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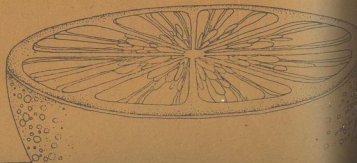
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Dear Reader :

Namaste !

In response to the Paper 'Resolving Religio-Cultural Differences in the Service of the Indian People' published in the *Manthan* issue of June 1988, Dr. Moghni has sent us a strong criticism of the same. We publish the same—with the author's refutation of this criticism.

Three months back Shri S.N. Ghosh presented a Paper on 'Needed Change in Growth Concepts and Science and Technology Patterns' at an International Environmental Conference in Edinburgh. In this valuable paper Shri Ghosh shows how western technology is bad even for the West, but much worse for the East.

And then we carry the report of an interesting discussion on 'China Today', initiated by Prof. Tan Chung of Jawaharlal Nehru University, and continued by Shri Nikhil Chakravarty, Editor, 'Mainstream'.

We also bring you a fine report of the DRI Samaj Shilpi Pariwar Camp in Ahmedabad last month.

Next week we will bring you the Papers and proceedings of the BJP symposium on 'Nationalism and Communalism' held in New Delhi on July 28. We will also bring you the report of a talk on 'The Other Side of Japan' by Dr. Suresh Kumar Jain, who has spent some years in Japan.

Brotherly yours,
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I Accuse Malkani....

By : Dr. Abdul Moghni

University Professor of English, B. N. College, Patna.

EDITOR'S NOTE : Many Readers will be surprised to read this article. It is not only negative in content, it is offensive in tone. But we publish it because Dr. Abdul Moghni is not the only Muslim who thinks and talks like this. There are many Muslims, including educated Muslims, who are as ill-informed, and as self-righteous, as Dr. Moghni.

We publish this article because even optimistic Hindus—and I am one of them—should know that it is going to be tough to reconcile Hindu-Muslim differences. We also publish a response to Moghni so that Muslim scholars may know more, and better, about India, Hindus and Hinduism than they do.

MR. K. R. MALKANI'S article, "*Resolving Religio-Cultural Differences in the Service of the Indian People*", in the *Manthan*, June 1988, New Delhi, seeks to present a socio-historical analysis particularly of Hindu-Muslim differences, with an ideological outlook. Then it also suggests "*A Concrete Plan of Action*" to resolve these differences, on which the article ends. As the treatise is meant for the Plan of Action, it would be better to begin a review of this Plan of Action, that underlines the purpose of the writing. There are 12 points in the plan, which I am taking in the same order as given by the writer.

The plan is prefaced with the observation that "India has always been the land of freedom of thought, expression and life-style". This statement is not historically correct. The definite article, "the", is totally misplaced. Did ancient India tolerate Buddhism? The answer is obviously in the negative, though Buddha was a son of the soil and his cult was quite indigenous. The kingdom of Ashoka the Great, which is looked upon as a pride of the nation, adopted Buddhism and sought to spread it far and wide. But intolerant Brahminism banished it from the country, as soon as the political power, patronising the new religion, was gone. Shankaracharya successfully waged a fanatical movement against Buddhism and got it annihilated in the land of its origin.

1. The demand for rewriting Indian history is all-right. The British imperialists distorted the facts of our real history, particularly of the mediaeval period, to an extent that they succeeded in creating a communal problem, which did not exist in the reign of the Muslims, who were liberal enough to have revived the dying Hindu sensibility, by getting written Ramayana under their patronage and bringing about a resurgence of Sanskrit studies. But, unfortunately, chauvinists like Mr.

K. R. Malkani have inherited all their historical perceptions from the British historians' deliberately divisive studies, blatantly misrepresenting the realities of Muslim rule. However, a revised history of India ought to be written, but not "from the Indian angle", particularly in the sense that Mr. Malkani has developed in course of the article under review, as the sense is based on a chauvinistic falsification of history. The angle, therefore, must be related to truth, which is universal rather than national. Then, if a truthful review of history is undertaken, truly Muslim historians, rather than the politically-minded selfish scholars of history, be also associated with the job in sufficient numbers.

2. It is perfectly sound that moral instruction, with the tenets of all religions and the exemplary lives of their propagators, be imparted to boys and girls in schools, so that they may imbibe the social and cultural values of humanity vanishing so fast in the present materialistic age.

3. Security to all citizens is naturally the pre-requisite of a civilised society. All those involved in, or encouraging, communal disturbances, whether some religious leaders, or chauvinistic organisations, or militant communalist groups and outfits, or Government officers, or political functionaries, or ministers, or newspapers and journals, must be brought to book and meted out deterrent punishment. Both the public and the Government should take precautionary measures also, in this respect, and forestall any mischief. All writings and speeches preaching communal hatred or class struggle or caste feuds or group conflict ought to be banned. Subversive elements should be singled out, isolated and eliminated. All District Magistrates and Police Superintendents, under whose jurisdiction riots break out and continue for more than three hours, be sacked and proceeded against.

4. There is no need to replace the Minorities Commission, so long as minorities are facing problems and are being discriminated against, at the hands of a bureaucracy which is stinking with communal bias, at all levels and in all departments. Many ministers also are prejudiced against the minorities. Then there are ordinary criminals, most of them goondas, who are constantly persecuting the minorities. The problems generated by this disastrous situation are to be tackled by the Minorities Commission, for which reason it should be made statutory and mandatory, rather than be dismantled. As for Human Rights Commissions, these also may be formed to look after the exploitation, persecution, and annihilation of the weaker sections, particularly Harijans and the indigent people of all communities. All cases of class, caste, and communal discrimination be brought under the purview of this broad-based commission.

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which should adopt the objectives declared by the United Nations, in this respect.

5. Festivals for Muslims are religious. They may greet their Hindu compatriots on the occasion of their religious festivals, and wish them well. But a true Muslim cannot "join in celebrating Dussehra and Diwali and Holi", as religious rituals, objectionable from Muslim point of view, are observed therein. How can a monotheist participate in polytheistic celebration? What happened in Akbar's darbar was objectionable from an Islamic angle of vision. His Deen-e-Ilahi, for example, was just a purely imperialistic design that violated the tenets of Islam and also sowed the seeds of misgivings among his Hindu subjects. The ideal for a Muslim is only the word of God in the Quran and the practice of the Prophet in Sunnah, rather than the command and conduct of any ruler or scholar or leader, to whatever time and clime he may belong.

6. Pakistan is no model of Islam, which even present Saudi Arabia is not. Muslim countries like Turkey and Egypt have sometimes sought to "reform Islam". But such ill-advised and misguided reforms have been

Monogamy is a curse and Islamic bigamy, a blessing!

thrown out like dirty eggs by the Muslim society of the countries concerned, as soon as the un-Islamic tyrants have gone out or been weakened or overthrown. Monogamy has become a curse for the modern society of the west as well as the East. It has let loose all sorts of cardinal sins. A lot of illicit relations are maintained by the so-called monogamous people. They beget bastards, who ruin the society. The moral standard of modernised man has deteriorated, under the malevolent impact of legal monogamy. Only bigamy, as judiciously permitted and prescribed by Islam, can redress this anomaly and retrieve mankind from ruinous modernistic fashions.

7. The meaning of "organised mass conversions", sought to be banned, is not clear, except that Mr. Malkani may be referring to some such events, which are few and far between. The main point is conversion, which is a matter of conscience. It can be neither forced upon people, nor can they be forced against it. For example, Muslim rulers in mediaeval India did not force conversion to Islam, though Mr. Malkani may not admit this fact, as his mind is full of untruths concocted by the British historians and their Indian imitators.

8. Proportional representation is all-right. Communalist political parties should really not be encouraged. But how can such parties be banned? The meaning of communal parties should be extended to imply those having communal stand-point, policy and programme. Only exclusive membership may not make a party communal, though it may remain communal in name but may adopt a universal ideology, which may also serve positive national interests and altruistic purposes.

9. Who is getting foreign funds and for what purposes? It is not easy to probe and decide. Some Hindu organisations as well as certain political parties might have been receiving huge funds and using them for subversive activities. So it would not be worthwhile and justifiable to debar only harmless denominational groups from receiving foreign funds. What should be strictly watched is the activity of all groups, religious or political, whether they are working for the welfare of the people or adding to their miseries. All anti-people activities, indulged in by whatever group, must be banned and prosecuted.

10. Unless complete national integration, to the satisfaction of all segments, is achieved by the Indian Union, it would be Quixotic to dream that Pakistan and Bangladesh can rejoin Akhand Bharat. Such proposals as mooted by Mr. Malkani and people like him can only scare away all sections not subscribing to the R.S.S. view of nationalism, what to speak of attracting those who have gone out of the Indian union, largely and mainly due to the narrow-mindedness of some nationalist politicians, who were affected by the ethos created by the Hindu Mahasabha.

11. The purposes for which Article 30 is being proposed to be amended are being already observed by such institutions as Aligarh Muslim University and Jamia Millia Islamia. As for the institutions of religious learning, like those at Deoband and Lucknow, these are not craving for Government aid. Therefore, the proposal is superfluous, if not tendentious.

12. Muslims have been studying Hinduism and Christianity etc. Let the Hindus follow Mr. Malkani's wise counsel in right earnest. But what is meant by quoting Gandhiji to the effect that "there is, in Hinduism, room enough for Jesus, as there is for Mohammad, Zoroaster and Moses"? There is room enough in Hinduism for any stone, tree, animal, and bed of water to be included among its idols. Islam naturally is not so spacious. It confines worship to one and only God. Even the Prophet Mohammad (PEACE BE UPON HIM) is not worshipped by Muslims. There is no concept of avatar in Islam. Of course, Islam enjoins belief in all prophets of God, as a whole and in general. This article of faith is

generous enough to comprehend all the true messengers of God. Then Islam also directs all the faithfuls not to abuse the deities worshipped by the idolators. This code of conduct guarantees an effective human integration, intercommunal goodwill, international brotherhood, and universal cooperation. The Quran has issued the commandment: "Cooperate in virtue and piety, and don't cooperate in evil and transgression".

