

INDIA CAN LEAD



सत्यमेव जयते



सत्यमेव जयते

INDIA CAN LEAD

[The Role of Sociology & Social Sciences in National Planning]

KEWAL MOTWANI



Rupees Two

Copyright Reserved

First Published, 1946



*B. G. Dhawale
at the Karnatak
Printing Press,
Chira Bazar
B o m b a y 2*

*Published by
K. B. Dhawale
for Phoenix
Publications,
Chira Bazar
B o m b a y 2*

TO
PANDIT JAWAHARLAL NEHRU
OUR PHILOSOPHER-STATESMAN

November 14, 1946

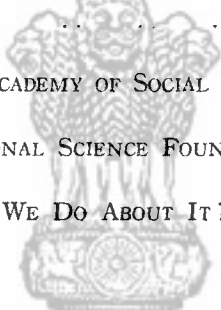
सत्यमेव जयते



सत्यमेव जयते

CONTENTS

INTRODUCTION	11
1. THE PROBLEM	21
2. SOCIOLOGY	15
3. INSTITUTES OF RESEARCH AND TRAINING IN SOCIAL WELFARE	34
4. MINISTERS AND DEPARTMENTS OF PUBLIC WELFARE	44
5. AN INDIAN ACADEMY OF SOCIAL SCIENCES	..	50
6. INDIAN NATIONAL SCIENCE FOUNDATION	..	78
7. WHAT SHALL WE DO ABOUT IT?	83



सत्यमेव जयते

BY THE SAME AUTHOR :

MANU : A Study in Hindu Social Thought.

SOCIOLOGY : A Brief Outline.

UNIVERSITY OF CEYLON.

SCIENCE AND INDIAN NATIONAL RECONSTRUCTION.

A PLEA FOR AN INDIAN ACADEMY OF SOCIAL
SCIENCES.

SCIENCE AND SOCIETY IN INDIA.

INDIA : A Conflict of Cultures.

INDIA : A Synthesis of Cultures.

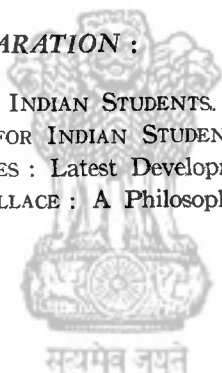
IN PREPARATION :

SOCIOLOGY FOR INDIAN STUDENTS.

CRIMINOLOGY FOR INDIAN STUDENTS.

SOCIAL SCIENCES : Latest Developments.

HENRY A. WALLACE : A Philosopher-Statesman.



INDIA
CAN
LEAD



सत्यमेव जयते



सत्यमेव जयते

INTRODUCTION

Will they (scientists) save? Are they saving the world? Are they not using their technical knowledge to destroy more than to heal? You are thinking then in part which brings calamity and misery. One has to be watchful of the professionals; they have their vested interests, their narrow demands. One has to be on guard with the specialists along any line. Through specialization of the part, the whole is not understood.¹

Now the fact is that science and technology, for the last three hundred years, have been at the service of narrow, and often, one must say frankly, primitive, notions of human development and human well-being. They have given power to the military and political and financial despots; they have fed their egos and justified their ambitions; they have further brutalized the brutal and corrupted the corrupt. As a result they have made mankind the victim of the machine rather than its benign commander and controller. Although many high and humane achievements remain, the animus of this civilization has been a predatory one The familiar doctrines of technological materialism are without a sound sociological and psychological basis This change within the domain of thought is the counterpart of a wider social process, as it is, no less, one of the means by which further social developments will be guided and applied.²

1. Krishnamurti, J. *Talks*, July 16, 1944.

2. Mumford, Lewis, "Looking Forward," in *This Changing World*, p. 85, London, 1945.

Introduction

In modern physics, a coherent picture of a sphere of knowledge, a true cosmos is again in the making : a closed, and at the same time, a dynamic system in which the whole corresponds to its parts, the greatest to the smallest. Unfortunately, because of the complexity and abstract nature of its concepts, modern physics is only accessible to the initiate and very remote from the layman. In bio-chemistry, in chemistry, in biology and medicine, a sense of the intrinsic interconnections of the organic processes, a sense of the organic wholeness of the living body is developing The social sciences have a great responsibility ; they alone can furnish the picture of the whole, the teaching of the whole, on which man's mastery of his world depends.³

Prophet Mohammad's statement that the ink of a scholar is more powerful than the blood of a martyr contains more than seems on the surface. One of the implications is that thought should and does precede action. All action is first planned on the plane of thought. Second, ideas rule mankind. Individuals and nations live within a certain framework of thought, whether vaguely conceived or clearly defined. Third, the survival-value of thought is greater than that of action. Man, in his upward ascent, has built civilizations that have tumbled over each other in quick succession. The wrecks of some of them lie scattered along the shores of history, while others have passed into the oblivion of eternal forgetfulness. But their spiritual and intellectual creations remain and continue to function through us. There may be few archaeological remains of some of the ancient civilizations, but

3. Kohler, Erich, *Man the Measure*, pp. 638-39, New York, 1945.

their mental moulds persist and form a part of the psychic make up of the modern man.

India is about to embark on one of the most significant experiments in human drama. Ready to enter the Valhalla of free nations as their equal, she finds them in the grip of rapid decadence. Within her own borders, she is confronted with forces of disruption and disorder, with physical and spiritual inertia that has eaten into her very vitals during the last two centuries of political subordination. And yet, India alone can save the world. Her civilization seems to have challenged death and decay, and she has the key to the mystery of life. We shall discover that key on the plane of thought, nowhere else.

The need of putting ourselves right on the plane of thought, therefore, is particularly great today, for, as Bruno, the great Italian philosopher, once said, if the first button of the coat is not set right, all the others will be set wrong. India must take special pains, at this critical juncture in her history as well as in the history of humanity, to define to herself her idealism and values and evolve appropriate methods and mechanisms for imparting them to the future generations. The following pages attempt very briefly to indicate those methods and mechanisms. It is my deep-rooted conviction that a re-orientation of our education and planning on these lines is indispensable if India is to play her part in the world drama. Without adequate encouragement of social sciences and their interpretation in terms of our national thought, not only will our planning schemes go awry but we shall be failing the world which looks up to India for

Introduction

guidance in the matter of adjustment to science and machine which, in their present uncontrolled state, have pushed humanity to the edge of a yawning precipice.



सत्यमेव जयते

1. THE PROBLEM

The real struggle to-day in India is not between Hindu and Muslim cultures, but between these and the conquering scientific culture of modern civilization.¹

Now, two types of cultures, with vastly different ideologies and values have come face to face in India and are engaged in a deadly combat. India, with her rural, agricultural, handicraft culture, with an integrated view of life, with its emphasis on indefinable, qualitative values, on individual uniqueness, on dharma, on self-imposed poverty, on social synthesis, on a subjective, broad-based nationalism, on man and machinery of the government, on a life of religious experience and unfoldment, on power through repose, is confronted by a culture that stands for machine and science, for an urbanised, industrialised order, for analytical view of life with its emphasis on neuroses and complexes, for mass production, for quantitative values, for struggle for existence and survival of the fittest, for accumulation of wealth and economic imperialism, for assertive, arrogant nationalism, for democracy and dictatorship, for religion of scientific humanism and rationalism. India has sought the vision of the whole, not of the parts ; she has been interested in living, not merely in the means of livelihood. She has combined philosophic contemplation with action ; she has stood for beauty and dignity, not mere utility. But, to-day, the culture of machine and

1. Nehru, Pandit Jawaharlal, *Autobiography*, p. 470, 1934.

science has taken a firm grip of India and is slowly seeping into her soul.²

There are to-day disturbing signs of the gradual disintegration of our culture, which is the synthetic outcome of the contributions of various races, religions and communities which have made India their home.³

