married doctors. Narla often used to say that except himself

all his family belongs to medical professions. Of course universities honoured him with doctorates but he never used them unlike many others who put Dr. before their name though it is not advisable to do so.

The eldest son Mahan Das is a Professor in cell biology (now in New York city). The second son Durga Das is cardiologist in Detroit, USA. The third son is Lakshman Das practising in Richmond, Virginia USA. Except the eldest daughter Sarada, all others are settled in USA. They insisted several times that the parents should spend their time with them but Narla stayed back in Hyderabad. As long as Narla was alive he refused to dispose his library or his precious art collections. There were several offers from universities, museums with prize money but resisted. After his death his wife preserved the library carefully. At last the library found its place in Ambedkar Open University, Hyderabad.

V.R. Narla stood for human freedom, scientific approach to problems, and humanism.

# SECULARISM - INDIAN STYLE

“India is following its own peculiar secularism. Often the political parties, especially the religious oriented dub Secularism as “Western”.

It all started with the perverted interpretation of Secularism by Dr. Sarvepalli Radhakrishnan (the former President of India and interpreter of Hinduism).

Dr. Radhakrishnan defined secularism as equal respect to all religions and never should be considered as irreligious. Political parties in power follow this definition and take advantage of the situation to their advantage.

Mahatma Gandhi in the last days of his life realized the *need* for separation of religion from politics, especially the state. Gandhiji always practised religion in politics through prayers. He followed the principle for equal respect to all religions. At the far end of his life Gandhi wanted non-interference of State in the religious matters. He also emphasized the separation of religion so that it can be practised only at personal level. However, that was too late. He did not live longer to propagate the separation of religion from politics.

Jawaharlal Nehru as first prime minister of India always stood for secularism. However, he could not take it to the logical end due to pressures from political and religious lobbies. He even failed to bring uniform civil code in the country.

## INDIAN CONSTITUTION

The founding fathers of Indian Constitution clearly stated, “that nothing in this article shall affect the operation of any existing law or prevent the state from making any law regulating

or restricting any economic, financial, political or other secular activity which may be associated with religious practice.” Article 25 (2) (a) of constitution.

Through 42nd amendment to the Constitution in 1976, the preamble clearly stated: “We the people of India having solemnly resolved to constitute India into a Sovereign Secular Democratic Republic”.

Yet the political parties who oppose the secular principle and who support the parties of Secularism dare not interpret in proper perspective.

## CONGRESS PARTY

Generally the Congress Party is considered to be secular—by and large. Barring Jawaharlal Nehru, all the Congress prime ministers, ministers, and others at various levels followed religious practices “officially”. They invite Hindu priests on the occasion of oath taking ceremonies, inaugurations, opening of new projects, laying foundations, etc. To avoid criticism they involve Christian priests and Muslim Mullahs too. They visit temples and receive honours “officially”. They exhibit their faith publicly at the cost of government funds, which means people’s money. The government officially declares holidays to all religious festivals. Temples, Masjid and Churches are allowed in the premises of government offices. During office hours the prayers are allowed. Persons bring their own individual Guru’s pictures, images into the offices. Government officially patronage the pilgrimages, provide all facilities and extend financial concessions. Government lands are allotted to religious purposes.

Each religion took advantage of the weakness of political parties and gained much to benefit in several ways. Religious establishments became powerful institutions with huge amounts accumulated. All religions get exemptions from taxes. There is no accountability either for the illegal money or business affairs conducted in the name spiritual activity.

Cult Babas, holy women gather around politicians and built empires of ashrams. Even criminal activity of holy persons goes undetected except in rare cases.

Dhirendra Brahmachari a cult person was very powerful during Mrs. Indira Gandhi's tenure of Prime Ministership. Chandra Swami, a cult person emerged as spiritual ambassador during the time of Mr. P.V. Narasimharao's premiership. In each state several holy cult persons amassed wealth and established powerful empires. They developed connection with politicians who always come to their support in need.

Presidents of India prostrated before the holy persons and visited several of them "officially". Similarly prime ministers, ministers, judges, officials made their religious visits official. All these practices made secularism more difficult in public life.

The confusion about secularism percolated to all levels. The compulsion of elections, made the political parties impotent before cults, religious holy persons.

## **COMMUNIST PARTIES TOO!**

The left parties are supposed to be secular and non-religious, if not irreligious. However, this is not so. Communists gained power in states several times. They did not practice secularism. Take the example of Kerala. Communists ruled the south Indian state quite for some time. There is Ayyappa cult in Kerala. People annually visit the Ayyappa temple located on the top of a hill Sabarimalai. Neighbouring state devotees visit in lakhs. On the last day of the visit during January month, the government officially involves electricity department, forest department, and temple administration in the function. On the other hill near Sabarimalai, the government arranges to light camphor so that devotees see the light. It is described as Divine Light. Of course it is make belief. This practice is going on every year. Communists also practice this anti secular make belief.

When there were protests, the chief minister of Communist Party defended the practice saying that the state gains much through revenue from pilgrims and hence there should be no protest.

Communist Party (Marxist) is in power in West Bengal state. Every year Durga cult religious sacrifices were performed for 9 days with all pomp. The State government makes all arrangements and encourages the religious practices. The Communist government described this practice as “cultural” and continues to gain popularity among people. This is another compromising attitude to perpetuate political power. Communists never tried to educate people about wrong notions of Durga cult, lest they should lost cheap popularity.

Mr. Harikishan Singh Surjit, Communist Party leader from Punjab state wear Sikh turban, grows beard and moustache. He looks like typical Sikh religious person. Sikh religion insists that hair should not be cut; turban is must and so on and so forth. The Communist leader never resisted this Sikh religious practice nor tried to educate the Sikhs that dress is personal. On the other hand they defend these cult practices in dress, food as “cultural” and follow them!

## **SCIENTIST PRESIDENT KALAM’S SECULARISM**

Mr. Kalam is the scientist from South India. When he was elected as president of India, secularists felt happy and expected genuine secular practice from the highest dignitary. However, Mr. Kalam started visiting cult persons like Sai Baba, Amrithananda Mayi and Brahma Kumaris. This practice of encouraging cult persons started with the first President of India Dr. Rajendra Prasad. The first president not only visited the religious persons but also even went to the extent of washing their feet in public. The Presidents Shankar Dayal Sharma, Venkataraman officially exhibited their faith.



The Bharatiya Janata Party was in power for some time in the centre and in some states. They stood for religion and hence there is no expectation from them to practice secularism. The disappointment came from Congress Party and Communist parties.

Muslims and Christians, Sikhs etc., took advantage of misinterpretation of secularism and gained much for their religious practices. Muslims started ignoring the rulings of Supreme Court regarding noise pollution at the time of prayers. Muslims use mikes and loud speakers as though god is deaf! Religious churches, masjids, Hindu mandirs are built obstructing the roads and traffic. In the name of religion it is shown as though anything and everything is possible.

Thousands of religious persons emerge to earn illegal money, property since exemptions are there and accountability is absent. Most religious place involve in business that has become very lucrative and powerful centres. Tirumala-Tirupati has become largest pilgrimage centre with enormous amounts of income. The money source at this temple is not questioned. Hence much illegal amount reaches the holy place and government accepts this practice in the name of religion. All such illegal and anti secular activity is rampant throughout the country, shared by all the political parties.

## **FUTURE OF SECULARISM IN INDIA**

India has to begin the practice of Secularism, somewhere. To start with there should be clear understanding that Secularism means separation of State and religion in all matters. Religion is faith based and hence confine to individual belief related to god and supernatural spirituality. In the matters of state the law should be equal to all irrespective of religion. There should be no exemptions to the principle that all are equal before law. Some people including religious persons should not be kept above law under any circumstance.

In India some judges visit cult persons “publicly”. This creates problems. It would be difficult for victims of these cult persons to fight against injustice when judges openly prostrate before them. Justice cannot be expected from such persons.

Similarly law officers, Police should not exhibit their personal faith openly. Holy persons who indulge in criminal activity take shelter with the support of police devotees. These things are happening continuously in India. Religious crimes also are crimes. There should be no exemptions to spiritual and religious persons so far as crimes, misappropriation of funds, sexual abuses are concerned.

Religious practices of untouchability, castes, child marriages, burning of wife when husband dies, oppression of minorities, discrimination against women, child labour should not be tolerated and there should be no exemption to those who practice them.

In the field of education, scientific method should be inculcated from primary level. Religious instruction should not be included in texts, curriculum since that belongs to faith and belief.

Holy loafers should not get any exemption from law, answerability and accountability.

Rights of minorities so far as religion is concerned should be confined to personal level. This includes prayer, holidays, dress, food habits and civil law. They must not be brought to the streets.

In India religion encroached into politics and public life. Thus religious belief system vitiated the moral life of the people.

Religious morality should not be confused with values and ethics. Religious values, morality are strictly confined to divine laws and supernatural realm. There is no verification, nor proof

fro-religious belief systems and religious values including moral faith. They should not be confused with human rights, human values and human morals.

Secular values are moral, and human. Secular values are not in any way connected with supernatural and Para normal systems.

Human rights and religions often do not go together. When human rights and values emphasize that all are equal, men and women have the same rights, religions do not accept. That is the crux of the point. In such cases religions with to follow their holy texts like Gita, Koran, Bible which preach inequality between men and women. Secularism stands for sincere equality and genuine practice human rights and values.

India needs secular practices in all walks of life. That will put India in futuristic stance.

All State and Central governments can observe secular holidays leaving the religious holidays to those who observe them that will make a good beginning for secular practice in India.

The fighters for Dalits, depressed groups, scheduled castes think that temple entry on equal footing with Hindus will solve the problem. Some reformers mistakenly think that if Dalits can be taught to become temple priests and marriage performance priests that will uplift them. They are mistaken. In fact that are leading blindly into the Hindu caste system, gradation method and accepting Karma theory! Exactly that is the reason why B.R. Ambedkar wanted the Dalits to leave Hinduism so that they can bid good-bye to untouchability, caste degradation. Temples, priesthood and religion will not uplift the Dalits and suppressed classes. On the other hand those deceitful practices lure the weak minds to accept suppression.

Secular practices with human dignity, human values and human morality will alone bring them into great future.

# ALTERNATIVE THERAPIES- INDIAN STYLE

In 1978, Dan Rather, on CBS's 60 Minutes, interviewed Desai, who spoke at length about the great value of drinking urine. Morarji Desai was prime minister of India (1977-79). On the occasion of his 99th birthday in 1995 he attributed his longevity to drinking his morning urine on a daily basis. The world Urine conference was held in Delhi in 1966. Now Government of India officially declared the unscientific nature of Urine therapy and ordered all state governments to stop giving financial aid and prohibit the usage. Along with Urine therapy, 10 more alternative therapies were prohibited officially.

India has borrowed several alternative medicines from other countries apart from the native systems. Some holy persons add the touch of religion to the medicines while persons in government offices support their personal beliefs with public funds.

All the quack medicines escape taxation, get exemptions from drug control authority and attract patients with false I propaganda.

## INTERESTING DEVELOPMENTS

Electropathy and Electro-homeopathy claimed recognition and financial aid from the governments. When the government refuses to help, they approached the court of law to help them. The High court in Delhi asked the government to consider making legislation to grant of licenses to the existing and new institutes to control and regulate the various unrecognized streams of alternative medicines.

The government of India constituted a standing committee of 16 experts under the chairmanship of Director General, Indian

Council of Medical Research and members drawn from various fields of medicine to recommend on the efficiency of various streams of alternative medicines (1998). The experts are drawn from the field of Medical research, as well as Ayurveda, Unani, Siddha and Naturopathy.

The committee studied the systems for five years and submitted the report, (2003) which was accepted by the ministry of health and family welfare.

The Scrutinized systems are:

Electropathy, Electro-homeopathy, Magnetotherapy, Reiki, Reflexology, Urine Therapy, Auto Urine Therapy, Aromatherapy, Colour Therapy, Pranic Healing, Gems and Stone Therapy, Music Therapy.

To justify the scientific nature of alternative systems, the committee set few conditions: They are:

Alternative system of Medicine must be a well-established method.

The system must be prevalent with widespread network of practitioners.

The system should have its own fundamental principles of health and disease with comprehensive health care without any restriction on diseases.

Substantial literature on concepts, aetiology, diagnosis and management of diseases including pharmacopoeia, formularies and journals should be available.

In the country of origin of the system, it should be recognized officially.

Produce documented information on uniqueness of treatment, drug devises, methods, diet, massage, exercise should.

Standardized methods of preparation of drugs, devices used in the therapy, and quality control procedures should be available. Details of continuing medical education programmes

and available research facilities must be available, including Infrastructure, teaching methods, examination system, course of curriculum, texts, practical training.

After thoroughly examining the criteria set for the scrutiny, the experts rejected the claims of alternative medicines.

The committee did not recommend recognition to any of these alternative medicines. The committee suggested not all those systems of medicine not recognized, as separate systems should be allowed to continue full time bachelor or master's degree courses. The term "doctor" should not be used by the practitioners.

The central government (federal) asked all the state governments to give wide publicity to the recommendations of the experts committee on alternative medicines and specifically asked not to give grant to the diploma and degrees.

The experts committee clearly stated that electropathy and electro-homeopathy are not recognized in the origin of the country namely neither Italy, nor anywhere in the world. Electro-homeopathy use the guise of Homeopathy though both are not the sane. Electropathy medicines are herbal without any quality control. The scanty literature available is not standard by any criteria. Electropathy divides all diseases into positive and negative. They also state the diseases into lymphatic and blood disorders.

Positive drugs are given to negative diseases and negative drugs are given to positive patients!

According to electropathy, two types of aetiology are mentioned. Predisposing and exciting. The diagnosis is based on aetiology and history of patient including previous state of body, and physical examination and laboratory examination.

Electropathy is based on the books written by Dr. Count Caesar Mattei (1899 born). According to him lymph and blood is

the two basic circulating fluids. Diseases appear due to impurity of these fluids. Electropathy is meant to purify these fluids. Lymphatic temperament is treated with scrofloroso group of remedies. Circulatory ailments are treated with angioticos remedies. Electropathy claims treatment for preventive, palliative, expectant, hygienic, dietetic and climatic diseases.

Dr. J.S. Chawla is mentioned as research programme expert in Mumbai, India. However, his electro-lab manufactures drugs for electropathy. There is no research in his electro-lab.

Electro-homeopathy has nothing to do with homeopathy. The Central Council of Homeopathy in India denied electro-homeopathy connection with Homeopathy.. It uses electrical gadgets for diagnosis. Dr. Stephen Barret exposed the fraudulent method of Electro-homeopathy.

Electropathy medicines are given either in dilutions, globules, compressions, lotion, cream depending upon the age, sex, duration of the disease.

The use of electric charges is made keeping in view the polarity of the diseases part of the body and kind of electric charges required whether positive, negative or neutral. The dilutions are generally given in sugar or water.

The Health Ministry accepted expert's committee observations on alternative medical systems in 2003. The Supreme Court also asked the government to make legislation for implementing the recommendations of the experts committee. However, the state governments kept orders on paper only.

## **AYURVEDA**

Ayurveda is, ancient Indian medical system, which provides raw material for scientific theory of the diagnosis and cure. However, no such theory developed in Ayurveda so far. It postulates three humors namely cough, wind and bile. It also

mentioned seven essences—food juices, blood, muscles, fatty tissues, bone, bone marrow, semen, which are not compatible with findings of modern physiology. Ayurveda, is incompatible with positively established knowledge. The terms used in Ayurveda namely, humor and essence as basic postulates are unacceptable to modern science. Yet the government strongly supports the ancient system. Yet people like Deepak Chopra popularized it in USA with his attractive style of writings. Ayurveda depends on ancient texts written by Charaka and Dhanwantari. These writings are not subjected to scientific tests but believed to be gospel truths.

Mr. P.V. Narasimharao, late Prime Minister of India (1991-96) provided all support to the system and propagated it as great Hindu way. When he suffered heart problems, Mr. Narasimharao went to USA for allopathy treatment instead of undergoing ayurveda.

There are Ayurveda colleges and couple of universities in India, which confer degrees, and practitioners thrive on the belief system. In ancient days fundamentalist Hindus looked down Ayurveda. Hindus prohibited dissection of the dead body. It is considered as sin. Hence, Ayurveda practitioners used to obtain dead bodies from untouchables of the village and dissect during night-time to know the inner parts of the body. Later Hindu revivalism came to power and claimed Ayurveda as their pious system. That notion continues until today. Apart from the ancient texts of Ayurveda, it is possible to put the drugs and raw material for rigorous scientific test. However, that may take long time.

## **HOMEOPATHY**

India imported homeopathy and owned to the extent that several people think that it belongs to India. Every nook and corner in India, Homeo is popular. Books are translated into all Indian languages (14 main languages recognised by constitution). The government established Homeo board and colleges, which



confer degrees. However, Homeo drugs have not material content. The basic principles of Homeo are not proven as scientific. Apart from the degree holders, several school teachers, government office clerks practice homeopathy. It has spread into rural areas. There is strong oral propaganda that homeo is cheap, every disease is curable, it is harmless and it suits for poor people. These superstitions are spread every where.

Dr. Pushpa Bhargava, Vice-Chairperson, Knowledge Commission; former Director of Cellular Biological Laboratories challenged homeopathy to come out with scientific evidence. Homeo students attacked his office and ransacked in Hyderabad, India in 2005. There is no attempt to put homeo for rigorous test. On the other hand, homeo claim cure for brain fever, and for every disease including AIDS. It is interesting to know that some MBBS medical doctors switch over to homeo practice and earn enormous amounts in India. Government refuses to put any scientific test for Homeo due to its powerful lobby.

The drugs are sold freely in the market. There is no insurance system nor do the doctors own any responsibility for the patients. Government is funding homeo system with tax payer's money. Media also supports homeo. Sceptics are not encouraged to question the scientific nature of homeo. Homeo is thriving on romours and oral traditions. When homeo fails, patients curse themselves as Karma (sins of the past) and opt for allopathy. Thus homeo suits in the belief system of India. Often palliative relief with homeo drugs helps the Homeos to propagate that homeo works. They never report the failures.

## **YOGA**

India is exporting Yoga to USA and other countries. The cult gurus, holy persons establish yoga centres and earn money. Mahesh Yogi is one such living example who claimed even levitation through yoga. He faced legal punishment for false claims in USA.

Yoga is very popular in India. It is very ancient practice. Now a days yoga centres emerge with the claim to cure several ailments like obesity,diabetes,blood pressure,heart troubles and others. Yoga conceals its ultimate aim,which is salvation and reaching heaven through eight-fold path of yoga.

Yoga is part of six systems in ancient theology. Patanjali founded yoga with the aim to lead to heaven through eightfold path. It has two broad principles called Yama and Niyama. Under Yama principle, non-violence,truthfulness,non stealing,chastity,greedlessness are to be practised. Under Niyama, Cleanliness of thought,action and speech must be followed. Then follows physical-mental discipline, self-study,and devotion breath control, discipline of senses, concentration, meditation,supreme bliss and lastly experience consciousness.

Modern Yoga centres avoid all these principles lest they should become unpopular. Yoga centres propagate only on physical exercise and breathing exercises.

There is one Yoga system, which practices sex with the partner. It is called TANTRIC YOGA. India banned such practices now and hence they practice secretly. Late Agehananda Bharati, cultural anthropology professor in Syracuse University exposed these methods thoroughly.

Government in India is supporting Yoga practices. It is very lucrative business. Holy men and women established centres and earn enormous amounts with Yoga. Ram Dev, Ravi Shankar are the two popular cult gurus in India for yoga therapy.

Indira Gandhi as prime minister of India encouraged one Dharendra Brahmachari to propagate yoga through official media and popularized yoga through Television.

Indian Constitution envisages promotion of scientific temper as fundamental duty. It is observed more in breach.

# UNBELIEF IN INDIA :

## Introduction

Unbelief in religion has never been strong in India. In ancient times (approx. third century B.C.E.) materialist thought prevailed for a brief period under the name of CARVAKA. The movement was also known as Lokayata. Religious fundamentalists destroyed most of the Carvaka movement, including its writings. There were periods when Buddhist philosophies held sway (see BUDDHISM, UNBELIEF WITHIN), but these lasted only as long as they enjoyed the favour of local rulers. Eventually Buddhism became nearly extinct in India, even as it metamorphosed into a religion which spread to other parts of Asia.

Centuries would pass before further attempts could be made to re-launch organized unbelief. When the opportunity arose, it would be in consequence of Great Britain's occupation and subsequent rule of India. A small number of Indians who travelled abroad brought back Western ideas about the Renaissance, the Industrial Revolution, and the scientific world view.

Throughout the nineteenth century, India underwent nearly continual religious reform, but most of these efforts were unsuccessful in bringing about radical or deep-rooted social change. Harmful institutions, including India's strong caste system, untouchability, the practice of Sati (burning the widow alive on her husband's pyre), and a demoralizing belief in Karma or fate, were based directly on ancient Hindu scriptures. While some nineteenth century reform movements—including Arya Samaj, Brahrno Samaj, Prarthana Samaj, and even THEOSOPHY in its reformist aspects—brought about some social change, their impact was shortlived because none of them questioned the prevailing belief system in a

fundamental way. So long as no reform movement dared to confront messages of India's so-called holy scriptures, the social evils opposed by reformers would always endure in some form, enjoying popular support on the false grounds that they embodied India's tradition and heritage.

## **INDIAN UNBELIEF IN THE EARLY TO MID 20TH CENTURY**

Only with the beginning of the twentieth century did a more resilient and dynamic form of unbelief emerges. It began in southern India, not surprisingly as this region was then at the forefront of efforts to force drastic changes in India's social structure.

E.V. Ramasami, better known as PERIYAR (1879-1973), launched an anti-Brahmin movement in what is now the state of Tamil Nadu. Tripuraneni Ramaswami (died 1942) in Andhra Pradesh simultaneously started anti-Brahmin movements, publishing literature in Tamil and Telugu to spread iconoclastic ideas against oppression of upper caste Brahmins. They also questioned the unchallenged supremacy of Sanskrit language, which was used as yet another tool to promote social differentiation, and suggested the replacement of Brahmin priests with non-Brahmins.

Both Periyar and Ramaswami did not mince their words, using strong language to express atheistic ideas and questioning the prevailing rituals, customs, such as child marriages, and taboos of Hindus. Ramasami organized nursing homes, charitable institutions to help the downtrodden people. Both of them challenged the holy scripts of Hindus and organized training camps to educate a small number of middle class people with rational outlook. They officiated inter-caste marriages, which raised eyebrows in early 20th century. Ramasami organized sensational processions against the Hindu God Rama while hitting the Rama photo with shoes! Ramasami moved the masses with his speeches and rallied large number of people.

S. Ramanathan, a prominent politician who was a minister in the state government, showing the deep influence of the movement in the state's intelligentsia, carried Periyar's mantle until the early 1980s. While Periyar's Dravida Khazagam movement would attract charismatic leaders such as Annadurai and Karunanidhi, both of whom were later to become chief ministers of the state, they ended up taking the organization into politics, pretty much ending the movement started by Ramaswami

Some followers, such as ask. Veeramani tried to continue the "self-respect" movement of Dravidar Kazhagam and would later join India's humanist movement. Others, such as Ravipudi Venkatadri, meanwhile carried the rationalist flame in Andhra.

One of the shining lights of southern India's unbelief movement was Gora (died 1975), or Goparaju Rama-chandrarao. He was a Brahmin who stood against the supremacy of Brahmins and hence excommunicated from the caste. He hailed from Andhra Pradesh and was closely associated with M.K. Gandhi in the freedom fight against the British.

Gora never compromised on the principle of atheism and established a hermit in Mudunur village where untouchables were living. His wife Saraswati, who also came from orthodox Brahmin family, was an active participant and together they led the atheist movement. In 1940, Gora established an atheist centre in Vijayawada, a coastal town in Andhra Pradesh and spread the ideas through magazines, literature and meetings. Gora toured many countries of the world and contacted world atheist leaders such as Madalya O'Hair. He make a point, Gora organized beef and pork dinners, targeting both Hindus and Muslims who considered both products as sacred or unclean. He wanted party less democracy, simple living and the spread of positive atheism, which asserts ethical life. His entire family is still promoting his ideas: his sons Lavanam, Vijayam and Samaram, his daughter Chennupati Vidya, his daughter-in-law, Hemalatha, and even his grandson, Vikas Gora.

Gora also officiated several inter-caste and inter-religious marriages and both his son and daughter married spouses who came from the untouchable castes, showing by example what their father preached.

The international atheist centre established by Gora and managed by his family is well known throughout India as well in rationalist circles around the world for its path breaking activity.

Andhra Pradesh's atheist movements spawned several splinter groups, often with their own magazines and literature. Jayagopal, Katti Padmarao, B. Sambasivarao, Ramakrishna, Gutta Radhakrishna Murthy, Saraiah, M. Subbarao, I. Muralidhar, C.L.N. Gandhi, Siddarth Baksh, M. Basavapunnarao, M. Sharif, Pasala Bhimanna, Vikram and others continue to fly the flag of atheism, however small or localized their efforts might be.

Other Southern and Western Indian states of Kerala, Karnataka and Maharashtra also saw a splurge in rationalist activity in the early 20th century with skeptical and agnostic ideas. Abraham Kovoor electrified the skeptics movement with his speeches and demonstrations, touring several states in India as well as Sri Lanka to spread the movement. His books—debunking astrologers, god men—were popular. Another active member of the rationalist movement in Kerala is Govindan, who edits the magazine, *Sameeksha*. The duo of Joseph and Sanal Edamaruku were also instrumental in challenging god men and exposing fraudulent “miracles,” touring intensively to demonstrate the falsehood of miracles.

Sanal Edamaruku would later shift to Delhi where he started international rationalist organization with a web site, journals, books and an active campaign.

In Maharashtra, a big campaign was organized to convert the Hindus into Buddhists so that they get rid of inequality,

untouchability and attain human rights with dignity. B.R. Ambedkar led the movement though without much success.

Meanwhile, skeptics groups began working in states such as West Bengal, Orissa, Bihar, Punjab, Gujarat, Andhra Pradesh, Karnataka, Maharashtra and Tamil Nadu. B. Premanand arranged for a Federation of all the groups and conducted several meetings at the national level, personally training several people in magic so that faith healers and god men and women could be easily exposed. State level federation in Andhra Pradesh (FARA) actively fought against fraudulent claims of god men, alternative medicines and supernatural claims under the coordinator N. Innaiah.

The Rationalist Association, which started in Bombay during 1930s slowly, picked up the momentum. Abraham Solomon, Lokkiandawala, M.N. Roy, M. Ramamurthy, R. Venkatadri, Avula Gopalakrishna Murthy, Innaiah Narisetti were all active participants and advocates of the movement.

M.N. Roy gave philosophical and scientific outlook to unbelief movements at India level. He organized re-orientation study camps where scientific orientation was promoted for renaissance, scientific study of history and asserting sovereignty of the individual in political field. Roy also established Radical Humanist, Renaissance and Rationalist organizations and elevated them at international level, often questioning the prevailing Gandhian spiritual ideology.

## **UNBELIEF IN INDEPENDENT INDIA**

As the first prime minister of an independent India, Jawaharlal Nehru established a secular framework for the country but too had to compromise on several occasions due to political pressures, including giving up on the idea of a uniform civil code applicable to all Indians. The Congress Party, which is by far the most liberal and secular in its stated outlook, continues to compromise with all religions even as the BJP, a Hindu fundamentalist party

that was in power recently, strongly reversed the rationalist trends in public life and educational fields.

Meanwhile, Communist parties won power in three states — West Bengal, Kerala and Tripura — raising hopes that rational and scientific thought will take root. But in all the states, the Communists compromised with the religious sentiments of people and never encouraged the efforts of rationalists, humanists and skeptics.

Communist leaders encourage popular religious festivals such as Durga Puja in West Bengal, Ayyappa festival in Kerala so that they get pilgrims and tourist revenue, not counting votes in elections. The fundamental Marxian principle that “Religion is opium to the people” was not implemented during Communist rule in India.

After the death of M.N. Roy in 1955, several intellectuals carried the spirit of inquiry through study camps, training classes, publications, seminars, and magazines. They diversified the activities into the fields of Human Rights (V.M. Tarkunde), equality of women (Indumati Parikh, Malladi Subbamma, Gauri Malik), publications (Shib Narayan Ray, Prem Nath Bazaz, Philip Sprat, Ram Singh, R.M. Pal, R.L. Nigam, C.R.M. Rao, Balraj Puri, Professor Niranjan Dhar (Vedanta and Bengal Renaissance), civil liberties (N.D. Pancholi, C.T. Daru, Jayant Patel), international organizations (G.R.R. Babu), secular activity (Avula Gopalakrishna Murthy).

V.B. Karnik and Maniben Kara concentrated their efforts among labour and humanist movement. Prof. A.B. Shah (died 1982) founded the Indian Secular Society and tried to educate Muslims with the help of Hamid Dalwai. He also established Satya Shodak Mandal for bringing the Muslim youth into mainstream of secular society. His book “Muslim Politics” provoked much discussion.

A.B. Shah faced the wrath of many Hindus by questioning the ban on killing cows but he vigorously propagated the scientific



method as a solution to several problems facing obscurantist India. His book *Scientific Method* made a rare breakthrough in Indian academia when it was prescribed as a text book in Bangalore University when H. Narasimhaiah was the vice chancellor. Shah started several publications, magazines (*Humanist Review*, *New Quest*, *The Secularist*) and educational reform campaigns for humanism and secularism.

## UNBELIEF IN THE LATE 20TH CENTURY

Much of the effort to promote unbelief in India has become a regional effort with pockets of resistance to the continued lack of scientific thinking and fundamentalism within the country.

In West Bengal, for instance, Prafulla Kumar Naik under local humanists and rationalists has questioned the claims of miracles by Mother Theresa. Over in Andhra Pradesh and Kerala, focus has been against god men and women who claim to provide miracle cures. Andhra rationalists opposed unscientific alternative medicines (Homeopathy), exposing the bogus claims of Alex Orbito (psychic surgery), the swallowing of live fish for asthma cures, the hugging of Matha Amrithananda Mayi in order to obtain prosperity, Geomancy (Vaastu).

Several books have been published with documentation about fraudulent god men such as Satya Sai Baba (*Murders in Sai Baba Ashram* by Premanand), *Jilh'llamcidi Ainnin* (by M.V. Ramamurthy), *The Truth about Bible* (N.V. Brahmam), *The Falsehood of Geomancy* (R. Venkatadri), *Lie Hunting* (N. Innaiah), *The Unscientific Nature of Astrology* (Dr. Narasimhaiah), *Why I am Not a Hindu* (Ramendra), *Be Gone Godmen* (Abraham Kovoov). Books exposing the holy scriptures (*Critique of Hinduism* by Laxman Sastri Joshi, *The Truth about the Gita* by V.R. Narla, *Gita* by Premnath Bazaz, *Critique on Ramayana* by P.H. Gupta, *Ochre Robe* by Agehananda Bharati, writings of Khushwant Singh also helped spread of skeptical thinking.

Basava Premanand, Sanal Edamaruku, Innaiah Nariseti, and G.R.R. Babu continue to question the authenticity of holy persons and have taken their message to an international level, drawing considerable media attention to what is going on inside India. *Charvaka*, Telugu magazine edited by Mr. Thotakura Venkateswarlu from Vijayawada had great impact on youth in early 1970s.

Increasingly, the movement is also getting help from Indians who are now living abroad, people such as Aramalla Purnachandra, Nirmal Mishra, Jyothi Sankar (died in 1998) in USA who are providing key intellectual backing to India's small number of humanists, skeptics and rationalists.

Despite their efforts, these miracle cures continue to draw thousands of believers, many of whom are conned into making financial donations in the hope of curing their ills.

## UNBELIEF IN THE 21ST CENTURY

India entered the 21st century without much success in achieving a basic scientific society. While groups of people in various states continuously fight traditional and fundamentalist—mostly religious—groups, skeptic, rational, secular, atheist, humanist groups face an uphill task of modernizing Indian society into one that has a scientific outlook. Indian Secular society (V.K. Sinha editor *The Secularist*), Radical Humanist association (Managing Editor, Saraswati Rekha) Indian Humanist Union (leader I'rakash Narain), Bihar Buddhiwadi Samaj (leader Dr. Ramendra), Satya Shodhak Sabha in Surat, and Babubhai Desai in Gujarat state, Anti superstition organization (Maharashtra under the leadership of Dhabolkar), Muhonat (leader in Rajasthan humanist group), Rationalist groups (leaders Srini Pattathanam, Oomen), Manavatavadi Viswa Samstha (leader Manavatavadi in Haryana state), N.irendra Naik in Mangalore for Indian Sceptic Society (FIRA), Subhankar, Manoj Datta, Ajit Bhattacharjee, humanist group in West Bengal,

Civil liberties group and Renaissance association Mr. N.D. Pancholi, Mahipal Singh, Mr. R.B. Rawat, Gauri Malik, B.D. Sarma, Vinod Jain are functioning in their regions.

All these movements have little membership and remain an almost insignificant minority among India's millions. But they continue to express their views and raise their voices, often using local media to try and push back the onslaught of religions and dogmatic thinking.

Centre for Inquiry India started in 2006 with Dr. N. Innai and Mr. I. Muralidhar from Hyderabad as directors. Other organisations like Jana Vignana Vedika, Manava, Vikasam, Bharat Nastika Samajam cooperate in agreeable areas.

Over time, the humanist, rationalist, atheist, and skeptic movements in India established many contacts and connections with international, like-minded organizations, organizing international conferences in India and inviting foreign experts and thinkers to share their experiences.