Mr. Malkani should study Islam to find out definite, concrete and effective suggestions for the whole world, along with all nations and communities, to unite in a cosmic pursuit of human progress, with perfect balance between material and spiritual developments, without either demeaning mankind to bow down before every object of terror and avarice or exposing it to all sorts of debilitating confusion and perversion.

Mohammed Qasim was, and is, a hero, and Raja Dahir was, and is, a villain

This brief analysis of Mr. Malkani's aims is enough to explain the illusions or delusions under which he is labouring to resolve what he calls religio-cultural differences. But his bigotry exceeds the limits suggested by his plan of action. His thoughts have run riot in advising the Muslims to forsake their heroes, their names, their distinctive features, their places of worship, their dietary habits, and adopt strange figures as their heroes and what are supposed to be Hindu colours as their flag. All this clearly means that Mr. Malkani is out to demolish the identity of Muslims in free India, after it has endured for the last 41 years. Of course, he has taken pains to rationalise his patently communalist counsels with what he thinks to be facts of history. His philosophisation has resulted into mystification, which is totally confused and confusing, even rotten and rotting.

As for his knowledge of history and sociology, only one example would show the kind of scholarship he has displayed. He says that in Islam also there are classes of people like in the caste system of Hindus. For this he refers to the types of functionaries of faith. Is there any connection between the two? Obviously not. These functionaries of Islam denote only the positions held by the righteous persons, by virtue of their performance in piety. There is evidently nothing ethnic or hereditary about these positions, as it is in the case of the Hindu Varna.

Now one should see how Mr. Malkani, armed with the kind of facts mentioned above, proceeds to deprive Muslims of all marks of their identity.

First, he objects to beard. What is Hindu about the absence of beard? Many a Hindu guru sports beard lavishly. But there is something religious in it for the Muslims. Their Prophet and his companions used to grow beard, and the Prophet has asked them to do so.

Second, circumcision also has been objected to. This also is a religious injunction as well as tradition of the Prophet, apart from the proven fact that it is medically scientific.

Third, why should Muslims hand over the mosques which they have built, to Hindus? Had the Hindus been tolerant enough, they would have never quarrelled with the Muslims over the possession of their holy places of worship. The allegation that mosques were originally temples is simply a fiction.

Fourth, why should Muslims be asked to become vegetarian? There are many Hindus who are not. Vegetarianism is not natural, nor normal. Ancient India, too, was not vegetarian. Otherwise, animals would not have been sacrificed then. It is preposterous to think that people can be regimented in their food habits. As for cruelty, even vegetarians devour plants, which also are botanically living creatures, as Shri J. C. Bose has conclusively proved.

Fifth, there is nothing communal in colour. It can be green as much as white or yellow or blue. Then why propose a particular colour as a national emblem?

Sixth, heroes cannot be exchanged. They are part of a group's history. History as well as tradition makes both heroes and villains. For instance, Mohammad Bin Qusim was, still is, and will always remain, a true hero and real benefactor of mankind, including all Indians. Contrarily, Raja Dahir was, has continued to be, and will invariably remain, a villain, and a scar on the face of humanity. Mr. Malkani should first know facts, then talk like a rational creature. Every treacherous and vicious person who fought a Muslim should not be taken as a hero. Otherwise, all the persecutors of non-Hindus in modern times would have to be added to the pantheon, and paeans sung for them. The Arabic or Persian names of Muslims are as rational as the Sanskrit names of Hindus.

All the myths Mr. Malkani has endeavoured to weave are based on two fundamental presumptions:

1. Muslims are foreigners, as they have come from alien lands.

2. Time has stood still or the clock can be turned back to the 12th century of the Christian era.

Both the suppositions are wrong, absurd and pernicious. By the same logic applied to Muslims, Hindus also can be called foreigners. Both the communities have come, one after another, to India, from the same Central Asia, and through the same Khyber pass. Time has been passing and it has changed, and keeps changing, the very map of the land, what to speak of its ways and manners. Ancient India was not a geographical monolith when Muslims came here. They made it a Country, stretching from Tibet to Afghanistan. When the English inherited an India from Mughals, they kept it intact, so long as they could exploit it. But, at the time of their forced departure, they divided it, for their own imperialistic purposes. However, they could not destroy the Indo-Persian composite culture and the true national medium of expression (Urdu), that had spontaneously developed in the mediaeval period, under the benign and beneficial impact of Muslim rule. Those who have inherited power from

Malkani is out to demolish the identity of Muslims...

the British are, somehow or other, maintaining the national trend of a regularly evolving Indian culture.

People like Mr. Malkani should not deviate from, obstruct, or seek to subvert, this mainstream of Indian society. If such people are really eager to bring about a national reconciliation and consensus in the present critical circumstances, they should consider the following:

1. The religio-cultural identity of all sections, as it obtains today, should not be challenged, deprecated, and sought to be modified.
2. The religious and linguistic minorities, as understood in the current political terms, should be made to feel secure and completely equal with the demographically proclaimed majority.
3. A free exchange of views about the validity and efficacy of the Personal Laws of all the different communities should take place, with an open mind to find out the best possible common civil code, if any. Otherwise, every community should be content with the observance of its own code, rather than aspiring to impose its chosen way of life upon others.

4. Freedom of creed and conscience should never be sought to be undermined, on any plea whatsoever.
5. Communal disturbances, rather than differences, must be done away with.
6. Social justice ought to be ensured to all sections, including equal educational facilities and economic opportunities, as also adequate political representation in legislatures and cabinets.
7. Hindustani, in both Hindi and Urdu scripts, should be allowed and helped to progress as the link-language and national medium of the country.

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Malkani Answers Dr. Moghni

READERS must have been surprised by the whole tone and tenor of Dr. Moghni's article. But, we cannot afford to be irritated by the ignorance even of the educated—or even of the educators. We must try to explain, to explain again, and to explain yet again, in the hope that light will prevail over darkness, and love, over hate.

Dr. Moghni thinks that India is not, and has never been, tolerant. If India had not been tolerant, we would not be having all the religions of the world flourishing here. Had Hindu India been intolerant—like, say, Christian Spain—we would have liquidated Muslims after the fall of the Mughal Empire or even after the end of British rule. That nothing of the kind happened—or was even thought of—is a tribute to the generous, pluralist and inclusive character of Hinduism. It does not cost Muslims anything to acknowledge facts.

Dr. Moghni thinks that India did not tolerate Buddha and Buddhism. He also thinks that Brahmins banished Buddhism from India. He goes on to accuse Adi Shankaracharya of launching a "fanatical" movement to "annihilate" Buddhism in the land of its birth.

I wish Dr. Moghni knew what he was talking about. The rise and fall of Buddhism is an important chapter in Indian history and culture. Volumes have been written about it. Here I can only state briefly that Buddhism was not expelled from India; it overflowed to all neighbouring lands when it was flourishing in India. Later it was not tabooed, but legitimised, by being absorbed by, and internalised in, Sanatan Dharma. Many of the basic teachings of Buddha now became integral parts of this Dharma. For example the Hindu emphasis on vegetarianism, gentility, charity comes from Buddha—and from Mahavira. As a result, Indian Hindus are much more Buddhist than the so-called Buddhists of Burma or Sri Lanka, Tibet or China.

Institutional Buddhism disappeared from India only because it was found impractical: the population of India declined during the hey-day of Buddhism; people's will to resist aggression weakened. As Count Hermann Keyserling of 'The Travel Diary of a Philosopher' fame (Harcourt, Brace & Co., New York) put it, Buddhist teachings would convert a man into a vegetable.

Incidentally, Buddhism was never accepted by the broad masses of India. While the town-dwellers, traders and other articulate sections went Buddhist, farmers, by and large, continued to be Saivite, Tantrite, etc. Also, birth, marriage and death ceremonies, even for Buddhists, continued to be performed by Brahmins. Buddhism in India was not like Islam in Hindustan; it was more like Sufism in Islam.

When Islam came to India, there were still millions of Buddhists. Because of their non-violence and absence of caste-protection, they were mercilessly slaughtered; the rest sought security in the regular Hindu fold. It was Bakhtiar who burnt down the great international Buddhist University at Nalanda and slaughtered thousands of scholars and staff.

As for Shankaracharya, I would invite Dr. Moghni to see the Sanskrit film on the Great Acharya. (I hope it is not un-Islamic to hear Sanskrit or view a film.) He will then realise that Adi Shankaracharya was a Great Integrator and Elevator. Indeed he was so much influenced by Buddhist thought that his critics dubbed him as "Prachchhanna Buddha" (a secret Buddhist).

I will now deal with the 12-point Plan of Action, on which also Dr. Moghni has commented adversely.

1. The learned author welcomes the suggestion for re-writing Indian history. He says that the British distorted mediaeval history and thus created the communal problem which, he claims, did not exist. He goes on to say the Muslim rulers were so liberal that they revived the dying Hindu sensibility, resuscitated Sanskrit studies and got Ramayana written.

It is true that there were no Hindu-Muslim riots in those days; but there were many Hindu-Muslim wars. Dr. Moghni is right in saying that Hindu consciousness grew during Muslim rule. But this was because of general Muslim rejection of everything Indian—and not because of any Muslim patronage. All castes, classes, sects and tribes became united as "Hindus" because of the general hostility of Muslim rulers to the entire native population. The Muslim thus created the 'Hindu'—just as, in more recent times, the British created the "Indian".