We are living in a harassed world. The second World War has ended, the third is in the offing. It looks as though humanity has resolved to continue to be racked by the strain of strife and conflict, to be battered and broken, with no desire for a normal, human life. Notwithstanding long-drawn Conferences of Foreign Ministers of the Big Four or Five and the Peace Conference, Europe is likely to be broken up into two blocks, the Eastern and the Western; Churchill's plea for a United States of Europe has attracted little attention. The Balkans, Trieste, the Italian Colonies, the control of Dardanelles, civil wars in Greece, Portugal and Spain are some of the problems that baffle peace makers in Europe. Hopes of a treaty between Egypt and Britain keep fluctuating. There is no agreement over Palestine between the Arabs, the Jews, the British Government, the American Secretary of State and the President! Persia is in the process of being broken up by the Big Powers. Afghanistan is said to be flirting with the U. S. S. R. India and Burma have interim governments, preparatory to complete independence, with governments responsible to the people. Siam was saved by interven-

2. Motwani, Kewal, "Sociology," *University of Madras Journal*, July, 1939, pp. 189-190.

3. Radhakrishnan, Sir, S., *Convocation Address*, Patna University, November 29, 1940, p. 4.

tion of U. S. A. The British Government has re-established its imperial control over the Malaya Settlements, aided the Dutch to do the same in the East Indies and the French in Anam, Indo-China and Cambodia, while the American imperialism has sprawled out into the Pacific. Russia is said to have extended her influence to ten new nations in Europe and Asia, while America has extended hers and her troops to fifty-six new countries and islands. Africa, the Dark Continent, is beginning to understand the reason of its "darkness," while in the American Continent, the U. S. A. has adopted "Good Neighbour" policy as the main plank of its foreign policy programme. Over these explosive tendencies shines the atom bomb, which with all the terror of its appalling destructiveness, seems to stay the hand of humanity in self-destruction. The hope that a new world will emerge in which man will no longer be an outcaste or a stranger, but a fellow-pilgrim with all that lives, has been more or less abandoned, and it is not improbable that mankind may pass once again into the long, unending night of barbarism, hammered and hardened into its present mood of ruthlessness and destruction, cruelty and sadism, by the mechanical frankenstein that it has created. Whether man will sink lower than the beast or whether he will turn his hand, head and heart to the gentler arts of a wholesome, human life, with the whole world as one cooperative, interdependent unit, is the problem.

The present crisis in human history has been precipitated into being by a progressive maladjustment between nature's resources and the increase in world population, by man's anti-social use of machine and science against nature and man. But, as we have

noticed in the preceding paragraph, the crisis is not confined to the regions where machine and science made their first appearance in recent times ; it has engulfed the whole human race, since these twin-brothers of to-day have annihilated space and time and made distant nations as next-door neighbours. Indeed, science postulates to-day the possibility of inter-stellar travel and communication ! India has also been affected by science and machine. They have put her on the highway of world's cultural commerce. They have made her a part of the world, physically, economically and culturally. The barriers which kept India within the high walls of isolation have broken down and India is showing signs of the stirrings of new life.

These stirrings of new life must upset the settled order, which contains many hang-overs of the feudal times and is out of harmony with the world forces, constructive or otherwise. India, like the rest of the world, sizzles with strife. A famine that took a toll of some millions of lives, insensate riots and killings in large cities of the country, and now Noakhali mass massacres, nationwide strikes of postal, telegraph and railway workers, conflicts which threaten to take place with changes in the zemindari systems throughout the country, conflict between the capitalists and the working classes gathering momentum with time, emergence of Socialistic and Communistic Parties with ideologies propounded in the western countries, feudal princes whose ineptitude and extravagance have been encouraged by alien rulers, conflict between the two major communities of India, the Hindu and the Moslem, profiteering and black-marketing, corruption in public administration, provincial jealousies:

all these problems have a family-likeness with those that baffle the rest of the world. In India, in addition to these two factors, the world forces and the contemporary cultural set-up, there is a third element which complicates the situation, and that is the nation's experience garnered through the ages. For, India, during her aeonian history, has tasted life to the full. She has developed ideals and values which have permeated her educational, social, economic, political, religious institutions, artistic creations, scientific and philosophical pursuits. This whole of the cultural ethos of India has come into direct conflict with that of the West and the issues seem to be hanging in the balance.⁴

Sociologically speaking, India's recent history is a record of this assimilative process at work. Numerous organizations have been unconsciously engaged in resolving this clash of cultures in our country ; India's various leaders, reformers, thinkers, educators and statesmen have attempted to sense the problem and to concentrate our attention on it, though I am doubtful if there has been a clear conception of the gravity of the situation, of the tremendous issues involved, or adequate knowledge of the techniques with the aid of which social and cultural changes may be properly controlled. Indeed, such an awakening is comparatively recent even in the western countries where the idea of planning emerged with the Russian Revolution of 1917. India has remained under political tutelage and intellectual thrall of a nation

4. This subject has been dealt with at length by the author in his *India : A Conflict of Cultures*, three lectures, delivered on Kinkhede Foundation, Nagpur University, 1946.

that planned to have no plan, and consequently, she is backward in the knowledge of sciences and arts of nation-building and planning of social and cultural changes.⁵ Yet, if India is to keep pace with the world forces whirling around her with lightning rapidity and throwing her whole culture-complex into the melting-pot, she has to master the arts and sciences that can aid her in this stupendous task of stemming the assault of an alien culture and of building herself into a mighty nation, able to hold her own with the other nations of the world.



5. Deliberate disregard of social sciences by the British Universities can be understood in the light of economic, political and industrial set-up of the country. Being in the vanguard of scientific discoveries and industrialization, Britain built up an extensive empire which helped to feed her rapidly rising population, raise her standard of living, and keep a control of the seas. There was no need for diverting the nation's attention to the great upheavals surging through humanity. It is no wonder, therefore, that some of the leading social scientists left the British Universities and migrated to the more hospitable shores of the U. S. A. See Appendix in author's *Science and Society in India*, 1945.

2. SOCIOLOGY

When I offered my first course in Sociology fifty-three years ago I doubt if there were three scholars in the United States being paid for giving instruction in Sociology ; now their number can hardly be less than eighteen hundred.... The sociological approach to social questions not only prevails in most of our Universities, but is even beginning to make itself felt in our " high schools " !¹

As Chairman of the Department of Sociology at the University of Chicago for the ten years preceding my retirement as Emeritus Professor in 1939, I might be assumed to have a certain bias in favour of Sociology and to speak from predilection. I may say, for whatever the statement is worth, that my training for the Doctorate was in Psychology and that I deliberately transferred to Sociology in 1919 under a conviction of the importance of the subject.²

Sociology seeks to discover the principles of cohesion and of order within the social structure, the ways in which it roots and grows within an environment, the moving equilibrium of changing structure and changing environment, the main trends of the incessant change, the forces which determine its

1. Ross E. A., Ex-Chairman, Department of Sociology, University of Wisconsin, one of the Founders of the American Sociological Society, and one of its former Presidents, in a letter, dated May 5, 1944, to the author.

2. Fairs, Ellsworth, Ex-Chairman, Department of Sociology, University of Chicago, Former President of the American Sociological Society, in a letter dated May 23, 1944 to the author.

direction at any time, the harmonies and conflicts, the adjustment and maladjustment within the structure as they are revealed in the light of human desires, and thus the practical application of means to ends in the creative activities of social man.³

An intelligent reader will now ask if there is a social science that deals with the various phases of social life as a co-ordinated whole and gives guidance in the planning of social and cultural changes, through which India is passing. Yes, there is such a social science and it has been taking definite shape in recent times in European and American institutions of higher learning, though it took birth in India some thousands of years ago. Emigration of the early Aryans from their former abode to the plains of India, conquest of the original inhabitants and their absorption into the Aryan body-politic, new natural and cultural environments that necessitated intelligent adjustment brought into being a body of thought that has come to be known as the Manu's Dharma Shastra.⁴ This is probably the earliest record of man's attempt to understand the mystery of social life and devise institutions and mechanisms to guide it along pre-determined channels, and evidence is accumulating everyday bearing testimony to the influence exercised by Manu in both Asia and Europe from ancient times to to-day.⁵

3. Maciver, R. M., Chairman, Department of Sociology, Columbia University, *Society : Its Structure and Change*.

4. This subject has been dealt with at length by the author in his *Manu : A Study in Hindu Social Thought*, 1934.

5. For an interesting interpretation of Plato from the standpoint of Manu's Dharma Shastra, see *Message of Plato* by E. J. Urwick, former Ratan Tata Professor of Social Sciences, London University. See also appendix in author's *Manu*.