Rob Tielman, Jim Harrick, Paul Kurtz, Larry Jones, Roy Brown, Madalya O'Hair, Fred Edwards, Matt Cherry, Fenneth Hiogarth, Levi Fragil, Barbara Smoker and Herman Bondi, among others, participated, enriching Indian associations in many ways. At the same time, key Indian leaders began actively participating in overseas conferences and conventions.

Another avenue of helping spread unbelief in India has been the translation of key books and articles into India's myriad languages. Books by Paul Kurtz, M.N. Roy, A.B. Shah, R.G. Ingersol, V.R. Narla, Agehanand Bharati, Laxman Sastri Joshi, Premnath Bazaz including titles such as *Living without Religion and Courage to Become, Why I am Not a Muslim, The Truth about the Gita, Memoirs of a Cat, Scientific Method* are popular in southern Indian languages- such as Telugu, Tamil and Malayalam. Skeptics in India have also benefited greatly from the populist writings of James Randi and have taken

advantage of his \$ 1 million challenge to go after India god men, none of whom are yet to come forward.

International organizations such as the International humanist and Ethical Union, Centre for Scientific Study of Paranormal Claims, Centre for Inquiry, as well as Humanist and Rationalist associations of various Western countries continue to provide help in this important fight.

# WOMEN AND SECULARISM

Secularism is separation of state and church. State should be impartial to all religions and keep equidistance towards them. State is concerned with all people who profess different faiths and non-faiths. Religion should be treated as purely personal belief and should not be brought into public.

Persons at the helm of affairs should practice their personal faith privately without using their official positions and office.

The President of India, The Prime minister, Judges of Supreme court, High courts, chief ministers, governors, officers at various levels often exhibit their personal faith publicly and also use their official machinery for that purpose. That should be avoided to keep up secular practice and constitutional obligation of spreading scientific temper as fundamental duty.

Religious practices of all sorts must be avoided during official ceremonies, inaugurations, state functions and ground breaking occasions.

Religious holidays should be confined to those who practice their religion and should not declare as public holidays to all. This applies to Hindu, Christian, Sikh, Muslim, Buddhist, Jain and similar other religions. Thus, state would leave the religious persons to observe their religious festival by applying leave and celebrate while others work as usual.

If religion is not dragged into streets, then several tensions would be reduced and conflicts are avoided.

Similarly, public offices should not be used for propagation of religious faiths of the individuals. Avoid all the symbols and pictures of religious persons in the offices.

All exemptions to cults, religious holy places, babas, mathas, should be removed. Taxes should be collected without any discrimination. Money and properties should be treated in secular manner. Any exemption of taxes in the name of religion leads to corrupt practices and leads to unsocial things.

## **THAT IS SECULARISM IN PRACTICE ROLE OF WOMEN**

All scriptures—Vedas, Koran, Bible etc. are created by men at various periods. They put all restrictions on women at various levels. Without exception, all religions treat women as second-rate persons. From birth to death, women are relegated to subservient role to men. All the rules and restrictions are justified in the name of holy books, God, tradition and law. Women, largely accept their secondary role and follow the rules. Secularism is nowhere applicable to women while treating all religions as equal.

Women blindly follow the Holy Scriptures and without questioning, accept their slavish role. Religions tamed them into that humiliating position.

Few outstanding women rebel against the slavish rules of religions. Whenever women try to change the religious rules, men are curbing them.

Women, who accept their slavish role, naturally pass on their customary rules and regulations to their children. That sort of child abuse is going on hereditarily.

Women are treating religions as separate from the government.

All religions are patriarchal. That makes the role of women difficult in practising secularism. Male domination dictates women the dos and don'ts.

Take for example the Indian women with particular reference to Hindu women. Indian constitution provided equal

rights to women under the articles 14 and 51. However, these fundamental rights and civil liberties are denied to women. Dowry prohibition act is practised more in breach. Sati prevention act is there to be violated in Rajasthan with the support of Hindu fundamentalists and even temples are erected for Sati.

Bhagavad-Gita treats women as born out of sinful womb. *Manu Dharma Sastra* treated women very cruelly. When there is conflict between the religious duties and rights of women, the preference is given to religion and not to equal rights of women.

Women are denied rights even to read *Vedas* and punishments are prescribed for those who violate. During marriage, the brides are donated as gifts, which are described as *Varakatnam*.

UNESCO listed female genital mutilation as child abuse but refuse to name religion to avoid delicate situation.

Koran treats the witness of two women as equivalent to one man.

Roman Catholicism refuses women's rights to reproductive autonomy. Christians relegate women into second-rate citizens based on *Bible*. They are born from rib of man.

Whenever human rights are denied to women, religion prevails. In the name of modesty, women are subjected to dress restrictions among Muslims. Dissenting women are attacked everywhere.

Several reformers attempted to bring changes into religious practices and save women but failed. Raja Ram Mohan Roy, Dayanand Saraswati, Subrahmanya Bharati, Karve, Mohandas Karamchand Gandhi, and several others tried to uplift women. Yet they failed. One main reason is that they all shy of touching the holy books and religious dictates. This happened in Christianity and Islam too.

Time has come to think seriously and attempt to implement equal rights of women. If religion is the obstruction, women should give serious thought about it. Feminists also should work on these lines.

Religion should not be treated as above law. Religions are obstructing the implementation all human values and human rights in every religion. Religion stands for divine values, which undermine human values and equal rights. That is the crux of the issue.

If religion is the stumbling block for women everywhere, what is the alternative?

To start with, religion should be treated as private belief and should not bring into public life through governments and institutions.

Religion should not be treated as hereditary right and hence the children should not be dubbed with the religion of parents. Let there be freedom of choice for children when they become adults. That would be proper course to implement secularism in public life.

Can women take up such step to protect equal rights in all occupations?



# M. N. ROY

M.N. Roy cannot be compared with any leader in the world. He was unique. Without formal academic degrees, he rose to the impressive heights.

M.N. Roy was born on 21st March, 1887. His original name was Narendranath Bhattacharya.

During M.N. Roy's childhood, India was under British rule as a poor nation, but a strong nationalist sentiment was predominant. Colonial India missed renaissance, enlightenment, industrial and scientific revolutions.

In the last days of the 19th century Mohandas Karamchand Gandhi went to South Africa where he fought against racial discrimination and for the rights of ethnic Indians. Swami Vivekananda, the Indian seer, turned from aggressive skeptic to be the disciple of Ramakrishna Parama Hamsa. Vivekananda toured to United States of America, after speaking about the concepts of Hinduism at a Parliament of religions in Chicago. His aggressive nationalism inspired many leaders in India to first against the British rule. The famous novel of Bankim Chandra Chatterjee *Bhavani Mandir* was published and it provoked several leaders.

Aurobindo Ghosh was later became a seer, returned to India after withdrawing from civil service examinations in England. He started a national school to train students.

In 1898, Naren's parents moved to another village Kotalia. Naren studied in Harinabhi Anglo-Sanskrit school, between 1899-1905. By that time Naren was influenced by national fervour. The British Government took to wholly unpopular decision to divide

Bengal. Naren opposed the partition of Bengal and was expelled from School for doing so. Naren developed contract with the local revolutionary groups.

A turning point in the life of Naren came in 1905 with the death of his father Dinabandhu Bhattacharya. In 1906, Naren joined Bengal National College (founded by Aurobindo) after passing the entrance test and studied in Bengal Technical Institute for two years.

- 1907 : Naren was very active in revolutionary terrorist group activities against the British rule. He participated in the robbery of a Railway station (Chingripota village in Bengal in 1907 December).
- 1908 : Naren was arrested but the authorities could not establish enough evidence and hence he was released. Naren lost his mother Basant Kumari in 1908. Naren became very active in the local revolutionary movements under the inspiration of Aurobindo, Naren could complete only school education and never entered any College.
- 1909 : Naren indulged in a dacoity at Netra. He was arrested in January 1910 but again released due to lack of evidence.
- 1911-14 : Naren was very active under the leadership of Jatin Mukherjee. The Bengali revolutionaries attempted to contact the Germans for help against the Britishers.

Naren went to Batavia under the Pseudo name of Charles A. Martin in April 1915. He returned in June that year, only to go back to Batavia for acquiring arms, ammunition and money from the Germans. However, in September 1915 Jatin Mukherjee was shot dead by the British police. That was shocking news to Naren who was determined not to return to India until he achieved his aim.

From September 1915, to May next, Naren wandered in Asian countries, desperate to get help from several leaders including Sun Yat Sen. The Germans advised him to come to Germany for help. Thus the adventurous journey of Indian revolutionary commenced abroad. Naren posed as a catholic priest from Pondicherry, the French colony in India. He grew a beard and carried a Bible in his hands. He also acquired a false passport and travelled from Japan to USA in a ship. That was a hazardous journey. By the time he landed in the port of San Francisco in USA (1916 June) the local press published news about him. Naren did not wait any longer in San Francisco. He rushed to the Stanford University campus. He met Dhan Gopal Mukherjee, the Indian student in the university. He had introductory letters with him. Dhan Gopal was a writer from Bengal. On the suggestion of Dhan Gopal, Naren adopted a new name, and thus Manavendra Nath Roy (M.N. Roy) emerged in 1916 in USA.

During the First World War M.N. Roy was in America while Gandhi returned to India from South Africa. That was how Roy missed the nationalist movement in India, but gained international reputation as a Communist and a rationalist. M.N. Roy met Evelyn Trent, a Stanford University graduate who fell in love with him. Despite the bitter opposition from her family, Evelyn married M.N. Roy in New York in 1917. Roy started to see the cosmopolitan life and Bohemian culture in New York. He met Lajpat Rai, the lion of Punjab, who was in exile from India. Lajpat Rai helped Roy in New York. He liked Roy's sincerity and devotion to the cause of Indian freedom.

The British police were after Roy in USA too. He was arrested in 1917 but again released after a warning. Both Evelyn and M.N. Roy travelled to Mexico to escape the British police in USA. Till then M.N. Roy was a nationalist. Gradually he was changing. While in Mexico, Roy saw the socialist trends.

Surprisingly he received the promised help from Germany during his Mexican days. That helped him to lead a comfortable life and made him work for the cause of India and for the promotion of his socialist ideas. Borodin, a Communist from Russia came to Mexico. He was in desperate state with bankruptcy, having lost all his money. M.N. Roy hosted him and helped him. Borodin acquainted M.N. Roy with the theory and practice of communism.

M.N. Roy and Evelyn established the Communist Party of Mexico, the first such party outside Russia. Roy played an important role in Mexican politics and moved among higher power circles. He also contributed theoretical articles in Spanish.

M.N. Roy was quick in learning languages. He mastered Spanish soon and contributed articles to *El Pueblo*, a daily from Mexico City. He came in contact with the President of Mexico, Carranza. They became friends. Roy has written for *El Heraldo de Mexico* which had English sections too. Then Roy started publishing pamphlets in Mexico on political matters. M.N. Roy addressed an open letter to the American President, Woodro Wilson. He did not forget his own country and had written articles and books on the cause of Indian Freedom. M.N. Roy organized the Socialist Party of Mexico and became its General Secretary.

From August 25, 1919 to September 4, Roy organized the marathon session of the national congress of the Socialist Party of Mexico. This was converted into the first Communist Party outside Russia, which brought him to the attention of Lenin. M.N. Roy was invited to attend the second congress of the Communist International in Moscow. That was a big turning point in the life of M.N. Roy. The world witnessed great changes during the First World War. Russia saw the first revolution launched by the Bolsheviks in 1917 which saw the overthrow of the Czar and the capture of power by Lenin. The Russian Communist Party established contacts with revolutionaries throughout the world,

and started setting up of the Communist Party outside Russia. M.N. Roy and Evelyn accepted the invitation of Lenin and travelled to Moscow via Cuba, Spain, Germany. M.N. Roy met several revolutionaries on his way to Moscow. He became a friend of Thalheimer in Germany and H.J. Sneevliet in Holland. Some Indian revolutionaries were already working in Germany at that time. Roy met them on his way in 1920 May. M.N. Roy reached Moscow. Great thinkers like Bertrand Russell visited the Soviet Union to see the achievements of the Communist world. When Roy met Lenin for the first time in Moscow it was a surprise for both. Lenin was under the impression that Roy was an elderly person but found a bubbling youth with an intellectual flash. Roy quickly made friendship with the r top leaders of the Communist Party, including Trotsky, Stalin, Bukharin and met the famous writer Maxim Gorky. In the very first Congress, Roy submitted an alternative thesis on the national and colonial question. It was discussed and accepted by the Congress. Lenin saw the point in Roy's thesis and allowed for voting. Roy had his first victory.,

M.N. Roy at once started working for the establishment of the Communist Party in India. He was elected chairperson of Central Asiatic Bureau of the Comintern. He along with Evelyn travelled to Tashkent with full load of arms and ammunition in a train. They established an Indian Military school in Tashkent and trained some Mujahirs who travelled from India.

On October 17, 1920, the first Communist Party of India was started in exile. M.N.Roy and Evelyn played a key role in setting up the Communist Party of India in Tashkent. They sent money, literature and advice to the Indian communists at a great risk. The British rulers in India scented the role of M.N.Roy and again started hunting for him. M.N.Roy established contacts with the top leaders of Indian National Congress too and addressed letters to Chitta Ranjan Das, the Congress president. Between

1921 and 1929 M.N.Roy had a meteoric rise in the international Communist movement. He played significant role in China and India. In 1921, M.N.Roy along with Joseph Stalin established Communist University of the Toilers of the East. Future Presidents and Prime Ministers of colonial countries underwent training in this Institute where Roy and Evelyn taught. Ho chi Minh, later the supreme leader of Vietnam, studied in this school. Brushing aside all opposition from Indian revolutionaries in Russia and Germany, M.N.Roy firmly established his supremacy in the Communist movement. He proved his ability through his writing like "India in Translation" where in he analysed the solution in the British India with utmost understanding and clear analysis. Roy started a fortnightly magazine from Berlin "The vanguard of Indian Independence." Evelyn Trent helped him in editorial work. Evelyn published her articles in the name of Shanti Devi.

British rulers India proscribed the Journal. Roy started another magazine. "The Advance Guard". M.N.Roy was expelled from Berlin and France, while he was engaged in the Communist activities. He tried to help the Indian Communist movement from Europe. He had to move around constantly. While playing key role in the international Communist movement, M.N.Roy rose to the top positions and held many posts. He was in the Comintern Executive, Politburo, Presidium and Colonial Commission.

M.N.Roy edited another magazine. "The masses of India" and dispatched to India clandestinely. In 1925, M.N.Roy was separated from his wife Evelyn, who left permanently to USA. She died in 1970.

Conspiracy cases were booked against M.N.Roy in India by the British Police.

In 1927 M.N.Roy was asked to help the Communist Party in china. He went there along with Louise Geissler, a prominent

Communist from Switzerland. Roy met Mao Tse Tung, Chou En-Lai, and other top leaders. Roy propose agrarian revolution and creation of a revolutionary army. There were differences with Borodin, another leader from Russia. Stalin supported M.N.Roy. Kuomintang government in China hunted the Communists and M.N.Roy had to escape via Gobi desert to Russia.

Leadership quarrels in Russia cropped up, and Roy was kept away from the mainstream. He fell sick and went to Germany for treatment. Roy wrote articles in Thalheimer's journal which angered the Stalin group. Roy was expelled from the Party. M.N.Roy decided to return to India after a long gap. He travelled under pseudo passport as Banerjee and arrived in India secretly in 1930. While in Moscow the only Indian leader who met Roy and appreciated his intellectual brilliance was Jawaharlal Nehru (1927) M.N.Roy joined Nehru camp and worked secretly. The British police scented his presence after seeing the resolution of the Congress Party at its Karachi session about fundamental rights. M.N.Roy was in that session along with Subhas Chandra Bose and Jawaharlal Nehru. Gandhi never liked M.N.Roy and his role in politics. Mahmood was the pseudo name of M.N.Roy. They followed the Stalinist propaganda line at that juncture. He was arrested and tried. In the beginning 12 years imprisonment was given to him. On appeal it was reduced to 6 years. The author of the theory of relativity, Albert Einstein, appealed to the British rulers for kind and humane treatment of M.N. Roy.

During jail days M.N. Roy had corresponded with the political leaders and the intellectuals. Ellen helped him in this aspect. M.N. Roy produced extensively political, philosophical and social criticism during his jail life. His monumental work "The Philosophical consequences of Modern Science" was an outstanding contribution. His letters from jail addressed to his second wife Ellen in Germany were appreciated as literary

masterpieces by persons like C.R. Reddi, the vice-chancellor of Andhra University, India. Some of his other writings from jail are *"Heresies of the Twentieth Century,"* and *"Materialism"*.

1936 November 20: After 6 years of imprisonment, M.N. Roy was released. Even in jail he played a historical role. M.N. Roy changed a lot in his ideas. His experience and understanding of Marxism and communism led him to critical thinking. 1937 March 10, M.N. Roy and Ellen got married. Since then Ellen became a great comrade to Roy in all aspects. Roy joined the Indian National Congress and played an important role. However, he was unfit in national politics. M.N. Roy declared Nationalism as an antiquated cult in 1938. During the Second World War M.N. Roy understood the great danger of fascism and warned India against it. Communists failed to recognize this danger and made a temporary pact with Hitler. Roy opposed it. M.N. Roy supported the Britishers in war saying that after the war the Britishers would leave the country. His prediction came true. Yet Roy became unpopular with nationalists. M.N. Roy came out of the Congress Party and started his own party the Radical Democratic Party. For the first time in India, Roy gave new orientation to a political party with scientific politics. Later he recognized the defects in a party system and abandoned it. M.N. Roy toured throughout India, lectured and organized intellectuals for a Renaissance movement, which India needed badly. He started journals like *"Independent India,"* *"Marxian Way,"* *"Humanist Way"* and *"Radical Humanist"*. Gradually M.N. Roy became critical of Marxism and communism. India got independence in 1947 and Roy's prediction came true. M.N. Roy with all his experience-evolved humanist thought in India. Then he wrote extensively about scientific politics, need for the study of history in a scientific way, and gradually evolved the humanist movement.

In 1948 the Humanist theory was published as 22 thesis. The International Humanist and Ethical Union formed in 1952



in Amsterdam, elected M.N. Roy as its vice chairperson (in absentia). By then Roy met with an accident which damaged his brain. M.N. Roy in his last days serialized his autobiography in the journal "Radical Humanist" but could only cover unto 1925. He also wrote a book titled "Reason, Romanticism and Revolution" which was appreciated by the eminent humanists like Erich Fromm. On 25th January, 1954 Roy died in Dehra Dun, India. Several of his writings were published after his death. Oxford book publishers brought out 4 volumes edited by Prof. Sib Narayan Ray.

# MANUFACTURING SAINTS-MOTHER THERESA

Remember Bhopal Tragedy in India? (Dec. 3, 1984). 3,800 thousand workers died in their sleep due to leakage of methyl isocyanate gas from Union Carbides. This happened early morning. It was a shock to the civilized world. At that juncture mother Theresa flew from Kolkata to Bhopal. Has she come to console the families of the victims? No. Mother Theresa came to request that the management of union carbides at Bhopal may be forgiven! That is Mother Theresa. At the time of her death, Sushan Shields revealed that \$ 50 million were in the New York Bank. Sushan worked with Mother Theresa for 9 years and dealt with donations and cheques. The money, which was supposed to be spent on poor kids in charity homes, remained in the Banks. Why? Mother Theresa received enormous amounts from various sources. She never observed ethics in receiving funds.

Robert Maxwell, the mega publisher who embezzled the employee's funds to the tune of 450 million pounds, liberally donated \$ 1.25 million to Mother Theresa. She knew the facts about Robert Maxwell. The dictator of Haiti honoured Mother Theresa. She flew all the way from Kolkata to Haiti to receive the Honours from Jean Claude duvalier family who tortured people. Mother Theresa praised him as lover of poor people!

Mother Theresa received \$ 1.25 million from Charles Keating in USA. He floated a company called Keating Savings and Loans during 1980 and cheated the public to the tune of \$ 250 millions. He was jailed. During the trial Mother Theresa appealed to the judge Lance it for pardon. The attorney asked Mother Theresa to return the money she received from Keating so that it can be distributed to the victims and at least some

families could be saved. She kept quiet. Mother Theresa visited Albanian dictator Never Hoxha's grave for reasons not known. Mother Theresa praised Indira Gandhi for her emergency rule (1975-77), saying that the people are happy and employment problem was solved.

She received Bharat Ratna! Dr. Robin Fox the editor of *Lancet*, the prestigious medical magazine from UK, visited the Charity Institutes of Mother Theresa in Kolkata in 1991 to find that there were no sterilized syringes and not even analgesic medicines for suffering children. When the Mother inquired replied that children could be cured with prayers.

During Bangla Desh war, 4,50,000 women flew and some were raped. Mother Theresa opposed termination of pregnancies in the name of divine grace. Walter Wuellenweber did some research on the funds of Mother 'Theresa and published articles in *Stern* magazine in Germany during 1998. Germany alone accounted for \$3 million annually for Mother Theresa Charity Account. All the accounts and spending were kept secret.

The money collected for charity houses in India was never accounted for where did the money go? The sources say that ultimately it reached the bank of Rome, which controlled by Vatican.

Sister Paulan in Germany refused to answer about the money of Mother Theresa Charities. Dhuru Shah in India has written the motives of Mother Theresa as conversion of religion. Arup Chatterjee published scathing criticism with first hand experiences in his book *The Final Verdict* in 2003. Similarly Sunanda Datta Ray, noted journalist also written articles on the behaviour of Mother Theresa.

Christopher Hitchens, the international reputed journalist produced a documentary on Mother Theresa in collaboration

with Tariq Ali, entitled *Hell's Angel* which was telecasted in Channel 4 in UK (Nov. 8, 1994). Then Mr. Christopher Hitchens published the book on Mother Theresa. Before doing so, he visited Kolkata charity houses of Mother Theresa, interviewed her and noted the facts. That is eye-opener to all sane persons.

Catholics are powerful community in the world. Pope controls them with the support of people, Mother Theresa continued her charity activities. She received several laurels and prizes including templeton prize in 1973, Nobel Prize and become honorary citizen of us in 1996.

Mother Theresa (1910-97) is neither mother nor Theresa. Her original name is Agnes Gonxhe Bojaxhiu. She was born in Uskub, a town in Macedonia. She joined the Sisters of Loreto at the age of 15 and went to Ireland. Then she proceeded to India where she worked as teacher for some time and later started charity home for children. Catholic nuns are not supposed to marry. They are called Mothers when they become seniors.

Just as Hindu Sanyasis change their original name after becoming hermits, so also Catholics adopt new name.

## MAKING SAINT

Whenever Mother Theresa was sick she was admitted in corporate hospitals and got excellent treatment. In 1993 mother Theresa had first heart stroke and when she had second heart stroke in 1989 a pacemaker was arranged. She suffered with pneumonia in 1991 and broke her collarbone in 1997 and also suffered with malaria. She underwent heart surgery once again. She was admitted in corporate hospitals and given excellent treatment. That should be welcomed. Mother Theresa ought to have given similar value to the lives of destitute children whom she recruited and in whose name she accumulated enormous funds. Instead of praying and saving money, she ought to have

given the children best medical treatment in good hospitals. She did not do that.

She eschewed strong painkillers. When a patient was dying with cancer, she said “You are suffering like Christ on the Cross. So Jesus must be kissing you”. The Agonizing patient said “please tell Jesus to stop kissing me”!

After her death Pope John Paul II wish to make her saint urgently. He waived the waiting period of five years. To fulfill the minimum conditions, they concocted some miracles and myths.

### **MONICA BASRA MIRACLE STORY**

A tribal poor woman in West Bengal was suffering with stomach tumour and tuberculosis. Dr. Ranjan Mustafa of Belurghat General Hospital in West Bengal treated her. The acute TB cyst in stomach has gone with the medical treatment. Mr. Seiko, husband of Monica Basra also confessed in the beginning about the treatment and cure. They were poor and have five children. They were approached by the Catholic Nuns, offered free education for their children and also donated some land for them. ‘Then they brain washed Monica Basra to narrate the miracle story. One day Monica Basra saw the photo of Mother Theresa in locket and miraculously the cyst in stomach has disappeared. The records in hospital disappeared when a charity mission worker visited the hospital. (*Time*, Asia mentioned this) that was the miracle? They propagated it to support sainthood for Mother Theresa. The first part of sainthood is called beatification, which was done on 19 Oct. 2003.

The tradition of Catholics is to create saints now and then so that they perpetuate the belief system among the Catholics and also get income through some events. This practice was going on since centuries and Pope John Paul II continued that practice. It is income-generating way for Vatican.

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# WITH SPECIAL REFERENCE TO TELUGU

This paper consists of two parts. Part I deals with the early contact of M.N.Roy with Andhra Pradesh, and his influence among Telugu speaking people. The second part deals with the impact of M.N.Roy and his philosophy on Telugu Literary personalities.

## I

M.N.Roy first came into contact with Andhra Pradesh during 1937. His name was known to a few educated urban-oriented elite only. He addressed the Faizpur Congress Session where he suggested alternatives to Gandhi. One young advocate from Kakinada, a port town in Coastal Andhra, attended the session and heard Roy. He was Mr. M.V. Sastry, who later became legislator in the Andhra Pradesh Council. Mr. Sastry was greatly impressed by Roy's speech. He came back and sent a letter appreciating Roy's approach as an alternative to Gandhism, When M.N. Roy started his new journal *'Independent India'*.

M.V. Sastry's letter was published in it. Roy added a note asking for the young person's address. This letter was seen by the son of Abburi Ramakrishna Rao in Banaras. He brought the copy and gave it to his father, who was working as a Librarian in Andhra University, Waltair. Mr. Sastry also joined them. Together, they discussed about Roy's thought and invited him to Andhra. At that juncture, Roy was addressing the All India Radical Medical students at Madras. He asked Sastry to come to Madras. From there, Roy toured Andhra for the first time during 1938. He visited Nellore, Guntur, Tenali, Vijayawada, Kakinada and Waltair, Mr. Abburi Ramakrishna Rao introduced Roy to Dr. C.R. Reddy, Vice-Chancellor, Andhra University. Impressed by Roy's amazing brilliance, Dr. Reddy invited Roy to join Andhra University as a Professor. But Roy simply laughed at the

suggestion and left it at that. Roy used to stay at the residence of P.H. Gupta, Bar-at-Law and enjoy the pleasure the seacoast gave him during convalescence. Gradually, a few persons gathered round Roy and started studying his thought. They, in turn, influenced a few others and converted them towards 'Royism'. By 1940, a small but powerful group emerged in Andhra.

The Press and the political parties - both leftists and rightists were against Roy. Communists were not only hostile towards Roy, but passed the resolution of to speak or contact Royists under any circumstances. In Andhra, Communists were very vigorous in anti-Roy propaganda. Under those circumstances, a ticklish incident occurred at Madras. During Roy's visit to Madras a press Meet was arranged by Mr. Gopichand, who was studying in Pachayappa's College at that time. On the eve of Roy's visit, Mr. Khasa Subba Rao, Editor, *Indian Express* had passed some unwarranted remarks about Roy and Ellen. When Khasa was introduced to Roy at the Press Meet, Roy became furious and expressed his anger by adopting a threatening posture. Mr. Subba Rao walked out of the Meet and others followed suit. From then onwards till the death of Roy the Press in Andhra-both English and regional - was never friendly or sympathetic towards Roy, Royists or their philosophy. The Royists had to depend on one or two sympathetic journals. Later, they started their own journals in Telugu like The **Radical**, **Radical Student**, **Sameeksha Radical Humanist**, etc.

During the last 15 years of his life, Roy visited Andhra nearly half a dozen times and made a lasting impact on people there. The first conference of Radical Democratic Party, Andhra Branch was inaugurated by Roy in 1940 at Tenali. Tripuraneni Ramaswamy Chowdary, famous iconoclast, critic and poet hosted the conference. Royists tried to bring Roy and Ramaswamy together. They arranged a meeting at Tenali, but Roy was not impressed by Ramaswamy. Ramaswamy was influenced by Arya Samaj. He appreciated Roy's materialism, but could not stomach his approach in social matters.



He read Roy's "**Why Men Are Hanged**" where Roy has supported the marriage between brother and sister under peculiar circumstances, and reacted strongly against it. Ramaswamy lived hardly one year after this nothing much could be done by the Royists towards bringing them closer.

A few persons from Andhra attended the All India Political Study Camps conducted by Roy. They had a tremendous impact on the participants. In turn, the participants conducted several regional and local camps in Andhra. These political schools, camps and meetings attracted some students, youth, teachers, advocates and doctors into the fold of M.N.Roy and his philosophy. The encounter the onslaught of communists and face the hostile congress party in Andhra. Mr. Gopichand published a political satire and his "**Pattabi's Socialism**", influenced several politically conscious persons. In 1946, the Radicals contested the general election in Andhra, but all were defeated. Later, when Roy wound up the party and started the movement, several Radicals could not reconcile with the party less politics. Some of them confined themselves to their professions, a few retired from the group and some joined other parties. Similarly, a few persons converted themselves into reactionaries.

After the death of Roy, Radicals in Andhra continued their activities through journals, political schools and meetings. Ellen Roy encouraged them. When Ellen was assassinated, Radicals in Andhra were shocked, and it took them quite sometime to recover. The Andhra Radical group still continues its renaissance activities through publications, meetings, seminars, discussions, political study camps. The enthusiasts sustain the interest in Radical Humanism by running a couple of journals

All the major writings of M.N.Roy were translated into Telugu and published by the Telugu Academy. Perhaps, next only to English, Royists can boast of the largest number of publications in

Telugu on Roy and Radical Humanism. Hyderabad, Tenali, Chirala and Gudiwada have emerged as strong centers of Radical humanists. The Andhra Radicals have hosted All India Radical Humanist Conferences and study camps. Today, media is less hostile towards Radical Humanists and their philosophy when compared to the 40's and the 50's.

## II

Dr.C.R.Reddy, vice-Chancellor of Andhra University, critic, poet, writer and a justicite, admired Roy's style of writing and praised his "Letters from Jail". Dr. Reddy recommended these letters to be studied by students at the University level. But we cannot say that Dr. Reddy was in anyway influenced by Roy's thought and philosophy.

The first major poet and theatre art critic, who came into contact with Roy was Abburi Ramakrishna Rao. He remained a Royist throughout his life and paid rich tributes in his poems to Roy. He wanted **his tributes to Roy to be translated into English** and carved on Roy's sepulchre at Dehradun. This wish of his was carried on after the death of Ramakrishna Rao. Under the influence of Ramakrishna Rao his sons and daughter also followed Roy's thought and philosophy.

Gopichand (1910-1962), the son of Tripuraneni Ramaswamy can be considered as the first major creative writer under the influence of Roy and his thought, during the early 40's. He was a film producer, critic, prolific writer, satirist and practitioner of law. He was also the Secretary of the Radical Democratic Party for a brief period. Gopichand's early short stories and writings were rationalistic and humanistic. Some of his early writings :- 1. **Parivarthanam** 2. **Asamardhuni Jeevitayatra** 3. **Pilla Themmera** and 4. **Yama Pasham** are written under the influence of Roy and his thought. In a story entitled '**Devuni Jeevitham**'; a girl traces the evolution of the gods.

The entire novel, **Perivarthana** depicts rationalism. Another novel, **Yama Pasham** stresses the importance of individual

freedom and the need for human effort. Similarly, in his **Asamardhuni Jeevayatra** too Gopichand emphasized *human* effort. Gradually, Gopichand drifted towards Aurobindoism, mainly due to the internal conflicts among Radical Democrats. Gopichand wanted to be a 'Guru' to the Tenali circle, which was not acceptable to many. Even after **becoming a disciple** of Aurobindo Gopichand could not erase the impact of Roy and his Humanism from his writings. In his **Postu Cheyyani Utharalu** (Unposted letters), he copied several paragraphs from Roy's 'Science and Philosophy', which amounts to Plagiarism. In His **Tatvavethalu** (Philosophers), Gopichand tries to assess M.N.Roy critically, but in vain. Later, he published several portraits, novels and stories, but many of them are polemical. In his award winning novel, **Panditha Paramesware Sastry Veelunama**, he exposed all his form Radical colleagues with malice, pungency and venom. His other writings are **Merupulu-Marakalu**, **Pilla Themmera**, **Gadiya Padani Thalupulu**, **Premopahathulu**, **Cheekati Gadulu**, **Shidhilaalayam** and **Gathinchani Gatham**. Gopichand Crossed swords with several contemporary writers by bringing their characters into his novels indirectly. The affected writers retorted by writing novels which exposed Gopichand. Thus, in his last phase, Gopichand emerged as a frustrated and irrational, but powerful fiction writer.

Paalagummi Padmaraju (1915-1983) was a Royist throughout his life. He won in international award for his story **Gaali Vaana** (The Storm). He was a script-writer for movies. His writings are **1. Bathikina College (novel)**, **2. Rendava Ashokuni Moonaalla Muchachata**, **3. Nalla Regai**, **4. Rama Rajyaniki Rahadaari**. Padma Raju in his satirical novels, exposed party politics and parliamentary Democracy. His humanistic endeavour can be seen in **Rama Rajyaniki Rahadari**. Padmaraju attempts to explain the human situation through the work of art.

G.V. Krishna Rao (1914-1979) received his Doctorate for his work on Pingali Surana, a medieval Telugu poet. He taught Telugu in a college

and for a brief period worked in All India Radio. He wrote poetry and novels published works on criticism and aesthetics. He was a Radical humanist and evidence of it can be seen throughout his writings. In his *Kavya Jagathi* Krishna Rao tried to explain class relations. His attack on temples and the emergence of man out of nature can be seen in **Jaghana Sundari**. He exposed narrow jingoism in his novel **Raga Rekhalu**. The Radical humanist philosophy which was propounded in 22 theses can be seen in **Keelu Bommalu**, a novel. The humanist philosophy again pervaded **Papi Kondalu**, an incomplete novel of Krishna Rao. This novel also stressed the importance of ethics in day to day life. He attacked the communist party in his **Damadamaala Bandi** and published critical assessments on Plato, Kant and Nagarjuna.