Under official pressure of Turkish and Persian, Sanskrit declined, except in centres far away from Delhi. And what exactly does Dr. Moghni mean when he says that Ramayana was got written by Muslim rulers? Did Tulsidas write 'Ram Charit Manas' with a grant from Akbar?

When I wrote in my paper that Indian history should be written from the Indian angle, all I meant was that the old British bias should go out of Indian history. But Dr. Moghni is against the "Indian angle"; he is for 'truth' as seen by "truly Muslim historians". But will they not look at truth only from the Muslim angle? And how about the mediaeval historians, all of them Muslim? Let Dr. Moghni read the 'History of India as Told by its Historians'—*all of them Muslim*—compiled by Elliott & Dawson. Any decent Muslim will be shocked and ashamed to read it.

2. I am glad that the learned author has no objection to moral instruction though I am sure if, as and when such courses are prepared, the Moghnis of India will have many objections.

3. He is also good enough to agree that all rioting must stop and rioters and their abettors punished. But let me pose here a question or two. Does he justify Indian Muslim processions against Salman Rushdie, even after his book 'Satanic Verses' was banned in India, leading to much violence? Was it proper for Muslims to take out huge processions in India, shouting provocatively "*Jo Hum Se Takraega Choir Choir Ho Jayega*", when some Australian had defiled a mosque in Israel—again leading to much bloodshed in Ahmedabad and elsewhere?

4. Dr. Moghni does not want a Human Rights Commission; he wants his hobby-horse of a Minorities Commission. He says minorities are facing problems. But who is *not* facing problems? Are "goondas" harassing only Muslims—and not Hindus? And is the Minorities Commission dealing with goondas? He also wants the Minorities Commission to look after the poorer and weaker sections of all communities. How can a "Minorities" Commission look after anybody but

Abysmal Muslim ignorance of Hindu-Buddhist relationship

"minorities"—unless it is renamed and reorganised to take cognisance of any aggrieved section of the population? And why does Dr. Moghni have to run to UN? Are not the Fundamental Rights in the Indian Constitution good enough? All we need do is to have them implemented in letter and in spirit.

5. I have nowhere suggested that Hindus and Muslims participate in each other's religious ceremonies. But I would like to know from Dr. Moghni whether he considers spraying of coloured water on Holi—or illuminating homes for Diwali—as "un-Islamic". Until a hundred years ago Muslims did *not* think so. When I was young, I saw Hindus offer coconuts and Batashas at Tazias in Sindh. Until modern times Muslims also freely participated in Hindu festivities.

Sindh was occupied by the British in 1843. Four years earlier, E. B. Eastwick, their envoy in Sindh, noted in his diary on Nov. 5, 1839: "The Diwali happening to fall on this day, the whole river was bright with lamps. The scene was really enchanting. The mosques and ruined tombs, illuminated by myriads of lights, and the broad current sweeping by them in all sombre majesty—the palm-groves and

the island fortress of Bakhar in mid-stream, made up a wondrous picture. Ever and anon some votary would offer up his prayers to Lakshmi and launch a tiny craft bearing a cluster of lamps into the water."

Why can't these amicable practices be revived? Or do the Moghni of India today reject them as "un-Islamic"? If Jews—and Hindus and Muslims—in Christian lands can celebrate Christmas, why can't Muslims join Hindu festivities in Hindu lands? Why does any community have to stand out—and away—as a sore thumb, in the name of 'Koran' or 'Sunnah'? The Prophet of Islam was flexible—and practical enough. For years he bowed to Jerusalem, and not to Mecca. Why can't Muslim Indians imbibe that spirit?

6. As for ban on polygamy, Dr. Moghni says he is not willing to follow Pakistan, Turkey or Egypt on this subject. If even Pakistan is not Islamic enough for him, what makes him think that Hindus will allow India to be more Islamic than even Pakistan?

Dr. Moghni considers monogamy a curse; he considers "Islamic bigamy" ideal. He obviously does not understand that, for every man who takes a second wife, there is a man left without any wife, and who, therefore, would often patronise prostitutes. I am afraid he has been born in the wrong country and in the wrong century. Let him pray to be re-born an Arab in Arabia—or a Mormon in Utah, USA.

7. Dr. Moghni thinks that "Muslim rulers in mediaeval India did not force conversion to Islam". I say many Muslim rulers forced conversions in a variety of ways. As evidence I can quote all the Muslim historians. If Dr. Moghni thinks that all these historians were liars, let him say so—and prove it. And let him repudiate the Muslim claim that Muslims have a sense of history, and that Hindus don't have it.

8. The learned author says that only such parties should be banned as have a communal stand-point—and not those which may have only a one-community membership but which have a "universal ideology". Paraphrased in simple words, he is saying that BJP should be banned but not Muslim League. I need not waste any words on such naïveté. I can only say this: If wishes were horses, donkeys would ride them.

9. Also Dr. Moghni does not favour any ban on foreign funds. He wants ban only on harmful activities. Who is to decide what activity, financed by foreigners, is harmful, and what is not? Dr. Moghni?

10. The learned author thinks that it is quixotic to think that any areas of Pakistan will rejoin India. Hindus considered Partition demand quixotic. Pakistanis considered Bangladesh demand quixotic. The coming together of these several parts also sounds quixotic today; but it could be a reality before this century is out. Let Dr. Moghni consult his fellow-Biharis in Karachi. They say "we brought Pakistan into being and we will take it away." And where else can they take it, except to India?

He blames "Hindu narrow-mindedness" for Partition. Yes Hindus were certainly narrow-minded not to give 30% Muslims "parity" with 70% Hindus—or give Mr. Jinnah his "Corridor", linking East and West Pakistan through Punjab, Haryana, Delhi, U. P. and Bihar. Perhaps Dr. Moghni would have called us broad-minded if we had conceded the one or the other. However, it is too bad that India can do without the certificates of Moghnis.

11. I suggested an amendment of Article 30 of the Constitution to enable Hindus also to set up schools like Muslims and Christians. What is his objection to that?

*Some Muslim Indians have been born in
the wrong country—and in the
wrong century*

12. The learned author wants to know what is meant by quoting Gandhiji to the effect that "there is in Hinduism, room enough for Jesus as there is for Mohammed, Zoroaster and Moses." I hope the meaning is clear enough. But if Dr. Moghni wants further clarification, he will have to consult Gandhi for that.

Dr. Moghni says Islam respects "all the true messengers of God". But who is to decide who are the true messengers—and who, false?

I am happy to hear that Islam directs Muslims not to abuse the deities worshipped by idolators. But does Islam permit them to destroy these deities? Let Dr. Moghni visit Chittor, see Vijaya Stambha—or any other ancient monument anywhere—and explain who disfigured those thousands of panels, and why. Is he prepared to condemn them?

And here let me tell my learned friend that the Hindu is monotheistic without being monolithic. He believes in one God—but he also recognises Him in all forms. It is this pantheism of his that makes him as

tolerant, and as philosophical, as he is. Monolithic monotheism on the other hand can be very intolerant. It was the Turks' Islamic intolerance of Christian Greeks that caused Gladstone, Prime Minister of Britain, to say there would be no peace in the world unless the Koran was banned. Arnold Toynbee very much puts these issues in perspective when he says in 'Choose Life':

"The Judaic religions (Judaism, Christianity, Islam) have concentrated the element of divinity in the universe into a unique, omnipotent, creator god outside the universe, and this restriction of divinity has deprived nature—including human nature—of its sanctity. By contrast, in India and Eastern Asia, before the impact of the modern West, the whole universe and everything in it, including non-human nature and man himself, was divine and, therefore, possessed, in human eyes, a sanctity and a dignity that have restrained man's impulse to indulge his greed by doing violence to non-human nature.

"The Indian and East Asian attitude is pantheism, in contrast to Judaic monotheism. In the pantheistic view, divinity is immanent in the universe and is transfused throughout the universe. In the monotheistic view, divinity is withdrawn from the universe and is made external to it; that is to say, divinity is made transcendent.

"At the western end of the Old World and in the Americas, the original local culture—the Middle American, Peruvian, Sumerian Graeco-Roman, and Egyptian, and also the Canaanite culture that was the Israelites' culture before they became monotheists—were of the same species as the cultures of India and Eastern Asia before the modern Western impact. In all pre-Judaic cultures, everywhere, religion has been pantheistic, not monotheistic. The present adherents of the Judaic monotheistic religions and of the post-Christian substitutes for the Judaic religion of Christianity are, all of them, ex-pantheists. This historical fact suggests that there might be some hope of their reverting to the pantheists attitude, now that they have become aware of the badness of the consequences of the monotheistic lack of respect for nature."

Let not Dr. Moghni make fun of "worshipping" stones, trees, animals. If Muslims can kiss the Qaaba stone, why can't Hindus go round trees, apply Sindhur to Shivalinga, or salute the sun and the moon?

Dr. Moghni thinks I am suffering from illusions and delusions. He could be right. For I think Hindus and Muslims can, and should, be brought together; and obviously he does not think so—unless it be on Muslim terms. He accuses me of "advising Muslims to forsake their

heroes, their names, their distinctive features, their places of worship, their dietary habits and adopt strange figures as their heroes and what are supposed to be Hindu colours as their flag". He says: "Mr. Malkani is out to demolish the identity of Muslims in free India."

This is not true. But I would certainly like differences, unrelated to Islam, to be smoothed out, for a more harmonious co-existence. I have not insisted on these changes; but I have certainly said that a man can be a Muslim without being given an Arab name. In Egypt, Coptic Christians bear Arab Egyptian names. Bulgaria and Hungary require their Muslims to bear local, and not Arab, names. Predominantly Muslim Albania has directed its people to give up Arab names and gave, themselves old Illyrian names.