Modern Sociology, though late in emerging as an independent social science, has come to occupy a place of prominence among all social disciplines. Indeed, it has come to be considered an "architectonic science" that gives a meaning and coherence to other social sciences which deal with different segments of social reality.

In understanding and controlling social changes, we must study society in all aspects. We begin with the relationship between the organic and the inorganic environment and their relationship to, and effects on, man and his social life. The form of social structure varies with the environments. People living on islands, in mountainous regions, in deserts, in river valleys do not possess a uniform type of social organization, and their methods of exploiting natural resources will determine the shape of their arts and industries, their entertainments and their religion. Human relationships determined by natural setting is one of the basic facts of social life ; Human Ecology is the first social science which Sociology places under obligation.

But man has a physical body. He is born with certain biological tendencies that need to be properly understood and developed along right channels. Biology, therefore, is another social discipline necessary for the study of social life.

Man, a cute and cunning little animal at the time of birth, develops human nature in association with human beings. He develops his faculties through processes of interaction between himself and the society. His attitudes and ideas are social products. He enters into the arena of social life to make a living, comes in conflict with other people engaged in similar tasks,

accommodates himself to life and its demands and becomes assimilated into the society. Society devises certain mechanisms of social control by means of which it checks the centrifugal tendencies of its members and aids in their complete absorption. All these significant phases of study fall within the realm of Psychology.

Every child that comes to the world wears a uniform which determines the role he shall play in the social drama. It is the racial uniform. The colour of his skin, of his hair, the thickness of his lips, the structure of his nose will decide whether he shall have opportunities or obstacles in his life. Race has played a significant role in human history, and even though scientific research has not succeeded in affirming fundamental differences in the levels of intelligence of various races, there are some races that consider themselves the elect of the Gods, born to rule over the rest. Anthropology is, therefore, another contributory social science.

Men live in groups, and therefore the problems of population, in their quantitative and qualitative aspects, (Mathematics or Statistics) and the standards of living are also important aspects of social investigation.

The techniques of propaganda and of formation of public opinion through gossip, newspaper, radio, books, etc. also come within the range of our study. Social mobility, both horizontal and vertical, that is, from one profession to another and along the sliding scale of social hierarchy, will give us a clue to the dynamics of the social order. The major social institutions, such as education, marriage, family, economic, industrial and political structures, arts and industries, their evolution and adaptation to the changing social order, and their ossification or

maladjustment, give us an idea of the direction in which the social life of the people is moving. An important phase of the study is the two types of communities, the rural and the urban, in which people live, and the effects of these two types of environments on human personality and the trend of civilization. A very interesting and significant branch of study is the cultural change, its obvious and imperceptible causes that culminate in crises, the techniques of recognising the anatomy of revolutionary changes and the methods of meeting their challenge. Can Charkha, for instance, have a chance of survival when the steam-roller of machine is flattening things out over the face of the globe and atom-bomb pulverises huge cities and hundreds of thousands of human beings into pulp?⁶

While man is imperfect, his social institutions will continue to reflect his inadequacies, and social disorganization will have to be reckoned with. Daily casualties of group life, such as criminals and juvenile delinquents, old people, unemployed, mentally unbalanced and others have to be looked after, made whole and reabsorbed in society. Social repairs, the reconstruction of broken lives

6. There is a great controversy going on in the Madras Presidency at the moment over the Madras Government's avowed policy of encouraging charkha at the cost of the textile mill. The whole thing has a touch of the comical in it. We can no more keep out textile machinery than we can hold back the Indian ocean with a house-wife's broom-stick ! What lends a touch of humour to the whole thing is that Indian national planning has made industrialization a major plank in its programme and not a few Limited Companies have been formed and machinery ordered from abroad for starting the mills.

into living wholes, is a duty of every civilized society, and must receive careful attention of the sociologist and the social reformer.

Finally, we shall have to face the problem of values and of man's ultimate destiny. What is the good, the beautiful and the true? (Ethics and Philosophy). What is at the heart of the Universe that moves man's mind, so that he counts no cost too great, no pain too severe, no agony so unbearable that he will desist from the ideal he has set out to achieve? Also, why do civilizations fail? Nations rise, attain a certain amount of stability, maturity and glory and then pass into the night of oblivion. What are the social laws that they ignore that seal their doom? Can social progress be willed and consciously achieved? Can man receive any guidance from the wrecks of the civilizations of the past and pilot his present career into a safe harbour or must human life continue to drift along like a derelict on an uncharted sea?

This, then, is the range of social life; and if the whole field has to be properly mapped out and studied as a unified pattern, study of Sociology is absolutely indispensable. There is not a point in the multifarious aspects of social life where Sociology does not touch it. Sociology enables us to co-ordinate the diverse elements in a social situation in time and space and sense their interrelatedness and significance. It enables us to discard specialised interests and atomic elements, and to deal with forces, factors, interests in association with people, places, environments, work, political, economic and social institutions, art, industry, religion, as an integrated, co-ordinated whole.

Sociology, as I see it, lays under obligation the basic social sciences, such as Human Ecology, Biology, Anthropology, Psychology, Mathematics, Ethics and Aesthetics, and Philosophy and Religion. These disciplines represent factors of social life with which man commences his earthly career : environments, physical body, racial uniform, mind, the necessity of aggregation, values, personal and social, and, finally hunger for self-fulfilment that seeks satisfaction through inward aspiration and gives birth to religious institutions. As a recent work on Sociology has it, Sociology deals with social phenomena that are in part dealt with by other social sciences, "but no social science except Sociology studies all of them, and no other social science approaches any of them solely from the point of view of a sociologist. Inasmuch as the various social sciences are studying the not-too-clearly differentiated parts of a whole, separations and classifications must be provisional and temporary. Even so, there remains something distinctive which is properly termed sociological. No satisfactory word exists to name it, and no concept has been devised to embrace it. In so far as it may be caught in a single phrase, the sociological attitude seems to represent an emphasis upon the facts of human activity in general, in which the role of specific factors, such as geography or economics, is given full recognition, but the activity is not seen exclusively from the point of view of any one of them."⁷

7. Cairns, Huntington, "Sociology and Social Sciences," in *Twentieth Century Sociology*, New York, 1945, p. 5. According to Herbert Spencer, the highest achievement of Sociology should be "to grasp the vast heterogeneous aggregate"

In the normal course of things, the Indian Universities should have taken a lead in this matter and introduced this subject decades ago. The impact of the culture of machine and science on Indian society is one of the major issues of human history, as the direction that the social changes may take in India may decide the fate of humanity for a long time to come. Still, no attention has been paid so far to this subject of tremendous significance. Born and bred in patterns of education presented to us by our alien rulers, we have built up educational institutions that are far removed from the Indian reality. As an English historian of India, who did not suffer from an over-flowing love for Indians, wrote not long ago : "The Indian Universities suffer from want of root. They are mere cuttings struck down in an uncongenial soil and kept alive with difficulty by the constant watering of a paternal government. When an Indian student is bidden to study Philosophy, he should not be forced

so that social phenomenon could be seen in its entirety. The only country where social studies have progressed along these lines is that of the United States of America. The entire field of social life, indicated above, is covered by specific courses of study in Human Ecology, Ethnology and Anthropology, Social Biology, Propaganda, Public Opinion, Educational Sociology, Sociology of Marriage, of Family, of Divorce, Population Problems, Race Problems, Sociology of Economic Organizations, Political Sociology, Criminology, Penology, Sociology of Arts, Sociology of Religion, Sociology of Knowledge, Rural Sociology, Urban Sociology, Social Change, Sociology of Revolution, Social Disorganization, Social Welfare Work, Social Administration, Social Progress, Social Thought in Ancient Civilizations in Asia, Europe, Social Thought in America.

to try and accommodate his mind to the unfamiliar forms of European speculation, but should be encouraged on the lines laid down by the great thinkers of his own country, who may justly claim equality with Plato, Aristotle and Kant. The lectures and examinations in Philosophy for the students of an Indian University should be primarily on Indian Ethics and Metaphysics, the European systems being taught only for the sake of contrast and illustration. So far as I know, the courses prescribed by the Indian Universities are not on these lines. It is useless to ask an Indian University to reform itself, because it does not possess the power. Some day, perhaps, the man in power will arise who is not hide-bound by University traditions of his youth, who will perceive that an Indian University deserving of the name must devote itself to the development of Indian thought and learning, and who will care enough for true higher education to establish a real University in India."⁸

The atmosphere of artificiality and unreality that has surrounded our Universities so far is due to the fact that they have paid no heed to the problem of general well-being of the people. They were brought into being to supply corps of quill-driving clerks and thus attend to the exigencies of administration of a foreign ruler.⁹ It has therefore taken considerable effort to awaken interest in this subject among the Universities of this country as

8. Smith A. Vincent, quoted by Anilbaran Roy, in *Swi Aurobindo : Some Views on International Problems*.

9. The Government of the United Provinces has closed down temporarily the University of Lucknow as the authorities are not able to maintain discipline.

they continue to labour under the educational ideology forced on them by the ruler. The Inter-University Board of India passed a resolution at its two consecutive meetings, urging the Universities to introduce this subject. The survey, conducted during 1942, to ascertain the action taken by them revealed interesting results.