Koganti Radhakrishna Murthy (1914 - ) is a publisher, writer and critic who came under the influence of M.N.Roy and Radical Humanism, a pioneer among Royists in Andhra. He established Nalanda Publications and Praja Parishad at Tenali. Under the banner of these two establishments, K.R.Murthy published several rationalistic works in Telugu. He himself has written the biography of Roy and critique of Gandhism. He edited Vihari, Radical, Sameeksha, the Telugu journals with a Radical Humanist outlook.

P. H. Gupta who hosted Roy for several years at Vizag, was a Gandhite. He published the critique of Ramayana in English in consultation with Y.Rosaiah, a staunch Royist from Guntur.

Gora (Goparaju Ramachandra Rao) established the first atheist centre at Vijayawada and practiced staunch atheism. He was excommunicated by Brahmins for breaking the Brahmanical traditions. Gora, in his early days was influenced by Gandhi and later by M.N.Roy and Jayaprakash Narayan. He adopted politics without power and preached the same under the impact of M.N.Roy.

Avula Sambasiva Rao, former Chief Justice of Andhra Pradesh High Court and the present Lokayukt started his career as a Gandhite but gradually came under the influence of Roy. He edited two

Souvenirs on Veeresalingam, a social reformer and Gopichand. He has written 30 plays in Telugu and published several essays. The impact of Radical humanism pervades his writings. He exposed the frauds in the society through his short plays like **Aapada Mokkulu, Manavula Adugu Jaadallo, Visthrutha Padham, Vamanudu** etc.

Avula Gopala Krishnamurthy popularly known as AGK was the outstanding Royist in Andhra who was also an orator and essayist. He influenced several youth and converted them towards Radical Humanism. With his powerful pen, AGK attacked the political opponents through several journals. He edited *Radical Humanist, Sameeksha* etc. under the title **Na Chuttu Prapancham** (The world around me) he has published a series of articles in Vahini Telugu weekly from Vijayawada. He also published several critical articles on Telugu literature. He translated Roy's Humanism and wrote his tour experiences of U.S.A. Several literary persons and poets acknowledged AGK's influence and impact on them.

Some of the minor writers who were influenced by Radical Humanism and Roy are : Biragi (Poet), Gokulchand (Play-writer) , Jaasti Jagannadham (critic), A.Y.Mohan (writer), etc. B.S.I. Hanumantha Rao, K. Basaveswar Rao are the two historians who came under the influence of Radical humanism and published several history works with a scientific outlook.

R.Venkatadri came under the influence of Roy since his early days, and published several works from the nationalistic point of view. He is a critic and opposed superstitions, astrology and ESP. He conducted several political study camps and inspired many students towards rationalistic thought.

N.V.Brahmam came under the influence of Roy and Radical Humanism, since early the 40's. He published *Bible Bandaram*, which was proscribed by the government. The Supreme Court upheld the publication. Some other writers and essayists under the influence of Roy and Radical humanism are M.V.Ramamurthy,

G. Venkataswamy (Conducted research on the impact of humanism and Telugu literature), P.V.Krishna Chowdary (edited Radical student), P.V.Subba Rao (Ame Cheppindi – Novel), A.V.Mohan (Translated Roy's memoirs of a cat), P. Satyanarayana (secularism in Telugu), Kolla Subba Rao (Published articles on education) M.V.Ramanaiah, Achyuta Rao, G.Narahari (Secretary RDP), G.Veeranna, S.A.Baksh, M.V.Subbamma, A.Manjulatha, V.Komala, G. Surya Kumari, K. Subrahmanyam, Ch.Raja Reddy etc.

There is one major writer, critic and editor who came under the influence, of Radical Humanism, after the death of Roy. He was V.R.Narla (Narla Venkatesware Rao). He was a bitter opponent of Roy and Royists, as long as Roy was alive. Even the news of Royists could not appear in the daily *Andhra Prabha* under the editorship of V.R.Narla. When Roy died, Narla did not write any editorial to pay tributes to him, AGK Murthy came out with a scathing criticism of Narla for this attitude. That was a turning point in the life of Narla. He studied all Roy's published works and acquainted himself with Roy's philosophy. He was, deeply impressed by the writings of Roy and the philosophy of Radical humanism. V.R.Narla left *Andhra Prabha* and founded *Andhra Jyothi*, a Telugu daily. He was also a member of Rajya Sabha for 12 years and toured the entire world. He delivered lectures in the Universities and published the content of the lectures in booklets. In the Mysore University, he gave two lectures on the poverty of intellectualism, in India. He felt that had India followed Uddalaka in the past and M.N.Roy in the 20th century, instead of Badarayana Uddalaka in the past and Mahatma Gandhi in the present, the country would have achieved modernity by now.

In his lectures in Osmania University on Indian Culture and its caste complexion, Narla said that Roy and India had a firm grasp of all the evils of the past, present and future, that link in the caste system.

In his lectures at Nagarjuna University on “East and West”, Myth of Dichotomy, Narla said that Vidyasagar and M.N .Roy in the 20th century are the two Indian stalwarts who did not trumpet forth the eastern spiritualism or run down the Western materialism.

In his latest book, "*Man and his world*", Narla placed key to par with Marx, Engels, Bradlaugh, Sartre, Lenin, Mao, Charvak and Epicurus and commented that Roy is in the good company of Atheists.

In another book, *Gods, Goblins and Men*, Narla said that “Roy’s thought being critical, radical, philosophical, it cannot take root easily. Roy denied the existence of God, disdained prayer, dismissed the veneration of the cow as a survival of primitivism, castigated verna and ashrama as the two pillars of an unequal and unjust society”. Narla compared. Roy and Gandhi and explained the reasons for the unpopularity of Roy. (Minarva Associates Publication 1979)

At present, two journals are being published from Chirala viz. *Hetuvadi* (monthly) and *Humanist*. But surprisingly today hardly any creative writer claims to be a Radical Humanist, though there are several essayists and writers, who are active in the Telugu field.

# CASTE CONQUERS COMMUNISTS

CASTE has no scientific basis. It is purely a creation of religion and perpetuated by custom and habit. Genetics has proved the baselessness of caste groups. Yet people succumb to it. Caste cuts across science, politics and economics. The strength of tradition is such.

The communists of Andhra, who encouraged inter caste marriages during the 40s and 50s and who pooh-poohed caste as superstructure, are its victims no less. The Communist Party had its voter banks among the untouchables (Harijans) girijans and backward classes. Most of them are agricultural labour. Gradually, the harijans have lost interest in communists. Since 1956 election results indicate how the strongholds of the communists were shaken and crumbled. Now the communist parties are reduced to a skeleton opposition in the legislature.

The first armed struggle occurred in Telangana in 1948. In 1968 China claimed the liberation of Srikakulam district in Andhra by the C.P.M.L. Yet it has become increasingly difficult for the communists to save their deposits in the elections. Why is it that the communists, champions of the down-trodden, have failed to sustain their strength among Harijans? How is it that during the 45 years of its history communists have failed to raise leadership from among the Harijans and Girijans (tribals)? Have the Harijans seen through the game of upper caste communist leaders? Let facts speak.

Andhra has thrown up all-India leadership in almost all the national parties. Among them undoubtedly the communists played a significant role, but they could not rise above the caste



complexion inspite of their professed internationalism. The communist party never encouraged leadership from among the depressed classes, especially the scheduled castes, the scheduled tribes and the backward communities. While the leadership was always in the hands of the upper castes, the rank'and file were dominated by the poorer sections, that too mostly from the Harijans and agriculture labour from other castes. Key positions in the Party at national and state levels, legislature leadership, almost all journals of the Party are manned by the upper castes.

The Party started its branch in Andhra in 1935 and in Telangana in 1940. P. Sundaraiah, M. Basavapunnaiah, C. Rajeswara Rao, Tarimala Nagi Reddy, were its stalwarts. They always dominated and never allowed the youngsters to rise to key positions in the party like membership of the politbureau, the National Executive, leadership in parliament and state legislatures. The first communist legislator from Andhra was P. Venkateswarlu, a Brahmin from Krishna District. In 1952, after the first general election, the communists made an abortive attempt to come to power in Madras with the help of the late T. Prakasam, the doyen of defectors in Andhra. Then the leadership was in the hands of T. Nagi Reddy who defeated his brother-in-law N. Sanjeeva Reddy, later President of India.

C. Rajeswara Rao was the leader in the Legislative Council for a brief period. Thus the leadership from the inception of the party was divided between the Kammas and Reddys in Andhra. These communist leaders were landlords, kulaks from the rich upper middle class.

The leaders of the Andhra communist party tried to help the formation and growth of the party in Telangana where the Nizam's feudal rule was most oppressive during the forties. But here again, the leaders came from the upper castes only. Ravi Narayana Reddy, Baddam Yella Reddy, Arutla Ramachandra Reddy, Devulapalli Venkateshwara Rao are the prominent leaders.

In 1955 Andhra faced a bye-election to the State Assembly in which the communist party made its last herculian effort to get 190 seats. But they got only 15 seats. In 1956 Andhra and Telengana merged. In the legislature Sundaraiah was elected as the opposition leader. The Communist party was divided in 1964. Never-theless, leadership remained in the hands of the upper caste people in both the parties. C.P.M. was further split in 1968. CPM-L with all its revolutionary noises could not escape the leadership of upper castes. Later CPM-L was divided into several groups, each again dominated by upper caste leadership. In the present Assembly the leader of the C.P.M. group is P. Sundariah, while C.P.I. is headed by C. Rajeswara Rao, a Velama. At the all-India level C. Rajeswara Rao is the General Secretary of the C.P.I. whereas Basavapunnaiah is a member of politbureau.

Let us now look at the break-up of this upper caste leadership. The Brahmins are : P. Venkateshwarlu (CPI) Devulapalli Venkateshwara Rao (CPML), late Pulipula Sivaiah, late Dr. K. Achamamba, Vavilala Gopalakrishnaiah (Ex. CPI), Sri Sri (CPML) Poet, Jwalamukhi (CPML) Poet, Adibhatla Kailasam (CPML), Ramalingacharry (CPML), Rachakonda Viswanadha Sastry (CPML) Writer, Panchadri Krishnamurthy (CMPL), Subba Rao Panigrahi etc. (CPML), Etukuri Balaramamurthy (CPI) (Total : 15).

*Kammas* : Chandra Rajeswara Rao (CPI), Makineni Basavapunnaiah (CPM), Moturi Hanumantha Rao (CPM), Vemulapalli Srikrishna (CPI), Koratala Satyanarayana (CPM), Korrapati Pattabhiramaiah (Ex. CPI), Kidiyala Gopala Rao (Ex. CPI), Maddikuri Chandra Sekhara Rao, N. Giriprasad CPI, Tacoma Satyanarayana Reddy (CPI), Y.V. Krishna Rao (CPI), N.R. Dasari (CPI), Chalasani Prasad (CPML) Writer, Challapalli Srinivasa Rao (CPML), Kolla Venkaiah (CPML), Chaganty Bhaskara Rao (CPML), Madala Narayana swamy (CPML), Dr.

Radhakrishna Murthy (CPM), Mukkamala Nagabhushana Rao, Katragadda Rajagopala Rao (Ex.CPI), Vellanki Visweswara Rao, Lavu Balagangadhara Rao (CPM), Ravi Ammaiah, M.L. Narayana (CPML), Dr. Bhaskar Rao (CPML), Chennupati Lakshmaiah CPI, Manikonda Subba Rao (Total: 27).

*Reddys* : Puchalapalli Sundariah (originally Sundararami Reddy) CPM, Kondapally Sitaramayya (adopted name, CPML), late T. Nagi Reddy (CPML), Chandra Pulla Reddy (CPML), Neelam Rajasekhara Reddy (CPI), Ravi Narayana Reddy (CPI), late Baddam Yella Reddy, Arutla Ramachandra Reddy (CPI), B. Narasimha Reddy (CPM), Guruva Reddy, K.V. Ramana Reddy (CPML), Intha Ramana Reddy (CPML), Tarimela Ramadas Reddy. (Total : 13).

Kammas and Reddys dominated in the Communist party from its inception, and a few brahmin leaders were gradually replaced by them. Other upper castes like Kshatriyas, Velamas, Vaisyas, are also there but very few. The number of Harijans is negligible among the leaders. Small wonder that while selecting candidates to contest for Assembly and Parliamentary elections, the communist parties also keep the criterion of caste in view, and thus play standing between the two Reddys though they the caste game on par with any other political are bitter enemies political party.

The CPI and CPM had election alliance with J. Vengal Rao, former Chief Minister during 1980, though earlier the same parties had blamed him for killing Naxalites in encounters and also depicted him as murderer before the Bhargava Commission.

P. Sundaraiah accepted chairmanship of the board offered by the anti-communist Chief Minister Dr. M. Chenna Reddy. Both being Reddys, there was bitter criticism against Sundaraiah, who had to resign from the chairmanship just on the eve of Lok Sabha

election in 1980. Earlier, when G. Bapanaiah, C.P.M. Harijan legislator had expired, at the request of Sundaraiah it was agreed that Congress-I should leave the seat to the wife of Bapanaiah. People saw wrong motivation in the tacit understanding between the two Reddys though they are enemies politically.

Some communists had already left the party and a few joined Congress while others either became neutral or anti. Some remain sympathisers and give donations to the party now and then.

Communists will certainly deny all these facts and arguments. They stand for 'structural changes'. Perhaps caste is a 'superstructure' to which they succumb unwittingly. Communists will also say that the failure of the party is not due to its casteism but due to wrong programmes, policies, tactics and strategies etc. But this is their stock argument. if marriage out of caste is the acid test of one's de-casteisation, a majority of Communist leaders including Rajeswara Rao and M. Basavapunnaiah have failed miserably.

(This essay is taken from the Radical Humanist, July 1980. P. 23-26).

# TRANSLATING ROY'S WORKS

I HAVE translated some of the major writings of M.N. Roy into Telugu. To start with, I translated *India in transition* at the instance of the Indian Council of Historical Research, Delhi. Though the script was submitted five years ago, it has not seen the light of the day. Since I.C.H.R. is itself in doldrums I doubt whether they will publish it at all. This book was praised by C.P.I. leaders and the theoretician Mohit Sen commented that *India in transition* was undeservedly neglected by Communists in India. This book was the first of its kind in India. In it Roy had applied Marxian methodology to the Indian situation, while he was in Moscow during the '20s. I did not face any problem in rendering it into Telugu.

Some of the articles in *Parties Power and Politics* were translated and published in a Telugu weekly *Praja Vani* from Guntur during the '60s. It was also rather an easy task. Similarly, a few articles from *Heresies of the 20th century*, *India's Message* also were translated and published in *Radical Humanist*, a Telugu fortnightly during the '60s.

It is of some interest to know that several CP1 (MLI people) are attracted by Roy's criticism of religion and superstitions in his writings in prison.

But it is not that easy to translate *Reason Romanticism and Revolution* into Telugu. When I read the two volumes I felt at home and was inspired by it. Recently, the Telugu Academy assigned to me the translation of these two volumes. Osmania University requested the Academy to get these two volumes into Telugu as they need it for reading and reference material.

Telugu medium is being introduced gradually at post-graduation level and naturally the university is getting ready with background material.

I have translated both the volumes but there are several points here to note. They may be of some interest to those who translate it into other Indian languages. I understand that a Marathi translation is complete.

Roy mentions several prominent and less prominent thinkers of Europe in these two volumes. The reader in regional languages will certainly find it difficult to follow Roy unless the translator gives the background about the persons and places mentioned in these two volumes. *Encyclopaedia of philosophy and psychology*, *Encyclopaedia Britannica* and any standard dictionary are of immense help to the translator to provide the necessary background to the reader.

Roy uses several German, French, Italian words, phrases and titles, but does not always give its equivalent in English. Hence the translator must approach any university where foreign languages are taught or seek help from the Central Institute of English and Foreign languages in Hyderabad. The reader is likely to misunderstand Roy unless the proper meaning is given to these foreign words and the context is explained.

Yet another difficulty is the pronunciation of proper names, especially French. Of course, all standard dictionaries give the pronunciation but the difficulty arises with names which are not found in the dictionary. Better consult Daniel Jones pronunciation dictionary and also the key to foreign languages. They are available in any good library.

Reading and understanding the three Rs is entirely different from attempting its translation. It was really a rich experience for me, inspite of the feeling that several philosophical terms have no proper equivalents in Telugu. Better explain such words in

footnotes. For example, Kant's "thing-in-itself", Bergson's "elan vital" or Marx's "superstructure".

No doubt the translation will become very bulky but that cannot be helped. We cannot take it for granted that the reader in regional languages has the background of European history and civilization, philosophy and science. Unless one is familiar with these subjects one cannot follow the three Rs. I am sure that modern Indian students with regional language as their medium cannot fulfil these preconditions. Hence the translator has to put in a little more effort so that the reader in regional languages could follow Roy's thought.

While translating the three Rs I came across some minor factual mistakes of Roy. For instance, in the 2nd volume he writes: "A dissertation on Epicurus won for Marx the doctorate from the university of Bonn." (page 164). It is not Bonn but Jena. Originally, Marx intended to submit his thesis to Berlin University.

Roy's criticism of Marx may not be totally valid. Had Roy known of Marx's *Brundrisse*, I am sure he would have rewritten the two chapters, namely, Hegel to Marx and Marxism.

This book was available in India only after the death of Roy. Erich Fromm in his *Marx's concept of Man* and David McLellan in his *Karl Marx* have shown how communists concealed the major work of Marx which led to misunderstanding of Marxist ideas regarding the connection between ethics and economics.

Roy often uses "dialectical materialism" in the book but Marx ever used these words as such. It is historical materialism and dialectics. By mixing the two, a lot of confusion was created by communists and the same phraseology crept into three Rs. Erich Fromm rightly discussed this point in his book.

I have translated some parts of Roy's *Science and Philosophy* and published them in *Smneeksha* — Telugu monthly

during 1965-67. Later, on request A.B. Shah sent me the files of Roy's monumental work "The philosophical consequences of Modern Science". I selected similar topic for my Ph.D. thesis which I submitted in 1969. The thesis is still with Osmania University, but that is a different story. The point is, any future translator of Roy's monumental work needs to give lengthy explanations at several places. Roy wrote it during the '30s in jail and hardly touched upon while publishing parts of them in the Humanist Way/Marxian Way. Science has since progressed tremendously. Hence Roy's work will remain a historical document but may not be relevant in details. His main thesis, anyhow, remains though many gulfs are to be bridged with proofs. It may not be a relevant aspect here. Nevertheless, I hope this work will see the light soon.

After translating some of the works of Roy, I thought I should share my feeling for a dialogue and proper perspective. Hence this brief note.



# HUMANIST ACTIVITIES

## Andhra Pradesh

### **Abburi Trust founded in Hyderabad in commemoration of Sri Ramakrishna Rao and Sri Abburi Varada Rajeswara Rao**

Abburi Ramakrishna Rao was a very close colleague of M. N. Roy in the Radical Democratic Party and later in the radical humanist movement. A faculty member in Andhra University, Abburi Ramakrishna Rao was the father of the Telugu theatre. His son, Abburi Varada Rajeswara Rao was also a member of the Radical Democratic Party and very close to Roy. He was a well-known Telugu poet and literary critic.

The Abburi Trust was founded in 1994 by Rajeswara Rao's widow, Abburi Chaya Devi, helped by a number of intellectuals in Andhra Pradesh. Herself a well-known writer in Telugu, Mrs. Chaya Devi has been a member of the Sahitya Akademi, New Delhi. She is Managing Trustee of the Trust. [In a subsequent issue of the *RH*, we will publish her paper presented in this year's annual National seminar organized by the Sahitya Akademi on the theme, Indian Women's Writing at the turn of the Century. — Mg Editor, *RH*].

The Trust while continuing its publication programme, instituted an annual literary award in 1999 in the name of Abburi Ramakrishna Rao and Abburi Varada Rajeswara Rao, to be awarded through Potti Sreeramulu Telugu University, Hyderabad, to eminent persons in Linguistics, Prosody and Literary Criticism.

Dr. Budaraju Radhakrishna, an eminent Telugu scholar and author was honoured with the award for the year 1999 by the P. S. Telugu University on 30th October, 2000 An academic of distinction, Dr. Radhakrishna's publications include several

monographs on Telugu dialects and other linguistic and literary subjects, two dictionaries of occupational terms in Telugu (edited), and a compilation of an English-Telugu dictionary. He has also edited V.5 (Telugu) of the *International Encyclopaedia of Indian Literature*, — R.M.P

The following report has been sent by Dr. N. Innaiah, senior radical humanist of Andhra Pradesh. Dr. Innaiah has held a number of important positions: President, Rationalist Association, AP 1991-93; General Secretary, Indian Rationalist Association 1994-96; Secretary, Indian Radical Humanist Association AP 1992-94; President, AP Chapter of Indian Academy of Social Sciences, Hyderabad 1988-90. A prolific writer, his published books include translations into Telugu of M. N. Roy's books, *India in Transition*, *Parties, Power & Politics*, *Revolution and Counter-Revolution in China*, *Reason, Romanticism and Revolution*. He has also written a number of books in English and Telugu on the subject of Humanism and Rationalism. — R.M.P

Dasari Manjulatha, the director of Telugu Akademi of Andhra Pradesh has asked Mr. Ravipudi Venkatadri to write a history of humanist and rationalist movements in Andhra Pradesh in the last century.

Mr. Basaavapunnarao, a humanist from Tenali, has been entrusted with the responsibility of writing a biography of A. G. K. Murthy; the biography will cover the history of the humanist movement in Andhra.

Two humanist schools in Andhra, one at Chirala and another at Mandapeta under the aegis of Mr. Baparao and Siddartha Baksh celebrated the anniversaries during February 2001 with seminars and discussions on education and humanism.

Mr. Ravipudi Venkatadri dedicated his latest book on Rhyme and Anti-Rhyme (*Laya-Avalaya*) to Mr. K Muraharirao, a humanist agriculturist in a function at Chirala on 9th February 2001, which was presided over by Mr. N. Innaiah. Another book of late V. R. Narla, *"The Truth about the Gita"* Telugu version (by

N. Innaiah) was also released at Chirala Humanist Study Camp on 10th February 2001.

Mr. G. Laxmaiah was awarded Ph.D for his thesis on "*The Concept of Man in M. N Roy*" by Osmania University. Mr. Laxmaiah is at present lecturer in Philosophy Department, Osmania University. Mr. Sudarshan Singh was awarded Ph.D. for his thesis on *M. N. Roy's Humanism*" by Potti Sriramulu Telugu University, Hyderabad, this year.

Mrs. Chandra Latha, a humanist writer from Nellore and Dr. N. Innaiah are fighting against the government of Andhra Pradesh for distributing Belladonna Homeo tablets to prevent brain fever. They challenged the government to prove the medical content in Belladonna Homeo and also asked to establish the scientific validity of homeo system before doing make-belief propaganda.

On behalf of Rationalist Association, N. Innaiah, Narra Kotaiah and M. Subbarao submitted a memorandum to the Vice-Chancellor of Telugu University, Hyderabad, demanding explanation for continuing astrology courses without proving scientific evidence. Dr. Gopi, the Vice Chancellor promised to reply to the memorandum but nothing has moved since its submission a couple of months ago. The association asked the university to give any evidence of the scientific truth in astrological predictions and also asked to stop courses which are leading to public cheating through degree holders

The Humanist Association asked the government of Andhra Pradesh to establish a permanent committee to go into superstitions that are prevalent among the people. The committee should be autonomous with statutory powers so that whenever people are misled by superstitions, it may recommend action after studying its harmful effects on the people. They listed geomancy, astrology, parapsychology, alternative medicines under superstitions.

# WHAT CAN WE LEARN FROM AMERICAN HUMANISTS?

It is a small wonder that despite the economic differences between U.S A. and India, there are several similarities among humanists. When I landed in U.S.A. on 6th February, 1992, I had addresses and some information provided by Prof. Sib Narayan Ray, Mr. Samaren Roy, Dr. Indumati Parikh, Mr. Lavanam, Mr. R. Venkatadri and Mr. V.M. Tarkunde. I corresponded with Prof. Paul Kurtz and Gordon Stein. I contributed to the *Encyclopedia of Unbelief* on Indian humanist activities. With that background, I addressed letters to the American Humanist Association at Buffalo, the Skeptics, the Rationalists of St. Louis, the Atheists of Los Angeles and Austin, the Ethical Union, the Judaic Humanists and the South Shore Skeptics. Frederic Edwards, the executive director of American Humanist Association provided me with addresses and lot of information. I sent letters to all the chapters of AHA, seeking information bulletins, news letters and details about their activities. The response was quite encouraging. Since I was staying in Washington D.C. with my daughter, every one suggested that I should meet Edd Doerr. He was the recipient of American Humanist Award during 1992 and crusader for the separation of state and church. He invited me for lunch and briefed me about the various allied humanist organisations. He is a poet in Spanish and English and humorous in conversation. His latest book gives details about how the authorities in U.S.A. abuse the First Amendment, of the constitution in not separating the church and state

## **Edd Doerr**

Edd Doerr is a full time active humanist in U.S.A He is author, poet, organiser, and activist in T.V programmes on

humanist alternative. He has clear understanding on Humanism. In his conversation he told me that people like R.G. Ingersoll were successful in attacking Bible but failed to attract youth and children. He says that the humanists in U.S.A. can utilise the buildings and funds of Unitarian churches who have 150 units throughout the country. They are friendly with humanists. They have many common issues with humanists like population control, right of abortion, equal rights and so on. The unitarians are not fanatics and Edd Doerr is pleading for co-operation from them.

Edd Doerr says that Science education is not popular in schools and colleges and that is where humanists have to work hard. He also told me that the Spanish people had strong humanist tradition which can be revived. Edd Doerr is prepared to visit India in near future and meet humanists. I welcomed him. He is at present associated with Humanist magazine in U.S.A. I saw him on T.V'. participating in the Humanist alternative weekly programmes along with Paul Kurtz in 49 open channel from Maryland. He told me that when his father-in-law expired in Columbia, he flew there and arranged secular funeral. He is critical of old humanists in U.S.A., who are not doing anything actively, but appreciated Paul Kurtz. He opined that only in Norway the equality of sex can be seen which is woefully lacking in U.S.A. He presented me with his books and was in touch with me as long as I was in the States. When I wanted to meet Isac Asimov, the president of American Humanist Association, he contacted them but to my regret Mrs. Asimov sent a reply that Asimov was ill. It was shocking to me to receive the death news of Asimov on April 6. Washington post had written lengthy editorial about him. Edd Doerr asked me to meet certain persons and associations and gave me tips. He knew only Lavanam in India but wanted to know about many more humanists.

## **Philip J Klass**

He is an expert on unidentified flying objects and at present chairing the sub-committee of the committee to investigate the claims of paranormal. He stays in Washington D.C. and retired from aviation department. He had all appreciation for the tremendous efforts and energy of Paul Kurtz in spreading the cause of humanism in U.S.A. He narrated to me the myth of U.F.O. in U.S.A., how the stories were popularized and how the people lost faith in it. Bob Hopkins published his Communion in 1987, which was sold in millions and he was joined by a psychologist Lcibo. She waled to treat the U.F.O. believers, which Hopkins refused. Then she realised the mischief and left him. Another group, namely Abduction, concocted several stories about U.F.O. during 1990, which were also popularised through T.V. The skeptics denied them but they are in minority. Klass is crusading against U.F.O. through T.V., radio and university meetings. He told me that on any clear night a lay man can see certain bright unknown things in the sky which are believed to be U.F.Os. He says that nothing was proved about U.F.Os so far. Klass is a pleasant person and explained to me so many details at his residence.

## **Humanists on TV**

T.V. is very powerful and popular media in U.S.A. The humanists are using T.V. media to educate the public. Under the caption HUMANIST ALTERNATIVE they have organised programmes, interviews on human values, education, separation of state and church. There is an open channel system in U.S.A. in which good programmes are arranged free of cost. Humanists are using that channel. I witnessed Paul Kurtz, Edd Doerr, Isaac Asimov and several eminent persons appearing under this programme. It is telecast once a week from various centres.

Similarly the rationalists of St. Louis also arranged several T.V. programmes, mostly interviews. The atheists of Austin under the

guidance of Madam O'Hara organised regular T.V. interviews. They are a little bit aggressive in projecting the views and very frank in expressing the opinions on various topics. I contacted Madalya O'Hara on phone, who told me that she knew Lavanam and couple of others. She mailed some information. They have organised one book exhibition in Los Angeles on Atheism.

Isaac Asimov was very assertive and positive in his T.V. interviews on 2nd April, 1992 in channel 62 from Washington D.C. He was critical about revelations and pleaded for rational approach. It was prerecorded.

What was the impact of the humanist T.V. programmes? Obviously there was no feed back survey. Only in St. Louis I found a couple of rationalists attending my meeting, who told me that they joined the association after witnessing the T.V. programme.

The atheists are also interviewing the foreign visiting atheists. I saw one such interesting programme of an interview by Jon G. Murray, the president of American atheists, of a German atheist. I learnt from that interview that Germany collects church tax even from the non-believers worth 13 billion Marks and it makes the German church the richest in the world. The church employs 7 lakh people and even the government has no veto power on the decisions of the church. Th German atheists are willing to support any political party which is favourable to their opinion.

Unlike the Christians who manage separate T.V. channels with their huge finances, the humanists are dependent on open public channel. They are swimming against the faith healers and, strong believers. They have long way to go.

### **Encounter with Humanists in U.S.A.**

I attended the Washington D.C., Maryland and Virginia humanists meet at a potluck lunch. Roy Torcaso, the senior humanist, introduced me to other humanists. The potluck lunch arranged was good and attractive. Each person brings one item.

An organiser sees to it that there is no duplication. No one is burdened with expenses and that was really a good occasion to meet and discuss the problems and future programmes. I offered Indian chicken which they enjoyed. During the discussion they asked several questions about Humanist organisations in India and were curious to know our problems. I am delighted to know that they have some funds for humanist organisations but they face the dilemma what to do with it. They have plans to construct a building.

Another attractive meeting, where I learnt new aspects, was a Judaic Humanist meet in Maryland. There was no prayer but they read out an oath for humanism. Snacks were served and an U.N.O. expert addressed them. It was arranged in a house and the gathering was 15. They introduced me to all the persons and were curious to know about the humanist activities in India. Edd Doerr already briefed me about their enthusiastic activities. I addressed letters to their headquarters. They sent me lots of magazines and books. They have chapters spread throughout States and working in collaboration with humanists. They don't believe in Jewish gods and say that it is possible to keep the Jewish identity without religion. They want to prove it through their day to day activities. They have secular alternatives for marriages, funerals and festivals. Human values are stressed everywhere. Man can live happily without religion and can be moral without god, as per Judaic humanists. Jews are a powerful minority in U.S.A. and the humanists among them are trying to develop secular attitude which is a fresh breeze in the deeply religious society. They are actively collaborating with atheists, rationalists and humanists in U.S.A. which is heartening. Their efforts are appreciated by the secular humanists.

### **Discussions with Frederic Edwards**

Frederic Edwards is the executive director of American Humanist Association and a very dynamic person. He responds to phone calls and answers to queries. He is familiar with Indian Humanists and toured India a couple of times. On 14th May, 1992 I called on him with prior arrangement. Dr. Rama Bojedla, the youngest daughter of late V.R. Narla who is practising medicine



in Niagara, took me to the humanist headquarters. After exchange of plesantries Mr. Edwards took me round the office, introduced me to the staff and showed me the small library consisting of humanist thought. We discussed several aspects — both organisational and theory. We continued the discussion at lunch. When I suggested that some Indians in U.S.A. will also join the humanist group and participate, Mr. Edwards was very happy. I gave him addresses to contact them. Apart from publishing a humanist monthly, they are bringing out a news bulletin, arranging films, audio-video cassettes and computer disc of Ingersoll speeches and writings. He gave me one set of computer disc for Indian Humanist Organisation. It is a set of 3 ½" discs which can be supplied to humanists free of charge, provided anyone bears the expenses of floppy and the conversion charges. The humanist association is willing to have exchange of books, magazines with Indians. It is necessary to have regular communication with them since they are facing the same problems which we are encountering here in India.

### **Meeting Paul Kurtz**

I spent a day with Prof. Paul Kurtz in Amherst, which is adjacent to New York State University. The Secular Humanist Centre, of which Paul Kurtz is the head, is bubbling with activities. He introduced me to the editor of *Free Inquirer* and others. He took me round the office and showed the functioning of computers. He also took me to the Prometheus book centre. A small meeting was arranged where I clarified their doubts about Indian humanist organisations.

I suggested several points for establishing regular contact with the humanists of both the countries. Paul Kurtz was enthusiastic about implementing them and asked me to contact some book distributors for sale of the publications and magazines. He has also agreed to have special Indian price. Paul Kurtz promised to give books and tapes for Indian Humanist Organisations.

Paul Kuitz sent me 7 audio tapes on VOICE OF REASON which will be very useful for the study camps, training classes

in humanist meetings. These tapes also can be supplied to any one, provided the tape charges and mailing expenses are met with.

Paul Kurtz and Frederic Edwards are willing to visit India whenever we invite them. I promised to do so.

### **James Randi**

I spoke to James Randi on phone. He is prepared to come to India if there is a humanist conference, possibly in 1994 or 95. I asked him to give training to some Indian Humanists in magic so that they may expose the modern babas, faith healers, and godmen. He is willing, provided some persons can spend some time with him in States. His programmes are arranged by the Skeptics in Virginia when I was in the States. Persons like Uri Geller could not encounter Randi and devised the dubious ways of going to the law courts. But the Secular Humanists are fighting back. The faith healers failed to stand to the tests of James Randi and lost their income and popularity. Randi's books and articles are being published by Prometheus books.