Circumcision is a Semitic practice—common to Jews and Arabs—and not an Islamic injunction. There is nothing Islamic about the Green Flag, which is Persian in its origins; the Prophet never carried a Green Flag. Thousands of temples were destroyed and converted into mosques; elementary decency demands that the more important of these are returned, to close that unhappy chapter.

If Hindus' enemies are Muslim heroes, no Hindu-Muslim dialogue is possible

Also Muslims do have social stratification—like the caste. There are Ashrafs (superiors) and Arzals (inferiors); the Syed's son is a Syed, the Sheikh's, a Sheikh, the Khan's a Khan, and the Mian's, a Mian. They do not normally inter-marry. What else is caste?

Dr. Moghni says heroes cannot be changed. But if Muslims insist on invaders and oppressors as their heroes, no dialogue is possible. He says that "Mohammed Bin Qasim was, still is, and will always remain, a true hero and real benefactor of mankind. Contrarily, Raja Dahir was, has continued to be, and will invariably remain, a villain, and a scar on the face of humanity." May I ask WHY? Is Mohammed Bin Qasim hero because he was Muslim—and he won the 712 A. D. war? Is Raja Dahir villain because he was Hindu—and he lost that war? By the same token, for Dr. Moghni, Mohammed Ghori was hero, and Prithviraj, villain. If so, he is obviously living in the wrong country. Let him apply for the citizenship of Arabia or Pakistan—and be happy there.

However, for the information of Dr. Moghni in India, with ideas like these, they won't be happy even in Karachi, Pakistan. For Sindhi Muslims have decided that Mohammed Bin Qasim was villain and Raja

Dahir, hero. Many Sindhi Muslims add 'Dahir' to their names. G.M. Syed, former President of Sindh Provincial Muslim League, has publicly vowed that the first act of a Free Sindh Government would be to rename Bandar (Port) Qasim, near Karachi, as Bandar Raja Dahir.

Dr. Moghni says that what we should do away with is communal disturbances, and not communal differences. He is right. But what do we do when differences assume disturbing proportions and lead to physical violence? Should we not, in that situation, reduce all unnecessary differences, which are no part of religion?

Dr. Moghni accuses me of assuming that Muslims are foreigners and that time has stood still since the twelfth century (the coming of Ghazni and Ghor).

I have not. We know that 99% Muslim Indians have no Arab, Persians or Turkish blood in them. The regret, therefore, is all the greater, that they should adopt foreign practices from Fez to Burqa to what not, that have nothing to do with Islam.

And as for time stopping still, it is Dr. Moghni who cannot think beyond the seventh century. He is not willing to respond to any suggestions for action towards unity.

He thinks that "Muslim" invasions were like "Aryan invasions" of an earlier age. The "Aryan invasion" theory was manufactured by the British to justify their own coming to India—and now Dr. Moghni wants to use it to justify Ghazni and Ghor, Qasim and Timur. Two lies don't make one truth. There is no proof, literary, archaeological or any other for the "Aryan invasion" theory. Had the Vedic people come from any other land, they would have certainly remembered it with fondness and mentioned it in their works. But all they talk of in the Vedas is this "Deva nirmita Desh", this land created by the gods!

I have answered Dr. Moghni at some length because these are not his thoughts alone; these are the thoughts of many many Muslims. If I have succeeded in throwing even one percent light on the concerned issues, I will feel amply rewarded. I can only pray with Cardinal Newman:

Lead, kindly Light, amid the encircling gloom,

Lead thou me on;

The night is dark, and I am far from home,

Lead thou me on.

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.

Needed Change in Growth Concepts and Science and Technology Patterns

—Sailendra Nath Ghosh

REDEFINING DEVELOPMENT, classifying sciences and technologies according to their nature and orientation, and re-classifying the countries in environmental terms are our prime tasks. This is because the prevailing patterns of science, technology and growth are propelling mankind towards mass impoverishment and also creating a survival crisis for all species of life on this planet.

Development has to be a more inclusive concept than mere industrialization or economic growth measured in terms of Gross National Product (GNP). GNP hides the relative magnitudes of life-oriented assets and the life-destruction-oriented arsenals in the national economies. By its accent on the aggregate, it tends to disregard the stratum-wise distribution of income. Therefore, this cannot be an index of the society's health. Development needs to be defined in terms of (i) universal accessibility to health-giving food, unpolluted air and water, hygienic clothing and shelter; (ii) enhancement of the resource base while improving the yield; (iii) self-reliance, and optimal utilisation of the potential of each locale, region and the nation in the perspective of better use of ecological resources; and (iv) harmony between the individual, the family and the society. This redefinition has become necessary

- (a) because development is being directed to (i) producing crops in bulk at the cost of their nutritive value and by loading these with residues of poisonous chemicals and also by disrupting the very basis of production; (ii) producing manufactured goods through 'technologically more efficient' but ecologically more destructive processes;

and

- (b) because the current perspectives, programmes, and methods of development are all increasing the inequalities and marginalising the people.

This redefinition is necessary even for a reiteration (i) that the objective of development is optimising human happiness; (ii) that this, in turn, depends on the enlargement of freedom for all groups of people and (iii) that this, again, depends on the wellbeing of all species of life in each segment of the habitat. Further, development implies cessation of growth in certain aspects and opening up in certain other respects.

While animal bodies continue to grow up to a particular age, the growth of the size of the brain, the heart, liver, spleen, lungs etc. cease to grow much earlier. Their growth beyond a certain measure becomes, in medical term, 'enlargement' problem, a disease. Even when memory power stops growing, intellection continues to grow and wisdom based on maturity of experiences starts filtering in. In a society, too, armaments must stop at a particular level; high-complexity mechanical tools, too, must stop at some other level. Only then can there be true development. Freedom from both atrophy (of limbs) and entropy is essential for happiness.

Redefinition of development, as suggested above, will show that most of the allegedly developed countries are in fact maldeveloped countries.

Then, to the question of science and technology. In the same manner as Plato had classified four stages of perception, science needs to be classified into two broad orders—(i) the science which seeks to discover the hidden harmonies of Nature, for which acute observations, unending queries, cogitation, deep reflection and intuitive thinking are of prime importance; and (ii) the kind of science which seeks to understand Nature merely through mathematical laws and numerical relations. Science needs also to be classified according to cosmologies. There is one kind of science which is pursued with a *mechanomorphic* view of the universe, in which Nature is sought to be studied in the manner the machines are studied, i.e. by dismantling it into their minutest parts. This is a science based exclusively on reductionist method. There is another kind of science which seeks to study Nature the *organismic* way which recognises that the parts are in the whole, and the whole is in the parts, interacting on, and modifying, one another.

Contemporary science is predominantly reductionist. It studies reality in fragments and yields fragmented knowledge. Yet, the overwhelming majority of its practitioners claim that this science holds monopoly of objective truth. The propensity of this science to "manage" Nature runs far ahead of its eagerness to understand Nature. It fails to see the bounteousness in Nature. Hence it applies force to squeeze more but ends up getting far less in the overall.

The companion of "reductionist" science is "nature-conquering" technology which, in the name of extracting a larger quantity of a particular product, succeeds only in disrupting the whole nexus of production base and life-support system. Thus, it undermines the basis of *all* life but hurts the poorer people more. This genre of technology is very different from nature-harmonic technology which is allied to organismic science.

There is immense scope for the latter kind of science and technology if we approach Nature lovingly and seek to understand her own technology and principles.

The distinction between these two kinds of sciences and between two very different genre of technologies is essential if we are to counter the disastrous trends. We would need to return to this discussion later to see why one is inherently destructive while the other is pregnant with beneficial possibilities.

Reclassification of the countries in biogeographical and environmental terms is essential for a variety of reasons. The present classification—as 'developed' and 'developing'—is wrong, for reasons stated earlier. Classification as "first world", "second world", "third world", too, is wrong. For such categorisation silently conveys two false notions. One, that the "second" and the "third" worlds would need to look for the consumption standard—and the pattern of development—of the "first" world. Two, that members of the so-called first world have permanently solved their problems of material existence and that there is little chance of their slipping back. The truth is that these "first world" countries are inappropriate both as models of consumption and patterns

Most of the "developed" countries suffer from mal-development

of development; and it is probable that some of them will turn out to be diseased and paranoid societies, unworthy of the world's respect. Whether this will happen on account of any nuclear, chemical or biological misadventure, or because of a high percentage of frustrated, love-lorn people within their society, or due to the multiplication of AIDS-like afflictions, none can say. But there is no doubt that decline cannot be resisted where ethical and egalitarian values are forced to yield to hedonistic values. It is, therefore, proper that we avoid categorising countries *merely* on the basis of their present material standards which are inequitable and manifestly unsustainable.

It is much better to accept the classification which Nature has given in terms of climatic regions. Nature-based classification is, in any case, more permanent. In this, there are two *major* categories of countries—temperate and tropical. Their soil characteristics are different; wind patterns are different; rainfall patterns (hence moisture availability patterns) are different; pollination patterns are different.

Since the subject of our discussion is the Third World, which I call the tropical world, it will be pertinent to discuss these basic differences in a little more detail.

The soils in the tropics are poor in organic matter because this organic matter decomposes quickly under the impact of high humidity and temperature which induce high microbial activity. As against this, the organic matter status of the soils in temperate countries is much higher. As to rainfall, it is distributed somewhat evenly *throughout the year in the temperate regions. As against this, in humid tropical countries, there is torrential rainfall for 3-4 months and then there is a large dry spell under which the soils become parched and turn into hard cakes, which means, they tend to erode away fast during the next heavy rains. While the winds in the temperate countries normally have a higher velocity, those in the tropics are fitful. Except in the coastal areas and foothills—and except during the hurricanes in certain parts of the year—their velocity is generally lower. While the pollination in temperate countries is mostly windblown, it is mainly through the agency of insects in tropical countries. Which means, if the insects get killed by pesticides, the pollination itself will suffer, causing far greater loss in the tropical countries.