The Universities of Agra, Allahabad, Delhi, Nagpur and Travancore had referred the matter to their appropriate academic bodies for report. The Andhra University included the subject in its curriculum in 1923 and revised the syllabus twenty years later, but had made no provision for instruction so far. The University of Bombay started a School of Economics and Sociology in 1922, and Sociology has been offered for M. A. and Ph. D., but strangely enough, without any undergraduate preparation in the subject! The question of introducing sociology as an optional for B. A. was raised by the Academic Council in 1940 and the matter was referred to a Committee. Till 1944, no action had been taken and no report received from the Committee. In Calcutta University, Sociology forms a part of M. A. course in Economics and the University authorities have no intentions of putting into operation the resolution of the Inter-University Board.¹⁰ Dacca University claims to have introduced the subject, which means that a lecturer in Economics or Politics has tacked on a couple of lectures

10. The University has been able to find funds to introduce a Diploma Course in Soap-making! It seems to me that it is more important to impart instruction in a subject that will cleanse men's minds than in soap-making, which will only help them to cleanse their bodies. And let us not forget

a week to his usual routine. In the University of Lucknow, Sociology is included in the curriculum of the Department of Economics, and the elements of Sociology are taught to undergraduates. One paper is compulsory for M. A. students in Economics. The University of Mysore introduced the subject in 1923, and offers it as a subsidiary for B. A., with three papers. The Osmania introduced Sociology in undergraduate classes in 1923, and now offers it for B. A. and M. A. In Patna University, the Reorganization Committee recommended introduction of the subject, but no action has been taken so far. The Annamalai and Punjab Universities pleaded paucity of funds¹¹, Aligarh University supplied no information, while Madras University takes up the subject periodically in its academic bodies but cannot make up its mind one way or the other.

In view of the titanic social changes that have taken place in the country in recent years and are also on the horizon, the tardiness of institutions of higher learning in finding a place for Sociology is, to say the least, very disheartening. There seems to be no appreciation of the issues at stake, no clear grasp of the contents of the subject, no adequate recognition of the vital urgency of providing instruction in a subject that initiates man into

that Bengal is the scene of the grim tragedy of a major famine, of profiteering, black-marketing and mass-killings on a large scale.

11. The University of the Punjab is reported to have introduced a paper for M. A. students in Politics. The situation in the other Universities has probably changed since this survey was made.

humanity. Instructors with appropriate academic training in this field can be counted on fingers. There is no organisation to link them together and to give an edge to their work. There is a general impression that Sociology is just another subject to be taught from text-books in a class-room. But it is much more dynamic than that. The student lives in a social milieu, he is affected by his environments all the time. He meets with his fulfilment or frustrations here, and his search for a solution of the problems, personal, social and national, gives birth to search for principles governing human life, and these the Science of Sociology supplies. Sociology is not a mere discipline to sharpen our intellectual tools ; it is a training in character-building to be made use of in the service of the nation. It is an instrument for the protection of India from the cultural assault levelled against her by the West.

There are some other aspects of the problem that need immediate attention. Defining the contents of the subject, drawing syllabuses for Intermediate, B.A., M.A. and Ph. D. degrees, preparing bibliographies and texts suitable for Indian students, providing training in the techniques of social research, determining qualifications for instructors competent to teach the subject in the under-graduate and post-graduate classes in colleges and universities, urging introduction of the subject in the Universities functioning at present, and in others about to come into existence in the near future, prodding the Departments of Public Instruction in the Provinces and the Indian States to offer instruction in Elementary Sociology in High Schools, establishing contacts with bodies engaged in similar tasks in other parts of the world where

great advances have been made in this subject: these are the tasks that remain to be done. A Sociological Society of India would be an appropriate body to deal with all these problems. Such a Society will remain a dream for a long time to come.



3. INSTITUTES OF RESEARCH AND TRAINING IN SOCIAL WELFARE

Sociology should not be afraid of becoming an applied science, with reference, of course, to the problem of social welfare. Just as synthesis is necessary for interpretation, so application of knowledge to concrete situations is necessary if sociology is to become useful in social reconstruction. The application of sociology, moreover, should not be limited to the narrow field which has grown up under the name of "social work." Application should also be made in the fields of education, morals, religion, social legislation, etc.¹

One group of primary problems for sociologists in the immediate future is concerned with social strategy or social procedure. Planning is essentially a process, calling for a marshalling of resources, the application of appropriate techniques, and the release of essential human energies. Social reconstruction from one standpoint, is a socio-psychological task, involving the redirection of human behaviour in terms of a re-integrated collective purpose.²

Sociology stands in the same relation to social welfare as chemistry does to medicine. Sociology is the basic social science with the aid of which any social situation or problem can be understood and properly controlled.

1. Charles A. Ellwood and Howard E. Jensen, Duke University, 1934.

2. James H. Bossard, University of Pennsylvania, 1934.

Unfortunately, sociology has had a chequered career in the British Universities and some of the most eminent pioneers in the field left their mother-country to find scope for their creative abilities in the more hospitable land, the United States of America. The British Universities have earned the reputation of remaining indifferent, and even hostile, to the development of social sciences. That is the explanation for "the late academic development and subordinate position of social sciences," as Professor E. M. Burns remarks. According to him, a special Committee of the British Association for the Advancement of Science reported as late as 1894 that except at Oxford and Cambridge, where also the study was unsystematic, "it would" be difficult to imagine a more complete indifference to the scientific study of economics than that displayed at the present time. . . . Yet economics was then accorded greater academic recognition than any other social sciences. Anthropology was not taught in the Universities until 1884. Political Science had been taught with varying effectiveness in connection with philosophy, but no chairs were created until the twentieth century. More, history was studied very little at the universities until after 1850, and not until the end of the century was much attention paid to its social and economic aspects. Law until recently had been taught entirely as a professional or technical subject ; in 1924, the Downing Professor at Cambridge claimed that in seven centuries of law teaching 'the last fifteen years stand out in bold relief as a period of notable progress.' Even to-day, except at London, the social sciences occupy the smallest, least popular and least well-endowed position among all the subjects at the different universities, and they can scarce-

ly be said to have penetrated the pre-university educational system.”³ This backward state of social sciences in the British Universities is reflected in the status of social sciences in British colonies and dependencies. We, in India, have been the victims of this intellectual backwardness of the United Kingdom.