### **Thomas Szasz**

Thomas Szasz in Upstate Medical Centre of Syracuse University is a humanist psychiatrist, who published several books and research articles, exposing the populist trends in Psychiatry. He questioned the unscientific ways of Freud, Jung, Adler, Mesmer and others which gave shock waves to the believers. I spoke to him on phone. He invited me to meet him. But I could not do so. When I visited New York, he had left for holidays. I told him that we are familiar with his books and thought. We have already published some of his writings in translations in regional magazines. He was happy.

### **Rationalists of St. Louis**

I was surprised to see the enthusiasm of Walter Hoops in St. Louis. During my visit the local rationalists arranged a dinner

meeting which he attended. He is 90 and going strong. He briefed me about the rationalist activities and appreciated Paul Kurtz. After hearing my brief speech they promised to carry out one article on M.N. Roy. They are familiar with Lavanam. They have one monthly journal and also publish Ingcrsoll's books. Steve Best, the secretary, is arranging computer programmes to expose the claims of astrology.

### **[The Secular Humanists of New York**

The Secular Humanists of New York arranged a meeting for me on 5th July in Greenwich village, Manhattan. Mr Warren Smith, the leader of the meeting, has shown me the correspondence of Ellen Roy, V.B. Karnik, Sib Narayan Ray and he is familiar with M.N. Roy, Gora, Lavanam. They are 150 members who meet once in a month in any one member's house. They put lots of questions and are keen to know about Indian Humanists. They are also bringing out a monthly bulletin. After the meeting they took me and Dr. Aramalla Purnachandra (Rationalist from India, who is now in Nc,. York) for dinner and showed me the Gay a Lesbian Humanist Centre. Mr. Smith told me their meet is regular, which Isaac Asimov also attended.

### **Baltimore Humanists**

A potlunch meeting was arranged in Baltimore and I was invited. I spoke for about half an hour and answered a lot of questions. Many youngsters attended the meeting. Mr Kenneth Marsalak, the admirer of Asimov, received my report on India with keenness. I suggested to the youngsters that they must visit James Randi and undergo training so that they could expose the faith healers. They welcomed the suggestion.

I contacted the Skeptics in Maryland and Cleveland. Chip Denman in Maryland and Stephan Page in Cleveland are actively exposing superstition by organising demonstrations and lectures. The atheists in Los Angeles under the leadership of Alexander

Praire are meeting weekly and they are publishing Atheists United magazine. When I went to Los Angeles, the riots broke out and I could not attend the meeting. But the atheists contacted me later and sent their magazine. I also met a number of individuals like Karen Price, Tom Madigan, Ranjit Sindhu and discussed with them the problems of humanism.

Paul Kurtz asked me to write on Indian Fundamentalism for *Free Inquirer* magazine. Promptly I sent an article, which they accepted for publication. I also sent two articles on Casteism and Evelyn to *Free Enquirer*. I sent a report-cum-article on superstition in India and how it is being tackled.

The *Skeptical Inquirer* is crusading regularly against ESP, Homco, UFO, Faith healing and several other superstitions. The educated in U.S.A. are equally superstitious. They may be experts in their own fields but in other spheres they are equally ignorant and did not apply scientific method to the problems. That is why they become believers, partly due to parents, partly due to the influence of church. The humanists have many common problems and hence the need for closer contacts and communications.

I attended a meeting of Ethical Union in Washington D.C. I find that they make their meetings more pleasant by arranging music and songs. They have brief speeches with question and answer session. The parents come with the children but they have separate arrangements for children to play with secular toys and secular games.

I received information from some humanist chapters, especially from the West Coast, showing how they encourage the talent of children by arranging their participation in arts and writing small articles and drawings. Along with the bulletin these children's material too was circulated. That is how the children of the humanists are encouraged to participate in the activities.

Numerically the humanists, rationalists and atheists are not many. But their weapon is scientific method which is very powerful and strong to face the blind belief. Often they contact the experts in a particular field and make them write on a particular topic. For example, an expert on biology contributes on evolution and creationism. The creationists have no answer. Popular science writers like Martin Gardener are contributing to the humanist journals and their books are published by Prometheus. Financially too the humanists are not strong. Their journals are struggling with financial problems but they maintain high level discussions on human problems.

The humanists and rationalists in India have many things in common with the humanists in U.S.A. Let us work together for better society and human values.

(This article is taken from *The Radical Humanist*, January 1993, p.27-31)

# LIFE-MIND CONTINUUM

Vitalism received its last death blow from the recent production of a deoxyribonucleic (DNA) molecule in a test tube which is biologically active, by three scientists. Dr. Arthur Kornberg, Dr. Mehran Goulian and Dr. Robert L. Sinsheimer in Stanford University laboratory. This artificial DNA molecule when introduced into a host cell, produces viruses, identical with those which are seen after infection by natural virus.' Thus science travelled a long way since Friedrich Wohler produced urea from ammonium acetate in 1828. Vigorous research was going on throughout the world but the whole tendency was against vitalism and Neo-Vitalism etc. Scientists now reject vital impulse theory because "the available factual evidence supports more adequately a different theory of evolutionary development".<sup>2</sup> Vitalists and philosophising scientists missed one essential point while deriving philosophical consequences from scientific laws that science is always self-corrective, ever progressing with only probable truths without assuming any finality or absoluteness to science. That is why, while science becomes ever fresh with accumulated data, philosopher's deductions from science tend to become outdated. The statment can be amplified if we can scrutinise the philosophies of Henri Bergson (Creative Evolution), Lloyd Morgan (Emergent Evolution), Schopenhauer (The Will as Idea), Nietzsche (Superman), Wagner (Neo-Vitalism) and a host of other spiritual philosophers. Modern Science made all these philosophers to rue their fanciful systems or amend their positions considerably! For example, let us take the statement of Henri Bergson whose influence in the field of Philosophy is

considerable. He derived his philosophy from biology. "We asked whether the phenomena of life could be resolved into physical and chemical facts? When the physiologist affirms such a thing, he means consciously or unconsciously, that the business of physiology is to bring out whatever is physical and chemical in the vital, that it is impossible to say when the search will end and that, therefore, he must proceed as though the search were never to have an end; that this is the only way to go forward: He is thus laying down the rules of a method; he is not stating a fact...Science is as far as ever from a physico-chemical explanation of life."<sup>3</sup> Science turned the tables against Bergson by way of artificial creation of life molecule in laboratory and thus unveiled the so-called mystery of life proving that life evolved from 'not-life, living matter from matter that had never been alive.'" <sup>4</sup>

In point of fact, Charles Darwin indicated the necessity of suitable atmosphere for the evolution of life in the beginning on earth. But his letters containing this idea was available only in 1940. But independent of body" relationship only and the simultaneous interactions and mutual influences of different body parts and functions is taken into consideration." <sup>1</sup>

The whole philosophic field was vitiated in the past by Rene Descartes's dualism and parallelism of mind-body. No doubt, Descartes studied this problem with scientific spirit and hence tried to link mind with body through brain. So far he was good. Due to lack of scientific data he failed to proceed further. John Locke attempted to fill the gap with his sensationalism but he too failed due to the confusion between sensation and perception. Bishop Berkely played on this failure successfully but he too ended with another confusion between sensation and ideas. Anyhow one can sympathetically understand these failures when adequate knowledge of scientific data was absent to build up any consistent philosophy. Even to day inspite of so much scientific

data some philosophers are trying to build up subjective idealism in vain is no small wonder. It is not necessary to refute these arguments. If scientific position is given that becomes self explanatory.

Mind exists in brain. All its expressions are manifested through brain. Brain is physical part of the body. Hence mind also becomes part of physical body. "We cannot conceive of even a thought occurring without its counterpart of biochemical and physiological events. If the mind resides in the brain, as we believe, then it follows, that thought and consequent behaviour are expressions of brain function. But brain function, in turn, can be derived only from the function of its component units. Those units, being living cells, are continually involved in biochemical activity, and alterations in their function must involve alterations in their biochemical activity. Whether this activity is as subtle as an ion shift or as "gross" as the elaboration of a neurohumor."<sup>16</sup>

Mind has two important capacities in which all other capacities can be merged. One is acquiring knowledge through perception. Unless and until the knowledge of the things is available to mind, thinking is impossible. Philosophically speaking ontology precedes epistemology. This is exactly the reverse position to Rene Descarte's dictum: I THINK, THEREFORE I AM. My existence is the precondition for my thinking. No semantics are involved here. The scientific position is obviously A POSTERIORI.

Some discussion of epistemology is not out of place here as it is linked with mind theory. Sensation is the result of stimuli received by sense organs. The reaction in senses to the stimuli is experimentally verified. These senses give message of stimuli through nerves, 'the highways to the brain',<sup>7</sup>. Sensation causes perception. The accuracy of perception of the given objective fact is also experimentally verified. After establishing the primary



capacity of mind it is easy to go to the second capacity which is much more important, The second capacity which includes images, dreams, hallucinations, forms, ideas, percepts and so on and so forth. At this level the capacity differs from man to man, the reasons being the compositions of the whole organism in a particular *way*. All activities of mind are representative though the individual may not be conscious of the fact. Symbols or pure mathematics also represent physical reality. Otherwise Einstein could not have succeeded in putting physical meaning in Reimannian double elliptical geometry or Lorentz formulas which were considered as pure, nothing to do with the reality. "The mind if the word 'mind' is to mean anything at all, must be taken synonymous with the electrical activity itself."<sup>1</sup> Mentalists along with vitalists lost the last resort. "It is a matter of tracing the development of certain sorts of abilities, capacities, tendencies and propensities in organism.. Ideas are woven on the basis of accumulated knowledge. The possibilities of creating ideas are innumerable which go beyond our knowledge. To be able to predict man's capacity one requires the knowledge of past, present and future. Scientifically this is an untenable position. Science traced the causality from brain-mind to cosmos. "Subject and object are only one. The barrier between them cannot be said to have broken down as a result of recent experience in the physical sciences, for this barrier does not exist." <sup>21</sup> Man is not mere conglomeration of body and mind but continuation of body mind which cannot be separated though logically body exists first (Even empirically). Hoyle went to the extent of saying: "Star, galaxy, man are all expressions of the structure of the universe...Star and man are in the same boat; they are both expressions of the same inner laws."<sup>22</sup>.

Causality need not be traced from scratch. for practical purposes—I mean for day to day life. But, for scientific position causality and its implication is indispensable. Man is not free in

its absolute sense. He has not separated himself from nature completely nor is it possible. 'The extraordinary degree to which the physiological processes of human life are still linked to cosmic rhythms provides a striking illustration of the persistence of traits having their origin in man's evolutionary past. Modern man is wont to boast that he can control his external environment...But even when he elects to follow unchangeable ways of life in an environments of the earth and of the moon with respect to each other and to the sun. His normal activities in particular, exhibit marked diurnal and seasonal rhythms and probably other rhythms also linked to those of the cosmos.'"<sup>23</sup>

If cosmos is law governed and rhythmical, man, as part of it must possess the same. M N. Roy the scientific philosopher of India, traced this rhythm in man as causality which functions as rationality. All probabilities must be explained in terms of determinism as per Roy. Otherwise we have to accept that out of nothing comes something. That is an unscientific position. Probable predictions are giving fruitful results because they are also determined. Here again epistemological limitations should not be confused with ontological determinism. Indeterminism and prediction (about probable results or statistical results) are mutually contradictory. This confusion resulted in failure of all systems and blue prints about man and his actions. Only omniscient and omnipotent knowledge will help to establish one to one relationship of causality i.e. strict determinism. Scientific method is against this claim. The only alternative is to accept the dynamic explanation offered by Roy that determinism must be explained in terms of probabilities. Modern science is undoubtedly converging towards monistic realism. In this scheme Life-Mind continuum is only a part as physical reality. There is nothing that undermines or subsumes man's dignity or position by accepting this scientific position. Moreover, this enables us to understand man in right perspective and will he able to give him the proper place.

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# HOMEOPATHY AND HUMANISTS IN U.S.A.

The secular humanists in U.S.A. are carefully studying the alternative medical systems and their scientific claims. The committee for the scientific investigation of claims of the paranormal under the Chairmanship of Paul Kurtz appointed a technical subcommittee to study paranormal health claims. The Committee's Co-chairman William Jarvis, Professor of health education department of preventive medicine, Lama Linda and Dr. Stephen Barret thoroughly investigated about the homeopathy system. Kurt Butler, nutritionist and popular science writer as well as Martin Gardner also studied about homeopathy in a systematic way. None of them found Homeo as scientific in any manner. Kurt Butler published a book. *"A consumer's" guide to alternative medicine* exposing the false claims of homeo and other fringe medicines.

Dr. Stephen Barret after thorough study of Homeo, published his report in Consumer reports. He stated thus:

"Most homeopathic remedies are too diluted to have any physiological effect. Use of such remedies involves a potential danger to patients whether prescribers are M.Ds, other licensed practitioners or outright quacks. In effective drugs are dangerous drugs when used to treat serious or life threatening disease. Self medication can be hazardous. Using them for a serious illness or undiagnosed pain instead of obtaining proper attention could prove harmful or even fatal."

Dr. Stephen further warned in his investigative report:

"Unless the laws of chemistry have gone awry, most homeopathic remedies are too' diluted to have any physiological

effect. Consumers Union medical consultants believe that any system of medicine embracing the use of such remedies involves a potential danger.,,

The humanists are willing to support homeopathy if there is any scientific evidence. Recently the homeos claimed such scientific conclusive proof. NATURE, the prestigious science magazine published the, claims of 13 biologists headed by Dr.Jacques Benveniste and Dr.Elizabeth Davens. These biologists belong to the Institute National de la ;ante et la Recherche Medicals (INSE.RM) located outside Paris, it is Homoe Institute.

The article created sensation. The essence of the claim is: After all the molecules of a certain antibody were removed from distilled water, the water somehow remembered the antibody's chemical properties. Benveniste said that the antibody he used is still potent when dilutions are even more extreme one part to 10 parts of water. The supposed potency of infinitesimal doses, even when the dilution removes all molecules of a drug is explained as force field (or vital energy). He further said that the anti serum molecules may somehow cause water molecules to re arrange their hydrogen atoms in some in explicable fashion that mimics the action of the antibody even when it is no longer there. Water can remember the properties of a missing substance.

That means water has memory! Lot of criticism against Nature magazine for publishing claim without verifying it. While Nature magazine disclaim any support to the homeo system, sent three experts committee to investigate the claims. The members of the committee are, John Maddox, Editor of Nature magazine, Walter Stewart of National Institute of health in Bethesda, Maryland U.S.A. and the humanist magician James Randi from Florida, U.S.A.

They went to Paris and thoroughly investigated the claims. In their report they said

The remarkable claims made by Dr .Jacques Benveniste and his associates are based chiefly on an extensive series of experiments which are statistically ill controlled, from which no substantial effort has been made to exclude systematic error, including observer's bias, and whose interpretation has been clouded by the exclusion of measurements in conflict with the claims. The phenomenon described is not reproducible in the ordinary meaning of that word. We conclude that there is no **substantial basis** for the claim. The hypothesis that water can be imprinted with the memory of past solutes is an unnecessary as it is fanciful.

In circumstances in which the avoidance of contamination would seem crucial no thought seemed to have been given to the possibility of contamination by misplaced test tubes stoppers, the contamination of intended well during the pupating process and general laboratory contamination (the experiments we homeos are cheating the public with their gullible arguments and never succeeded in proving the system scientifically. He said: "The slightest criticism of any fringe medicine is sure to generate angry letters the believers. The popularity of homeopathy in India, where a hundred pseudosciences bloom, is a strong count against it."

There were some attempts in Europe to prove the scientific validity of homeo in vain. In U.S.A. too the homeos are trying to avoid the Federal drug rules and regulations. They are also trying to influence the senators and politicians to enact laws to favor them. No principle of homeo was put to scientific test at any time. Max Sherman and Stevan Strauss firmly said in their article "Homeopathic drugs" — They have not been proven effective against diseases by scientific means such as randomized controlled double blind trials. The individualization would make it extremely difficult to conduct randomized clinical trial. The two basic tenets namely 'like cures like and the concept of increasing potency by increasing dilutions to infinitesimally

small doses, are at such variance with contemporary clinical science that relatively few orthodox investigators would be open minded enough to collaborate in clinical trials with the interested homeopathic physician. There is only little scientific evidence to suggest that homeopathy is effective."

Thus the secular humanists came to the conclusion in U.S.A. that homeo is fringe medicine and has no scientific bias. Its A holistic approach is inhuman. Just as faith healers claim just so homeo claims miracle cures here and there.

In India the situation is worse since no attempt was made to put homeo to scientific test at any level. Its popularity proves the ignorance of the people. If the so called educated persons in advanced society, like U.S.A. & Europe can be cheated, no wonder the popularity of homeo can attract more persons in India. Martin Gardner gave number of instances where famous persons like Washington Irvind died under homeo care. Some homed practitioners like Ullman in U.S.A. were arrested for practicing homed without license. No such attempt was made in India and no demand from licensed homeos emerge for such arrest. Feop le read books written by Haenemann and Kent and start practicing homeo jr villages and towns. Martin Gardner said that James Tyler Kent's lectures on Homeopathic medicine is undiluted nonsense who received M.D. Degree from eclectic medical institute. In the whole book of 982 pages, not a paragraph in it has a shred of empirical support. Yet people are enamored of such books.

In India where scientific tradition has yet to take roots, it is possible to cheat people and earn money in the name of homeo. But the problem arises when they claim that homeo is scientific.



# RADICAL HUMANIST MOVEMENT AMONG TELUGU PEOPLE (1940-2013)

Humanist movement in India commenced simultaneously along with European and American nations. M.N.Roy was the founder philosopher of the movement during second world war. To implement the ideas, Radical Democratic party was established but after eight years it was abolished, which is unique decision.

Abhuri Ramakrishna Rao was the first state organizer of Radical Democratic Party during 1940s. He was ably assisted by M.V. Sastri, A L Narasimha Rao, Pemmaraju Venkatarao, Tata Devakinandan (Municipal Chairman of Vizianagaram). The message of radical democracy was spread quickly among Telugu people. Rachakonda Viswanatha Sastry was college student then. Abhuri Varada Rajeswara Rao and Gopala Krishna introduced him M.N.Roy. Rachakonda was very much impressed by Roy's thought and followed his writings as well as 'Independent India', weekly for brief period. Tripuraneni Gopichand, writer, director became the first state secretary of Radical Democratic party. He was a prolific writer who introduced political short stories in Telugu. He attacked communists and congress party with powerful and pungent pen. Much of Roy's thought were brought out into Telugu through short stories, plays and criticism by Gopichand.

Several of M N Roy's writings were simultaneously translated into Telugu and published. In those days the press was very nationalistic and did not entertain the radical ideas of Humanists.

Hence Mr. Gudavalli Ramabrahmam, cine director started one weekly called '*Prajamitra*' where the articles of Radicals found place.

Mr. Palagummi Padmaraju and Mr. G V Krishnarao emerged as powerful literary writers in support of M N Roy and Humanism. Padmaraju wrote novels with central theme of Humanism. He got world prize for his short story (Gaali Vaana) Storm. He also wrote script to several movies.

Mr. G V Krishnarao emerged as theoretical writer of Roy's philosophy and countered communist theories of aesthetics.

Mr. Koganti Radhakrishna Murty from Kuchipudi village started publication under the name of Praja Sahitya prachuranalu and brought out many writings and translations. He himself wrote a book on writings of M N Roy.

Roy's articles were brought out in Telugu by Koganti Radhakrishna Murty. He brought out many publications of Humanist thought.

Roy's New Humanism was translated into Telugu by Avula Gopalakrishna Murty. It is brief but powerful thesis.

Roy's magnum opus *Reason Romanticism and Revolution* was translated by Innaiah and Telugu Akademi published it.

Ellen Roy published the essential speeches and writings of M N Roy under the title: *Politics, Power and Parties*. This was translated into Telugu and serialized in Prajavani weekly from Guntur by this author.

### **AGK (Avula Gopalakrishna Murty) 1917-1967**

The outstanding personality among Royists and humanists in Andhra was late AGK. He was known as Vyasopanyaasaka. (essayist and speaker). He edited a weekly called *Radical, Radical Humanist and Sameeksha*. By profession he was attorney but spread the message of Humanism through his activities. He officiated several secular marriages as part of humanist thought. He

participated in literacy campaigns and attacked the reactionary poets like late Viswanatha Satyanarayana. He used to give fitting replies to communists, congress and socialists who attacked the ideas of Roy and Humanism. He was prominent in All India Radical humanist study camps. AGK encouraged poets, writers, singers, artists and promoted humanist ideology.

Mr. Bhattiprolu Hanumantharao taught history scientifically and published books from humanist perspective. Mr. Kalluri Basaveswararao collaborated with him in history text books. Mr. Hanumantharao was the first person to translate M N Roy memoirs into Telugu.

M N Roy's *Memoirs of Cat* is popular in Telugu. Mr. A V Mohan, Ms Komala Venigalla translated it which ran into three editions.

Mr. Alapati Ravindranath started *Jyothi*, journal from Tenali which was very popular in spreading the ideas of M N Roy, Ellen and Radicals. He introduced new techniques of stories, scientific sex education and family planning. During 1948 he was sued for propagating family planning by publishing the article of Ellen Roy. It was very radical idea for orthodox people! Later he started monthly magazine *Misimi* in Telugu which established among literary sections.

Mr. D.V.Narasaraju, cine writer remained Royist throughout his life. He was prolific writer and his short plays, stories, satirical essays were very popular.

Mr. Koganti Subrahmanyam edited '*Radical Humanist*', Telugu journal. He was hard core worker who spread the ideas of Humanism.

Mr. Ravipudi Venkatadri contested as Radical Democratic Party candidate in 1946 elections and it was great opportunity to spread M N Roy thought in villages though he encountered much antagonism from nationalist and communists. He was the earliest

writer to spread Roy's ideas on astrology, origin of life and dialectics. He wrote a magnum opus on the thought of M N Roy and exposed communists. He sustained the movement through his speeches, participation in study camps and editing rationalist journal. Venkatadri was the earliest humanist to attack dialectics of Marx and clarified the humanist position. He explained in a lucid manner the falsehood of astrology and supported astronomy. He also narrated the origin of life and growth from scientific point of view and demystified the religious stories. He countered the false criticism of communists against M N Roy and published a magnum opus on M N Roy and his thought. In later part of his life he devoted to the monthly magazine *Hetuvadi* magazine and criticism of religion, myths, and belief systems.

Mr. N.V. Brahman is one of the earliest students in All India Radical Humanist camp at Dehra Dun. His book on Bible was banned in Telugu and later it was lifted through Supreme Court order. Brahman spread the humanist thought through his tutorial institutions.

Mr. Yelavarti Rosaiah who taught in Andhra Christian College, Gunter was at the root cause of spreading the thought of M N Roy through his students. Many of his disciples emerged as good Royists.

M V. Ramamurthy was one of the pioneers in Andhra to propagate the Radical Humanist thought throughout. He was also the president of All India Radical Democratic association.

He published articles, books and translations. Along with Koganti Radhakrishna Murthy he established Prajaswamy prachuranalu and brought the writings of Roy in Telugu. Ramamurthy edited one monthly magazine '*Vikasam*' for few years. He toured entire India and established contacts with humanists. From 1940 onwards Ramamurthy consistently worked for the movement until his death.

Mr. V R Narla editor of two popular Telugu dailies opposed M N Roy in the initial period and did not allow to publish the news in dailies. After reading M N Roy's literature he totally changed and started publishing several writings in favor of M N Roy and Humanism. He dedicated some of his writings to V.M.Tarkunde, Prem Nath Bazaz, Niranjana dhar, Sushil Mukherjee. He came close to Sibnarayan Ray, A B Shah and Tarkunde. His book The truth about Gita was well received abroad also.

Innaiah Nariseti published several books on humanism, rationalism, secularism in Telugu and English. He also translated the major writings of M N Roy, A B Shah, V B Karnik, Sibnarayan Ray, Agha Hanan Bharati, V R Narla into Telugu. They were brought out by Telugu Academy, and Telugu University.

Mr. Gumma Veeranna devoted his time and energy to the humanist movement as writer and president of rationalist association.

Malladi Subbamma worked constantly for the upliftment of women and stood for secular humanism. She edited one Telugu monthly and spread the thought of Humanism.

Mr. Avula Sambasivarao, who was chief justice of Andhra Pradesh High court gave inspiration and help to the humanist movement throughout his life. He contributed several articles on Humanist thought. He was the president of Indian Radical Humanist association, and Indian Rationalist association.

Mr. V B Karnik's biography of M N Roy (both large edition and abridged edition) were translated into Telugu by N. Innaiah and published by Telugu academy.

A B Shah helped to Secularist movement in the state through his writings, study camps and discussions.

Within the state Mr. Avula Gopalakrishna Murthy carried the torch of humanist flame and struggled to sustain the interest.

His early death in 1967 was a shock to the movement. Then Mr M V Ramamurthy took the responsibility and carried the burden. Later Mr. Ravipudi Venkatadri continued Rationalist organization and *Hetuvadi* magazine which has become a link to all the organizers

Mr. Agehananda Bharati delivered lectures on Roy in Osmania University and Ambedkar Open University during M N Roy centenary year 1988.

Mr P .Subbaraju from Palakole worked for the movement in various capacities. He spread the thought through intercaste secular marriages, eye camps, blood donations. He along with R Venkatadri wrote the history of Andhra Pradesh Radical Humanist, rationalist movement.

Mr Siddarth Baksh along with his wife Vijaya Lakshmi contributed to the thought through study camps, meetings, and publications and educational institutions.

Some sister organizations like Jana Vignana Vedika, Atheist center, Manava vikasa kendram, Putta Surendra of satyanweshana mandali cooperated for camps, meetings, magic performances and rallies.

Dr Jayaprakash Narayan since his days as collector till now helped to spread the thought of M N Roy and Radical democratic principles of decentralization, power to people, scientific education and human values.

One center was established in Inkole, a big village near Chirala town. Mr M. satyanarayana, Kari Haribabu, Shaik Babu, Kurra Hanumantharao, committed humanists are working for the center with annual celebrations, occasional meetings and publications.

Several humanists and sympathisers worked for movement in Andhra Pradesh: Due to space constraints details about their work could not be elaborated in this article. Some of them are:

Kolli Sivaramireddi, M.V.Ramanayya, Paruchuri Achyutaram, Meka Chakrapani, M. Narayana, V.S. Avadhani, Ancha Baparao, M.

Basavapunnarao, Gurajala Seetharamaiah, Gorantla Raghavaiah, Pasala Bhimanna, Ch. Rajareddi, 'Charvaka' Totakura Venkateswarlu, Aaramalla Purnachandra, Narra kotayya, Narne Venkata Subbaiah, C. Ranganayakulu, Sakhamuri Raghava Rao, Parvataiah, Prafulla Chandra, Mandava Srirama Murthy, Koneru Kuntumbarao, Gokul Chand, Polu Satyanarayana, Y. Raghavaiah, B.A.V. Sarma, Aluri Bhujanga Rao, Bandaru Vandanam, Jampala Shyama Sundara Rao, Kosaraju Sambasiva Rao, Kosaraju Ammaiah, Vasireddy Shivalingaiah, P.V. Subba Rao, Paramaiah, Chalamaiah, Chunchu Sesaiah, M.Chandrasekhar, Inturi Sambasivarao, Jana Nageswara Rao, Kolla Subba Rao, P. Satyanarayana Raju, Jasti Ramaswami, Jasti Jawaharlal, Venigalla Venkata Ratnam, C. Bhaskara Rao, Aluri Bairagi, D.V.Narasaraju, Ravela Somayya, Ravela Aruna, Suryadevara Hanumantha Rao, Mandava Srirama Murthy, Narne Venkata Subbaiah, Narra Kotaiah, K.S.Chalam, Gora, Vijayam, Lavanam, Vikaas, B. Sambasiva Rao, Eswar. Lavu Ankamma, C. L.N. Gandhi, Putta Surendra. Detailed history of the movement has to written.

# ANTI-RENAISSANCE

## TRENDS IN INDIA

Our intellectual backwardness, our fatalism, our unreasonable pride in the anti-human tendencies of our past are tying us down from progressing. We should be able to peep into our past and appreciate what is worthwhile even as we reject whatever is not relevant. But the past is haunting us as we try to modernise ourselves. Superstition and deeply ingrained mindsets come in the way of progress which is possible only through the scientific method. So it is no surprise that we are stumbling on our way, as we try to run with the scientific hare and hunt with the superstitious hound.

Science puts us on the path of progress, but religion puts a lid on free inquiry and even promotes intolerance and it is this which has made us miss a Renaissance. In India, Rammohari Roy and Derozio were the most prominent among those who initiated the Indian Renaissance in the 19th Century but their efforts have suffered a serious setback and as we all can see now, religious fundamentalism and intolerance are steadily gaining an upper hand. What we see today is not a sudden development. This is the result of an atmosphere built up gradually, and all are culpable - the Hindus, the Muslims and the Christians and very often, the governments in power.

### **The Hindus**

The Hindus who in a majority in India suffer from a minority complex. Today several Hindu organisations are inciting



the Hindus by raising the bogey of a threat to Hindu Culture. This is, however, not a new trend. The extremist section of Congress tried to organise Hindus on religious lines. Balagangadhar Tilak introduced religion into politics by organising Ganesh and Shivaji festivities, and laid the seeds of much of our contemporary intrusion of religion into the public life. The extremists in the Congress also promoted violence against the British in the name of nationalism and patriotism.. Tilak and Lajpat Roy played a major role in this. Naturally, the Muslims moved away from the Nationalist movement as they were worried of the religious factor. While a few Muslims joined the Congress, a Muslim League was founded for the Muslims, to protect and represent their interests.

### **The Muslims**

In 1862, a Muslim, Sir Syed Ahmed Khan (1817-1889) had formed the Scientific Society at Aligarh. Sir Syed is responsible for helping start the modernisation of Muslims in India. The Anglo Oriental College that he founded to spread modern education among Muslims, the encouragement he gave to translation into Urdu of several history and science books incensed the Muslim religious teachers. When he asked Muslims to welcome western education, the Ulemas branded him a 'Kaffir' and passed a fatwa against him. Sir Syed relented and made :...me concessions, and finally the Ulemas took control of religious education. However, neither Sir Syed nor his followers encouraged Muslims to take to politics nor did they talk of social reforms.

Sir Mohammed Iqbal (1873-1938), a very influential Muslim leader and much acclaimed poet, proposed that religion, state and politics be integrated. Sir Iqbal wanted Islam in place of nationalism and socialism. However, Sir Iqbal wrote verses in praise of Marxism and Leninism!

The Muslim League came into existence on 30 December 1906 and the League was encouraged by the British so that it would not join forces with the Indian National Congress. In the Congress leaders like Pandit Madan Mohan Malaviya opposed special facilities and weightages to Muslims. However, Tilak thought it fit to help Muslims as a part of a strategy to oppose the British.

Later, after the end of the First World War, Muslims were worried about the fall of the Ottoman Empire. The Khilafat movement was started and this was backed by Mahatma Gandhi. In Turkey, Mustafa Kemal Pasha ended the Khilafat system and ushered in a number of reforms. Gradually the Muslims who took part in the Khilafat movement were estranged from the Congress and those who remained in the Congress like Abul Kalam Azad were not able to carry the Muslims with them. Until then few understood the danger of running then the nationalist movement on the basis of religion.

### **The Christians and the Communists**

The Christian and Communist hide-and-seek game is however quite interesting. Both of them worked against secularism. In Kerala, Catholics supported the Communists much to the consternation of the Bishops. The Archbishop of Trivandrum expelled Catholics who supported the Communists in 1960. Communists felt it was unfair and Tarimela Nagireddy, Communist Party member of the *Lok Sabha*, The Lower House, introduced a bill to prevent the infiltration of religion into politics and the use of any church for political purposes. Although the bill was defeated, it is interesting that the Home Minister supported the Catholic leaders' right to call upon their members not to vote for parties that were opposed to their spiritual stand. Another bill, introduced in 1961 by S.V. Paruleka of Communist Party of India, pleaded for a ban on use of religious places as

tourist spots, but was defeated. The ruling party never demonstrated an open secularist tendency in the legislature.

### **The Government**

As to the place of religion in education, the first Education Minister of Independent India, Moulana Abul Kalam Azad was in favour of religious education while Prime Minister Nehru opposed it. Some wanted Hindu spiritual values to be taught first as Christians taught the Bible in the name of moral values. Dr. S. Radhakrishnan, who later became the President of the Indian Republic, as head of a committee charged with making recommendations, pleaded for inculcation of values advocated by all religions.

### **Hindu Contribution to Anti-Renaissance**

Another religious person, with great influence, who advocated respect for all religions was the epileptic Gadhadhar, known to us as Ramakrishna Paramahansa (1836-1886). Gadhadhar worshipped Hindu, Muslim and Christian gods, with whom he claimed to dialogue. Suffering from repressed sexuality, Gadhadhar looked upon every woman as his mother, so that all sexual thoughts would be gone from his mind.

His mental illness was seen as divine power by people and Gadhadhar himself came to believe it. Dr. Mahendra Lal Sarkar What could have been a Muslim Renaissance started by Sir Syed never took place because of religious opposition and subsequent politicisation of religion.

The few Indian Muslims like Hamid Dalwai who headed the Muslim Satya Shodhak Samaj had to face many hardships caused by traditionalists; Asghar Ali Engineer even today faces a threat to his life. Across the border, in Bangladesh, Tasleema Nasreen who has close contacts with Bengal Radical Humanists is facing a *fatwa* ordering her death.