The tropical ecosystem is far more finely balanced: *it found stability through a much longer chain of inter-connectedness*. The humid tropical rain-forests add another dimension. In one patch of a tropical rain-forest, there may be a much larger number of species than in the whole of the U. S. A.

From this, it follows that if you apply Nature-conquering technology in the tropics, it will have a disruptive effect over a much vaster spectrum, in far too many interacting spheres. Nature-conquering technology is no doubt harmful in the temperate climatic zones. But, in a tropical environment, it is far more ruinous. The devastation in the tropics is also much faster.

Temperate countries have been using chemical fertilisers for quite a few decades: yet, it is only during the last one or two decades that their ill-effects have been causing great concern there. But in the tropics the devastation came to be felt after just two decades of their use.

In the humid tropics, Nature provided earthworms and termites in far greater abundance as builders of the topsoil. Here, the floating ferns and algae too are abundant as builders of soil fertility. The use of chemical fertilisers and pesticides for only three decades has decimated these beneficial species. The structure of the soil has been greatly damaged. The carbon-nitrogen ratio in tropical soil being very low, only about 30 percent of the nitrogenous fertiliser can be absorbed; the rest gets released to the atmosphere as nitrous oxides.

*To be precise, it could be said that in temperate countries, the season-wise distribution of rainfall is "much less uneven".

(In temperate countries, the amount of release is much lower.) In wet tropics, the chemical fertiliser applied to the soil gets washed down the canals and rivers, or leached to the groundwater level much quicker. Hence, the poisoning of surface water and ground water is much higher in the tropics. The pesticides applied in the tropics break down into components due to photochemical effect and these broken-down products, instead of becoming innocuous, find an easy entry into the biological systems. This is why the accumulation of the pesticide components is much greater in the animal—including the human—bodies in the tropics, causing cancer and many other fell diseases.

All these should show that transfer of technology is a wrong slogan. It hurts the recipient countries more, by launching them on a development track which is very different from what is needed in their environment. The tropical countries need to do their own technology generation. In this, their traditional technology, which has nurtured life over millenia, has to be their reliable base. There is much greater merit in the traditional "people's science" and "people's technology" than the 'modernists' believe.

"Modern" science and technology hurt tropical countries more than temperate countries

Between the tropics and the temperate countries, there ought to be collaboration in sciences as distinct from technology. Even in science, this collaboration has to be with the pursuers of organismic science—that too, after each country has studied its own environmental resources, defined the people's needs and the science questions arising therefrom.

Role of S & T Philosophy and Methodology in Moulding the Society

Karl Marx was right when he, in his "Poverty of Philosophy", said:

"In acquiring new forces of production, men change their mode of production, their ways of earning their living; they change all their social relations. The handmill will give you a society with the feudal lord, the steam mill a society with the individual capitalist."

This was clear recognition that the inclination of technology governs the foundation of economic structure. In the twentieth century when technological inventions are proliferating, this technological

orientation should be understood as the orientation of the technological spectrum. Unfortunately, Marx's followers, from Lenin onwards, overlooked its implications. The seeds of this oversight lay in certain gaps in Marx's own formulations. He did not take his idea to its logical conclusion. Whereas he talked of the relation between the structure and the superstructure, he failed to articulate that the orientation of the technological spectrum decides the nature of the *infrastructure* which ultimately influences the structure and the *superstructure*.

There are different kinds of sciences and technologies. There is a kind of science and technology which strengthens the grip of the vested interests. There is another kind which liberates the common people from the grip of the vested interests.

Let us now see how the philosophy and methodology that govern science today makes it, and its companion technology, inherently elitist and anti-poor. It is necessary to go into this investigation

(a) because there is a wrong notion that while technology is value-loaded, science is value-free

and

(b) because it is impossible to uplift the poor nation, and the poorer people within any nation, without changing the direction of scientific and technological efforts.

'Modern', i.e., post-Baconian science has been following the philosophy of conquering nature. The methodology that it has been following is Cartesian, which was reinforced by Laplacean model of mathematization. The four methods, which Descartes laid down as 'sufficient for arriving at knowledge of things', were as follows: (1) To accept nothing as true which was not clearly recognisable as such, and to avoid prejudice in judgement; (2) to divide up each of the difficulties into as many parts as possible; (3) to carry on the reflections, commencing with objects that were the most simple and easy to understand, in order to rise little by little, by degrees, to knowledge of the most complex; (4) in all cases to make the enumeration so complete and reviews so general as to be certain of not having omitted anything.

None of these methods would appear exceptionable to common-sense logic. The study of facts without any bias was necessary in the context of (i) the then prevailing tyranny of referring to the scriptures on every conceivable matter, even against the evidence of observed facts and (ii) the dominance of scholasticism and the Greek philosophers' tradition of 'pure' speculation which was producing barren controversies. Bacon,

too, had revolted against this tradition. Descartian methods were undoubtedly a liberating force in those days.

But as often happens in history, the vehicle of progress in the 17th century became a fetter on the progress of science later. Separating facts from bias came to be understood as divorcing facts from values (i.e., valuational consideration). This stripping of values later became the excuse for the destruction of reverence for life. Value-free-ness of method became the apologia for acquiescence in destruction-oriented pursuits, for everything could be blamed on the methods to cover up the scientist's own sins. Habits of study in parts gave rise to the idea that the sum total of studies in parts, with some allowance for synergism, could yield knowledge of the whole—an idea which is utterly false to life processes and is hence a misguidance to sciences concerning not only plants and animals but all natural resource systems—soil, water, forests etc.—which vibrate with life and interact with living organisms. The original emphasis on mathematics, which was designed to promote exactness to the maximum possible extent, led to the dictum that 'there is no reliable knowledge without quantification.'

We should divorce facts from bias, but not from values

The obsession for fitting knowledge into mathematical equations now consumes so much of the science researcher's energy and attention that little time and effort is left for direct observation of Nature. All research has been reduced to tool-dependent research. The importance of keen observation of the surroundings has been devalued. The familiar world of life's every-day experience has yielded to mathematical abstractions.

What is even more objectionable is that concern for quantitative estimation has prompted (i) the taking up of only those aspects which are amenable to quantification and (ii) the avoidance of those objects/levels which are subject to many interacting forces merely because the complexity of these interactions makes factorwise quantification well-nigh impossible. This avoidance receives support from guidelines that study should commence at the simplest level.

This has virtually meant postponing the study of life at the cellular and organismic levels 'until the molecular code has been completely cracked'. Plainly, this is running away from the study of life processes which keep acquiring newer and newer properties at every higher stage in the level of

organisation—properties which are not merely additive but introducers of subtle qualities.

A science which is based exclusively on the philosophy of studying all phenomena of Nature in parts (in the manner a machine is studied) and hardly ever interrelates them holistically, is bound to give wrong leads to all activities concerning soil, water, forests, crop plants and human and/or other animal body functioning; and it is on these that the people's welfare mainly depends.

The plight of reductionism was best expressed by the venerated scientist, Albert Szent-Gyorgyi: "Those who like to express themselves in the language of mathematics do well to keep to lower levels but we must not lose our bearings lest we fall victim to the simple idea that any level of organisation can be understood by pulling it to pieces, by a study of its components, that is, the study of the next lower level. This may make us dive to lower and lower levels in the hope of finding the secrets of life there. It made my own life a wild goose chase...For twenty years I worked on the molecular level. These studies netted me a Nobel prize...but left me without a better understanding. The more I knew, the less I understood; and I feared that I would end my life knowing everything and understanding nothing." His message was: "Even if we limit our work to a single level, we have to keep the whole in mind." This is what the practitioners of reductionist modern science just do not do. Hence the resulting product is turning out to be fragmented science, which is non-science.

Modern science started as a reaction to the Aristotelean philosophy, according to which the whole dictated the parts. Aristotelean philosophy had led to neglect of the study of the constituents. Modern science sought to correct this neglect. But its over-emphasis on the prior study of components to the minutest detail and particularly its concept that the universe and all material objects therein could be studied by treating them as machines and dissembling their parts, has been responsible for neglect of study of the integrative process in Nature. As a result, studies of biological processes and ecosystems have been perverted. Yet, it is on these that people's lives mostly depend. Modern science's quantitative yardsticks—mass, velocity, pressure, temperature and the fields—are 'sufficient' for the knowledge of the physical world, namely the celestial bodies in motion, the machines on earth, and the inanimate matter around it. This method suits the study of non-life processes and, at its one remove, life-destruction-oriented machinist processes, both of which fit admirably with the concept of power. That is why modern science has been most productive in military devices and its civilian fall-

outs including high-speed transport and communication system. Since machinism has got embedded in the very method of modern science, it is promotive of a high-cost pattern of development which does not benefit common people. Its machinist-orientation keeps it blind to inexpensive solutions. It always favours big projects and complex technologies. The former breaks the people's back and the latter is inaccessible to common people. It is, therefore, elite-oriented initially and destructive of all life ultimately.

Lenin had made the mistake of adopting the Western pattern of technology and seeking to compete with the Americans in the latter's kind of technology. This ensured the defeat of the Soviet promise of a new kind of civilization. Today, the Soviet Union's life-style, farming techniques, industrial technology, energy use pattern, transportation modes, architectural pattern are the same as those of the USA; the values

We experiment in the laboratory but don't see life around us

this genre of technologies impart are centralist and authoritarian. These machinism-oriented solutions vest the control over resources in a few hands. These can never bring people's prosperity or enlarge their realm of freedom.