It was only recently that an attempt was made to remedy the situation in India as regards practical training in social services. On October 15, 1936, the late Sir Francis Younghusband, an ex-President of the British Sociological Society and Chairman of the Indian Village Welfare Association, Westminster, London, organised a meeting of these and similar associations. The discussions at the meeting “indicated a very wide-spread appreciation of the urgent need for promoting wider and more practical facilities for study and training in the problems of public administration especially in relation to social services.” Another meeting was held on February 9th, 1937, and some members of the faculty of London School of Economics and Politics addressed the meeting and took part in subsequent discussions. In a memorandum, which was the outcome of these discussions and which was forwarded to the Government of India, Sir Francis Younghusband wrote : “We realise that what has been accomplished by this institution (the London School of Economics and Politics) in the United Kingdom may not be altogether suited to Indian conditions ; at the same time, it was felt widely here that something on similar lines and in a manner suited to the

3. Burns, E. M., Social Sciences as Disciplines : Great Britain. *Encyclopaedia of Social Sciences*, Vol. I, p. 231.

Indian requirements is an urgent and imperative need The opinion was therefore expressed that Delhi would be the most appropriate centre, and that participation by the University of Delhi would be a most suitable contribution to be made by that University in the direction of specialized study and research.”⁴

No action was taken on this memorandum till a chance occurrence in 1940 reminded Sir Giriya Shankar Bajpai of its existence. He resurrected it from the dusty shelves of the Government of India Secretariat on assumption of office as Education Member and placed it before the Central Advisory Board of Education at the first meeting over which he presided in May, 1940. The Board appointed a Committee, under the chairmanship of Sir Maurice F. Gwyer, Vice-Chancellor of Delhi University, and this Committee submitted a report in January, 1941, recommending the starting of an “All-India Council of Social Services, with an institute of research and practical training at the Central Government.”

The matter was brought up for discussion again at the meeting of the C. A. B. E. in January 1942. From the information supplied by the Commissioner of Education with the Government of India, it was gathered that “The Board received the reports of the Provincial Governments, Local Administrations, State Governments and Universities in India, with regard to the recommendations of the Social Services and Public Administration Committee of the C A. B. E., as adopted by the Board at its last meet-

4. Quoted from Annual Proceedings of the Central Advisory Board of Education, Government of India, 1940.

ing, and the further information supplied in respect of the work undertaken by voluntary agencies of an all-India character in their areas. While hoping that their recommendations would be implemented wherever possible, even in the present circumstances, the Board recognised that it might not be feasible in the immediate future to set up the proposed Central Body to be called the All-India Council of Social Services, with an institute of research under its control. The Board suggested, however, that in each province and other large administrative areas every effort should be made without delay to stimulate and coordinate work of the various social service agencies, both voluntary and official, and arrange for the training of social service workers of all grades. It was also decided that the Central Bureau should continue to collect from Provincial governments and voluntary agencies of All-India character detailed information regarding : (i) existing agencies for social service in their areas, including universities ; (ii) the scope of their activities ; (iii) their relation to one another and the means adopted to coordinate their work and to submit it to the annual meetings of the Board.”

It is not necessary to pursue further this sorrowful tale of official evasiveness and ineptitude. Those who run the show of Central Advisory Board seem to have resolved to whittle down the whole idea of having “an All-India Council of Social Services, with an Institute of research and training in social services” to a mere official Bureau for collecting information to be submitted to the members at their annual meetings. This is only another example of the usual official hostility towards anything that might advance the cause of their victims. India's

educational salvation does not lie in the hands of successors of Macaulay, white or brown.

But in strong and refreshing contrast to this bureaucratic tardiness is the prompt action taken by General MacArthur in Japan to provide "daily life security" to the people of the country. The news-item, published in Indian papers, deserves quotation in full. "For the first time in the history of Japan, every Japanese is to be allowed a minimum standard of life by a Bill recently passed by the House of Peers which will provide Government relief for the unemployed, the sick, the aged and all others unable to support themselves. The Bill known as 'The Daily Life Security Bill' was promoted by the occupation authorities and is considered to be by far the most important single development in the field of social legislation in Japanese history. Before the occupation, 'public welfare,' in the European and American sense of the term, was unknown in Japan. Apart from mutual assistance within the rigid pattern of the family system, provision for the needy did not exist. Such public assistance as was available was haphazard and discriminatory and depended to a large extent on the charity of the well-to-do. The object of the Bill is defined as being 'to promote social welfare through the Government equally and without discrimination or preference,' and the legislation includes provision for establishment of 'Protection Institutes.' These institutes, which are to be established on a municipal level, will provide relief to unemployed, medical aid for the sick, pre-natal and post-natal assistance for mothers, old age pensions, burial expenses, and various other forms of public assistance. As it stands at present, the Bill merely offers framework

for an extensive programme of social legislation throughout the country which can be implemented by the Government as the need arises. The fluctuating economy of Japan at present makes impractical the setting of any hard and fast scale of relief for the present. The outstanding fact, however, is that the Japanese Government has at last begun shouldering the responsibility for social welfare—an essential step in the stabilisation of both the social and economic structure of the country.”⁵ Comments would be superfluous.

To revert to the Social Services and Public Administration Committee's Report. As I see it, an All-India Council of Social Services is not necessary at this stage. Considering the poor status of organised social services obtaining at present, it will be some time before the need for such a Council will be felt. What we should have at some later date is *not* an “all-India Council” with no functions beyond collection of “facts and figures” to fill the pages of official reports, but *an Association of Social Welfare Workers*. When social welfare has been properly organized throughout the country, the need for such an organization meeting annually, when its members may share each others' experiences for mutual benefit, will be felt.

There remains the question of an institute of *research* and *practical training* in social welfare. Research in problems of social welfare and training in social welfare work are two different things, and they should be treated separately. The purpose of the former, for instance, may be gathering of data for use of the various nation-building

5. *The Sunday Standard*, Bombay, October 6, 1946.

departments, while the purpose of the latter will be field work, organization and administration of relief along scientific lines, with minimum expenditure of money, time and energy and for the benefit of the largest number of people.

The need for *Institutes of Research* in problems of general human welfare—and that includes social, educational, economic, industrial, political, religious, and other aspects—is great to-day when the tempo of life is being phenomenally accelerated and cultural contours of countries change almost overnight. We are in particular need of such Institutes in our country, since an alien government has kept us intellectually isolated from the rest of the world and tied to its apron-strings, and our knowledge of adjustments effected by other countries is very meagre. Such Institutes could render infinite service to our leaders and statesmen, place at their disposal experience and accomplishments of other countries for their use and application to the conditions prevailing in our country. Not only are we ignorant of the amount of scientific guidance secured and utilized by the governments of other countries we do not even know that such guidance can be had if we had our own Institutes of Research in problems of welfare of the masses.

As regards *practical training in social welfare*, we must realize that our problem is different from that of the western countries, and we cannot afford the luxury of years of "training along scientific lines in post-graduate institutes of social sciences," situated in urban areas, far removed from the needs of an essentially agricultural, rural population! There is only one such Institute in our country, the Sir Dorabji Tata Institute of Social

Sciences, and according to a communication from the Director to the Central Advisory Board of Education, Government of India, the Institute admits "20 to 25 students every two years, so that the supply may remain below the demand." Thus, while the Tata Institute can boast of 20 to 25 trainees every two years, the Kasturba Gandhi Memorial Trust is organising short-time Training Camps for Welfare Workers and turning them out by the thousand. If we sent one worker to each village, we would require an army of 700,000 workers in India and we would have to wait for millenia to get the necessary number of workers trained by the Tata Institute ! The Indian National Congress has solved the whole problem by passing a resolution that a certain period of social service will be considered necessary for completion of high school education, and some Provincial Governments have already taken the necessary steps to carry out the Congress injunction. Thus, the scope of work for Institutes of Social Sciences of Tata's type will be very much limited, and confined mostly to problems of urban welfare.⁶

6. The Director of the Tata Institute of Social Sciences is said to have suggested to the C. A. B. E. that "the Tata School should be made an all-India institution and should be subsidised by grants from Provinces." If there is a demand for 20-25 trainees every two years, there is no reason for expanding the Institute and making it an all-India concern. Nor are Tatas in particular need of subsidies from provincial governments when they themselves can subsidise Chairs of Social Sciences in foreign universities, e.g. Sir Ratan Tata Chair of Social Sciences in London University twenty-five years ago ! The Director's plea seems to have been turned down. The Government of India gives a special grant to Calcutta University for training some of its Labour Officers, while

But as time passes and social and economic changes take place, we shall require trained welfare workers for service of both rural and urban areas. For a long time to come, the Karturba Gandhi Memorial Trust will continue to supply this need. In the meantime, various problems, educational, economic, social, political, cultural and communal, have to be properly understood and appropriate mechanisms, institutions and authorities evolved to meet the challenge of the future. This takes us to another significant aspect of our work, which is Ministers and Departments of Public Welfare functioning in all the Provincial Governments.



it and the Provincial Governments send others to be trained abroad. The Institute has imported two American experts in nutrition and child welfare. There would be no quarrel with such appointments in normal times ; we need more experts from America. But when viewed in the context of the situation prevailing in the country at present, scarcity of food and infantile mortality at the rate of 170 per thousand, such appointments have a touch of the comical in them.