## **The Christians and the Government**

The governments and political parties could have taken the initiative in helping the cause of the evolution of a Secular trend by supporting these courageous people, but they did not; too often governments themselves have been guilty of promoting anti Renaissance; anti-secular trends in the community. The British Parliament which rejected moves for Government promotion of Christianity in 1793 provided official status to Christian missionaries in 1813. Christian missionaries served the Indian Community by opposing Sati and untouchability and in their own interests campaigned for religious freedom.

Though after the 1857 Sepoy Mutiny Queen Victoria declared that Christianity would not be imposed, only in 1927 did the British Government stopped the practice of appointing Bishops and sending them to India. However, even after this, Churches received money from the government and it was only in 1948 that the British Christian Policy was done away with following the abolition of the Indian Ecclesiastical Establishment Act.

After Independence, following accusations of converting poor people into Christianity, the Justice Neogi Committee was appointed to report on the allegations. The ocmmittee suggested that there be a ban on religious propaganda; that the freedom to propagate religion be confined to Indians; that Christian religious books be allowed to be distributed only after obtaining the government's permission. The yeoman service done to the field of education by the Christian Missionaries had been ignored by almost all.

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(1853-1904) who treated Ramakrishna with homeopathy opined that Ramakrishna owed his mental illness to bodily origin. Dr. Sarkar resented Ramakrishna being called an incarnation. As Ramakrishna's name spread, many people came to see him, among them Narendranath who changed his name later to Vivekananda.

Ramakrishna revived the worship of several deities instead of worshipping one God. Vivekananda with his oratorical skills and command over the English language built a large following around the monastic order of Ramakrishna Mission. This was a great set back to the Renaissance movement in India as the influence of Vivekananda gave a new respectability to the philosophy of *Vedanta* and Gandhi's promotion of the *Bhagavadgita* led to a reinforcement of the scriptural sanction of many beliefs.

As we have seen earlier, Gandhi was not the first Hindu to introduce \*religion into politics: Tilak had a great role in this. The Hindu Mahasabha was formally inaugurated in 1907. Savarkar, a disciple initially of Tilak, strove to convert the Muslims back into Hinduism, after purification. However, the Congress and the Hindu Mahasabha parted company very soon. In 1923, even as the Congress held its conference, the Hindu Mahasabha held its own in Belgaum. By 1930, the Hindu Mahasabha fielded its own candidates against the Congress in the elections. By now, Savarkar had given a new definition to Hindus: all those born on Indian soil were Hindus. As president of the Hindu Mahasabha he alienated the Muslims though he could not consolidate the Hindus as he too advocated Harijans' entry into temples and called for an end to untouchability.

After Independence which came with partition of the subcontinent on religious basis, the Sabha took up the slogan of *Akhanda Bharathi* and called for a merger of Pakistan and India; reconversion of Muslims into Hindus and a ban on cow slaughter. Compulsory military training and revocation of the Hindu

Marriage Act were called for; the Hindu Mahasabha slogans were Hinduisation of politics; running of Hindu religion on military lines and Hindu socialism.

The Rashtriya Swayam Sevak Sangh (R.S.S.) was founded by Dr. Isav Balram Hegdewar in 1925 to consolidate the Hindus in the wake of the Hindu-Muslim clashes. During communal clashes, the RSS took care of the Hindus. It declared that it had nothing to do with politics and that it was a cultural organisation. Initially the organisation's goals were shrouded in secrecy and they were made public only after the organisation was banned, following the assassination of Mahatma Gandhi.

Dr. Shyama Prasad Mukherjee's *Jan Sangh* was a political organ of militant Hindus. The organisation gained respectability through electoral alliances forged to counter Mrs. Gandhi's dictatorial rule and earlier when they had supported the government of India during the India-Pakistan war. In its present incarnation as the Bharatiya Janata Party, the Jan Sangh is a force in the country indicating to us all to what extent anti-Renaissance voices have gained strength in the country. Formation of political parties for the rights of the majority Hindus, fuelling hatred towards the minorities in the guise of protecting 'Hindu Culture', advocating the use of religion in politics; declaration of the State's interest as the ultimate aim of all endeavours, even if that goes against the Individual: these are obvious signs of a fascist tendency that M.N. Roy predicted and warned us against more than 55 years ago.

Ambedkar, the father of the Indian Constitution was another individual who fearlessly fought against Hindu domination. Born in an untouchable family, Ambedkar grew into a towering personality in the Indian political firmament. In the context of opposition from religious traditionalists, he argued that there must be a common civil code for all citizens. Ambedkar resigned as Union law minister to protest against several

regiments in the legislature who prevented the Hindu code bill from becoming law. Nehru was guilty of pandering to the traditionalists. After quitting the Nehru cabinet, Ambedkar acted on his earlier conclusion that Harijans, Girijans and backward castes, so long suppressed, cannot be assured of equality as long as they remained part of Hinduism. He founded the Republican Party in Nagpur on October 14, 1956. On that day alone he converted seventy five thousand people to Buddhism. The government, dominated by Hindus, reacted by denying the converted Harijans the constitutionally guaranteed preferential treatment. Only sustained agitation in Maharashtra could do them justice.

However, Ambedkar wanted to rectify the blunders of Hinduism by replacing it with another religion. Ambedkar neglected the fact that religion and human values do not go together. There is, however, no doubt that Ambedkar as the architect of the Indian Constitution and as a scholarly critic of the Hindu religion took forward the Renaissance movement in India.

However, it was M.N. Roy - about whom several other authors in this book wrote - who was the most modern of Renaissance men of this century. With his transcontinental experience and his vision of a cosmopolitan humanist *order*, Roy's *theoretical articulations and the practical possibilities that stem therefrom are still relevant*, as *sadly*, many of his *political* prophesies and his worst fears are coming true.



# **SPOILING THE CHILDREN**

Innaiah Narisetti

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# FOREWORD

*by Naveena Hemanth*

Do children have religions? The simple answer is no, children do not have religions. That is, they are not born with religions; they are born into the religions of their families.

A religion is a system of belief and a way of life dictated by that system of belief that a child is forced to adopt without understanding the implications behind it. We therefore do not have a Hindu, Christian, Muslim, or Buddhist child; we have a child from a Hindu, Christian, Muslim, or Buddhist family.

How are children indoctrinated? Parents and grandparents, extended family members, and caregivers preach morals and religious tenets through the telling of religious stories. Hindus tell children about karma, or the expectation of rebirth/reincarnation based on sins or good deeds done in this lifetime. Similarly, Muslims tell children about heaven and hell. Christians talk about a loving God who will return to Earth and take everyone who has followed in his ways to heaven, or condemn unbelievers to hell if they have strayed. Like members of other religions, they also talk about figures such as Satan and angels as well as concepts of sin and atonement. Every religion has rules to live by. Their common theme is: *Do all that you are told and you will be God's child and get to heaven; do not follow these rules and you are sure to be evil and will go to hell.*

So what happens to children when such religious beliefs and superstitions are inculcated at a young age? This is the critical question that needs to be answered.

In the field of child development, temperament, and psychology, we have substantial research literature that directly

links parenting stylus to children's adjustment. Infants and children learn by emulating their parents or other caregivers. They recognize facial expressions and voice intonations very early on. They want to please their parents and innately want to do well and be good, as well as to learn, have much curiosity, socialize, feel, and emote. Channeling these aspects of normal growth and development should be the primary goal of parents and communities at large. When such development is injected with fear of the unknown, evil entities, and severe punishment for questioning beliefs or displaying critical thinking, the innate human capacity for appropriate decision making may be affected.

We place certain age restrictions on drug and alcohol consumption, driving, voting, marriage, employment, medical treatments, and so on. In the area of education, much research has been done with regard to what subjects can be effectively and appropriately taught to children of various backgrounds; that is, what a child of a given age is ready to learn. (For example, sex education is not taught to kindergartners.) Similarly, religious education may need regulations based on age appropriateness and child development.

I must thank my older son, Josh, for asking a question that really got me thinking. He was about five years old when he came home one day and asked, "Mom, if Christians say all non-Christians will go to hell, and Muslims say all non-Muslims will go to hell, then will we all go to hell? Or are there different hells for different people?"

What a question! I do not know the answer. *Do you?*

## PREFACE

# RELIGION AND CHILD ABUSE: AN UNACKNOWLEDGED GLOBAL PHENOMENON

Over the years, the abuse of children has received a lot of attention worldwide. The United Nations, through its member organizations such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO), has focused on this issue, recognizing the worst forms of such abuse, including child labor. An estimated 250 million children are engaged in some form of work due to the practice of slavery, bondage linked to family debts, or serfdom, as well as forced recruitment and involvement in armed conflicts, child pornography and prostitution, and the production and trafficking of illicit drugs.

The International Labor Organization, the United Nations Children's Fund (UNICEF), and UNESCO hold regular discussions at various levels, organize international conventions, and have adopted a world declaration for protection of children.

### **The Convention on the Rights of the Child**

The human rights of children and the standards to which all governments must aspire in realizing these rights for all children are most concisely and fully articulated in one international human rights treaty: the Convention on the Rights of the Child. The convention is the most universally accepted human rights instrument in history. It has been ratified by every country in the world, except two: the United States and Somalia. It places children at center stage in the quest for the universal application of human rights. By ratifying this convention, national governments have

committed themselves to protecting and ensuring children's rights and have agreed to hold themselves accountable for this commitment before the international community.

While it is unfortunate that a powerful country such as the United States has yet to ratify the Convention on the Rights of the Child, UN efforts are salutary and place much needed emphasis on improving the lives of children globally.

### **The Influence of Religion**

Despite all the effort and rhetoric about protecting children and their rights, however, there is one big gap and a severe shortcoming in the global campaign to protect children: the influence of religion and its continuing contribution to many forms of child abuse all around the world.

Such abuse begins with the involuntary involvement of children in religious practices from the time they are born. All religions, through daily rituals, preaching, and religious texts, seek to bring children into day-to-day religious practice. This gives holy books and scriptures, as well as those who teach them, an early grip on the developing minds of young people, leaving an indelible impression on them. In many cases, most notably in the Catholic Church, this forced and prolonged exposure of children to religious institutions has also been a key factor in the physical and mental abuse of children by religious leaders.

This early grip is so strong that very few people, once grown, ever get an opportunity to change their minds, despite being exposed to science and rational thinking, or even other religious systems. Religious beliefs thrive by inculcating on impressionable minds a blind adherence to certain dogmatic practices. In some ways, this lays the groundwork for sustained psychological abuse of young children by allowing adults the use of religion as a pretext for various other forms of abuse, such as forcing them to fight in wars in the name of religion and ethnicity. During 2004, about three hundred thousand children served as soldiers in national armies.

When it comes to the forced inculcation of religion and the resulting abuses of children in the name of religion, the United Nations, all of its affiliated organizations, and almost all national governments remain steadfastly silent.

### **The United Nations' Reluctance**

In one form or another, all religions violate the rights of children. Yet an organization like the United Nations, which allows the Vatican to be represented among its member countries, is unaware of, or more likely, unable and unwilling to stand up to the religious abuse of children. There is significant pressure from the Vatican to pull back on or dilute any resolutions that point to religion as a cause of abuse or strife. Add to this the unwillingness of the United Nations to confront its member countries, especially those in the Muslim world, which can also exert a lot of pressure when it comes to issues related to the abuse of children by religious schools, or *madrassas* (religious schools to preach faith). For example, very young children are forced to memorize six thousand verses of the Koran, a process that involves both mental and physical abuse.

As a result, the United Nations and its affiliated agencies tend to focus on addressing the symptoms rather than the root causes of these insidious forms of child abuse. For example, while many speak out against genital mutilation, UNICEF is unwilling to acknowledge and condemn it because it is considered by some to be a religious practice. Instead, UNICEF members talk about educating communities and the organization spends millions of dollars on medical kits to treat children who have already been mutilated. By not forcefully pointing the finger at the real culprit—religious practices—UNICEF is not only missing a good opportunity to stem the problem at its source but is also putting a bandage on a much deeper malaise.

### **Gender Discrimination**

Another area in which religions contribute to child abuse is through implicit and explicit gender discrimination that leads to

unequal rights status between boys and girls and contributes to further abuses, especially as it relates to a lack of equal opportunity for females. While economic factors are also to blame, the roots of this inequity lie in religious and social mores. How can the United Nations hope to tackle the problem of child labor or a lack of educational opportunity among the 130 million children in developing countries who are not in primary school, the majority of them being girls? In the Islamic world, some female students are allowed to attend certain madrassas. However, they are forced to learn in separate classrooms or buildings, away from males.

There is a global unwillingness to acknowledge that all religions use educational institutions and programs, be they Sunday schools, madrassas, or Jewish or Hindu temples and their respective programs to indoctrinate children. Sometimes this is in the guise of conveying good moral values, but while it may be much more rigid and overt in, say, a madrassa, it is no less influential on young minds in a Sunday school.

Ultimately, all such programs try to instill a belief in the superiority of one religion and inculcate an unquestioning faith in that system.

### ***Conclusion***

Just as most stand up against child marriage because marriage is an institution meant for adults, and just as most do not let children participate in certain civic duties such as voting until they reach a certain age, (the time has come to debate the participation of children in religious institutions. While some might see it as a matter best left to parents negative influence of religion and its subsequent contribution to child abuse from religious beliefs and practices begs the question of whether organized religion is an institution that needs limits set on how early it should have access to children.

There is no doubt that this will be a controversial position. However, there is nothing to prevent the United Nations from



organizing a world convention on the issue of the religious abuse of children, a forum where the pros and cons of childhood exposure to religion and its influence on children can be openly debated. The United Nations cannot remain silent on this vital issue just because it is a sensitive and difficult subject, even given its member nations and their religious interests. A discussion like this would also be an opportunity for those who might want to argue *for* the benefits of the influence of religion on children, so the United Nations should not shy away from debating the issue.

If such a convention clearly shows that religion contributes to child abuse globally, the United Nations must then take a clear stand on the issue of the forced involvement of children in religious practices; it must speak up for the rights of children and not the automatic right of parents and societies to pass on religious beliefs.

Until this happens, millions of children worldwide will continue to be abused in the name of religion, and the efforts made by the United Nations will continue to address only the symptoms but not the disease.



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# PART I



# INTRODUCTION

*Our children are our own.*

*They are ours to thrash or kill, if we choose.*

*Who are you to poke your nose in?*

Millions of parents still feel that way, in every part of the world. They justify harsh punishments with dictums like “you can train a plant but not a tree” or “spare the rod and spoil the child.” Too many traditional religions encourage parents to regard children as their property—or to believe that the more children they have, the better: “A child has not only a mouth but also two earning hands.” Where do sayings like these come from? Which social institutions underlie much of the child abuse endemic to world today, yet are scarcely ever accused by name? Religions, of course. It is religions that inspire and perpetuate much of the abuse that afflicts children around the globe.

Over the ages, religions have exploited the power of the bond between parents and children, fashioning priestly infrastructures that touch every aspect of life, enmeshing families ever deeper in allegiance. In most cultures this entrapment begins at or soon after birth with the naming of the baby. Parents feel it is their duty to abide by religious customs, traditions, and rituals. This, in turn, assures a continued livelihood for the priestly class.

Priests encourage parents to bring their children along when they visit places of worship. Parents obey, often hoping that experiences in the temple, church, mosque, or synagogue and Buddhist centers will help children develop faith in God and practice ethical conduct. Children are thus controlled right

from birth, in all countries and in all religions. Believing parents do not merely indoctrinate their children on the virtues of their own religions, they also warn their young against embracing other religions and following their customs and beliefs.

## WHAT IS ABUSE?

Belief may be permanent if the information entering the thalamus coincides with a high state of emotional arousal, such as fear or the thrill of victory. The chemical messengers of emotion cause the thalamus to bypass the sensory cortex and route the information directly to the amygdale. This is often the origin of what might be called personal superstitions—the cricketer who won't play without his lucky hat, for example. People develop elaborate rituals in an effort to recreate the conditions that surrounded some rewarding experience or to avoid conditions their brains associate with fear or pain. People often find themselves almost compelled to go through these rituals, even when the cerebral cortex is telling them that a causal connection is highly implausible.

This kind of belief generation was going on long before our ancestors began to resemble humans, of course, but the advent of language opened a powerful new channel, both for the formation of beliefs and for their reinforcement. Speech exposes persons to the generation of shared beliefs—beliefs based not on personal experience but on experiences related by others. This has the potential to spare a lot of unpleasantness. For example, everyone need not discover the hard way that a particular plant is poisonous. The shared beliefs of a family or tribe are also a powerful force of social cohesion and are reinforced throughout their lives. Language makes vicarious experience the dominant source of belief in humans, overwhelming personal experience. The power of language was enormously amplified by the invention of writing and continues



to be amplified by every new advance in communication, from the printing press to the World Wide Web. Beliefs can now spread around the world in the twinkling of a computer chip. That which allows people to learn from others, unfortunately, also exposes them to manipulation by persons.

Small children are particularly open to new beliefs, accepting without question whatever they are told by adults. Their belief engine runs freely, finding few previous beliefs to contradict what they are told. For a small child who must quickly learn that stoves burn and strange dogs bite, this sort of credulity is important to survival, because children's beliefs are not enmeshed in a network of related beliefs; however, children seem able to cast them off almost as early as they adopt them. Fantastic stories about Santa Claus and Ganesh, the elephant God in India, which are accepted uncritically, are dropped just as uncritically when someone, often a playmate, explains that it isn't really so. Nor do children appear to develop doubts about other things they've been taught just because the truth of the Santa Claus story is revealed.

As the store of beliefs grows, conflicts with existing beliefs become more likely, and doubt begins to manifest itself. By the time the child reaches adolescence, beliefs tend to be enmeshed in an insulating matrix of related beliefs. The belief process becomes decidedly asymmetric: the belief engine is generating beliefs far more easily than it erases them. Once people become convinced that a rain dance produces rain, they do not lose their belief during the years through which the drought persists. They are more likely to conclude that they have fallen out of favor with the elephant god and perhaps add a human sacrifice to the ritual.

The result is that most of us wind up with beliefs that closely resemble those of our parents and community. Society,

in fact, often holds it to be a virtue to adhere to certain beliefs in spite of evidence to the contrary. Belief in that which reason denies is associated with steadfastness and courage, while skepticism is often identified with cynicism and weak character. The more persuasive the evidence against a belief, the more virtuous it is deemed to persist in keeping it. Faith can be a positive force, enabling people to persevere in the face of daunting odds, but the line between perseverance and fanaticism is perilously thin. Carried to extremes, faith becomes destructive—takes the residents of Jonestown, for example, or the Heaven's Gate cult. In both cases, the faith of the believers was tested; in both cases, they passed the test.

Along with hundreds of adults, 260 children died in a mass suicide after consuming soft drink laced with cyanide in November 1978. American lay minister Jim Jones, who worked in Jonestown in the Guyana jungles since 1977, organized this suicide under the influence of religion. His cult was known as People's Temple. He was an absolute religious leader who believed in his power and his immortality. He tortured children and maimed and murdered anyone who expressed a dissenting voice. He punished children for even minor offenses while their mothers watched helplessly. The cult believed Jim Jones was their god. They practiced idiosyncratic language, isolated themselves, and excluded outsiders. They led a sealed lifestyle. They sought spiritual fulfillment through their cult. Cults have strange belief systems with peculiar religious ideology.

Another famous cult that was developed in the United States was the Branch Davidians, whose followers were under the leadership of David Koresh. He was called Yahweh Koresh. He built a community around the Apocalypse Ranch in Waco, Texas, in 1993. David once was a Seventh Day Adventist. He was obsessed with sex. David raped, tortured, and maimed his own cult followers. In April 1993, eighty-five people died under his leadership after a standoff with the US government.

The primitive machinery of the belief engine is still in place, but evolution didn't stop there. It provided us with an antidote.'

Thus are the seeds of hatred sown, directly or indirectly, in impressionable minds.

Children are not born into religion; of necessity, they are born not even knowing what religion is, yet the religion of their parents is passed down to them. By the time a child starts talking she can name her religion because it has been named for her.

Yet parents who are in a particular political party don't attribute it in their kids.

Thus steeped in religion from childhood, most people find they cannot climb free of religion later in life. Many find it impossible to shed this ingrained religious influence, even if they blossom into scientists or technologists. Education helps them carve out their careers, but they practice religion as they always have. Before you believe in anything, science demands that it be subjected to inquiry, analysis, and proof. If something cannot be proven, it should not be blindly believed. But around the world, the educated exempt religion from the scientific scrutiny they apply to everything else. When religion and science conflict, most people follow religion and give science a pass. Because of this, religion stands revealed as a barrier to human development.

All religions violate human rights and the equality of man and woman. Religions respect only divine values. Of late, Dr. Richard Dawkins through his book *The God Delusion*, Christopher Hitchens through his book *God Is Not Great*, and Sam Harris through his book *End of Faith* have provided ample evidence to show how religion per se is damaging, particularly to children. There is enough material to indicate that religion has damaged people from all angles, held them in steep superstitions, delved into blind belief, and slowly but gradually killed the spirit of inquiry.

They do not apply the scientific temperament acquired in the course of their education to matters of religion.

Beholden to their faiths or mired in tradition, parents have too often stood mute; they are helpless spectators to the religious abuse of children. Examples include denial of necessary healthcare to children, practices by several Christian denominations, and the widespread Sexual abuse of children by Roman Catholic and other clergy.

Pope Benedict openly admitted to the sexual abuse of children by Catholic priests in his 2008 tour of the United States. But the Vatican never wishes to change its religious enforcement of celibacy for priests and nuns, which is the root cause of this form of child abuse. Whenever priests indulge in sexual abuse of minors, the higher religious authorities try to save them by transferring the offending priest to another place. Sometimes they say that they would inquire in their inner religious court to escape public law.

There is demand from some sections of Catholic priests in South America for allowing priests to marry.

Circumcision is a very old religious practice. Later, some started defending it as healthy medical practice. There is enough evidence to prove that religions justified circumcision, which is mentioned in their holy books. Ayaan Hirsi Ali, a Muslim woman hailing from Somalia, where virtually every girl is circumcised, gave her personal as well as social experience about circumcision. She emphatically asserted the Islamic practice of circumcision. The practice is always justified in the name of Islam. The belief is spread that uncircumcised girls will be possessed by devils, fall into vice and perdition, and become whores. Imams never discourage the practice: they say it keeps girls pure.

No one can describe the fear induced in children by the thought of being subjected to a ritual surgical procedure, a horrendous physical abuse in the name of religious purification,

better than someone who has experienced it. Ayaan was subjected to genital mutilation, apparently under unhygienic conditions at the tender age of five. Furthermore, she observed the ritual operation inflicted on her six-year-old sister Mahad and her four-year-old sister Haweya. Ayaan was born to a Western-educated Somali Muslim with modern views of religion. Ayaan's father was a political activist and member of the Somali Salvation Democratic Front. This irked some politicians in power and he was often subjected to government harassment. He was arrested and Imprisoned by his government when Ayaan was five years old. Probably by mere coincidence their mother was also away from home.

Ayaan and her sisters were then under the care of their grandmother, an elderly lady who believed in the literal interpretation of Quran and Hadith. This old lady who observed the traditional Islamic rituals with religious fervor, considered genital mutilation of young girls as something ordained by her God. She obviously believed that hot cutting off the clitoris and labia minor from young girls not only (brought shame on the family but were also a sin in the eyes of God. This grandmother probably sincerely believed that failure to observe this mandate of the God. Mohammad and Quran would condemn the entire family to eternal damnation.

Ayaan's father had modern views and he considered genital mutilation a barbaric tradition that should be abolished. That may be the reason Ayaan's older sister who was six years old at that time was not subjected to this abuse. While her father was in jail and mother was away from home, Ayaan had a fight in the religious school which she was then attending. Ayaan writes in her autobiography, *Infidel*, "Not long after that first fight of mine at the Madrassa (religious seminary), Grandma decided that the time was right for us to undergo the necessary and proper dignity of purification."

Ayaan studied in religious schools in Kenya and Saudi Arabia and later in Europe. In Dutch schools she studied social work and obtained a master's degree from the University of Leiden in political science in 2000. These studies opened her mind to true human values. She wrote of her experiences as a five-year-old about the child abuse inflicted on her and her two sisters. "After she made the arrangements, Grandma was cheerful and friendly all week long. A special table was prepared in her bedroom, and various aunts, known and unknown, gathered in the house. When the day itself came I was not frightened, just curious. I had no idea what was going to happen, except that there was a festive atmosphere in the house and all three of us were going to be cleansed."

Ayaan Hirsi Ali (This is her press name so as to disguise her real identity from Islamic extremists who are threatening her life) lived as a good Muslim "by the book and for the book" all through her childhood. In 2002, after realizing the trials and tribulations of Muslim women she renounced her religion and joined an atheist group. Hirsi Ali wrote the script and provided the voice-over for "Submission," a film produced by Theo Van Gogh, which criticized the treatment of women in Islamic society. Juxtaposed with passages from the Quran were scenes of scantily clad actresses. After Van Gogh was assassinated, Hirsi Ali was given asylum in the United States. She described the gruesome details of the genital mutilation in her 2007 book as follows: "Mahad was on the floor, with her head and arms on Grandma's lap. Two women were holding down her spread-eagled legs, and a strange man was bending down between them. The room was warm and I could smell a mixture of sweat and frankincense. Grandma was whispering in Mahad's ears, 'Don't cry, don't stain your mother's honor. These women will talk about what they have seen. Grit your teeth.' Mahad wasn't making a sound, but tears rolled down her face as she bit into Grandma's shawl. Her

face was clenched and twisted in pain. I couldn't see what the stranger was doing, but I could see blood. This frightened me."

This lady who is in her forties was once elected as a member of the Dutch parliament but had to flee the country for fear of her life because Islamic extremists condemned her with a Fatwa (encouragement for any true believer' to kill). Her report of what happened to her younger four-year-old sister, Haweya is truly tragic. "But I do remember Haweya's blood-curdling howls. Though she was the youngest—she was four, I five, Mahad six—Haweya must have struggled much more than Mahad and I did, or perhaps the women were exhausted after fighting us, and slipped, because the man made some bad cuts on Haweya's thighs. She carried the scars of them her whole life." In a later section she wrote, "It took Haweya another week to reach the stage of thread removal, and four women had to hold her down. I was in the room when this happened. I will never forget the panic in her face and voice as she screamed with everything in her and struggled to keep her legs closed. Haweya was never the same afterward. She became ill with a fever for several weeks and lost a lot of weight. She had horrible nightmares, and during the day began stomping off to be alone. My once cheerful, playful little sister changed. Sometimes she just stared vacantly at nothing for hours. We all started wetting our beds after the circumcision. In Mahad's case, it lasted a long time."

All through this ordeal their grandmother was saying "Once this long knit is removed you and your sister will be pure." During the course of this surgical operation while this young girl was crying, her grandmother would console "It's just this once in your life, Ayaan. Be brave, he's almost finished." The tragedy is that the conditions of this surgical procedure were unhygienic. Ayaan remembered that when the sewing of the outer labia was finished, the man cut the thread off with his teeth.

This procedure is considered even today, as Ayaan's grandmother did then, by many as a must for their daughters.

From a health or scientific point of view and even when performed under most modern hygienic condition there appears to be no justification, yet this type of child abuse unfortunately not uncommon in some orthodox communities.

If the civilized world is sometimes outraged by such abuses, it has nonetheless kept quiet—afraid to confront religion head on. Individuals have dared to criticize religions' child abuse, only to be ignored in ostracized as "atheists."

Fortunately, some light shimmers along this dark horizon.

## PROCLAIMING CHILDREN'S RIGHTS

On November 20, 1989, the United Nations General Assembly adopted the Convention on the Rights of the Child, proclaiming elementary rights for children worldwide. One hundred and ninety-one countries have so far adopted it. In many of them, so-called Children's chapters have been established, building key provisions of the UN Convention on the Rights of the Child into local law. Still, the so called Children's Convention has not been ratified everywhere; Somalia, wrecked by civil war and without a stable government, has not done so. Nor has the United States of America! The obvious reason is the force of Christian religions pressuring the government not to accept the charter, lest their grip over children disappear. We hope the United States will ratify the charter soon.

The Children's Convention covers all children below eighteen years of age, recognizing legal rights whose respect is incumbent upon parents, families, and governments. It forbids discrimination based on color, creed, or gender in safeguarding children's rights. Under the convention, every girl and boy, irrespective of territorial boundaries, would enjoy freedom of expression and the right to access information. Governments are to safeguard children's religious freedom, their freedom of thinking, and their right to mix with others. Child rearing is



recognized as the primary responsibility of parents, but governments must extend a helping hand when needed. Children are not to be treated as the personal property of parents, and they are not to be abused.

Obviously the Children's Convention describes the way things should be, not the way they are in most parts of the world. To its credit, the United Nations has recognized that the convention's ideals are often violated. The United Nations Children's Fund (UNICEF) has launched a movement to safeguard children from abuse, but this movement is of limited effectiveness because it has tried to proceed without blaming religion. The influence of religion is strong, even at the United Nations. For example, the Vatican has co-opted UNICEF, convening a recent conference at which religious leaders shed crocodile tears over children's plight but took no substantial action. This conference, held in 2000, wanted to have more grip over children and inculcate religious values to avoid abuse. That is how religions perpetuate the tight grip over early preaching through seminaries.

Child abuse rooted in religion was described in sanitized language as a "cultural crisis."

The child abuse in African tribes also goes to the root of religion. The recent research work of Christopher Hitchens in his *God Is Not Great* provides more examples and evidence to that direction.

## WHAT IS TAUGHT IN MADRASSAS? JIHAD

The totalitarian nature of Islam is nowhere more apparent than in the concept of jihad, the holy war, whose ultimate aim is to conquer the entire world and submit it to the one true faith, to the law of Allah. Islam alone has been granted the truth in the eyes of many of its followers—there is no possibility of salvation outside it. It is the sacred duty, an incumbent religious duty

established in the Koran and the traditions of all Muslims to bring it to all humanity. Jihad is a divine institution, enjoined specifically for the purpose of advancing Islam. Muslims must strive, fight, and kill in the name of God:

Kill those who join other gods with God wherever you may find them (IX.5-6)

Those who are believers tight in the cause of God ... (IV.76)

I will instill terror into the hearts of the Infidels, strike off their heads then, and strike off from them every fingertip. (VIII. 12)

Say to the Infidels: If they desist from their unbelief, what is now past shall be forgiven them; but if they return to it, they have already before them the doom of the ancients! Fight then against them till strife be at an end, and the religion be all of it God's. (VIII.39-42)

The believers who stay at home ... are not equal to those who fight for the cause of God.... God has promised all a good reward, but far richer is the recompense of those who fight for Him. (IV.95)

It is a grave sin for a Muslim to shirk the battle against the unbelievers, those who do will roast in hell;

Believers, when you meet the unbelievers preparing for battle do not turn your backs to them. (Anyone who does) shall incur the wrath of God and hell shall be his home; an evil dwelling indeed. (VIII. 15, 16)

If you do not fight, He will punish you severely, and put others in your place. (IX.39)

Those who die fighting for the only true religion, Islam, will be amply rewarded in the life to come;

Let those fight in the cause of God who barter the life of this world for that which is to come; for whoever fights on God's path, Whether is killed or triumphs. We will give him a handsome reward. (IV.74)

It is abundantly clear from many of the above verses that the Koran is not talking of metaphorical battles or of moral crusades; it is talking of the battlefield. To read such bloodthirsty injunctions in a holy book is shocking.

Mankind is divided into two groups—Muslims and non-Muslims. Muslims are members of the Islamic community, the Umma, who possess territories of the Daral-Islam, the Land of Islam, where the edicts of Islam are fully promulgated. The non-Muslims are the Harbi, people of the Daral-Harb, the Land of warfare, meaning any country belonging to the infidels that has not been subdued by Islam, but that nonetheless, is destined to pass into Islamic jurisdiction either by conversion or by war (Harb). All acts of war are permitted in the Daral-Harb. Once the Dar al-Harb has been subjugated, the Harbi will become prisoners of war. The Imam can do what he likes to them according to the circumstances.<sup>3</sup>

## HOW DOES ISLAM DEFY HUMAN RIGHTS?

Let us look at the Universal Declaration of Human Rights of 1948 and compare it with Islamic law and doctrine.

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all rights and freedoms set forth in this declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 3: Everyone has the right to life, liberty, and security of person.

Article 4 : No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

## COMMENTS

- I. Women are inferior under Islamic law; their testimony in a court of law is worth half that of a man; their movement is strictly restricted; they cannot marry non-Muslims.
2. Non-Muslims living in Muslim countries have inferior status under Islamic law; they may not testify against a Muslim. In Saudi Arabia, following a tradition of Muhammad, who said, "Two religions cannot exist in the country of Arabic," non-Muslims are forbidden to practice their religion, build churches, possess Bibles, etc.
3. Nonbelievers-atheists (surely the most neglected minority in history) do not have "the right to life" in Muslim countries. They are to be killed. Muslim doctors of law generally divide sins into great sins and little sins. Of the seventeen great sins, unbelief is the greatest, more heinous than murder, theft, adultery, etc.
4. Slavery is recognized in the Koran. Muslims are allowed to cohabit with any of their female slaves (sura 4:3); they are allowed to take possession of married women if they are slaves (sura 4:28). The helpless position of the slave in regard to his or her master illustrates the helpless position of the false gods of Arabic in the presence of their Creator (sura 16:77).

Article 5. No one shall be subjected to torture or the cruel, inhuman or degrading treatment or punishment.