Destruction Caused by Reductionist Science

BEFORE we explore the philosophy and methodology of alternative science, it is necessary to see how reductionist science, un-complemented by findings from other disciplines and experiences of the people, has been causing destruction. The practitioners of this pattern of science taught us that irrigation, even flush irrigation, is important for high productivity but remained silent about drainage. The result has been widespread waterlogging and soil salinity. They spoke for big dams but failed to notice that it reduces the river to a series of still-water lakes, obstructs the river's basic functions of serving as the drinking water source for population centres and carrying toxins to the sea. They are converting each river's basin to a series of enclosed sub-basins for salt build-up. They propagated high-yielding varieties of seeds, ignoring that this meant high-cost, high-variance and hence high-risk farming whose crops are nutritionally inferior, with poor keeping quality. They reduced the diversity of crops and thereby turned innocent insects into pests and then advised us to use pesticides, forgetting that these would find their way into the food chain and accumulate in our bodies giving rise to

cancer, encephalitis etc. They keep prescribing the use of chemical fertilisers for crop production but ignore the most obvious fact that this ruins the soil and pollutes the water everywhere, but much more in the tropics. They also forget that in the tropics, the major portions of these fertilisers escape into the atmosphere, releasing nitrous oxides which pierce the ozone layer. In the name of increasing the yield of a monocrop, it disrupts the entire nexus of subsistence crops. In the name of producing a good crop for human beings, it destroys the sustenance of livestock and aquatic life, thus affecting not only untold species of life but also bringing down the common people's supply of milk, meat and fish. Reductionist science fails to see the nexus between soil, seed and plants; between soil, water and atmosphere; between agriculture and forests; between human beings and other species of life.

The practitioners of reductionist science are in pursuit of 'higher efficiency for industrial processes', forgetting the basic principle that the higher the 'process efficiency', the more entropic it is. They fix their gaze on an industry's productivity, forgetting that this may drastically affect the biological productivity of an ecosystem. They talk of more and yet more electricity, without any concept of ceiling in its use, forgetting that high-voltage transmission lines cause corona discharges inducing high incidence of cancer in the neighbourhood. They 'cure' diseases of one part of the body creating graver maladies in other parts. By injecting hormones in the name of inducing stronger labour pains for ease of delivery, they often create conditions of shutting out oxygen supply to the foetus, necessitating caesarian operation. Application of the 'scientific technology' has been extinguishing many species of life: yet, undeterred, they go on promising that they would compensate by creating new species of life. One wonders whether they think they have the power to ordain the co-evolution of all species of life.

The fantastic nonsense which the practitioners of this brand of science trot out as the ideal of science can be gleaned from a specimen of one 'high-tech' protagonist who, in our country, has been the chief of several 'technology missions'. Sam Pitroda, in an interview to a journal, *Gentleman*, said:

"Today, the amount of food we eat, the amount of human waste we create and the amount of sustenance we draw from food, is based on an inefficient machinery. Why should we visit the toilet twice a day? Because, you know, the input-output has not been balanced. Bio-technology is going to re-engineer this. I know of a lady who lived on a pill a day, as an experiment, for two months and emerged completely normal. We know how to create hunger by touching certain parts of the brain and we also know how to prevent hunger by touching another part of the brain. A friend of mine in the US is developing a substance which, when given to a new-born child will form a

lining in the stomach. No matter what the child eats will then get converted to proteins. This will wipe out malnutrition".

This means, for nutrition, all that you need is protein! No need for other nutrients! Roughages do not matter! Pill for preventing babies, pill for preventing hunger! Next prescription possibly will be: 'only a few drops to prevent feeling thirsty'. Such are the gems which come from nature-conquering science!

This pattern of science has created a mentality that Nature—and the vast masses of humanity—should be conquered in the cause of "progress". Darwin's perception that there is only competition for existence and "survival of the fittest"—this indicated his blindness to the system of co-operation in Nature—strengthened this conquistadorian trend. Hence the industrial nations tend to regard the less industrial countries as the dumping ground for their toxic wastes. Within these decimated countries, again, the townships tend to view the rural areas as the dumping ground for their wastes. This civilization, reared on the

"The more I knew, the less I understood"
said Nobel Laureate Albert Szent-Gyorgyi

machinistic world view, fed by reductionist science, can only keep producing wastes, for it breaks all of Nature's wholesome principles.

Nature's Principles and Processes

The basic principles which need to be particularly noted for choosing our pattern of living and strategy of socio-economic activities are as follows:

1. Nature is a whole piece, as intact as a cell, in which everything is in close linkage with everything else. The infinitely small particles, the 'energy grains', form into atoms, molecules, compounds, colonies of organisms and finally into the apex of the ladder, Man. Then, the individuals, the grains of a human society, give rise to a global community.
2. Nature does not tolerate the uncontrolled growth of any one species in relation to the other species of creation and to the 'carrying capacity' of an ecosystem. Forced increase of any species or of the 'carrying capacity of the ecosystem' is followed by an inevitable decrease. Nature always works towards a balance.
3. The biochemical systems exchange matter with their surroundings all the time. In other words, there is continuous communication

(i. e., sharing) between living things and their environment, as also among all things living in that environment. An intricate web of interaction connects all life in an area into one vast self-maintaining system. Its each part is related to every other part and each is related to the whole.

4. Recycling, symbiosis and antibiosis are the fundamental processes through which Nature maintains its creation. There is recycling between land surface, water surface and the atmosphere in the global system as well as in the micro-environments. There is recycling between soil, plant and animal kingdoms. The hydrological cycle and the cycles of minerals are different aspects of this recycling process. The energy flows are not exactly cycles, because the used energy gets degraded and becomes entropic. Then, there are symbiotic and antibiotic relations between plants and plants; organisms and organisms; plants and soil organisms; plants and animals; and between mankind and Nature.

5. There is no enjoyment without a price.

6. There is stability in diversity.

Each of the above principles has a message for the pattern of living and acquiring life's sustenance.

These principles open up prospects for the liberation of the oppressed. These suggest that holistic understanding of Nature can give clues to simple, inexpensive but efficient techniques with long-lasting beneficial effects, which nobody can corner to deprive the poor. In fact, the deeper our understanding of Nature, the greater the capacity to devise simple techniques accessible to the under privileged.

In short, mechanistic science leads the way to development based on mega-industries: it makes even agriculture dependent on chemical fertilisers, chemical pesticides, electricity from large power plants, irrigation water from big-dam-connected trunk canals, diversity-reducing crops—all of which lead to pollution of air and water, and toxicity of the soils. As against this, holistic science shows the way to nitrogen fixation through biological agents—legumes, floating ferns, blue green algae and many others; soil enrichment by composted waste products; higher productivity through intercropping and crop rotation; pest control through diversity; maximisation of food basket through multi-varietal crops and multi-pronged culture—in which forestry, agriculture, horticulture, animal husbandry, poultry farming, fish culture all get interwoven, one strengthening the other. The variegated needs of human beings, as also of other species of life, fit admirably into Nature's system of maximum bio-

productivity through diversity, inter-species balance, and the processes of recycling, symbiosis, and antibiosis. In the light of this, industry and agriculture are to get linked in a humanistic and environmentally protective way. This way, thorough-going environmentalism and 'poverty eradication' merge into one programme of human liberation.

A major aberration from this holistic understanding deserves particular mention, for it has found a niche even in the politico-economic ideology of some "socialist" states and is not limited to capitalism. Interestingly, this aberration came about despite a sharp pointer from Karl Marx, whom these states acclaim as their mentor. Marx had considered manufacture based on the division of labour 'a converter of the labourer into a crippled monstrosity', a fragmentation of man, an "assassination of the people." This was despite the fact that in Marx's time the large industries were much smaller than those of today and the division of labour then was much less. The soviet states have accepted this aberration because once one embraces the given pattern of science, there is no escape from this inequality-promoting, dehumanising, and anti-ecological course.

Sam Pitroda does not understand bio-systems one bit

Redemption from this disastrous course lies in taking the cue from one great insight of Marx, which tallies with the insights of Kropotkin, Tolstoy, Gandhi, Thoreau, Edward Carpenter, William Blake, and Rabindranath Tagore. Marx had said that "with the transformation of economic basis, the entire enormous superstructure is slowly or quickly overturned." How does this transformation of economic basis take place? When new 'production relations have matured within the womb of the old society', he explained. But how do these production relations mature within the womb of the old society? "When the material conditions for the existence of these relations develop" i.e. when new productive forces gather strength. New technologies adoptable by the masses are among the most potent productive forces. When they show the way to lessening the dependence on the owners of factories or large estates, they open up the road to a new society. *People's assertion becomes easier then.*

Hence the task of the holistic science would be to open up ways of utilising (i) the free gifts of Nature—the azollas, the blue green algae and a host of others; (ii) the negatropic processes in agro-sylvi-horticultural, and (iii) the low-entropy processes in industry. And the obligations of the ecology movement is to show (i) how simple living is

(i.e., sharing) between living things and their environment, as also among all things living in that environment. An intricate web of interaction connects all life in an area into one vast self-maintaining system. Its each part is related to every other part and each is related to the whole.

4. Recycling, symbiosis and antibiosis are the fundamental processes through which Nature maintains its creation. There is recycling between land surface, water surface and the atmosphere in the global system as well as in the micro-environments. There is recycling between soil, plant and animal kingdoms. The hydrological cycle and the cycles of minerals are different aspects of this recycling process. The energy flows are not exactly cycles, because the used energy gets degraded and becomes entropic. Then, there are symbiotic and antibiotic relations between plants and plants; organisms and organisms; plants and soil organisms; plants and animals; and between mankind and Nature.

5. There is no enjoyment without a price.

6. There is stability in diversity.

Each of the above principles has a message for the pattern of living and acquiring life's sustenance.

These principles open up prospects for the liberation of the oppressed. These suggest that holistic understanding of Nature can give clues to simple, inexpensive but efficient techniques with long-lasting beneficial effects, which nobody can corner to deprive the poor. In fact, the deeper our understanding of Nature, the greater the capacity to devise simple techniques accessible to the under-privileged.