4. MINISTERS AND DEPARTMENTS OF PUBLIC WELFARE

I should like to see more sociologists in administrative and policy forming positions under the government. Trained sociologists should make splendid legislators and administrators.... I look forward with longing to the time when the Secretaries of War, Labour, Interior, etc. will be adequately trained in sociology and sociological viewpoint. There are hundreds and thousands of other positions local, state and national, which could better be filled by sociologists than any others.¹

When sociology succeeds in providing wisdom for the conduct of human affairs and the treatment of pathological social conditions, sociologists will constitute a goodly portion of the "brain trusts" of the future. Every governmental unit and agency of importance will have their consulting social scientists as to-day they have their legal advisers. Besides, many administrative posts, both public and private, will be filled by men and women who have received thorough training in Sociology, theoretical and practical.²

If sociology is to be the dynamic force that it should be in rebuilding a shattered world, if it is to furnish sound principles and disclose social laws for future guidance in perplexing situations, it will

1. Bernard, L. L., University of Washington, former President, American Sociological Society, 1934.

2. Brearley, H. C., Clemson Agricultural College, 1934.

of this maladjustment and a continued watchfulness in maintaining a land-man ratio are of utmost significance.

2. *Physical and Mental Deficiencies.* Medicine and public health have made great advances, and our country was a pioneer in these services before the Christian era. Yet, it is a very small percentage of population that receives the benefit of these services. Health services and their administration will be one part of this problem, while the other will be regarding the care of the mentally deficient, feeble-minded, the insane, the psycho-pathic hospitals, staffs, extension of psychiatric services, parole and after-care service.

3. *Economic Maladjustments.* These arise due to a rapidly changing social and economic structure of society. (i) Income and standard of living, compared with those prevailing in other countries ; (ii) unemployment, agricultural and technological, private and public programmes of alleviation, unemployment insurance ; (iii) insecurity of old age, alms houses, government homes, private homes, pension and insurance programmes ; (iv) industrial accidents and occupational diseases ; (v) long hours and low wages, maximum hours of work and minimum wages ; (vi) women in industry ; (vii) child labour ; (viii) labour groups, trade-unionism, strikes, lock-outs, adjudication, etc : these are some of the problems of economic life that a modern state, even if it owns allegiance to the outworn traditions of *laissez faire*, must face if its social and economic structure is to move along harmoniously without a serious breakdown.

4. *Cultural Maladjustment.* The problems falling under this heading will be :

1. Communal and minorities questions.
2. Social disorganization, covering marriage laws, domestic tension, divorce, desertion, etc.
3. Child Welfare, with the aid of child clinics, visiting teachers, vocational guidance, health examination in schools, supply of milk, outdoor activities and entertainments, etc.
4. Crime, delinquency, expeditious legal processes, reconditioning of human personality, reformatories in place of prisons, probation, parole, after-care, discipline, reform of police, etc.

These and other similar problems should be centralized in the Department of Public Welfare, with a Cabinet Minister in charge in every Province. The Institutes of Research, outlined in the preceding Chapter, will, in addition to other constructive services, also deal with these ameliorative services and place at the disposal of the Ministers scientific and accurate data to enable them to formulate their policies and programmes of action. In the United States of America, in 1930, forty-three States out of forty-eight had such Departments, with a Secretary, corresponding to a Cabinet Minister in India, in charge. Perhaps, the remaining five States have also such Departments by now. Public Welfare cannot be left to the vagaries of political ideologies of parties in power ; it is too serious a matter to be trifled with by those who are in the arena of political strife. It is a subject for specialists to deal with in a scientific manner. The need for such caution is particularly great in India, since our knowledge of such ameliorative services rendered by progressive nations to their citizens is very meagre and our

public administration is none too efficient or adequately equipped to deal with such problems.⁵

As far as I know, Ministers and Departments of Public Welfare can be brought into being without resort to any legislation, in the Central or the Provincial Governments. Separation of the secretariat staff dealing with these matters from other departments and centralizing it into a new Department, with a Minister in charge, is all that is necessary. But recognition of social services along these lines will go a great way towards making us realise that the welfare of the masses needs scientific investigation and treatment, and that society is greater than the part that may occupy office for the time being.

5. The author has urged for separate Ministers and Departments of Public Welfare for the last eight years through his writings and speeches, but without success. But the opportune moment has arrived, and it is a matter of great gratification to him that active interest should be shown in the matter, and that the women of India should be in the vanguard of this movement. The Indian newspapers announced, on March 27th this year, that the All-India Women's Association was preparing a memorial for submission to the Provincial and the National Governments, demanding separate Ministers and Departments of Public Welfare. The Madras branch of the Association, at its meeting held on October 19th, under the Chairmanship of Honorable Mrs. Rukmini Lakshmipathi, Minister for Public Health in the Government of Madras, passed a resolution urging the Government of Madras to start a Department of Public Welfare, with a special Minister in charge.

5. AN INDIAN ACADEMY OF SOCIAL SCIENCES

I degrade Physics into an implement of culture, and this is my deliberate design.¹

In these days of specialization, synthesis becomes increasingly difficult. Aristotle may have encompassed the entire knowledge of his day, natural, social and philosophical Modern instances are rare. While Herbert Spencer perhaps, deserved the cognomen of a modern Aristotle, it has been remarked that each part of his synthesis was accepted as authoritative by all but the specialists in that particular branch of learning. The theoretical unit of these sciences is not so much man the animal nor man the psychic being as *man in society* ; Social Sciences, unless all signs deceive us, will constitute the contribution of the twentieth century to human thought and power.²

The nineteenth century was a century of natural sciences, the twentieth is that of the social sciences. It is needless to say that our approach to all these subjects (Social Sciences) must be Indian. Exact sciences are international and know no frontiers, but the social sciences, and arts, as India has developed them, will alone serve us.³

1. John Tyndall, quoted by Professor John B. Brebner, in his *Scholarship for Canada*, a report submitted to the Canadian Social Science Research Council, p. 23, 1945.

2. Ogburn and Goldenweiser, *The Social Sciences and Their Interrelations*, pp. 1-9, 1927.

3. Motwani, Kewal, *Science and Indian National Reconstruction*, Indian Science Congress Association, p. 30, 1942.

Science ignored the ultimate purpose and looked at fact alone. It made the world jump forward with a leap, built up a glittering civilization, opened up innumerable avenues for the growth of knowledge, and added to the power of man to such an extent that for the first time it was possible to conceive that man could triumph over and shape his physical environments. Man became almost a geological force, changing the face of the planet earth chemically, physically and in many other ways. Yet when this sorry scheme of things entirely seemed to be in his grasp, to mould it nearer to the heart's desire, there was some essential lack and some vital element was missing. There was no knowledge of the ultimate purpose and not even an understanding of the immediate purpose, for science had told us nothing about the purpose in life. Nor did man, so powerful in his control of nature, have the power to control himself, and the monster he had created ran amock. Perhaps new developments in biology, psychology and similar sciences, and the interpretation of biology and physics, may help man to understand and control himself more than he has done in the past. Or, before any such advances influence human life sufficiently, man may destroy the civilization he has built and have to start anew.⁴

A great change is taking place in education all over the world. There is a shift from liberal arts and humanities to sciences and technology. The situation was none too good for cultural and nation-building subjects even before the war and specialization in sciences had led to inadequate attention being paid to subjects which promote development of a wholesome personality and good citi-

4. Nehru, Pandit Jawaharlal, *The Discovery of India*, pp. 622-23, 1946.

zenship. The last war brought the consequences of this serious lacuna in education to the surface. A group of eminent educationists of Britain give the following picture of an average student of science in the British Universities before the war : "Typically, such a student devotes his whole time to science, pure and applied. He has usually little knowledge of world affairs, or of the government of his own country and locality. If he lives at home, as majority of the students do in most of the modern universities, his entire university education may, and often will, consist in attendance at some lectures and laboratories, with a break for lunch at the refectory. The rest of his 'student' life is spent at home, where he may not find stimulating discussion. Foreign scientists and students, residing in the United Kingdom, have been astonished that the future leaders of the country should know so little about the workings of democracy or its active achievements in social welfare." ⁵

The post-war situation has positively deteriorated throughout the world. The democracies that were frightened out of their wits by the colossal preparations of the Axis powers are in no mood to "beat their swords into ploughshares." The so-called Atlantic Charter, Yalta, Potsdam, Dumbarton Oaks, Teheran, San Francisco and

5. *Post War Education in Britain*, interim report submitted to the Division of Social and International Relations of Science, of the British Association for Advancement of Science, *The Advancement of Science*, Vol. II, No. 7, p. 258. If this situation prevailed in England, a country that has occupied the stage of world-drama for nearly a century, it should not be difficult to imagine the situation prevailing in India.