## COMMENT

We have seen what punishments are in store for transgressors of the Holy law: amputations, crucifixion, stoning to death, and floggings. I Suppose a Muslim could argue that

these were not unusual for a Muslim country, but what of their inhumanity? Again, a Muslim could contend that these punishments are of divine origin and must not be judged by human criteria. By human standards, they are inhuman.<sup>4</sup>

## **CHILD ABUSE BY RELIGIOUS CULTS IN AFRICA**

In northern Uganda there is a center for the rehabilitation of kidnapped and enslaved children in the land of the Acholi people, who live on the northern side of the Nile. The listless, vacant, hardened little boys (and some girls) narrated their stories to Christopher Hitchens during his visit in 2005.<sup>5</sup> They were distressed. The children, between ages eight to thirteen, had been seized from their schools or homes by a stone-faced militia that was itself originally made up of abducted children. Marched into the bush, they were “initiated” in one of two ways; They either had to take part in a murder in order to feel “dirtied up” and implicated, or they had to submit to a prolonged and savage whipping, often of up to three hundred strokes. (“Children who have felt cruelty,” said one of the elders of the Acholi people, “know very well how to inflict it.”) The misery inflicted by this army of wretches was almost beyond computation. They had razed villages, created a vast refugee population, committed hideous crimes such as mutilation and disemboweling, and had continued to kidnap children so that the Acholi were wary of taking strong countermeasures lest they kill or injure one of their “own.”

The name of the militia was the Lord’s Resistance Army (LRA), and it was led by a man named Joseph Kony, a passionate former altar boy who wanted to subject the area to the rule of the Ten Commandments. He baptized by oil and water, held fierce ceremonies of punishment and purification, and ensured his followers against death. He was a fanatical preacher of Christianity. The rehabilitation center was also run by a fundamentalist Christian organization. Kony’s authority arose

in part from his background in a priestly Christian family. It was also true that people were apt to believe he could work miracles, by appealing to the spirit world and promising his acolytes that they were death-proof. Even some of those who had run away would still swear that they had seen wonders performed by the man. All that a missionary could do was try and show people a different face of Christianity.

Joseph Kony is obviously far from the Christian “mainstream.” For one thing, his paymasters and armorers are the cynical Muslims of the Sudanese regime, who use him to make trouble for the government of Uganda, which has in turn supported rebel groups in Sudan. In an apparent reward for this support, Kony at one stage began denouncing the keeping and eating of pigs, which, unless he has become a fundamentalist Jew in his old age, suggests a payoff to his bosses. These Sudanese murderers, in their turn, have for years been conducting a war of extermination not just against the Christians and animists of Southern Sudan, but also against the non-Arab Muslims of the Darfur province. Islam may officially make no distinction between races and nations, but the slaughterers in Darfur are Arab Muslims and their victims are African Muslims. The “Lord’s Resistance Army” is nothing but a Christian Khmer Rouge sideshow in this more general horror.

An even more graphic example is demonstrated in the case of Rwanda, which in 1992 gave the world a new synonym for genocide and sadism. This former Belgian possession is the most Christian country in Africa, boasting the highest percentage of churches per head, with 65 percent of Rwandans professing Roman Catholicism and another 15 percent adhering to various Protestant sects. The words “per head” took on a macabre ring in 1992, when at a given signal the racist militias of “Hutu Power,” incited by state and church, fell upon their Tutsi neighbors and slaughtered them en masse.

This was no atavistic spasm of bloodletting, but a coldly rehearsed African version of the Final Solution, which had been in preparation for some time. The early warning of it came in 1987 when a Catholic visionary with the deceptively folksy name of Little Pebbles began to boast of hearing voices and seeing visions from the Virgin Mary. The voices and visions were distressingly bloody, predicting massacre and apocalypse but also—as if in compensation—the return of Jesus Christ on Easter Sunday 1992. Apparitions of Mary on a hilltop named Kibeho were investigated by the Catholic Church and announced as reliable. The wife of the Rwandan president, Agathe Habyarimana, was especially entranced by these visions and maintained a close relationship with the bishop of Kigali, Rwanda’s capital city. This man, Monsignor Vincent Nsengiyumva, was also a central committee member of President Habyarimana’s single ruling party, the National Revolutionary Movement for Development, or the NRMD. This party, together with other organs of state, was fond of rounding up any women of whom it disapproved as “prostitutes” and of encouraging Catholic activists to trash any stores that sold contraceptives. Over time, the word spread that the prophecy would be fulfilled and that the “cockroaches”—the Tutsi minority—would soon get what was coming to them.

When the apocalyptic year of 1994 came and the premeditated and coordinated massacres began, many frightened Tutsi and dissident Hutu were unwise enough to try and take refuge in churches. This made life considerably easier for the government and military death squads, who knew where to find them and who could rely on priests and nuns to point out their locations. (This is why so many of the mass grave sites that have been photographed are on consecrated ground, and it is also why several clergymen and nuns are in the dock at the ongoing Rwandan genocide trials.) The notorious Father

Wenceslas Munyeshyaka, a leading figure at the Kigali Cathedral of Saint Famille, was smuggled out of the country with the assistance of French priests, but he has since been charged with genocide, with providing lists of civilians to the *interahamwe*, and with the rape of young refugee women. He is by no means the only cleric to have faced similar charges. Lest it be thought that he was merely a “rogue” priest, we have the word of another member of the Rwandan hierarchy, the bishop of Gikongoro, otherwise known as Monsignor Augustin Misago, being involved.

Bishop Misago was often described as a Hutu power sympathizer; he had been publicly accused of barring Tutsis from places of refuge, criticizing fellow members of the clergy who helped the “cockroaches,” and asking a Vatican emissary who visited Rwanda in June 1994 to tell the pope to “find a place for Tutsi priests because the Rwandan people do not want them anymore.” What’s more, on May 4, 1994, shortly before the last Marian apparition at Kibeho, the bishop appeared there himself with a team of policemen and told a group of ninety Tutsi schoolchildren who were being held in preparation for slaughter, not to worry because the police would protect them. Three days later, the police helped massacre eightytwo of the children.

School children “held in preparation for slaughter.” Perhaps you remember the pope’s denunciation of this ineffaceable crime, and of the complicity of his church in it? Or perhaps you do not, since no comment was ever made. Paul Rusesabagina, the hero of Hotel Rwanda, remembers Father Wenceslas Munyeshyaka referring even to his own Tutsi mother as a “cockroach.” But this did not prevent him, before his arrest in France, from being allowed by the French church to resume his “pastoral duties.” As for Bishop Misago, there were those in the postwar Rwandan Ministry of Justice who felt that he should be charged as well. But, as one of the officials of the ministry



phrased it. “The Vatican is too strong, and too unapologetic, for us to go taking on bishops. Haven’t you heard of infallibility?”

At a minimum, this makes it impossible to argue that religion causes people to behave in a more kindly or civilized manner.<sup>6</sup>

UN agencies have, recognized that children are being used as untied laborers and are abused in wars, sexually assaulted, and more. These agencies have strived to rescue victims in some places. But they will not identify religion among the principal causes of abuse. Child abuse is impossible to resist when the principal perpetrator cannot- must not—be named. We cannot expect religions to condemn themselves. It is like handing our house keys to a thief with a request to stand guard.

## **CHILDREN AND RELIGION: SOME IMMODEST PROPOSALS**

Those who escaped from religion have contributed disproportionately to progress and development in all ages. One example is Charles Darwin, the famous nineteenth-century naturalist, and another is the astronomer Carl Sagan.

The urge to learn new things, to study, to conduct research, and to live in tune with nature—all of these things belong to a level above religion. When children are inculcated in religion and compelled to adhere to it, this thwarts brain development.

It is a crime to warn children that they will lose their sight or fall ill if they refuse to worship or raise unpalatable questions. Brains that should blossom with each passing year are instead blunted, and the priests have no objection because a thinking soul is a threat to every religion.

Religion should be taught on scientific lines in schools. Children should learn about all religions, their own and others. They should be taught that gods and demons, devils and

apparitions, and heaven and hell are all human creations, and that the world's scriptures are all human works. They should learn that life is supreme and it should be respected. Children should have the freedom to choose any religion or none at all once they reach the age of maturity.

For their part, parents should realize that religion ought not to be ascribed to children as a hereditary trait. Indeed, they should be kept at a distance from religion, just as parents keep them away from politics, obscenity, and pornography.

Again, to quote from Christopher Hitchens on child abuse by religions:

Sexual innocence, which can be charming in the young if it is not needlessly protracted, is positively corrosive and repulsive in the mature adult. Again, how shall we reckon the harm done by dirty old men and hysterical spinsters, appointed as clerical guardians to supervise the innocent in orphanages and schools? The Roman Catholic Church in particular is having to answer this question in the most painful of ways, by calculating the monetary value of child abuse in terms of compensation. Billions of dollars have already been awarded, but there is no *price to be out* in the generations of boys and girls who were introduced to sex in the most alarming and disgusting ways by those whom they and their parents trusted. "Child abuse" is really a silly and pathetic euphemism for what has been going on: we are talking about the systematic rape and torture of children, positively aided and abetted by a hierarchy which knowingly moved the grossest offenders to parishes where they would be safer. Given what has come to light in modern cities in recent times, one can only shudder to think what was happening in the centuries where the church was above all criticism. But what did people expect would happen when the vulnerable were controlled by those who, misfits and inverts themselves, were required to affirm hypocritical celibacy? And who were taught to state grimly, as an article of belief, that children were "imps of" or "limbs of" Satan?

Sometimes the resulting frustration expressed itself in horrible excesses of corporal punishment, which is bad enough in itself. But when the artificial inhibitions really collapse, as we have seen them do, they result in behaviour which no average masturbating, and fornicating sinner could even begin to contemplate without horror. This is not the result of a few delinquents among the shepherds, but an outcome of an ideology which sought to establish clerical control by means of control of the sexual instinct and even of the sexual organs. It belongs, like the rest of religion, to the tearful childhood of our species. Alyosha's answer to Ivan's question about the sacred torture of a child was to say ("softly")—"No, I do not agree." Our reply, to the repellent original offer of the defenseless boy Issac on the pyre, right up to the current abuses and repressions, must be the same, only not delivered so softly.

In accord with ritual, encouraging blind worship and terrorizing children in the name of a deity are no longer acceptable. Parents need to appreciate and accept that children have inherent rights.

In all, 191 countries have signed the Children's Convention, and their parliaments have begun to adopt charters and other legislation to implement it. But it has yet to be adopted by a developed country like the United States. In 1995, the United States formally signed the charter but it has not been approved by the House of Representatives, which is obligatory.

Professor Paul Kurtz, chairman of the Center for Inquiry, is now trying to fight with the government and convince politicians to accept the charter.

Even parents hesitate to support the convention, for fear of losing their grip on their children. Parents may have been brought up entangled in a religious tradition, but they should not impose their rituals, customs, habits, and superstitions on their children as a forced legacy. Now is the time to break with this unhealthy past.

Ultimately, human progress depends on the recognition that implementation of human values will take mankind to higher levels in all spheres. Blind belief and superstition are hindrances to the quest for knowledge and the search for truth.

The very assertion that we live for God is contrary to human values. Children should be rescued from religion; only then can they be restored to humanity.

## QUESTIONS AND ANSWERS

*What are the recognized forms of child abuse?*

Slavery, human trafficking, debt bondage, serfdom, forced labour, armed conflict, prostitution, pornography, illicit activities like drugs, and genital mutilation of girls. These are recognized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as child abuses to be eliminated.

*What is the most neglected right of the child?*

Parents should recognize that children are not their property but are human beings with the right to develop independent of religion. Children should be protected from harmful indoctrination so they can develop mental, spiritual, and moral capabilities.

*What is the most neglected article in the Charter of the Rights of Children as declared by United Nations?*

Article 14 is deliberately neglected and ignored since it touches the right of freedom of religion and practice of religion. The child should be free to choose his religion or not to choose one until he attains the age of eighteen. Till then, the child should be left free from the impositions, the blind beliefs, the abstract thoughts, the unproven concepts, and the superstitions of holy books of all religions. This aspect is not discussed nor propagated while publicizing the charter. The obvious escape is that religious

matters are sensitive and touchy. But the damage is done in neglecting this article.

States parties shall respect the right of the child's freedom of thought, conscience, and religion.

States parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.

Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

*Who is violating these rights of the child?*

All religions. UNESCO feels "delicate" or "sensitive" to mention the religious abuses of children. The pope has a seat in United Nations without voting power, which is one of the stumbling blocks to the recognition of the child abuse of religion. Similarly, other religions that participate in conventions on child abuse deliberately avoid mention of religious abuses of children.

*What is the main hindrance?*

Holy books, religious traditions, customs, superstitions, blind beliefs. Spanking (punishing) children is approved by all religions. The religions apply the principle of "catch them young" and inculcate their blind faith lest the children stray from it. The unrecognized abuses: children forced to memorize holy books, prayers through religious institutions, schools (madrassas of the Muslims), Sunday school instruction, and recruiting children for propagating religious cults. Compulsory practice of religious customs like shaving of the head, wearing a particular dress as per religious sanction, militant exercises, and chanting prayers from childhood without understanding the meaning.

*Which religion compels children to do such things?*

All religions, through their priests, holy men and women, institutions, mutts, churches, and mosques.

*What if children aren't schooled in religion?*

Parents are induced to follow religious instructions; otherwise they or their families may face social boycotts and be ostracized in their communities. It sometimes leads to excommunication, as well.

*Are children scared with an idea of hell?*

All major religions at some stage inculcate the idea of hell into the minds of children (Buddhism is an exception). Muslim mullahs induce fear among the children with their concept of hell according to their holy book, the Koran. This hell is full of freezing, boiling, tongue piercing, and so on. The Christian hell differs according to the denomination. There is the Catholic hell, the Baptist hell, the Methodist hell, the Unitarian hell, the Lutheran hell, and so on. There are horrifying details that can scare for life. Boiling tar, piercing flesh, and so on, are used to punish and torment the souls. Jewish hell is described according to the Old Testament. Hindus describe their hell in detail. Again, Hindu hell differs according to the sects and denominations like Vishnu, Siva, and so on.

*What about heaven?*

Of course there is also description of heaven with all pleasures including sex, wine, and so on. Each religion has its detailed view of heaven. Children go into the world with all these deep impressions that influence them for life. This is clearly child abuse.

*What happens with mental infection?*

Whatever the parents tell, the children believe. Parents tell children about witches, hell, heaven, punishments in hell, and

they will believe. Sunday schools of Christians and Madrassas of Muslims further instruct children with all sorts of beliefs, fears, and threats in the name of morals, and children are poisoned with terrible superstitions. Children will become easy prey to blind belief systems from the damaging information of holy books and religious stories. This is mental infection. Children are subverted by mullahs, nuns, and priests everywhere. This is child abuse. With these mental infections of belief, children become intolerant toward other beliefs and other religions. Muslim jihadists lead the call of intolerance and go to the extent of killing people. Christians call others heathens. Hindus depict others as *mlecchas*, or foreign heathens. Whatever is inimical to their faith is treated with intolerance. Faith often leads to suicide also. People are prepared to die for their faith. Jihad among Muslim extremists is one such thing. Children are recruited, sent off to holy wars, and are prepared to (die for the holy cause. Only few can come out of blind religious beliefs and do it safely. Children are recruited for Mass service , among Catholics. Incidents of pedophilia are rampant. Parents are often dumb witnesses. The pope and Vatican is not prepared to punish priests who indulge in child abuse and often try to save these guilty priests.

UNESCO should recognize that these are aspects of child abuse. Parents take their children to such religious bodies willingly, thinking that the child will develop character, faith, and morals. Christian institutions recruit children at young age for developing them as clergy members. Buddhists recruit for lamas. Hindus recruit for mutts like Sankaracharyas. Muslims are supposed to take their children to Madrassas for them to memorize compulsorily the six thousand suras of the Koran in Arabic (their holy language).

All children are scientifically oriented. They wonder and question without inhibition. Their questions at a primary level

indicate innocence, curiosity, and inquisitiveness. All these aspects should be encouraged by parents and teachers. But when faced with questions that they cannot answer, or feel shy to answer, parents and teachers normally start curbing the child from asking such questions.

### *How was I born?*

Every child asks this question at some point. Parents avoid answering correctly. They tell lies. They bring in supernatural elements. Falsehood starts here. At a secondary level children develop hesitation to ask any and every question. That sort of fear is gradually acquired from the primary level. At primary level the kids believe whatever the parents say and the teachers answer. Unfortunately, both parents and teachers inculcate plenty of beliefs and superstitions at that level. "How was I born?" is a universal question asked by kids. Invariably the answer is given with falsehood. "God is the cause for your birth." That answer is the starting point for lying. It goes against causality. If a kid asks, "How was God born?" the answer would be "You should not ask such questions," "You will become blind if you question God." Skepticism is killed. Even about nature there are several questions from kids.

### *Where do the stars come from?*

Who created the sky and why is it blue? Parents may not know these answers immediately. So it is also with teachers. They should not misdirect or give wrong answers, but they do. That is the starting point for the seed of superstition among kids.

They can say that they will find out the answer and let the kids know. Belief starts thus: Senses gather information. This information goes to the sensory cortex through the thalamus in the brain. Analysis takes place there. Then it reaches the amygdala in the temporal lobes. The amygdala helps respond to the emotions generated by sensory stimuli. Fear, worry, and other



similar emotions are typical examples for this. Belief is not retained if it is received only once. But if beliefs are reinforced continuously, then they become permanent. When fear, thrill, and stimuli in thalamus coincide, then the belief is perpetuated. Customs, rituals, and prayers are repeated and become part of children's fears and emotions, and gradually are converted into belief. Whatever is told at a primary level, the children are open to believing. They accept the authority of parents and teachers. Stories about Santa Claus or the Monkey God may be brushed aside as not true after some stage. Rain is supposed to come naturally. During drought periods, believers pray for rain and perform customary rituals. At that juncture, if rain comes, the belief is strengthened. Such beliefs make a strong impact. Belief leads to fanaticism. All religions thrive on such beliefs. Astrology, horoscopes, and similar other beliefs make a strong impact with continuous belief systems. Children acquire these beliefs from parents and teachers and friends.

Children are naturally gullible and credulous. In the early stages, parents are omnipotent to them. Whatever the parents say, children rarely question or take it for granted. Parents may amuse the kids with the gills of Santa Claus and tell them a make-believe story of how the gifts are distributed through chimney in the night. At some stage children must be told the truth. Otherwise, the belief perpetuates. Similarly, other stories from the Bible, the Koran, and several holy books must be explained to children as pure fiction. Especially when fearful aspects are told like hell and demons, elders must precede by warning children that what is being told to them are merely entertaining stories.

*Do children have rights?*

Yes. One hundred and ninetyone countries in 1991 ratified the world declaration of the Convention on the Rights of Child.

The United Nations General Assembly unanimously adopted this declaration. Each country has to implement the rights of children after enacting it through the elected bodies. What are the impediments? Religion is the main hindrance. Each religion has its laws, holy books, customs, conventions, and superstitions, which are harmful to children. UNESCO does not mention the religious child abuses because religion is viewed as a delicate field. Female genital mutilation is one typical example where UNESCO did not bring in religion, though the practice is recognized as child abuse.

*What are the broad issues of child abuse in religions?*

Some assert that children have to be caught while young and taught compliance with religion: "After all, you can train a plant but not a tree." Others swear by the dictum, "Spare the rod and spoil the child."

Most parents regard their children as their property. They believe that the greater the number of children, the better off they are. A child has not only a mouth but also two earning hands.

There are parents who honestly feel that children should follow them in thought, word, and deed and subscribe to and live according to their religious beliefs and customs. For children, parents constitute their universe. A parent's speech is, therefore, sacrosanct and inviolable.

Against this backdrop, children are lured into the trap of religion. Over the ages, a religious dimension has been added to every aspect of life, beginning with the naming of the baby soon after birth. Parents feel it is their duty to abide by religious customs, traditions, and rituals. This, in turn, assures livelihood to the priestly class.

Priests encourage parents to bring along their children to places of worship. Parents fall in line as they think temple visits help children develop faith in God and follow ethical conduct.

Children are thus controlled right from their birth in all countries and in all religions.

Children are neither born into religion nor aware of what religion is. Yet, the religion of their parents is attributed to them. By the time they start talking and writing, they name their religion. Thus steeped in religion from childhood, most find it difficult to climb out of it later *on* in life.

If something cannot be proved, it should not be blindly believed. But the educated exclude religion from such scientific scrutiny. One thus gets mired in religious beliefs. When there is a conflict between religion and science, people often follow religion and pass on science. Religion has thus become an eternal and insurmountable barrier to humankind's progress and development.

This is a Herculean task, to educate parents, teachers, and society in general. But this uphill task should be undertaken by voluntary organizations, United Nations branches, and governments. It will take *a* long time. Media can play vital role in this field.

The silver lining in the dark horizon is that at long last, the United Nations has become cognizant of religious perversities. It convened a global conference and facilitated the adoption of a Children's Charter.

## **A CHILDREN'S CHARTER**

The charter covers all children below eighteen years of age. There shall be no discrimination based on caste, color, creed, or gender in safeguarding children's rights. Where parents fail to take care of children the government shall assume responsibility. The government has to stand by parents in safeguarding children's right to life and development. Children general shall be with their parents. To preserve family unity, children and parents shall be allowed to travel together anywhere. Children shall be protected from abduction.

Every girl and boy, irrespective of territorial boundaries, has the freedom of expression and right to information. Governments shall safeguard their religious freedom and freedom of thinking. Children have the right to mix with others. Both government and society shall provide an environment conducive to their development.

Although bringing up children is the parents' responsibility, the government shall extend its helping hand. Children shall be provided nutritious food and enabled to take part in social activities. They shall not be abused.

Children have the right to education. The government shall provide free and compulsory education. Education shall facilitate the unfolding of the latent talent in children. They shall be protected from ill health and bonded labour. They shall not be sexually abused or subjected to exploitation. Children's rights shall be widely publicized.

The charter is coming to the rescue of victims at some places, but it does not identify religion as one of the causes for the children's plight. It is yet to dawn on the United Nations that tackling symptoms and ignoring the root cause is futile.

What is the contribution of each religion in perpetuating child abuse?

## CHRISTIANS

### *Religion's Crime against Children*

Without distinction, all religions have been guilty of gross misbehavior toward children. To begin with, let us study the unpardonable crimes and atrocities committed by Christianity, one of the biggest religions with sway over many developed countries and even the United Nations.

Christianity has many denominations or sects among the Roman Catholics and the Protestants. Almost all denominations abuse children, notwithstanding minor differences.

Sam Harris in his books *Letter to a Christian Nation* and *End of Faith* gave several examples of how Christian denominations have abused human rights. Similar examples have also been amply provided by Richard Dawkins and Christopher Hitchens.

The sects who directly and blatantly harass children are:

- Jehovah's Witnesses
- Christian Science
- Faith Assembly
- The Believers' Fellowship Faith Tabernacle
- Church of the First Borne
- Church of God of the Union Assembly
- Church of God Chapel
- Faith Temple Doctoral Church of Christ in God
- Jesus through John and Judy
- Christ Miracle Healing Center
- Northeast Kingdom Community Church
- Christ Assembly
- The Source,
- True Followers of Christ
- No Name Fellowship

Most of these are small groups working primarily in the United States. The biggest among them--the Christian Scientists operates in the United States and Europe.

### ***Their Views Regarding Medical Treatment to Children***

A number of these Christian groups preach that medical treatment of sick children is contrary to God's will. Did Christ use drugs for treatment? they ask. Children fall ill because of parents' sins or crimes. A remedy lies in prayer. These groups oppose blood transfusions, injections, and medication. They engender fear of doctors and medicine among Christians.

Despite court verdicts, these parents are subjecting children to faith indoctrination.

Christian Science founder Mary Baker Eddy trots out such arguments in her innumerable writings. The Pentecostal Mission maintains that confessions will cure diseases as they wash away sin, the cause of diseases. Christian devotees belonging to this denomination do not call in doctors or report communicable diseases.

The Christian Science denomination appoints its own nurses and doctors. But they are not trained in modern medicine. They recite devotional songs and Baker Eddy's writings to cure the disease.

Jehovah's Witnesses' oppose blood transfusions on the grounds that blood contains soul.

Some of these denominations have gone to court and obtained exemptions from medical treatment, which testifies to their clout over courts.

Christian Science founder Mary Eddy Baker went in for corrective eyeglasses for defective vision, got her aching tooth extracted under local anesthesia, and used sedatives to get relief from kidney stones. When this news was leaked, she took the line that devotees could go in for anesthesia and painkillers in the treatment of certain disorders.

There have been innumerable instances of children dying because of these Christian sects' edicts against medical treatment. Children in a developed country like the United States have died of pneumonia, meningitis, diphtheria, appendicitis, diabetes, measles, gangrene, dehydration, blood poisoning, cancer, diarrhea, lung diseases, epilepsy or fits, pericarditis, hernia, and thalassemia.

Hundreds of children have died in the United States since 1973 because of Christian opposition to medicine, according to

details available. One can only imagine the number of deaths that went unreported. CHILD, a nongovernmental organization, has exposed these incidents. CHILD went to court to save some children from certain death and had parents punished for negligence.

When such incidents come to light, the scrutinized denominations maintain that opposition to medical treatment is an aberration of some working in remote areas. Christianity as such should not be blamed, they maintain.

You can only imagine the inhumanity of those who advocate that prayers are the antidotes to diseases like cancer and tetanus and bone fractures. (For details of their inhumanity, see Belle L. Bottoms, Philip R. Shaver, Gall S. Goodman, and Jianjian Qin, *"In the Name of God: A Profile of Religion-Related Child Abuse," Journal of Social Issues* 51, no. 2 [1995].)

### ***Sin in Shroud***

The Vatican in Rome, the headquarters of the Roman Catholic Church, is the fountainhead of many evils.

The Church is opposed to marriages between priests and nuns. But since sex is an irresistible human urge, priests and nuns indulge in it behind flowing robes, enjoying religious protection. It is common knowledge that pastors in churches and nuns in convents have sexually assaulted children. Because of social taboos, such instances are not reported. Functionaries ranging from the pope to the ordinary priest or nun have been guilty of misbehavior because of the celibacy ordained by the Catholic Church.

Popes have recognized the religious abuse of children and started taking action against the priests.

Priest Rudolph Kos of Dallas, Texas, admitted to having raped Nathan Nicholas, a boy assisting him in church rituals. It

was revealed the priest abused ten boys for a period of eleven years. Rudolph Kos abused the boys for massage, masturbation, and oral sex, sometimes after administering sedatives.

When the Rudolph Kos sex scandal broke out for the first time in 1992, the church suspended him. But the Church, which lost its case in court, appealed the decision. Bishop Charles Grahmann contended that Kos had taken the Church for a ride, too. They lost the appeal and \$119.6 million. Since the money belonged to the public, there was none to question it. Jay Lemberger, a boy who assisted Kos in church rituals, committed suicide. The court directed the Church to pay a compensation of \$20.2 million to the boy's parents.

The Catholic Church remains indifferent when children are thus exploited. Occasionally it takes token action like transferring the guilty religious official. Because of the Roman Catholic Church's greater level of dictatorship than in Protestant, Methodist, Lutheran, and Baptist churches, it would not allow sexual exploitation instances to come to light. Parents are gradually mustering courage to expose the guilty.

### ***Instances in Europe***

There have been instances of Catholic priests in Europe indulging in sexual crimes against children.

In 1995, seventy-eight-year-old Austrian Cardinal Hans Hermann was found guilty of raping boys. When victims and colleagues exposed him, the Catholic Church relieved him of his duties. The cardinal confessed to his crime. The *New York Times* published the news on April 15, 1998, shortly before the pope's visit to Austria.

Seventy-year-old priest Brinden Smith of Ireland was sentenced to four years in jail for sexually abusing children for thirty-six years.



In the Irish Protestant-Catholic clashes, children were also fielded in the name of religion.

Researchers have published many books and articles on the abuse of children and underlined the need to keep children away from religion. (See the appendix for references.)

Losing her child to religious atrocities, Rita Swan of the United States got out of religion and started an organization, CHILD, to rescue children. Besides collecting details of children who died as a result of religious violence, she has also been successfully fighting battles for them in courts of law.

In Europe, Radda Barnen founded a child rights institution and published many books. The United Nations has recognized the institution's commendable work.

The civilized world has expressed its shock over Christian violence on children. There has also been a flood of criticism of the Church. Yet the Church remains unruffled. The Church paid huge amounts through courts and out-of-court settlements, but still they have not gotten to the root of the problem.

### *The Bible and Children*

Christians' scripture, the Bible, preaches love, compassion, forgiveness, and other values. Yet when it comes to children, it changes its tune. Proverbs in the Bible talk about the need for corporal punishment in the interest of the child. Refraining from beating is tantamount to hating, says one proverb. Cane rescues the soul from hell, says another (Proverbs 13:24, 23:13-14). Devout Christians who believe that the Bible contains the ultimate truth do not find anything wrong in punishing children. Teachers thrash children in the name of driving Satan out from them.<sup>7</sup>

There is a constant conflict between science and the Bible, both of which children study. Where there is a conflict, children are advised to ignore science and blindly believe the scripture.

Their curiosity is stifled as they are prevented from questioning. If the miracles in the Bible are narrated as fiction, nobody has any objection. Children can read, enjoy, and forget the stories. No harm befalls them. The trouble only arises when they are advised to believe and practice what they are taught are facts.

Christians, who condemned Galileo for centuries, today confess they were wrong. The pope has officially declared so. As per the Bible, the earth is flat and is the center of the universe, and the sun revolves round the earth. Science established that the Bible version was a cock-and-bull story.

Christians question Darwin's theory of evolution and want the story of God's creation to be taught, citing Bible as proof.

Christians forget that there are two theories of creation in the initial chapters of the Bible. Children should not question which of them is correct.

### ***Bible Contradictions***

Children are confused by several contradictions in the Bible. In Genesis, the first two chapters have many contradictory statements. For example:

God Created man in his own image.

2. Lord God formed man out of the dust on the ground and

Male and female created by Him.

Breathed into his nostril, the

breath of life. God took a rib

of man and made women out

of it.

Five hundred contradictions were shown by William Henry Burr in his book *Self Contradictions of the Bible*.

Children should believe that Eve was created out of Adam's rib bone. Children notice the discrepancy between the origin of

life learned scientifically and the Bible's strange concoction. Yet they should remain silent.

They should not ask whether God lied when he warned Adam and Eve against eating the forbidden fruit because of its deadly effect. They should not inquire why Adam and Eve, who ate the fruit at the insistence of Satan, did not die. In what language did Satan in snake-form speak? Who created Satan and why? All such queries are quelled with the cane. Children have to believe the story that fearing the birth of Christ, King Herod ordered the killing of all children.

There is the story of a father complying with the wish of God for his son's sacrifice. What is the moral of the story for children?

Should children believe that Christ resurrected a dead Lazarus on the third day after his death to console his mother? Did Lazarus live subsequently? Did he die again? Why did Christ resurrect only Lazarus? Did Lazarus recount his experiences after death to anybody? The news would have spread like wildfire and thousands of people would have congregated to see a dead man coming to life. How is it that the Bible does not contain any more details about him? It is natural for children to raise such queries.

In fact there were four new testaments written by John, Matthew, Luke, and Mark. But only John's testament records the miracle. Children naturally like to know why the other three did not write about it.

Mary was said to have given birth to Christ as a virgin. Jesus is said to be the Son of God, described as Holy Ghost. Although the story cannot be proven, children have to believe it unquestioningly.

Noah's Ark was said to have saved animals, birds, and insects. A modern student will be assailed by umpteen different

doubts. Did the carnivores and herbivores aboard lead a peaceful coexistence? Did goats and tigers play together? If carnivores had eaten the deer, goats, and sheep, which animals were left behind? Would not the boat have sprung a leak and sunk had a borer bird chipped away the wood? Could a panda of China, a kangaroo of Australia, an iguana of South America, a polar bear of the arctic, and a shark of the ocean have all been collected? How did Noah's family withstand the stink of feces discharged by the animals? Children should not raise such embarrassing questions.

The Bible talks of many unsavory things like father-daughter incest, prostitution, murder, and other atrocities. Would not children feel repulsed if they were made to recite the Bible in the name of devotion?

Children should be clearly taught what is fact and what is fiction. Isaac Asimov studied the Bible and recorded his scientific findings. At the instance of the British King James, the Bible was modernized and published in an easy-to-read style.

Was Mother Teresa involved in child abuse?

Yes, of course.

Mother Teresa's attitude toward destitute children is classic example of child abuse by Catholic nuns. Dr. Fox Robin, editor of the *Lancet*, a British medical magazine, revealed how the syringes are washed in cold water in Mother Teresa's institutes in Kolkata, India.<sup>8</sup>

Dr. Aroup Chatterjee in his book *The Final Verdict*<sup>9</sup> thoroughly exposed the firsthand experiences of Mother Teresa's attitude toward children and her cruel treatment of them while they suffered with ailments. Her only treatment is "prayer" as a panacea. Christopher Hitchens, a writer and journalist, and Mr. Tariq Ali, a writer, have shown to the world through documentaries (*Hell's Angel*) and writings how Mother Teresa

behaved toward destitute children, which is a telling example of child abuse by religious Catholics.

## MUSLIMS

### *Islam and Children*

The world over, Muslim children undergo abuse in the name of religion. American Muslims take their female children often on foreign trips. It is not for pleasure. It is to subject them to genital mutilation, or circumcision (*sunna*), which they believe is a good religious practice. American law does not permit female circumcisions. UNICEF noticed that Muslims in twenty-eight countries spread over Africa and Asia practice circumcision.

Fanatic Muslims who insist on Islamic practice indulge in such abuse by traveling abroad, where they can have circumcision performed on their children without any legal inhibition.

UNICEF calls it a wrong cultural practice instead of condemning it as an obscurantist religious perversion. Perhaps UNICEF does not want to offend Muslims.