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more healthful and (ii) how Nature yields more when our techniques are harmonic with Nature's technology.

Holistic Agriculture and Human-Scale-Technology-Based Industry

Experiments at several places in India, though on a very small scale, have proved that *organic-cum-diversified* farming can yield a larger food basket and protect the soil from water, and wind erosion and that this is more helpful to the subsistence of the local community. A switch from chemicalised farming to ecological farming showed an initial drop in the yield at some places but the production picked up thereafter. Ecological farming no doubt requires greater care but the products are all tasteful. What is more, no such cropping adversely affects any other culture, as chemicalised rice cultivation does to fish culture or milk production. There is a widespread feeling that the organically grown food has greater percentages of nutritionally desirable constituents. Although not much analysis of the nutrient compositions of the organically grown and the chemically produced foods has been done in India, reports from other countries tend to suggest that the people's belief in the superior biodynamic properties of the former is based on facts, apart from their own sense of wellbeing. That the keeping qualities of the organically grown foods is far superior is acknowledged by all.

The traditional farmers' experience, handed down from generation to generation in microclimate management is a kind of "people's science", unknown to the modernists. These include mild manipulations; planting of companion crops; breaking of soil clods to produce a fine tilth and soil mulch at the opportune moment; draining of water in time to protect the crop root zone from any possibility of pest growth; occasionally setting aside the plant foliage lengthwise to allow the direct sunlight and outside air to enter the root zone to prevent the scope of pest multiplication.

India's traditional farmers seem to have been familiar with the growth processes in correlation with lunar phases but this skill came near to vanishing point with the onslaught of modernism. But, with new thinking in science which goes beyond reductionism, interest is growing in the rhythmical movements of the planets, both in relation to each other and the zodiac, and their correlation with sowing, planting etc., as expressed in the difference in yields. It is possible that this will lead to a superior science for biodynamic agriculture. Even when its contours remain dim, there is no doubt that holistic organic farming yields more, and with much lower inputs and lower risks. Hence its fruits can be shared by the community. Of course, side by side, the trend of living in organic relationship with Nature and in community spirit needs to be developed.

In industry, the production units need to be governed by what Mahatma Gandhi called "human-scale technology". There has to be a limit on their size, because dinosaurian existence of factories is not in accord with ecology or democracy or people's gainful employment. It is not in accord with ecology because often the larger units increase pollutant concentration exponentially. The "economy of larger scale", for individual firms and in financial terms, gets eclipsed by the decline in the ecosystem's productivity and people's health. Although the large units tend to claim to have provided employment, often their contribution to 'employment displacement' is much more. When industry is geared to meeting people's needs and not to conquering Nature or other nations, the placement of industries on low-entropy, people-oriented technologies will be feasible.

Holistic farming and people-oriented industrial technology will need support from holistic science. Holistic science does not mean dismantling the laboratories doing reductionist studies. It means integrating their results to organismic studies and people's experiences. Holism is to be based on the understanding (i) that the whole is a contingent structure, which is in continual interaction with its own parts and with the greater whole, of which it is a part, and (ii) that neither the whole nor the part completely determines each other.

Marx said division of labour could lead to 'assassination of the people'

Ability to develop inexpensive devices for people's uses requires far deeper understanding of Nature. An example of this is the 'dew point technique' which yields potable water in hundreds of thousands of ditches in Israel by tapping the water vapor floating in air during the nights. This was the result of deep understanding of energy exchange between the earth's surface and the atmosphere. The technique of power generation from "solar ponds" is another example of people's science. The latest technique of focussing sunlight directly on molten carbonate salt cascading down a wall to convert solar heat into electricity and then to recycle the salt is yet another example of deep understanding. With deeper insights into soil fertilisation by natural agents, new cultural practices will come into being in place of complex machines.

Yet, the question remains: what do we do as long as there are fears of facing aggression? Does not defence require reductionist science?

Defence has to have a moral dimension. The role of universal love and ideological dialogues at international levels will have to grow, even as measures of defence. Moreover, democracy at home and universally shared prosperity within are the most potent means for disarming the adversary.

A Postscript

The foregoing discussion ought to make it obvious

- (i) that the philosophy of conquering Nature must yield place to the philosophy of knowing Nature's ways and of being harmonic with these (ways/principles);
- (ii) that it is suicidal to *limit* science to reductionist studies and/or to *avoid* lines of research where quantification is well-nigh impossible on account of numerous interacting processes and integrative linkages;
- (iii) that the mechanomorphic world vision needs to be replaced by an organismic/holistic world view, tempered with the understanding that neither the whole nor the part completely determines each other and that the whole is in continuous interaction with its own parts and also with the greater whole, of which it is a part;
- (iv) that the test of superior understanding of Nature is the ability to develop *inexpensive* devices which can be imperceptibly interwoven with the texture of life. Machinism and the use of manufactured product where simple devices can do much better on a wide front is, in fact, an index of poor science—the product of a tendency to do violence to Nature;
and
- (v) that the simpler the techniques to harness Nature's bounties, the greater the scope to universally shared prosperity far removed from elitism, corporate centralism, statist centralism, and authoritarianism.

A question could still be asked: why holism *does not* mean dispensing with reductionist science and why it does not in any way lessen the importance of quantifying the quantifiable objects. The answer is: holistic considerations will need to guide the reductionist studies; and the reductionist studies, in turn, will promote a better understanding of the whole. Holistic observations-cum-experiences and the reductionist studies complement one another.

A few examples will make this amply clear. The holistic vision of James Lovelock enabled him to visualise the evolution of organisms and the evolution of the material Earth as a single tightly coupled process and, thereby to perceive (i) the self-regulation of the climate and (ii) the composition of the air, the ocean and the rocks as properties emerging automatically from the tight coupling of the living organisms and their material environment. This led him to think of inventing a number of sensitive detective devices, of which the electron capture detector was

one. His success in making this invention, however, depended on the application of reductionist science. It was this electron capture device that made it obvious that pesticides such as DDT and Dieldrin have come to be distributed throughout the global environment. These basic data, in turn, enabled Rachel Carson to write her classic, "The Silent Spring", which spurred environmentalism as a movement.

Similarly, the invention of the deep-diving device, bathyscaphe. It has enabled mankind to penetrate the ocean to a depth of 30,000 ft. and more, and has made the abysmal scenery of the ocean basin accessible to direct observation. Its progressive sophistication continues to enhance our understanding of the super-deep marine environment. This has been the oceanographic equivalent of man's voyage to the moon. Incidentally, it is the latter (voyage to the moon) which had, for the first time, made a powerful impact on man's awareness in two respects. One was the fragility of the Earth in one vast universe. The other was that our planet, the Earth, was "one indivisible spaceship". It showed the indivisibility of life's existence on the planet and gave a powerful impetus to global environmentalism.

The reductionist science which enabled the German physician, Dr. Ernst Hartmann to develop the instrument called "Lobe Antenna" to identify a grid of the energy lines emanating from the earth's surface and circumspecting our globe, helped us understand the Earth's energy fields. By giving us insights (i) into the mysterious energy that surrounds us and (ii) into the bursts of energy a little before sunrise and a little after sunset, it has helped us enhance our bio-energy, our individual auras, and our physical and spiritual wellbeing.

Take, again, the sensitive instrument, ISAMS (improved stratospheric and mesospheric sounder) which has very recently been developed by some scientists of the Oxford University for studying the upper atmosphere, including the ozone layer. It promises to build up environmental awareness and may even stimulate serious thinking about an alternative pattern of civilization based on—let me repeat—a different energy use and generation pattern, low-entropy industrial technology, diversified farming, freed from chemicalisation.

Instances can be multiplied.

What is needed is a flight from organicism to reductionism and *vice versa*. The two together take towards holism.

It is only when reductionist science remains blind to its adverse impacts on organisms and their surroundings that it becomes, in the language of ancient Indian scriptures, "Rakshashi Vidya" (demonic knowledge), which must be avoided at all costs.

The measure of a man.....

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(L to R) Prof. K.K. Mittal, Nikhil Chakravarty, Tan Chung, KRM, Saiten Ghosh, Mrs. Tan Chung, Mukta Rani Roy.

China Today : A Wounded Dragon

THE DRI organised a discussion on 'China Today' on July 13. The main speakers were Dr. Tan Chung, Professor of Chinese Studies, JNU, and Shri Nikhil Chakravarty, editor, 'Mainstream'.

Initiating the discussion, Dr. Tan Chung said :

FOR A LONG TIME, China had not known peace. From one point of view the last ten years have been the best in living memory. Many spheres of life had been opened up. Actually Gorbachov got his Glasnost idea from China, which successfully privatised much of the economy. This sudden opening up of a long-closed society has led to an explosion of expectations and the resulting frustrations.

India and China have had a different historical experience. Under British rule, India got modernised. India faced and absorbed western influence and produced cultural defences. In the case of China, with the exception of big cities with Foreign Concessions, much of the country remained a back-water. Defeat and humiliation at the hands of a number of foreign countries left China demoralised. The Chinese began to think poorly of their own culture, which, in their thinking, had not been able to protect them against foreign onslaughts.

In India there is a pride in the past. Ramayana and Mahabharat are so popular. But in China nobody takes pride in Confucius, the greatest mind produced by China. In the absence of cultural defences, Chinese girls would do anything to get a visa for the West. It is a pathetic situation. We are face to face with the rape of China.

There is another factor : with the opening of China to Western influences, there is precocity of consumption : suddenly everybody wants everything, from whiskey to VCR. A recent cultural hit show ridiculed 'Yellow River' (Chinese) Culture and extolled Blue Sea (Western) Culture.