Paris Conferences and the Foreign Ministers meetings, all seem as child's play in the light of jet-propelled V-2s, atom bombs and atom-bomb diplomacy. The possibilities of another world explosion are not wanting. The foundations of modern civilization are war, conflict, *adharmā*, and peace must remain a dream for some centuries till humanity has discarded its present mode of life. With threats of another universal carnage, it is no wonder that scientists and educators should seek to warn their countrymen and help them to define their various national policies. Here is Julian Huxley's hope for his country : "When the war is won, the U. S. A. and the British Commonwealth can continue this cooperation for security. Instead of creating economic chaos by closing down armament factories wholesale, they can continue turning out stocks of the weapons necessary for modern warfare—planes, tanks, heavy guns, submarines and large warships. That will be our distinctive contribution to the security problem. That of Germany will be a compulsory contribution, the giving up the right to manufacture arms at all. That of the small nations of Europe will be the sacrifice of their sovereign rights to neutrality. They and we will join to form what may be called a Security Club, in which Britain and America, jointly would play the same role as regards the supply of arms that is played by Britain within the British Commonwealth." ⁶ This, then,

6. Huxley, Julian, *Democracy Marches On*, p. 102. Huxley did not know what America knew, and that was that the frequent conflagrations in Europe were born of insane imperialism that kept millions of weak people under its heel and if the problem was peace, America was prepared to "fight" for it. The atom-bomb and Mr. Wallace's resignation from President Truman's Cabinet must have shattered Huxley's hopes.

is the dream of an eminent scientist for his country : an arsenal of death-dealing armaments, drawing into its unholy partnership another country that gave its resources and blood to save Britain from the juggernaut of Nazism !

But it looks as though the implications of this prophecy are likely to come true in a different direction. Science, machine and war are setting the pace for all our social institutions and education will not escape the doom ; it will be planned to meet the challenge of the type of catastrophe that has just ended. Claude M. Fuess, Principal of Andover Academy, one of the leading secondary institutions of the U. S. A., points to the direction in which changes in post-war education of America will take place. He says : "On the intellectual side, we are retaining our long-standing frame-work of English, history, foreign languages, mathematics, science and fine arts, but *with greatly shifted emphasis in many cases*. Frequent and insistent questioning of higher authorities only confirms our judgment that the *importance of mathematics can only be exaggerated as preparation for active service in a mechanical army*. Accordingly we propose to teach a larger number of our boys to know elementary mathematics really well, and we are also instituting special courses in the higher branches for those qualified to profit by them. For many graduates we shall reduce the amount of time spent on the so-called cultural subjects. Physics and chemistry are being revised by our instructors to meet war needs, and we are offering simple but adequate courses in communication and radio. The internal combustion engine, hitherto rated under 'hobbies,' is now taken more seriously, as are photography and map-reading and interpretation. We are considering the

possibility of work in ground aviation for which we have ample space. All we require is a suitable response from the Government. Several boys during this year have been allowed, with their parents' approval, to take flying lessons at a nearby airport, under competent instruction, and their practice will undoubtedly be emulated next year by others who can meet the rigid requirements. In the modern foreign languages we are altering our techniques to place more emphasis on speaking and reading and less on formal grammar. Next year, we shall have groups in French, German and Spanish actually speaking the languages together day after day at tables in the dining hall. While we should not ordinarily in peace-time have considered any such drastic modifications, I am not much concerned about the sanctity of the curriculum. Our immediate, indeed almost our only, purpose in our schools to-day should be to make our contribution to an all-out effort as a people. Unless we win our victory, the cultural elements in our education may vanish altogether for many decades to come. Even if for a few years direct preparation for war should absolutely control the curriculum, we should still recover—always provided we are victorious.”⁷

7. Fuess, Claude, M., “Andover at War,” *Atlantic Monthly*, May, 1942, pp. 580-81. (Italics are mine. K. M.). This was when the U. S. A. had just entered the war. She had been forced out of her isolation and was getting to be in the thick of the fight. But America is now a world-power facing a formidable opponent in the U. S. S. R. Looking at the gloomy world situation, it is highly problematical if the U. S. A. will switch back to the pre-war conditions, be it in education or other aspects of life.

With such explicit statements by educationists, reflecting the trends of their national thought, and the present-day global conflict within whose framework we live, India has very little time at her disposal to cover the lag of centuries. It is highly gratifying, therefore, to know that the nation's leaders, now at the helm of her affairs, are taking time by the forelock and giving a well-deserved impetus to science and scientific research. An All-India Council of Scientific and Industrial Research has been organized ; the Committee appointed by the Government of India to suggest ways and means for expanding scientific and industrial education has recommended establishment of two Institutes of the same size and serviceability as the Massachusetts Institute of Technology in the U. S. A. Construction work of these Institutes is said to commence soon. Five National Laboratories, at an estimated cost of Rs. 144 lacs, will go up shortly, and their foundation-stones will be laid in the next few months : Central Glass and Ceramic Research Institute, costing Rs. 12 lacs ; Fuel Research Institute costing Rs. 14 lacs ; National Metallurgical Laboratory costing Rs. 43 lacs ; National Physical Laboratory costing Rs. 40 lacs and a National Chemical Laboratory costing Rs. 35 lacs. The Indian Institute of Science at Bangalore has continued to function for over half a century. Construction work on the Indian War Academy, estimated to cost Rs. ten crores, will begin soon. There are hundreds of science laboratories attached to colleges and Universities. Every University has four or five Engineering Colleges within its jurisdiction. Large industrial, textile, marine, aeronautic, automobile schools and training centres and factories are being built. Our Universities are receiving

large endowments for these scientific subjects. Our "unsocialized" scientists have banded themselves into two or three all-India scientific Associations, and now their "National Institute of Sciences of India," formally founded on January 7, 1935, has been recognized by the Government of India "as the premier scientific association in India." It is now dreaming of a Royal Charter, constituting it into the Royal Society of India! Indian Scientists Delegation was flown to London to attend the British Empire Scientists Conference and to U. S. A. for an inspection—and one hopes a pleasure—tour. It is science on all sides.⁸

8. Following the example of the International Council of Scientific Unions, located in Holland, and the British and the American Associations for Advancement of Science, the Indian Science Congress Association brought into being a Sub-Committee on Science and Social Relations, at its annual session, held at Lahore in January, 1939. This Sub-Committee is analogous to the Division of the Social and International Relations of Science of the British Association for Advancement of Science, with Sir Richard Gregory as its Secretary. The aims and objects of this Sub-Committee were stated to be : (i) to suggest to the Executive Committee topics for joint discussions and lectures, etc. relating to the influence of science on India ; (ii) to formulate proposals for collecting data and taking necessary steps to put into effect such proposals under the authority of the Executive Committee relating to the effects of science on society in India and to matters incidental thereto. The Sub-Committee took definite shape at the Benares session of the Congress in January, 1941, where the author was elected as its Secretary. In January, 1942, he was invited to address the Indian Science Congress on *Science and Indian National Reconstruction*, and was deputed by the Indian Science Congress to deliver a series of three lectures on *Science and Society in India* in 1944-45 to the various Universities of our country.