Muslims, for reasons unknown, believe that a girl's clitoris should be excised. They don't cite any scientific reason for their belief. Nurses or quacks carry out the procedure with a razor blade or scissors, without administering anesthesia. Girls who have undergone the procedure have died of septicemia, tetanus, hemorrhage, sepsis, and AIDS.

Ayaan Hirsi Ali in her book *Infidel* and Christopher Hitchens in his book *God Is Not Great* gave instances of children undergoing such sufferings.

In some instances, circumcisions have resulted in difficult sex, problems during pregnancy, urinary tract infections, and menstrual troubles.

UNICEF wants the antediluvian circumcision practice to be done away with, as it infringes on children's rights.

Why do Muslims believe in circumcision? According to Muslim pundits themselves, the Koran does not prescribe it as mandatory. Yet mullahs and clerics approve of it and regard opponents as antireligious. The fight is on in Egypt between fundamentalists and modernists on this issue. In Somalia, 98 percent of Muslim girls are subjected to circumcision.<sup>10</sup>

Some imams say that drawing blood with the prick of a needle can be a substitute for circumcision. This is to implement the Islamic practice.

Muslim women's organizations are opposed to the perpetuation of this practice, but they are too weak to end it. UNICEF, trying to end the malpractice through education, distributes first aid kits to girls undergoing circumcision!

### ***Koran Recitation***

Muslims the world over invariably make their children memorize the Koran. Children are sent to schools run by mullahs in mosques. They are taught how to recite the 6,200 suras written in Arabic. The children may be illiterate, ignorant of Arabic and the meaning of what they are told to know by heart. Yet they blindly memorize.

Taslima Nasrin, the famous Bengali author from Bangladesh, wrote about memorizing the Koran in her book, *My Girlhood*:

When Ma ordered me to do my namaaz, I washed my hands at the tubewell, covered my head, bowed, bent my knees, then knelt down as required, and muttered the Arabic words I had been taught without understanding their meaning. One day I said to Ma, "My teachers in school say I shouldn't learn anything by heart without learning what it means. Only stupid students learn their lessons by heart and write them out, word for word. Intelligent students grasp the meaning of a lesson, then write what they've learnt in their *own* words. In this case, Ma, if we prayed

in Bengali instead of Arabic, why should that matter? Surely Allah can understand our language as well?"

"Shut up, you talk too much!" Ma hissed in fury. "Don't give me more grief, please. How I hoped that my girl, born on a holy day, would turn out to be virtuous, do her namaaz, observe roja. But ..." her voice trailed away. She avoided my question altogether.

Reposing faith in the Holy Scripture, children are not expected to raise any queries.

There is not one aspect of the Koran on which all Muslims agree. There are versions with different interpretations.

Ibn Warraq published volumes about different versions of the Koran followed by Sunnis, Shias, and other sects. This led to conflicts, as well.

Muslims are also divided on how to pronounce vowels and consonants. This confuses all children.

What do the children learn from the Koran? They are told that women are inferior to men, contrary to the generally accepted line that women and men are equal. When there is a conflict between human rights and the Koran, mullahs say the Koran cannot be questioned. Boys brought up this way thus develop a superiority complex and start looking down on girls.

Muslims practice child marriages, citing the Koran. Muhammad himself married six-year-old Ayesha. Ayesha joined Muhammad as a spouse in her ninth year. This marriage is cited often to justify child marriages. A Muslim girl's consent is not necessary for marriage. Unlike the civilized world, Islam does not consider sex with children a crime.

### ***This is Religious Culture***

What is the impact of such practices on children? Muslims violently retaliate if Muhammad is criticized or condemned. So most people remain mute out of fear.

According to Muslim tradition, killing of soldiers captured in a campaign is not a crime. So is the sale of women and children as slaves. Islam approved and encouraged slavery, contrary to the civilized world's view that slavery in all forms is reprehensible.

Similar things in the Old Testament are vividly explained by Richard Dawkins in his *The God Delusion* as well as by Robert Ingersoll in his lectures and essays.

Muhammad married the wife of his adopted son. She had been divorced earlier. Otherwise, the Koran would not approve of one's marriage with a daughter-in-law. A slave by the name of Jayad—part of the dowry received by Muhammad on his marriage—later became his adopted son. His wife Janab was a beauty. Muhammad liked her, and the adopted son divorced her. With religious and legal hurdles out of the way, Muhammad, married Janab and said he had carried out Allah's wishes. Muhammad knew that no one could stop him if he invoked Allah's name.

Muslim boys, who think girls are inferior to them, want girls to wear purdahs. A number of Muslim societies and governments have been repressing women for centuries, although women in some places have revolted and rose to become prime ministers. It may take a long time for Muslim women to assert their rights; neither parents, nor teachers, nor mullahs dispel students' natural doubts over the Koran. They unleash threats or thrashings to make the children comply.

What do the children learn? Cruel punishment visits those committing adultery and other crimes. Inflicting one hundred whip lashes in public is one such punishment. The victims are badly crippled or they die. Pelting with stones to death is the punishment for adultery. The judge pronounces one guilty, based on the evidence of four witnesses, giving no opportunity to the accused to defend or produce witnesses. The hearing is one-sided. Swearing by the Koran, the judge is unconcerned about



human rights. The woman found guilty is buried up to the neck. Spectators follow the judge and the witnesses in stoning the accused to death.

Children are terrified with such punishments, and it will have deep impact on their thinking and behavior.

Children have to keep quiet when the father beats up the mother, as the Koran confers such a right on husbands. He can thrash her if she refuses to go to bed even on grounds of ill health. But the wife can never reply in the same way.

As per Muslim law, men can easily divorce their wives by uttering the word “talaq” three times. In contrast, it is very difficult for women to divorce spouses.

Children who read about Muhammad’s four marriages and some divorces believe the Koran sanctions these.

Taslima Nasrin, a Muslim from Bangladesh with a fatwa on her head, tells of child abuse in her book *My Girlhood*.

### **WRONG PREACHINGS**

I had just found the Quran in Bengali and was reading it, licking a little ball of tamarind from time to time. What I read froze my blood. The moon has its own light, it said. The earth always stands still. If it does not lean on one side it is because all the mountains, acting like nails, are holding it in place.

I read these words over and over, first tilting my neck to the left, then tilting it to the right as I re-read them. How was this possible? The earth did not stand still, it moved around the sun.

Could the Quran have made a mistake or was what I had been taught in school wrong?

I felt very confused.

Was there no such thing as gravity? Was the earth really held in place by mountains? My science books told me that the earth rotates once every twenty-four hours; that meant it was moving all the time!

*Which was true? Science or the Quran?*

The tamarind remained suspended in my hand—I forgot to eat it. Completely taken aback I sat on the floor with outstretched legs, the book open on my knees. Strong gusts of hot wind came in through the open windows making the blue curtains flutter, lifting my hair and the pages of my book. My mind also took flight. It rose higher and higher in the sky, getting larger and larger while my body seemed to shrink to the point of completely ceasing to exist. I remained where I was like a dot, helpless and immobile. The sound of a dove calling in the distance brought me back to my senses. My eyes began to move once more and I read on:

Man's female companion has been created from one of his ribs. One of the bones in a woman's neck is crooked, that is why no woman thinks straight or walks on a straight path. Women are like a field for growing crops, men are totally free to go when and where they like. If a woman is disobedient, her husband has the right to drive her away from his bed, then he may try to talk some sense into her, but if she remains disobedient he can beat her. Women can claim only one-third of any property owned by their fathers. Men can claim two-thirds. Men can take one, two, three, even four wives. Women have no such right. Men can divorce their wives simply by uttering the word "talaq!" three times. Women are not allowed to seek a divorce at all. When acting as witnesses to an event, two women are counted as one witness, whereas every single man is a complete witness.

In all this I was prepared to make allowances for what was said about the earth and the moon. All right, I was in no position to say for sure whether the moon had its own source of light, or whether the earth moved or remained still. I had seen nothing for myself. But how could there be such difference between men and women? Once, Chhotda and I had peeped into the room of a

medical student in our neighbourhood and had seen a human skeleton in it. Chhotda told me that it could have been either a man's or a woman's, it was impossible to tell. There were two hundred and six bones in the human body. My teachers in school said the same thing. I could spot no difference between Dada's neck and mine—his was as straight as my own! He was in the habit of cracking not just his knuckles, but whatever else he could. He jerked his head sometimes from side to side, making cracking noises. Then he would stretch his whole body and some of the bones in his back would creak. He didn't stop there—there were times when he pushed me against a wall and pressed my neck. The bones in my neck made an identical noise. As for ribs, I had as many as he, Ma had as many as Baba. Strictly speaking, Baba ought to have one less since Ma was supposed to have been made from it. What if a man had four wives? Would he lose four ribs? I couldn't believe it. Nana had married a second woman and lived with her for a couple of weeks. Had she, too, been made from one of Nana's ribs?

Why should anyone need two women to act as one witness, when the word of a single man was considered sufficient? Didn't women speak the truth? Were only men honest and truthful?

The Koran engenders fear and concern about life in hell. The children are taught that people like liars, infidels, and drunkards go to hell. The fear continues to haunt them throughout their lives.

How Muslim children are brainwashed with blind faith is narrated by Taslima Nasrin. Here is another interesting passage from *My Girlhood*:

I failed to see what I had said that was so objectionable. I just wanted Ma to see that a child has no power to decide where it will be born and which faith it will adopt. Since that decision is made by Allah, the final responsibility for the child's future

must also rest with him. But Ma didn't want to burden Allah with difficult or complex responsibilities. Her list of "dislikes" and things she disapproved of grew so long that no matter what I said, I always seemed to be committing a sin.

One day Ma saw me standing by the tube well, drinking water out of a glass. "Why are you drinking water standing up? If you do that, it means you're drinking the devil's urine," she told me. When I returned after a trip to the toilet, she examined my hands to see if they were damp or dry. If they were dry, she said, "Did you wash your hands after doing your business? Hindus don't. The right place for those kafirs is in hell."

There was a fragrant *hasnuhana* plant outside a window in my room, facing east. All night, its sweet scent filled the air but if I tried sleeping with my head under that window, Ma shouted at me, "Why are you lying there with your feet pointing west? Don't you know that's where Kabah-Sharif lies? It's a sin to point your feet at it. Turn around; sleep with your head to the west.

By this time I had learnt to recognize the four directions. When Ma pointed west, it suddenly occurred to me that a Hindu temple stood here. But I knew that if I mentioned that, Ma would call me the Devil's advocate and quite possibly, punch my back. So, rather meekly, I moved my feet away from Mecca and Kabah-sharif, although thousands of miles separated my poor feet from those holy places and in the interviewing space, lay mountains, lakes, rivers, lavatories, temples, churches—everything.

I could find no logic in Ma's religious beliefs. When I asked questions, I received some very simple answers, the gist of which was this: Allah had made humans with clay and jinns with fire. Every spirit, be it human or jinn, would one day be judged in Hashar, the field of Judgment. Where did jinns live? They remained invisible but they were there, hiding in the air. Where

did Allah live? Allah was light, the source of creation. He, too, was invisible; He lived somewhere up in the sky. But no matter where he was he could see and hear everything.

Ma said all that, but on the night of shab-e-barrat, having made kheer and others dishes and arranged for prayers to continue all night, Ma also said, "Today, Allah is going to come down from seventh heaven, he is going to look closely at what's going on in the world."

### *Children amid Minefields*

Some countries fighting wars in the name of religion (jihad) rope in children by giving them military training. Children who should be in schools are dragged to theaters of war.

The United Nations has called for measures to safeguard children in times of war and take care of them if injured. Children are maimed or killed when they step on land mines laid as part of war in places like Cambodia, Bosnia, Afghanistan, Iraq, Central America, and Africa. Under the Taliban regime in Afghanistan, land mines have killed children going to school, playing, or carrying out chores like collecting firewood and fetching water. It is estimated that there are fifteen million mines in Angola and ten million in Iraq. Thirty percent of the accidents involve children.

Every year ten thousand children are killed or disabled by land mines in the world. Many countries have agreed on the need for a ban on laying land mines in the future. The International Labour Organization, a wing of the United Nations, published these figures, and every year they are updated.

Deactivation of the existing mines is an expensive proposition.

There should be a ban on inciting children to join wars.

The Taliban recruited children in Afghanistan during early 1990s for the holy war against the West in the name of religion. While politicians invoke religion to serve their selfish ends, priests and mullahs back them by quoting scripture.

The UN has taken up the task of educating children about landmines and ways of avoiding them. The UN needs the cooperation of national governments in making the campaign a success. Religion and state should be separated. Children under no circumstances should be dragged into conflicts.

Only fortyfour countries have adopted legislation against domestic violence and twentyseven countries against sexual violence. Although children have been conferred rights by the UN in 1989, they are yet to be enforced. Even the United States has yet to adopt the Children's Charter.

Older Muslim men from the Gulf countries marry young Indian Muslim girls after paying off the girls' parents, and they are taken home to be used as slaves. Mullahs keep quiet, turning a blind eye to the fact and do not take to task the khajis or priests who perform these marriages.

Child victims of such atrocities are growing in number every year. The civilized world should take note of them.

### ***Human Rights and Islam***

The first article of the human rights charter says that all human beings are equal, have equal discriminating faculties, and should live in brotherhood.

The Koran says that men and women are not equal. In law, a woman's evidence is equal to only 50 percent of a man's evidence. Muslim women cannot marry non-Muslims.

The second article says that all should enjoy equal right to freedom irrespective of race, color, language, religion, politics, or gender.

But in Muslim countries human rights are not extended to non-Muslims. In Saudi Arabia, for instance, Hindus and Christians cannot construct temples or churches or hold public religious functions. But Muslims can build mosques in other countries, say their prayers, and observe their religious rituals in public.

According to the third article, all have a right to life, liberty, and security.

In Muslim countries, atheists are not tolerated. Islam says that killing them is not wrong, maintaining that atheism is a greater crime than adultery, theft, or murder.

According to the human rights charter, slavery and bonded labor are unacceptable.

But the Koran approves slavery and sex with women slaves. According to the human rights charter, inhumane and cruel punishments are not permitted.

Koran based Muslim law, in contrast, prescribes flogging, pelting with stones, fracturing/amputation of hands and legs, burial up to the neck, and so on as punishments.

A Muslim cannot change his religion. One who gives up Islam can be sentenced to death. But others are permitted to convert to Islam.

According to the human rights charter, everyone should enjoy the freedom of thought and expression.

In Islamic countries, such freedom is not allowed. Even Muslim minorities like Shias, Ahmediyas, Bahais, and Khurds go through untold hardship, not to mention non-Muslims.

Although they are signatories, Muslim countries do not honour the human rights charter. Children learn about the rights only to keep their mouths shut.

### *Taliban Abuses*

Afghanistan came under Taliban rule in 1996 after liberation from twenty years of cruel Russian control. Reigning over most of the country, the Taliban converted the people into flocks. In the name of following Islam to the letter, it drove women and children into the prehistoric age. Women who did not cover themselves up in purdahs were beaten up. Girls were confined to homes with the closure of schools. Taliban cadres, who underwent training on Pakistan's borders, took cudgels against modern civilization. They brought children under control by brandishing knives or guns and then used them in wars. Human rights organizations raised a furor over the way women and children were treated in Afghanistan. Even some Muslim countries were shocked by these acts.

Talibanization was a term coined following the rise of the Taliban movement in Afghanistan referring to the process where other religious groups or movements come to follow or imitate the strict practices of the Taliban. In its original usage, Talibanization referred to groups who followed Taliban practices such as:

- Strict regulation of women, including forbidding most employment or schooling for women
- The banning of long lists of activities generally tolerated by other Muslims—movies, television, videos, music, dancing, hanging pictures in homes, clapping during sports events
- The banning of activities (especially hairstyles and clothing) generally tolerated by other Muslims on the grounds that the activities are Western
- Oppression of Shia, including takfir threats, that they either convert to Sunni Islam or be prepared to be killed



- Aggressive enforcement of its regulations, particularly the use of armed “religious police”
- The destruction of non-Muslim artifacts, especially carvings and statues such as Buddhas of Bamyán, generally tolerated by other Muslims, on the grounds that the artifacts are idolatrous or Shirk (polytheism)
- Harboring of Al Qaeda or other Islamic militia operatives
- A discriminatory attitude toward non-Muslims such as Taliban-enacted sumptuary laws against Afghan Hindus, requiring them to wear yellow badges, a practice that reminded some of Nazi Germany’s anti-Semitic policies. The term was first used to describe areas or groups outside of Afghanistan that came under the influence of the Taliban, such as the area of Waziristan in Pakistan.
- Girls and boys are, segregated in the schools, and later, girls are prohibited to educate themselves in schools.

### *Costly criticism*

How should children react to criticism of the Koran, Muhammad, and Islam? In many countries, critics of Islam are killed, jailed, or abused.

Children realize that Islamic mullahs resort to trials of strength and violence when they cannot rebut critics.

Islam has played a pivotal role in history. The credit for handing over Greek and Roman civilizations, arts, history, and sciences to Europe goes to Muslims. But Islam never displayed religious tolerance. After successful military campaigns, Muslim invaders cruelly killed the captured and sold women and children as slaves. Children would never like to follow a religion that approves of slavery, polygamy, and cruel punishments. That is why Islam seeks to forcibly mold children. Shielding children from science, it drowns them in superstitions. Parents and elders

show the way to children by practicing male superiority and repression of women.

### ***Mental Abuse***

Fear and anxiety are systematically etched in children's minds. Fear is the bedrock of the Koran's morals.

While Allah is portrayed as kind and compassionate, children are taught about the killing of adversaries and experiences in hell if one goes against Islam. If God has predetermined everything, children cannot comprehend why some are condemned to hell. Does God decide a priori on sending people to hell? How can such a God be a personification of compassion and love? wonder children.

The punishments mentioned in Koran run counter to modern civilization. According to sura 5:38, the punishment for the first offense of theft is amputation of hands and for the second, amputation of legs. The offender is then jailed. Sura 5:33 lists beating, amputation, killing, and deportation among the punishments for opponents of God and his messengers. Sura 4:15 says that women found guilty of adultery on the basis of four witnesses have to be kept under lifelong house arrest. Sura 24:2-4 prescribes one hundred whiplashes for prostitution.

One finds two sets of suras with contradictory views. In the earlier version there is religious tolerance. Faith and rituals are left to individuals with no element of compulsion. "Wish peace of mind to those who do not believe in your religion or God," say some suras. Suras 10:9, 50:45, 2:256, and 2:62 exemplify these thoughts.

In contrast, suras like 2, 4, 5, 8, 9, 22, and 47 exemplify religious intolerance, cruel punishments, and killings. Suras 22:9 and 47:4 make it plain that the Koran does not show tolerance toward nonbelievers.

The Koran calls for waging a religious war called jihad until the entire world is brought under Islam. Worshippers of other religions have to be eliminated (see suras 2:256, 4:74, 4:76, 8:12, 8:15, 8:39-42, 9:5-6, 9:39, and 16).

Those who surrender in Muslim campaigns are called Thimmas or slaves, and they do not enjoy any rights. Taxes like “kharab” and “jijia” are extracted from them. Islam does not agree that all are equal in the eyes of law.

Children are taught these things in religious seminaries called madrassas. Thus early seeds of hatred toward other religions and belief in Islam is instilled among the children. Hence they are not able to come out of that early influence even though they study science and technology later in their life. Some of the terrorist participants are well educated but that does not prevent them from undertaking terrorist activities.

These suras are a sure sign of how indoctrination of children stunts their growth.

### ***Koran and Science***

Contradictions between the Koran and science confront the modern student. Should a student follow the Koran and keep the faith, or science, which is founded in research, proof, evidence, and mathematics? The Koran cannot withstand scientific scrutiny. While the world revolves around science, the Muslim world cannot reconcile itself to science. That is why many Muslims keep science aside.

If one follows the Koran, one has to extend unusual respect to the moon and believe in unscientific things. The moon is not self-evanescent. Man has set foot on the moon and brought back rocks. The believers in the Koran find it incredible (see sura 10:5).

Mullahs maintain that the Koran is a treasure trove of wisdom. They try in vain to discover in the Koran what science has already unraveled.

The Koran maintains that Allah created the universe in six days. The Koran says that God's throne was floating on water, Adam was created out of earth, and the moon was created to measure time.

Believers assert that the Koran talked of cross-pollination long before scientists did. They try to defend that Adam's creation out of earth is scientific.

According to the Koran, the earth came into existence prior to heaven (sura 14:12). The sun revolves around the earth. The Koran makes no sense to those who study the modern theories of evolution and astronomy.

According to mullahs, science means only their religious traditions and customs. They dismiss modern science as antireligious and alien. Because of such fundamentalism, Muslim students in general continue to remain very backward in sciences.

A devout Muslim student of the Koran is bound to wonder how a kindly Allah could be responsible for droughts and famines, earthquakes and tidal waves, floods and hailstorms.

The Koran's theory of creation cannot withstand the scientific theory of evolution enunciated by Darwin and others. If a student believes in the creation of Adam and Eve, it is only because of fear from mullahs.

### ***Koran's Heaven of Sexual Ecstasy***

Many suras in the Koran vividly describe how human beings enjoy sex in heaven. Should children memorize such verses? The consensus now is that children be kept away from sexual matters until they come of age. There are demands that children be denied access to pornography on the Internet. Does it become sacred simply because it is found in the Koran? (See suras 2:25, 37:38-49, 38:49-53, 44:51-55, 45:70-74, 46:10-22, 52:19-20, 55:54-58, 56:35-38, 78:31-33.) The Koran treats women as second-rate citizens and portrays them as enjoyable commodities

in heaven. Such an attitude reflecting male superiority, arrogance, and selfishness is opposed to human rights.

The Koran is said to contain ultimate truths. Doubting or questioning them is criminal, say the mullahs. How can children believe in things that are opposed to human rights, equality, freedom, and scientific research?

Children should, therefore, be kept away from the Koran and given the freedom to pursue their own path once they grow up.

Shia Muslims in Iran, who came to power through the 1980 Iranian revolution, have imposed severe restrictions on women in the name of the Koran. Women have to wear the purdah and cannot ride bicycles like men. The women who took part in the revolution were deeply disappointed. Some are still fighting for their rights and withstanding their hardships. Some women who became ministers after getting elected to parliament are trying to break the Islamic stranglehold to ensure equal rights for women.

To learn more about the efforts underway in the field, see publications of Sisterhood's Global Institute, "Safe & Secure: Eliminating Violence against Women and Girls in Muslim Societies," (Bethesda, MD) and Haleh Esfandiari's *Reconstructed Lives—Women & Iran's Islamic Revolution* (Johns Hopkins University Press, 1997). Wlumi Documentation details how women and children are subjected to abuse in the name of the Koran and Islam all over the world.

Muslims account for one-fourth of the world's population and many countries are under Islamic rule. Muslim traditions, customs, and religious scriptures have assumed importance as they clash with democracy, human rights, and science. In the name of jihad, some Muslims have degenerated into terrorists and indulged in killing people. Even children are fed on fanaticism.

## HINDUS

Since the Vedic age, highercaste Brahmins and Kshatriyas sent their children to ashram schools for studies. The caste system (called Varna) created four castes. The upper castes—namely, Brahmins and rulingclass Kshatriyas—could undergo available education in forest seminaries. The privilege was denied to other castes. The four-level caste system also created the untouchable caste, whose members were forced to live outside villages and to serve villagers. This gradation continued for centuries and was sanctified through religion.

Buddha rebelled against the Hindu caste system and untouchability. He also gave equal rights to women along with men, which was not possible in Hindu society. Children of Hindu castes imbibed this treatment that inhibited the personal growth of many.

Saints and sages living in cottages beside rivers or rivulets or on the outskirts of villages or forests got support from the villages. The children spent years in these cottages doing domestic chores and grazing the cattle of teachers while learning. (Lower-caste children had no right to education.)

Education meant recitation of mantras and withstanding memory tests. Teachers meted out punishment to them in the name of discipline. Children often pined for their parents, as they could look them up only once or twice during their ten-year stay in the ashram. Literature is full of instances of the teacher and his wife sexually assaulting children. The “Chandogyaupanishad” and “Manusmriti” warn teachers to beware of students likely to indulge in adultery with their wives. The teacher did not begin teaching Satyakama Jabali until she attained twelve years.

The Upanishads are traditional religious books of Hindus. Similarly, Hindu law was codified by Manu, and he prescribed

different punishments to different castes even if the crime was the same. B. R. Ambedkar, the head of the Indian Constitution, condemned Manu code as barbaric and gave a call to the people to burn it publicly.

During the Upanishad times bonded labour flourished, unhindered in the name of education in ashram schools. Students were made to beg and fetch ingredients for rituals. Those who studied in ashram schools became priests. Whether they understood the meaning of the mantras or not, people called in priests for every function.

Ashram schools followed the caste order in the name of dharma. If a lower-caste student like Ekalavya excelled like higher-caste children in archery, a teacher like Dronacharya sought his thumb to checkmate him.

Children were taught untouchability. Children of the village should not touch or interact with children of the untouchable castes that were kept outside the village. God's name was invoked to justify such caste discrimination. Caste feelings were promoted among those in the village.

Girls were looked down upon. They were not sent to ashram schools as they were meant for domestic work. Vedas were taboo for women.

The caste system is religious in that it has its roots and sanctions in the holy books of Hindus. They are Vedas and Gita. Hence a Hindu is born into a caste and cannot change it willingly. The holy book Gita says thus:

### ***Hindu Caste System***

*The four castes were created by me, according to the apportionment of qualities (or modes) and works. Know that I, the uncreating and unchanging, am the creator of them.*

—Gita (IV-13)

It should now be clear that what Krishna meant was not “the four-fold order” (a single unit) but the four castes (four different and rigid entities). A Hindu is born into a caste; he lives and dies as a member of that caste, and even his life after death depends on the zeal and devotion with which he had discharged the duties of his caste during his lifetime. There is no scope whatsoever for social mobility, and in particular, for vertical mobility. In a class society a man may be the son of a labourer, but that would not preclude him from rising to the status of a lord, spiritual or temporal; nothing of the kind is possible in the caste system.

Krishna does not deny his responsibility for the iniquitous system; on the contrary, he owns it as his own creation. But here, too, he shows his genius for equivocation. On the one hand, Krishna claims that he fixes the caste status of each man in strict accordance with that man’s good or evil deeds in previous birth or births, and the temperament which those deeds invested him with, and on the other hand, Krishna declares, “I am non-agent; I am immutable.” He may or may not have been the Lord of the *Jagat* (Universe) but he was certainly the Lord of Jugglery.

Taking their cue from the Lord of Jugglery, the commentators on the Gita maintain that the caste system is not man-made but godmade; it is “therefore” sacrosanct. To attack it is to show defiance of god, to undermine it is to sabotage what is a god-ordained social order. To be sure, it is an order based on the high and the low, the underprivileged millions at the bottom. But then, god is only nominally the creator of the system; it is, in fact, the past karma of men that creates the system. The role of the god is confined to deciding the caste of each man according to his natural aptitudes, his pronounced proclivities, his Swabhava. How can the Swabhava of a man be known before his birth? But is not God all-seeing, all-knowing? And so, he can decide the Swabhava of a man even before he enters the womb of



his mother. Indeed, all the previous births of the man yet to be conceived, and yet to take birth, are fully known to God. Did not Krishna tell Arjuna, “I know all your past births, you don’t” (IX-5).

Child marriages were the norm and justified in the name of god. Marriages were made in heaven, they argued. Some became widows in childhood but widow marriages were banned. Child widows were looked down upon.

Sati—in which a wife joins her dead husband on the funeral pyre—was practiced as dharma. Women were thus forcibly burnt.

Such atrocities were committed in the name of Hindu religion. Holy scripture was quoted to make the public believe that they were all God’s decisions. Indoctrination from childhood turned people into mental slaves.

We are delving into the religious past because it strongly influences social customs and traditions even to this day, notwithstanding modern education.

In India, there are two streams of religious traditions. Brahmins and Kshatriyas follow the traditions of the Vedas, Upanishads, Darsanas, and other religious works. Vysyas and Sudras try to imitate them. It is called great tradition. Vedas are written in Sanskrit language and they are four in number. Lower castes like Vysyas and Sudras are prohibited from reading these holy books. The books have become the monopoly of Brahmins.

The lower tradition, represented by Puranas and Itihasas, is meant for the masses. All motley gods are attributed to the masses. Thus religion segregates people even in worship, sacrifices, and traditions. Children also follow the same gradations.

Hindus cleverly made Buddha as one of Hindu incarnation and thus killed Buddhism in India.

Sacrifice of human beings and animals continued as a religious tradition. Although they came to a halt when the Buddha stridently opposed the practice, they were revived later with a vengeance. By co-opting the Buddha, Hinduism camouflaged its traditions and survived.

Lower-caste children who were devoid of education lived in slavery or bonded labor. Parents did not feel anything wrong in treating their children as property and living off of their labour.

We have to recall history because of calls for revival of ashram schools and teaching of Hindu dharma to children.

Whatever was taught in ashram schools was unscientific and stifled children's thinking, inquisitiveness, and questioning.

All ancient astrology is contrary to astronomy. Yet astrology, palmistry, and vastu are followed to this day. People are asked to continue to believe what they did once for want of proof. Among such is the belief in the ten reincarnations of god. Although contrary to the theory of evolution, the ten reincarnations continue to be worshipped. Children are taught these blind beliefs like geomancy, astrology, reincarnation, and rebirth, all of which kill their spirit of inquiry, their quest for knowledge. Questioning and searching for truth is discouraged. When there is conflict between religious belief and scientific fact, children are asked to follow religion with veneration. That is awful abuse.

Should children be taught scriptures that extend the caste order to animals, birds, and even planets? According to the scriptures, Jupiter and Venus are Brahmins, Mars and sun are Kshatriyas—that the sun is not a planet is not known to our astrology—Buddha a Vysya, and Saturn a Sudra. Animal features are attributed to stars.

We cannot inflict greater cruelty on children than teaching them dharma sastras. How can children be taught caste divisions

and superiority and inferiority among human beings in these days of respect for human rights and equality?

Children are segregated in castes even in schools. Until British rule is over in India, such practice was continued. The untouchable community children are allotted separate space in classrooms.

### *Into the New Millennium*

In India, the dead weight of the past is crippling children. Parents leave a legacy of their blind beliefs, superstitions, and evil practices to their children. These vary from state to state. Children learn about Sati practice in Rajasthan. Sati is burning the wife along with the husband on pyre. When the husband dies, the traditional Hindu custom is preached that a wife has no life and should die along with her husband. This practice was mentioned in Hindu holy books and it was banned during British rule in India. Yet there are instances in states like Rajasthan where Sati is still practiced. Children naturally undergo traumatic experiences with such Hindu practices. Fortunately, it is not very popular nowadays.

The places of Sati are treated as sacred, and temples are constructed in Rajasthan state, near Delhi!

### *In Andhra Pradesh State*

Child marriages were the norm even at the beginning of the twentieth century. Many girls became widows in their childhood and withered away wearing white saris and covering their tonsured heads. Child marriages were performed invoking religion, fatalistic theories about birth, and prospects of a better life in heaven. While a priest recited mantras and made the bridegroom tie the sacred wedding thread, elders feasted and blessed the couple, not thinking in the very least of the bleak future awaiting the children.

There are laws against child marriages but often they are observed in breach.

Social reformer and writer Gurazada Apparao's heart-rending narration of young married girls ending their lives by plunging into wells drew tears. Poets mirrored religious evils. Social reformers like Kandukuri Veeresalingam fought against such unjust practices, resulting in a ban on child marriages by the Sarada Act.

In the name of religion, girls were turned into prostitutes called Matangi and Murali in Maharashtra, Basivi in Karnataka, Bhogini and Devadasi in Andhra Pradesh, Mahari in Kerala, and Neti in Assam. Gifted by the parents' to the temple in their childhood, these girls were supposed to dedicate their lives in the service of god. Breaking into song and dance on the occasion of festivals in temples and funeral processions of higher castes, they collected coins pelted at them by cheering crowds.

The prostitutes of those days were well versed in dance and music. The visitors were attracted to them by their proficiency in those arts. Rich and influential people vied with one another for the right of the first night. The customs have changed, but still the profession persists. A caste by the name of Devadasis (servants of God) was created and made permanent by the priestly class and the king's preceptors.

### *Jogins*

Still the practice of Jogini, a remnant of Devadasi system, is prevalent in the Telangana area of Andhra Pradesh. These dalit girls, the lowest rung of the social ladder in India, are supposed to be wedded to god. Their sexual exploitation goes unabated in the garb of divine sanction.

The village priest known as Pothuraju tied the sacred thread to the Bhogini, the girl offered by parents, and formally declared she was married to god. He or the village landlord

exploited her sexually first after she came of age. Later on, village officials and others with money, power, and influence enjoyed her. In the course of time, the girls turned into prostitutes and acquired a caste of their own. No one would marry Devadasis, Bhoginis, or Jogins since they were god's spouses. The girls did not enjoy any rights and their children had no social recognition. Their daughters became servants of god like them while their sons became orphans.

Some parents handed over their girls to temples. A girl belonging to higher castes was called Devadasi according to the Vaishnava tradition and that of a lower, untouchable caste, Bhogini or Jogini, according to the Saiva tradition.

Religion approved the system in the name of service to god.

### *Tonsuring of Children*

In the name of fulfilling vows, small kids are taken to temples and tonsured. Children do not know what is happening to them. This religious practice is in vogue. Children are taught that by sacrificing their hair to god, they will fulfill their wishes and achieve whatever they want. It has become a very popular superstition.

Some parents take their children to Tirupati-Tirumala, the abode of Lord Venkateswara, for the ceremony. The ignorant and helpless children bow their heads. As colleagues make fun of their tonsured heads, the children shrink in despair. Such practices survive because parents regard children as their property. The United Nations wants parents to honor children's rights.