I am reminded of an old Chinese classic : 'The dream of a butterfly'. Here the man begins to wonder whether he has become the butterfly, or the butterfly has become himself. Today the Chinese dream of becoming as rich as, say, the Americans. They think the West as beautiful as the butterfly ; they do not realise that the forbear of the butterfly is the ugly caterpillar.

The Chinese government's goal was to quadruple Gross National Product between 1980 and 2000. They have already doubled their GNP—and registered an annual growth rate of 11%. The economy became over-heated. Now there were two parallel economies—one planned and another free. Some people made lot of money. The favourite Chinese drink is Mao Tai, rice wine. When its controlled price was 2 Yuan, it was mostly sold under the counter to friends and relatives, or for a consideration. One Yuan is about Rs. 4. When the price was decontrolled, the same rose to 150 Yuan. Now it is 300 Yuan a bottle. This is twice the monthly salary of a teacher.

In the new economy, fixed income groups have suffered badly. Professors have an annual increment of only 50 cents. The fine for spitting in public is also 50 cents. So Professors are heard saying that their annual increment is worth a spittle.

Before the recent troubles, there was a rumour that prices were going to rise. People rushed to banks, withdrew their savings and bought things like mad. One fellow would buy a dozen sewing machines, another would buy a dozen cycles. Yet another would buy a sack of salt. For the first time, salt disappeared from the market ! Nothing like this had happened even under KMT's disorderly regime. The Cultural Revolution had alienated the intellectuals. The recent tide of inflation and corruption further alienated the intellectuals. When Russia held free elections, the Chinese felt that they must have them too. The Chinese intellectuals fully backed the demand for democracy.

When students went on mass fast in Tienanmen, the Government just didn't know what to do. They had never visualised a situation like this. Nine hundred ambulances were requisitioned to carry fasting students to hospitals; 2000 beds were readied for them. Students from other towns began to travel to Beijing without ticket. It was great fun for them : sight-seeing during the day and singing and dancing at night, with the citizens bringing in food.

At a certain point the government lost its cool and you know what happened. Today China is a wounded dragon. The Chinese are known as 'Han' people ; but Han is the name of a dynasty, not a race. The Chinese system is like the solar system. If there is no controlling central authority in China, things will fall apart. When the Roman Empire collapsed, it broke up into a dozen states. If full democracy is introduced in China, the country might split up in fifty states. This is the problem. □

Giving his impressions of China, Shri Nikhil Chakravarty said :

I HAVE VISITED China three times. Recently, I was in Hong Kong on my way to Beijing when, suddenly, hell broke loose in Beijing. On June 4, all Hong Kong poured into the streets. Even rich Chinese, British and Indian businessmen, who never walk the streets, joined this demonstration. I have never seen such a mammoth and moving spectacle in my life.

Hong Kong T. V. was covering the violence in Beijing live. And what they saw, horrified them. For example, we saw Chinese tanks enter Tienanmen with guns pointed straight, and then these guns swivelled right and left and fired into unarmed people, standing peacefully. We could hear the sound of the gun-fire and see the smoke and the blood on Hong Kong TV.

Hinshua is the Chinese news-agency. Its Chief was doling out the official version. But two Hinshua newsmen met me privately and told me of the corruption and the lies. When I asked them for proof of corruption, the following day they brought two officers from the Bank of China showing the secret deposits of VIP families, including those of Deng's son.

The economic trouble with China is that while the government wanted only hi-tech, the West was interested only in software like consumer items. This whetted appetites. In just one year, prices rose 26% in China—and 65% in Beijing. The fixed income groups felt crushed. A professor's salary is 200 Yuan; a flat costs 60,000 Yuan; how can he ever get it ?

For the last few years some 30,000 Chinese students have been going to USA every year. They became a new radical factor on the Chinese scene.

And then there was the struggle for leadership. The same issue of Beijing Daily showed on the front page Zhao chatting pleasantly with students and Li Peng threatening action. Between May 20 when Martial Law was declared and June 3 when the government struck, not a single Chinese leader appeared on T. V. to calm the people.

Today, long-forgotten Long March Yennan veterans are being produced on T. V. to denounce the "counter-revolution". But these men carry no conviction with the new generation.

It is interesting to note that except for Cuba and GDR, no communist country has accepted China's "counter-revolutionary" theory.

DR. MURTHY felt that the incompatibility of generations was a worldwide problem. He thought the lowering of voting age in India may also have disturbing consequences.

SHRI S. N. GHOSH said that all the talk about the prosperity of peasants as a whole in consequence of Deng's policy in agriculture does not carry conviction. He also questioned the wisdom of the Chinese leadership's belief that higher GNP would bring in commonly shared prosperity.

DR. TAN CHUNG said that there were no great inequalities of farm-holding. Also rural industry was doing even better than agriculture. Many rural areas had developed so nicely that some city people were actually moving to villages.

PROF. K. K. MITTAL said that China had made the mistake of producing many items for export before meeting the local demand. Earlier, poverty was being shared in China; now there was wealth, but it was not being equitably shared.

SHRI MALKANI said that until the 1970's both India and China had a growth rate of about 3%. He found it difficult to believe that an agricultural country like China could register 11% growth rate year after year. In this connection he questioned the correctness of Chinese statistics and quoted a Chinese economist saying that, for production purposes they counted their population as 800 million, but for consumption purposes they counted it as 1000 million.

DR. TAN CHUNG said that Chinese statistics had improved, and leading authorities had accepted Chinese claims.

In response to another question as to why, and since when, Chinese had come to reject their past, Dr. Tan Chung said that the denigration of Chinese tradition had been evident even after the May 4 movement of 1919. In World War I, China and Japan both fought on the side of UK and France. But when Germany was defeated, its colonies and concessions in China were not returned to China, but were handed over to Japan. This came as a rude shock to China. Subsequently, Communist rejection of the Chinese heritage also confirmed a general Chinese scepticism about their culture. □



Chief Justice Dewan (Retd.) lighting the lamp and garlanding the portrait of Deendayalji. Also seen in the pic is Rasik Bhai.

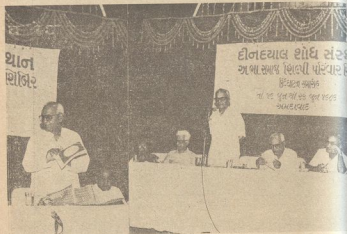
DRI Samaj Shilpi Pariwar Shivir : The Paramount Role of Woman in Society

The Deendayal Research Institute held its third annual Samaj Shilpi Pariwar Shivir (Social Workers Families Camp) in Ahmedabad, on June 19-23.

Twenty-three families joined the camp and ten local DRI couples, led by Shri Rasikbhai and Shri Ashok Pandya, looked after all the arrangements. Shri Rajnarain Kapur, General Secretary of DRI, was Shivir-Adhikari, Shri Sanjay Shroff of Beed Project was Niyantrak and Shri Mahesh Sharma, DRI Secretary, was Programme-in-charge. Shri Yadav Rao Deshmukh, Organising Secretary, DRI, welcomed the campers.

The day began with Bharat Bhakti Stotra, Dohas of Kabir and Rahim, and Ramdhun. Yogasanas followed.

In his introductory remarks at the inaugural session, Shri Mahesh Sharma said that ours is a male-dominated society, although our scriptures and classics view the family as a chariot with two equal wheels.



Nanaji addressing the inaugural function. Seated (L to R) Sumati Bai, Malkani, Justice Dewan, R.N. Kapur.



Sanjay and Surekha Shroff (Beed); Ganesh and Mridula Pathak (Jalprabhaigram).



Ashok and Lata Pandya (Ahmedabad); Suresh and Neelam Deshpande (Singhbhoom).

'Mardana' stands for bravery, 'Zenana' for weakness. And so even a poetess like Subhadra Kumari Chauhan, in praising the bravery of Rani Lakshmbai, described it like this: "Khoob ladi mardani woh to Jhansi wali Rani thee". He said that man must share in house-hold work and woman must do part of the outside work, for the two to understand each other better, and become equal partners in the family and in society.

Where man and wife do not share domestic and social work, there is no atmosphere of social work in the family and the children are not oriented to social service.

In the next session, Shrimati Sumati Bai Suklikar, Vice-Chairman, led the discussion on the position of women. Too often, she said, men in public life did not tell families what they were doing outside. They thought that women were there just to prepare food for them and their guests. We should all learn from the example of Mahatma Phule who educated his wife so that she could instruct other women. He did not bother about the ridicule and even the abuses hurled on the Phules by an ignorant public. Baba Amte has also involved his whole family in social work.

This was followed by a frank discussion of the problem.

Winding up the discussion, Shri K.R. Malkani, senior Vice-Chairman, said that while we should resist consumerism, social workers should not impose their ideas on the young. Family harmony is essential, for man and/or wife to be able to do public work. Bismarck, the maker of modern Germany, had said that he would not have been able to unite scores of German states into one Germany, nor successfully fought France and Austria, if he had not had peace and harmony on the home front.

He said that although the Indian family was facing many strains and stresses, it was in better shape than family in any other country. The model for the Indian family was Ramayan.

On 19th evening, the DRI held a big public function presided over by Shri B.J. Dewan, former Chief Justice of Gujarat High Court. On this occasion Shri Nanaji Deshmukh explained the DRI concept of integrated social reconstruction. He said that true development was not possible without self-help. The DRI, through its various projects, and its methodology, was reawakening the poor people's sense of self-respect and self-help.

The function was attended by a large and distinguished gathering.



Vijay and Padma Pujari (Nagpur); Appaji and Mangla Dhond (Beed).

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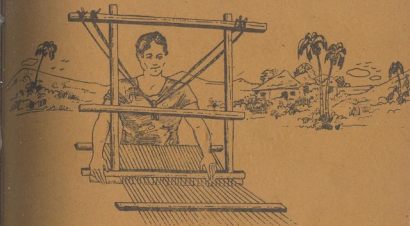


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