Recitation of "Venkateswara Suprabhatam" is a ritual in many homes. Devotees revel in the recitation, although they do not know the meaning of the verses in Sanskrit. When the author asked a Telugu gathering in New York if anyone understood the meaning of "Suprabhatam," many blinked. "Suprabhatam"

contains sex and obscenities, which should be out of bounds for children. The pity is that parents themselves do not know its meaning.

Clad in black, devotees trek their way to a temple atop Sabarimalai hill in Kerala. They are thrilled when a light is sighted enveloping the hill on a particular day every year. Although it has been revealed that god does not cast the “sacred” light but instead it is the result of tons of camphor burnt by the Kerala Electricity Board, devotees continue to throng the place. Parents make their children follow in their footsteps literally and figuratively. Parents are thus thrusting their customs, traditions, and blind beliefs on children. If children really understood the origins of Ayyappa, they would be revolted.

Parents should realize that they would not make their children devoted or disciplined by making them recite “Venkateswara Suprabhatam” (Invocation to Lord Venkateswara in the early morning). The Suprabhatam is a verse recited to wake up Lord Venkateswara, who is sleeping and fatigued after the previous night’s love play with his consort, Lakshmi. So long as children recite it in Sanskrit without understanding its meaning there is no trouble. But what if they were to understand its meaning? Then parents would not force them to learn it. Similarly, in the devotional songs of Tyagaraja and Kshetrappa (devotee poets of South India) and in Pothana’s (the Telugu poet in the middle centuries in South India) *Bhagavatha*, there are repulsive references to sex.

Many Hindu scriptures contain matters that should not be taught to children. Take the *Bhagavad Gita*, for instance. It says that women and “sudras” come out of sinful vagina. Srikrishna glorifies violence, and incites Arjuna to indulge in killing.

Krishna is a god incarnation of Hindus who proclaimed through his holy scripture, *Gita*, that he created the four-caste system. He is guide to Arjun, who followed his instructions and

killed his own kith and kin. Krishna justified the killings in the name of karma or fate, saying that the past life decided the nature of the killings and hence there is nothing wrong in killing people. The influence of *Gita* and the killings it has inspired is very popular in India.

The fatalistic theory of the “*Gita*” emasculates students. Everything in this birth is attributed to actions in the previous birth, implying that little can be done by anybody now. Should not such harmful material be deleted before it is taught? How can a holy book contain unholy matters?

Similarly, Manu’s “*Dharma Sastra*” talks about caste-based judgments and punishments. Can it be taught today? Vastu Sastra too talks about caste culture with reference to its unscientific postulations.

## JEWS

Jews continue to practice circumcision for male children, citing medical opinion in its favour. Innumerable instances of children undergoing hardships because of such a procedure have come to light. Many associations of Jews have also opposed it. Recently, the American Society of Pediatricians dubbed circumcision as unscientific.

Christopher Hitchens in *God Is Not Great* has some interesting points on circumcision among Jews:

In other cultures, notably the “Judeo-Christian,” it is the sexual mutilation of small boys that is insisted upon. (For some reason, little girls can be Jewish without genital alteration: it is useless to look for consistency in the covenants that people believe they have made with god). Here, the original motivation appears to be twofold. The shedding of blood—which is insisted upon at circumcision ceremonies—is most probably a symbolic survival from the animal and human sacrifices that were such a feature of the goresoaked landscape of the Old Testament. By adhering to the pacific, parents could offer to sacrifice a part of

the child as a stand-in for the whole. Objections to interference with something that god must have designed with care—the human penis—were overcome by the invented dogma that Adam was born circumcised and in the image of god. Indeed, it is argued by some rabbis that Moses, too, was born circumcised, though this claim may result from the fact that his own circumcision is nowhere mentioned in the Pentateuch.

The second purpose—very unambivalently stated by Maimonides—was the same as for girls: the destruction as far as possible of the pleasurable side of sexual intercourse. Here is what the sage tells us in his *Guide to the Perplexed*:

With regard to circumcision, one of the reasons for it is, in my opinion, the wish to bring about a decrease in sexual intercourse and a weakening of the organ in question, so that this activity is diminished and the organ be in as quiet a state as possible. It has been thought that circumcision perfects what is defective congenitally.... How can natural things be defective so that they need to be perfected from outside, all the more because *we know how useful the fore-skin is for that member?* In fact this commandment has not been prescribed with a view to perfecting what is defective congenitally, but to perfecting what is defective morally. The bodily pain caused to that member is the real purpose of circumcision.... The fact that circumcision weakens that faculty of sexual excitement and sometimes perhaps diminished the pleasure is indubitable. For if at birth this member has been made to bleed and has had its covering taken away from it, it must indubitably be weakened.

## BUDDHISTS

Buddhism is one of the biggest religions in the world. Although it was born in India, it flourished in China, Japan, Thailand, Myanmar, Sri Lanka, Tibet, Malaysia, Indonesia, Korea, Vietnam, Laos, and other countries. It has only a token presence in the country of its origin.



The founder of Buddhism highlighted human values, ethics, and the quest for truth without bothering about god. Hindus in India successfully killed Buddhism by co-opting Buddha into their pantheon of gods as a reincarnation of Lord Vishnu. Buddha's followers split to have their own schools of thought like Hinayana, Mahayana, and Vajrayana. But all of them deified the Buddha. Statues, temples, ashrams, and lamas became part of the order. As in other religions, the followers fought among themselves and killed each other.

In Tibet, lamas are chosen even when they are children like the Shankaracharyas in India are. The present Dalai Lama is the fourteenth in the series. The thirteenth lama died in 1933. Lamas are regarded as a reincarnation of god. A lama is said be aware of his previous birth. There are legends of miracles happening when a lama is born.

Lama Dondan was a four-year-old boy of Tuxer, a small village in Tibet, living happily with his parents and playing with other children when he was picked as the fourteenth Dalai Lama. He was brought to Lhasa and declared Dalai Lama on February 22, 1939. Segregated from other children, he was taught religion in the Potola Palace and was declared a world Buddhist leader when he attained age fifteen. In 1950, the Dalai Lama was formally enthroned as a religious head. In his nineteenth year, the Dalai Lama visited China and sought recognition for his Buddhist leadership. The Communist leaders of China, however, turned down his plea. When the Chinese occupied Tibet in 1959, the Dalai Lama fled the mountainous country for his life and sought asylum in India. The government of India granted him asylum and helped him set up his base at Dharmashala. Since then, he has been touring the world preaching freedom and human rights. The Dalai Lama, who was given the Nobel Prize in 1989, continues to preach superstitions. He has yet to realize

that he has no supernatural powers and his claims of previous births are mere lies.

The fifteenth Lama has already been chosen—he was six years old when he was appointed to the position. Ling Ringpoche is now under-going religious training at Dharmashala. The lamas are kept in “religious prisons” away from society and scientific education.

In the Buddhist country of Bhutan, nestling in the Himalayan hills, rulers insulated people from the outside world by denying them the means of communication. That television could not make its advent in Bhutan until 1999 was a telling commentary on the cruelty of religion. Even in Tibet, the Buddhist lamas were guilty of despotism for a long period. Even as they talked of dharma, ethics, and compassion, they controlled the population tightly.

What should be the plan to prevent child abuse?

Children should be brought up without allowing religion to influence them. If they are steeped in religion attributed to them as a hereditary feature, they can not get out of it.

Religion rests on belief and trust.

Only those who got out of religion have contributed to progress and development in all ages.

Charles Darwin started his career as Christian believer in creation and gradually changed toward the theory of evolution due to the accumulation of evidence and facts. The theory of evolution goes against the Bible, but Charles Darwin stuck to his position due to verifiable facts. It upset all those who were believers in the Creation story.

The urges to learn new things, to study, research, and live in tune with nature are all above religion.

Religion treats everything as God's creation and asks its followers to believe in it. It implies that there is little that man can discover or invent and progress. New things have, however, come to light because of the inborn quest to learn new things and the urge to question. Those who peeped out of religion could become leaders of society.

It takes twenty years for the brain of a child to mature to its full capacity. Adherence to religion, however, thwarts brain development. Parents, priests, and other social leaders teach children blind beliefs and inculcate in them fear and devotion, all of which kill their inquisitiveness. The brain that should blossom as years roll by is instead blunted. Religion has no regrets, because a thinking soul is a threat to religion.

We should take care of children, listen to them, answer their queries, and encourage their inquisitiveness. Children should not be bossed, beaten, or threatened. They should not be prevented from asking questions, however inconvenient they might be. It is a crime to warn children that they will lose sight or fall ill if they do not worship God or raise unpalatable questions.

Sex, politics, and religion coming under the purview of elders should not be imposed on children. Children should have the freedom to choose any religion once they attain eighteen years of age and are mature enough to know what they are doing.

Religion should be taught on scientific lines in schools. Then children will have an opportunity to question and get their doubts clarified and evince interest in the subject.

Children should not inherit religion. If parents belong to one political party, it should not be taken for granted that their children belong to that party. A similar logic should be applied with respect to religion.

Children should be insulated from religious hatred and intolerance. They should not be threatened in the name of gods, devils, demons, apparitions, or other invisible entities of power. They need ethics devoid of fear. They should be taught that societies progress when their members are upright in conduct and cooperate with each other. They should be educated on the role of science in development. Superstitions should not be taught under any circumstances.

Parents should be educated about the United Nation's Charter for Children. Honoring children's rights does not mean separating children from parents. Parents should be told of injustices unwittingly meted out to children so that they mend their ways.

## **CHILDREN'S INQUISITIVENESS**

Children, irrespective of their place of birth, color, or race, are curious and inquisitive. They have no inhibitions or fear. They want to question and learn about everything. But unable to answer their children, parents snub them and instill into them fear and blind devotion. Threats and fear kill their curiosity. For instance, parents never answer the children's question as to how birth takes place. Children get confused as they hear many conflicting answers.

Teaching children that the god who created human beings fulfills desires or forgives sins and crimes if he is worshipped or propitiated is a crime. Such teachings sap children's initiative to excel in life.

All religions are opposed to human values. The very assertion that we live for God is contrary to human values. Children should be rescued from religion and restored to humanity.

## THE ROAD MAP FOR THE NEW MILLENNIUM

Children should be educated on the need for morals, upright conduct, and mutual cooperation, and should be instructed that violence is bad. Understanding and questioning are natural human urges. They should be told that gods and demons, devils and apparitions, and heaven and hell are all man's creations, and that the *Vedas, Upanishads, Bhagavad Gita, Bible, Koran, and Zend-Avesta* are all human works. We should ensure that children take the contents as mere stories. They should be told that life is supreme, that it should be respected, and that the idea of life being miserable or bad is meaningless.

Parents should realize that religion should not be ascribed to children as a hereditary trait. Children should be kept away from religion, just as they are kept from prostitution, politics, obscenity, and marriage. Taking children to temples, tonsuring their heads to fulfill vows, encouraging blind worship, and terrorizing them in the name of God are all unwarranted.

One hundred and ninetyone countries have signed the Children's Charter and their parliaments have begun to adopt legislation to implement the charter. Parents have to appreciate and accept that children have some inherent rights. In schools, children should be educated about their rights. Radio, television, and newspapers should carry on a publicity campaign on children's rights.

The priestly class will attempt to oppose children's rights. If priests lose their grip over religion, they lose their livelihood. Society should take cognizance of such a threat and move forward.

The Children's Charter is yet to be adopted by a developed country like the United States because of opposition from religious figures. Even parents hesitate to support it, fearing the loosening of their grip over children. Recognition of children's

rights is in the interest of their future. Children, who move about freely without fear, learn everything, behave morally, and in cooperation with others will contribute to society's development.

Parents should realize that they are not inculcating discipline but only fear by promoting God's worship. They are stifling their innate curiosity.

Parents might have been brought up that way. But they should not impose their religious customs, habits, superstitions, and devotion on their children and leave them as a legacy. They should break with the unhealthy past at least in the new millennium.

## **ROLE OF CULTS IN CHILD ABUSE BY RELIGIONS**

What is the role of cults in child abuse? Several cults are functioning worldwide. Here is a sample list:

Ananda Marga Anatmananda

Aum Shin Rikyo

Baha'i

Children of God

Emissaries of Divine Light Falun Gong

Garbage Eaters

Hare Krishna

Heaven's Gate

Jehovah's Witnesses

Jim Jones

Mormons

Nigerian Student Cults

People's Temple

Bhagavan Sri Sathya Sai Baba Siddha Yoga

Solar Temple

Televangelists

Transcendental Meditation

Cults are very dangerous and harmful to children.

Children not only suffer, but sometimes die in cult practices.

For example, allegations of child abuse in the House of Judah, an ultra fundamentalist Michigan sect, resulted in the removal of sixtytwo children from a camp run by the sect<sup>11</sup>. This action was prompted by the death of a twelve-year-old boy who was beaten to death for refusing to do his chores. A 1983 report by Ray E. Heifer, MD, of the Department of Pediatrics/Human Development of Michigan State I university, stated: "These nutritionally healthy bodies have been moderately to severely injured by repetitive beatings and other physical insults. Of the first 50-55 children examined by a physician after John's death a full 20% had signs of severe physical abuse. For the children greater than five years of age this percentage increases to approximately 40% and for boys in this age range, the figure is 10-75%. Thus, the likelihood of a male child reaching adolescence without showing physical signs of severe physical abuse to his body is less than 25%.<sup>11</sup>

House of Judah leader William A. Lewis was convicted, along with seven other members of the group, for enslaving children and holding twelve-year-old John Yarbough in involuntary servitude until he was beaten to death in 1983.<sup>12</sup>

Lewis is now out of jail and has created a new community of seventy people in rural Alabama.<sup>13</sup>

In 1986, fifteen members of the Yahweh Temple of the Black Hebrew Israelites were charged with ritualistic beatings and child torture. Five children who were placed under protective custody by authorities told how they were hit with switches, rods, and other items in bizarre ritualistic beatings.<sup>14</sup>

The Swiss periodical *Sonntagsblick* told of twenty uneducated Children of God youngsters living isolated from

other people in a house due to be demolished in a rural Zurich parish. There had been claims that sect girls were sometimes driven across the border to Germany to go on the street. A Bern children's news agency reported the case of a twelve-year-old girl from the group who was admitted to a hospital suffering severely from venereal disease. The child was said to be in a pitiable state, quite apathetic, and barely able to read or write.<sup>15</sup>

Children raised in cults have little knowledge about the world, especially if their group is isolated. Therefore, when they leave a cult, even if its practices and beliefs were highly deviant, they will take the cult's worldview with them because they know no other. Hence, their capacity to think critically and act independently may be deficient, not merely "blocked" as may be the case with ex-cultists. Ironically, those children who were most uncooperative in the cult—those who rebelled—may be most likely to make an effective transition into mainstream society because they will not have imbibed the group's worldview so completely as others. The abuses to which children have been subjected can be horrendous. The degree to which cult leaders can escape accountability by hiding behind the First Amendment is troubling in the United States and in other countries like India, where the government is lukewarm toward the cult gurus. There are several complaints against cult Guru Sai Baba of Andhra Pradesh regarding pedophilia, and these complaints led to the cancellation of educational world conferences too. No organization less than UNESCO, consulate of the United States, made complaints about sexual abuses of Sai Baba and warned youth not to visit the religious hermit of Sai Baba in Puttaparthi, Andhra Pradesh, India. Yet the governments in India never booked a case nor inquired into allegations despite the agitations by humanist organizations. The lack of concern and action about this problem is shameful.



1. A destructive cult tends to be totalitarian in its control of its members' behavior. Cults are likely to dictate in great detail not only what members believe; but also what members wear and eat, when and where members work, sleep, and bathe, and how members think, speak, and conduct familial, marital, or sexual relationships.
2. A destructive cult tends to have an ethical double standard. Members are urged to be obedient to the cult and to carefully follow cult rules. They are also encouraged to be revealing and open in the group, confessing all to the leaders. On the other hand, outside the group they are encouraged to act unethically, manipulating outsiders or nonmembers, either by deceiving or simply revealing very little about themselves or the group. In contrast to destructive cults, honorable groups teach members to abide by one set of ethics and act ethically and truthfully to all people in all situations.
3. A destructive cult has only two basic purposes: recruiting new members and fund-raising. Altruistic movements, established religions, and other honorable groups also recruit and raise funds. However, these actions are incidental to an honorable group's main purpose of improving the lives of its members and of humankind in general. Destructive cults may claim to make social contributions, but in actuality such claims are superficial and only serve as gestures or fronts for recruiting and fund-raising. A cult's real goal is to increase the prestige and often the wealth of the leader.
4. A destructive cult appears to be innovative and exclusive. The leader claims to be breaking with tradition, offering something novel, and instituting the ONLY viable system for change that will solve life's problems or the world's ills. But these claims are empty and only used to recruit

members who are then surreptitiously subjected to mind control to inhibit their ability to examine the actual validity of the claims of the leader and the cult.

5. A destructive cult is authoritarian in its power structure. The leader is regarded as the supreme authority. He or she may dele-gate certain power to a few subordinates for the purpose of seeing that members adhere to the leader's wishes. There is no appeal outside his or her system to a greater system of justice. For example, if a school teacher feels unjustly treated by a principal, an appeal can be made to the superintendent. In a destructive cult, the leader claims to have the only and final ruling on all matters.
6. A destructive cult's leader is a self-appointed messianic person claiming to have a special mission in life. For example, leaders of flying saucer cults claim that beings from outer space have commissioned them to lead people away from Earth, so that only the leaders can save them from impending doom.
7. A destructive cult's leader centers the veneration of members upon himself or herself. Priests, rabbis, ministers, democratic leaders, and other leaders of genuinely altruistic movements focus the veneration of adherents on God or a set of ethical principles. Cult leaders, in contrast, keep the focus of love, devotion, and allegiance on themselves.
8. A destructive cult's leader tends to be determined, domineering, and charismatic. Such a leader effectively persuades followers to abandon or alter their families, friends, and careers to follow the cult. The leader then takes control over followers' possessions, money, time, and lives.

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# PART II



# CHARTER OF RIGHTS OF CHILDREN

The Convention on the Rights of the child was adopted and opened for signature, ratification, and accession by General Assembly resolution 44/25 of 20 November 1989. It entered into force 2 September 1990, in accordance with article 49.

*The States Parties to the present Convention,*

*Considering* that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world,

*Bearing in mind* that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person and have determined to promote social progress and better standards of life in larger freedom,

*Recognizing* that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

*Recalling* that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

*Convinced* that the family, as the fundamental group of society and the natural environment for the growth and well-

being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

*Recognizing* that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

*Considering* that the child should be fully prepared to live an individual life in society and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

*Bearing in mind* that the need to extend particular care to the child has been stated in the Geneva Declaration of the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social, and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,

*Bearing in mind* that, as indicated in the Declaration of the Rights of the Child, the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth,

*Recalling* the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration of Juvenile

Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict,

*Recognizing* that, in all countries in the world, there are children living in exceptionally difficult conditions and that such children need special consideration,

*Taking due account* of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child,

*Recognizing* the importance of international cooperation for improving the living conditions of children in every country, in particular in the developing countries,

*Have agreed as follows:*

### **Article 1**

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.

### **Article 2**

States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

### **Article 3**

In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law,

administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

States Parties undertake to ensure the child such protection and care as is necessary for his or her wellbeing, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.

States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

#### **Article 4**

States Parties shall undertake all appropriate legislative, administrative and other measures for the implementation of the rights recognized in the present convention. With regard to economic, social, and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international cooperation.

#### **Article 5**

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

#### **Article 6**

States Parties recognize that every child has the inherent



right to life. States Parties shall ensure to the maximum extent possible the survival and development of the child.

### **Article 7**

The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.

States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

### **Article 8**

States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.

Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to reestablishing speedily his or her identity.

### **Article 9**

States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.

In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.

States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis, except if it is contrary to the child's best interests.

Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the wellbeing of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

## **Article 10**

In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane, and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.

A child whose parents reside in different States shall have the right to maintain on a regular basis, save in exceptional circumstances personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation

of States Parties under article 9, paragraph 1, States Parties shall respect the right of the child and his or her parents to leave any country, including their own and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order (order public), public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.

### **Article 11**

States Parties shall take measures to combat the illicit transfer and non return of children abroad.

To this end, States Parties shall promote the conclusion of bilateral or multilateral agreements or accession to existing agreements.

### **Article 12**

States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

### **Article 13**

The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

For respect of the rights or reputations of others; or

For the protection of national security or of public order (order public), or of public health or morals.

#### **Article 14**

States Parties shall respect the right of the child to freedom of thought, conscience and religion.

States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.

Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

#### **Article 15**

States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.

No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (order public), the protection of public health or morals or the protection of the rights and freedoms of others.

#### **Article 16**

No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honor and reputation.

The child has the right to the protection of the law against such interference or attacks.

### **Article 17**

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual, and moral wellbeing and physical and mental health. To this end, States Parties shall:

Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of article 29;

Encourage international cooperation in the production, exchange, and dissemination of such information and material from a diversity of cultural, national, and international sources;

Encourage the production and dissemination of children's books;

Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;

Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her wellbeing, bearing in mind the provisions of articles 13 and 18.

### **Article 18**

States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.

For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render appropriate assistance to parents and legal guardians in the performance of their childrearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.

States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from childcare services and facilities for which they are eligible.

### **Article 19**

States Parties shall take all appropriate legislative, administrative, social, and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.

Such protective measures should, as appropriate, include effective procedures for the establishment of social programs to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment, and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

### **Article 20**

A child temporarily or permanently deprived of his or her family environment, or in whose own best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State.

States Parties shall in accordance with their national laws ensure alternative care for such a child.

Such care could include, inter alia, foster placement, kafalah of Islamic law, adoption or if necessary placement in suitable institutions for the care of children. When considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural, and linguistic background.

### **Article 21**

States Parties that recognize and/or permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall:

Ensure that the adoption of a child is authorized only by competent authorities who determine, in accordance with applicable law and procedures and on the basis of all pertinent and reliable information, that the adoption is permissible in view of the child's status concerning parents, relatives and legal guardians and that, if required, the persons concerned have given their informed consent to the adoption on the basis of such counseling as may be necessary;

Recognize that inter country adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin;

Ensure that the child concerned by intercountry adoption enjoys safeguards and standards equivalent to those existing in the case of national adoption;

Take all appropriate measures to ensure that, in intercountry adoption, the placement does not result in improper financial gain for those involved in it;

Promote, where appropriate, the objectives of the present article by concluding bilateral or multilateral arrangements or agreements and endeavor, within this framework, to ensure that

the placement of the child in another country is carried out by competent authorities or organs.

## **Article 22**

States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.

For this purpose, States Parties shall provide, as they consider appropriate, cooperation in any efforts by the United Nations and other competent intergovernmental organizations or nongovernmental organizations cooperating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason, as set forth in the present Convention.

## **Article 23**

States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance, and facilitate the child's active participation in the community.

States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible



for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.

Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 of the present article shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others caring for the child and shall be designed to ensure that the disabled child has effective access to and receives education, training, healthcare services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development.

States Parties shall promote, in the spirit of international cooperation, the exchange of appropriate information in the field of preventive healthcare and of medical, psychological, and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

## **Article 24**

States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such healthcare services.

States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:

To diminish infant and child mortality;

To ensure the provision of necessary medical assistance and healthcare to all children with emphasis on the development of primary healthcare;

To combat disease and malnutrition, including within the frame-work of primary healthcare, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking water, taking into consideration the dangers and risks of environmental pollution;

To ensure appropriate prenatal and postnatal healthcare for mothers;

To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene, and environmental sanitation and the prevention of accidents;

To develop preventive healthcare, guidance for parents and family planning education and services.

States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.

States Parties undertake to promote and encourage international cooperation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

## **Article 25**

States Parties recognize the right of a child who has been placed by the competent authorities for the purposes of care, protection or treatment of his or her physical or mental health, to a periodic review of the treatment provided to the child and all other circumstances relevant to his or her placement.

**Article 26**

States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.

The benefits should, where appropriate, be granted, taking into account the resources and the circumstances of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an application for benefits made by or on behalf of the child.

**Article 27**

States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral, and social development.

The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development.

States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programs, particularly with regard to nutrition, clothing, and housing.

States Parties shall take all appropriate measures to secure the recovery of maintenance for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad. In particular, where the person having financial responsibility for the child lives in a State different from that of the child, States Parties shall promote the accession to international agreements or the conclusion of such

agreements, as well as the making of other appropriate arrangements.

### **Article 28**

States Parties recognize the right of the child to education and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

Make primary education compulsory and available free to all;

Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;

Make higher education accessible to all on the basis of capacity by every appropriate means;

Make educational and vocational information and guidance available and accessible to all children;

Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

**Article 29**

States Parties agree that the education of the child shall be directed to: The development of the child's personality, talents and mental and physical abilities to their fullest potential;

The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;

The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national, and religious groups and persons of indigenous origin;

The development of respect for the natural environment.

No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph I of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

**Article 30**

In those States in which ethnic, religious, or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.

**Article 31**

States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.

States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational, and leisure activity.

**Article 32**

States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral, or social development.

States Parties shall take legislative, administrative, social, and educational measures to ensure the implementation of the present article. To this end and having regard to the relevant provisions of other international instruments, States Parties shall in particular:

Provide for a minimum age or minimum ages for admission to employment;

Provide for appropriate regulation of the hours and conditions of employment;

Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

**Article 33**

States Parties shall take all appropriate measures, including legisla-tive, administrative, social, and educational measures, to protect children from the illicit use of narcotic drugs and

psychotropic substances as defined in the relevant international treaties and to prevent the use of children in the illicit production and trafficking of such substances.

#### **Article 34**

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral, and multilateral measures to prevent:

The inducement or coercion of a child to engage in any unlawful sexual activity;

The exploitative use of children in prostitution or other unlawful sexual practices;

The exploitative use of children in pornographic performances and materials.

#### **Article 35**

States Parties shall take all appropriate national, bilateral, and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

#### **Article 36**

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

#### **Article 37**

States Parties shall ensure that:

No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offenses committed by persons below eighteen years of age;

No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention, or imprisonment of a child

shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time;

Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person and in a manner which takes into account the needs of persons of his or her age. In particular, every child deprived of liberty shall be separated from adults unless it is considered in the child's best interest not to do so and shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances;

Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority and to a prompt decision on any such action.

### **Article 38**

States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.

States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.

States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavor to give priority to those who are oldest.

In accordance with their obligations under international humanitarian law to protect the civilian population in armed



conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

### **Article 39**

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman, or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect, and dignity of the child.

### **Article 40**

States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.

To this end and having regard to the relevant provisions of international instruments, States Parties shall, in particular, ensure that: No child shall be alleged as, be accused of, or recognized as having infringed the penal law by reason of acts or omissions that were not prohibited by national or international law at the time they were committed;

Every child alleged as or accused of having infringed the penal law has at least the following guarantees:

To be presumed innocent until proven guilty according to law;

To be informed promptly and directly of the charges against him or her, and, if appropriate, through his or her parents or legal guardians and to have legal or other appropriate assistance in the preparation and presentation of his or her defense;

To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law, in the presence of legal or other appropriate assistance and, unless it is considered not to be in the best interest of the child, in particular, taking into account his or her age or situation, his or her parents or legal guardians;

Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to obtain the participation and examination of witnesses on his or her behalf under conditions of equality;

If considered to have infringed the penal law, to have this decision and any measures imposed in consequence thereof reviewed by a higher competent, independent, and impartial authority or judicial body according to law;

To have the free assistance of an interpreter if the child cannot understand or speak the language used;

To have his or her privacy fully respected at all stages of the proceedings.

States Parties shall seek to promote the establishment of laws, procedures, authorities, and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law, and, in particular:

The establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;

Whenever appropriate and desirable, measures for dealing with such children without resorting to judicial proceedings,

providing that human rights and legal safeguards are fully respected.

A variety of dispositions, such as care, guidance, and supervision orders; counseling; probation; foster care; education and vocational training programs and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their wellbeing and proportionate both to their circumstances and the offense.

#### **Article 41**

Nothing in the present Convention shall affect any provisions which are more conducive to the realization of the rights of the child and which may be contained in:

The law of a State party; or International law in force for that State.

#### **Article 42**

States Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

#### **Article 43**

For the purpose of examining the progress made by States Parties in achieving the realization of the obligations undertaken in the present Convention, there shall be established a Committee on the Rights of the Child, which shall carry out the functions hereinafter provided.

The Committee shall consist of ten experts of high moral standing and recognized competence in the field covered by this Convention. The members of the Committee shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution, as well as to the principal legal systems.

The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.

The initial election to the Committee shall be held no later than six months after the date of the entry into force of the present Convention and thereafter every second year. At least four months before the date of each election, the Secretary-General of the United Nations shall address a letter to States Parties inviting them to submit their nominations within two months. The Secretary-General shall subsequently prepare a list in alphabetical order of all persons thus nominated, indicating States Parties which have nominated them and shall submit it to the States Parties to the present Convention.

The elections shall be held at meetings of States Parties convened by the Secretary-General at United Nations Headquarters. At those meetings, for which two-thirds of States Parties shall constitute a quorum, the persons elected to the Committee shall be those who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

The members of the Committee shall be elected for a term of four years. They shall be eligible for reelection if renominated. The term of five of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these five members shall be chosen by lot by the Chairman of the meeting.

If a member of the Committee dies or resigns or declares that for any other cause he or she can no longer perform the duties of the Committee, the State Party which nominated the member shall appoint another expert from among its nationals to serve for the remainder of the term, subject to the approval of the Committee.

The Committee shall establish its own rules of procedure.

The Committee shall elect its officers for a period of two years. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. The Committee shall normally meet annually. The duration of the meetings of the Committee shall be determined and reviewed, if necessary, by a meeting of the States Parties to the present Convention, subject to the approval of the General Assembly.

The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

With the approval of the General Assembly, the members of the Committee established under the present Convention shall receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide.

#### **Article 44**

States Parties undertake to submit to the Committee, through the Secretary-General of the United Nations, reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made on the enjoyment of those rights:

Within two years of the entry into force of the Convention for the State Party concerned;

Thereafter every five years.

Reports made under the present article shall indicate factors and difficulties, if any, affecting the degree of fulfillment of the obligations under the present Convention. Reports shall also contain sufficient information to provide the Committee with a comprehensive understanding of the implementation of the Convention in the country concerned.

A State Party which has submitted a comprehensive initial report to the Committee need not, in its subsequent reports submitted in accordance with paragraph 1 (b) of the present article, repeat basic information previously provided.

The Committee may request from States Parties further information relevant to the implementation of the Convention.

The Committee shall submit to the General Assembly, through the Economic and Social Council, every two years, reports on its activities.

States Parties shall make their reports widely available to the public in their own countries.

#### **Article 45**

In order to foster the effective implementation of the Convention and to encourage international cooperation in the field covered by the Convention:

The specialized agencies, the United Nations Children's Fund and other United Nations organs shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their mandate. The Committee may invite the specialized agencies, the United Nations Children's Fund and other competent bodies as it may consider appropriate to provide expert advice on the implementation of the Convention in areas falling within the scope of their respective mandates. The Committee may invite the specialized agencies, the United Nations Children's Fund and other United Nations organs to submit reports on the implementation of the Convention in areas falling within the scope of their activities;

The Committee shall transmit, as it may consider appropriate, to the specialized agencies, the United Nations Children's Fund and other competent bodies, any reports from States Parties that contain a request, or indicate a need, for

technical advice or assistance, along with the Committee's observations and suggestions, if any, on these requests or indications;

The Committee may recommend to the General Assembly to request the Secretary-General to undertake on its behalf studies on specific issues relating to the rights of the child;

The Committee may make suggestions and general recommendations based on information received pursuant to articles 44 and 45 of the present Convention. Such suggestions and general recommendations shall be transmitted to any State Party concerned and reported to the General Assembly, together with comments, if any, from States Parties.

#### **Article 46**

The present Convention shall be open for signature by all States.

#### **Article 47**

The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

#### **Article 48**

The present Convention shall remain open for accession by any State. The instruments of accession shall be deposited with the Secretary-General of the United Nations.

#### **Article 49**

The present Convention shall enter into force on the thirtieth day following the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

For each State ratifying or acceding to the Convention after the deposit of the twentieth instrument of ratification or

accession, the Convention shall enter into force on the thirtieth day after the deposit by such State of its instrument of ratification or accession.

### **Article 50**

Any State party may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate the proposed amendment to state parties, with a request that they indicate whether they favor a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that, within four months from the date of such communication, at least one-third of the States Parties favor such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of States Parties present and voting at the conference shall be submitted to the General Assembly for approval.

An amendment adopted in accordance with paragraph I of the present article shall enter into force when it has been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of States Parties.

When an amendment enters into force, it shall be binding on those States Parties which have accepted it, other States Parties still being bound by the provisions of the present Convention and any earlier amendments which they have accepted.

### **Article 51**

The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

Reservations may be withdrawn at any time by notification



to that effect addressed to the Secretary-General of the United Nations, who shall then inform all States. Such notification shall take effect on the date on which it is received by the Secretary-General.

#### **Article 52**

Any State Party may propose an amendment and file it with the Secretary-General of the United Nations. Denunciation becomes effective one year after the date of receipt of the notification by the Secretary-General.

The Secretary-General shall thereupon communicate the proposed amendment to States Parties, with a request that they indicate whether they favor a conference of States Parties for the purpose of considering and voting upon the pro-posals. In the event that, within four months from the date of such

#### **Article 53**

The Secretary-General of the United Nations is designated as the depositary of the present Convention.

#### **Article 54**

The original of the present Convention, of which the Arabic, Chinese, English, French, Russian, and Spanish texts are equally authentic, shall be deposited with the Secretary-General of the United Nations.

In witness thereof the undersigned plenipotentiaries, being duly authorized thereto by their respective governments, have signed the present Convention.