To whisper Social Sciences and Humanities in presence of these heavily-endowed and solicitously cared-for votaries of natural and applied sciences would only invite ridicule. The social sciences in India are not properly organized, nor are they adequately encouraged by the universities of our country. Most of the social sciences, such as Geography, Anthropology, Biology, Psychology, Statistics, Philosophy, Economics, Political Science and Sociology are struggling for recognition in the Universities. To be sure, some of them enjoy a better standing than others. History, for instance, has a history in our education of which it may well be proud, though an authentic history of India, written by Indians, is only now being attempted. Economics and Political Science have just made their appearance; Elements of subjects are offered for Honours Course for B.A. while half a dozen Universities have departments worth speaking about. Statistics is beginning to come into its own, since our schemes of national planning are in dire need of authentic data. But all Social Sciences function at low, elementary level, and it will take a long time to create traditions of advanced research and scholarship.

There are in our country various All-India Associa-

This is about all that can be put down to the credit of the Sub-Committee. Indeed, not long ago, it contemplated *harakiri*, but was stayed in its action by a member going to U. K. with Scientists' Delegation. His report of the activities of the Division of Social and International Relations of Science of the British Association of Advancement of Science will probably give it a new short-lived spurt of enthusiasm. When the votaries of Natural and Applied Sciences are in the flush of glory, they can afford to ignore the probable effects of their researches on social life.

tions devoted to the study of different segments of social reality. Some of these Associations are :

1. Indian Geographical Association.
2. Indian Biological Association.
3. Indian Anthropological Association.
4. Indian Psychological Society.
5. Indian Statistical Conference.
6. Indian Philosophical Congress.
7. Indian Historical Congress.
8. Indian Economics Association.
9. Indian Political Science Association.

Perhaps, there are others, engaged in problems of social life and research. The present arrangement is far from satisfactory. The scholars, attending sessions of one Society in one part of the country, have to rush to attend the sessions of another Society, read a paper and attend to its administrative work. The members of these various learned bodies meet at different times and places and get no opportunity of coming together, exchanging their views and developing an integrated, synthetic approach to the problems with which they are concerned in their respective fields. Thus, quite unconsciously, our votaries of social sciences perpetuate the most dangerous tradition of European education, which is emphasis on particularistic point of view. The votaries of social sciences are thus led to develop academic insularities of the type that prevail in the West,⁹ and

9. It was this extreme specialization and hide-bound compartmentalization of knowledge that was responsible for the keeping out of Sir J. C. Bose from the Fellowship of the Royal Society. He, like the sages and seers of India, saw Life as a Whole.

they think that the solution of the world's ills lies within the ambit of their specialized fields of knowledge. Consequently, there is no coordination of the various social sciences in our universities, no synthetic approach to the problems confronting our country, no broad outlook which would enable our teachers to look at life as a whole. The results are disastrous. Intellectual isolationisms tend to become firmly entrenched in the institutions of higher learning where the votary of each social science considers his neighbour an interloper and a competitor. Life is broken up into fragments, there is no institution or mechanism to bring these fragments into a meaningful unity. Our students and teachers carry over these attitudes into the outside group life. Our lives have no meaning, for meaning and significance can only belong to the whole, not to the parts.¹⁰

This, then, is a rough picture of the situation with regard to social sciences as it obtains in our country today. We have institutions and organizations built up with the fostering care of pioneers and enthusiasts in their respective fields of study, but these institutions are small, their membership is indeed meagre. Teaching

10. The National Institute of Sciences, referred to above, will have its headquarters in Delhi, the Government of India is to provide grounds and buildings for the Institute, the Government is to grant a sum to the Institute to defray travelling expenses of the members for the meetings of the Council and also for publication of journals, symposia, etc., and for founding a number of national research fellowships, etc. The poor social scientists have to defray their own travelling expenses. Unwelcome everywhere, they have to solicit hospitality of universities for their annual sessions ! What a contrast !!

profession is the lowest paid in a country that placed teachers at the highest rung of the social hierarchy, and not many of our teachers to-day can afford the luxury of attending the annual meetings of their Societies. Libraries in universities and colleges are very poorly stocked with latest publications ; contact with the outside world of thought, which would offer stimulus for creative activity, is lacking. Desire to broaden one's outlook, under such depressing circumstances, cannot exist. It is therefore, futile to hope for any evolution of a synthetic vision permeating our social sciences and scientists. Unless there is adequate appreciation of the gravity of the problem confronting our country, which is assimilation of the contributions of science and machine coming to her from the West, with her national ethos, all our efforts in the field of education, as in other spheres, will be so much futile beating of wings in the air, carrying us no further. India is the scene of conflict of cultures to-day, but she must become the shrine of synthesis tomorrow. Her students and scholars, teachers and professors, scientists and philosophers, must become aware of the problem within the framework of which they live, move and have their being, so their lives may acquire some significance and their daily lives a pole-star to guide their movements.

Such a task can be fulfilled, with economy of energy and time, by bringing together the representatives of various social sciences under the aegis of one organization, so that they can pool their resources of scholarship and research without sacrificing their individuality and independence. Contact with scholars working in the neighbouring fields will throw more light on their problems and

enable them to acquire a better appreciation of their own fields of study. Such an organization, which may be called Indian Academy of Social Sciences, would be best equipped to undertake a survey of India's resources, natural, human and spiritual, of the world forces playing around India and point in the direction of a stable equilibrium. Such an Academy, adequately endowed and centrally located, would easily become the focal point through which life-forces would be received and disseminated throughout the land, at whose annual sessions would be taken up national problems one by one, dealt with from standpoints of human geography, biology, anthropology, psychology, statistics, ethics, philosophy or religion, education, history, economics, politics and sociology. Utterly futile is our education if we cannot deal with our nation's problems in this integrated manner and give some guidance to those who hold the reins of office.

Every social and national problem will be found, on close analysis, to be composed of all these factors, and, therefore, related to allied fields of study and research. Let us take an example, crime. The natural and social environments causing crime relate it to the region of human ecology ; hereditary factors connect it with biology, racial uniform with anthropology and ethnology. Maladjustments of behaviour, physical and mental disabilities, bring in psychology and psychiatry. Social attitudes and inner direction of the individual link up the problem with ethics and philosophy. Educational theory and practice reveal the inadequate equipment given to the individual for creative living and earning a livelihood. Unemployment, poverty, scale of wages, housing, pressure of population, age, public health measures bring in

economics and politics, while theories of punishment, prison conditions, honesty and efficiency of police, and justice relate our problem to criminology and jurisprudence. Sociology will show all these social sciences to be interlinked in a practical way, and they will find their fulfilment in integration and in offering solution of this problem of maladjustment in a living, dynamic social order. An Indian Academy of Social Sciences is the only remedy for our atomistic, individualistic type of education ; it alone can draw together into organic unity these various social sciences that continue to function in isolation, and not unoften in mutual antagonism. Such an Academy could become a National Planning Commission in permanent session, a veritable Brain Trust of the nation.

The scheme has been in the field for many years. Discussions with various friends, educationists and leaders have disclosed a remarkable unanimity of thought in favour of the Academy. All the Vice-Chancellors but one were in favour of it, and it is a matter of genuine gratification that the scheme has found a supporter in India's philosopher-statesman, Pandit Jawaharlal Nehru, whose writings reveal a scholarly mind of an unusually high order, imbued with the vision of the whole. Addressing the National Academy of Sciences at its annual meeting on March 5, 1938, at Allahabad, he made a statement which is significantly sociological : " We have **vast** problems to face and to solve. They will not be **solved** by the politicians alone, for they may not have the **vision** or the expert knowledge ; they will not be solved by **scientists** alone, for they will not have the power to **do so** or the larger outlook, which takes everything into its **ken**. The demand will be solved by the co-operation of the two

for a well-defined and definite social objective. That objective is necessary, for without it our efforts are vain and trivial and lack co-ordination.”¹¹ This should not be understood to mean that Panditji has only the votaries of exact and applied sciences in his mind. He knows that science, when uncontrolled by purpose and value, is a most dangerous instrument of culture, as a quotation from his recent book, *Discovery of India*, given in the beginning of this chapter, shows. He realizes the value of social, economic, and political factors involved in planning the life of the nation and solving its multifarious problems. One year earlier, in his message to the Indian Science Congress, on its Silver Jubilee Celebration, he had said : “ Life is one organic whole and it cannot be separated into water-tight compartments. The Mississippi Valley Committee, writing to the Federal Administration of Public Works, U. S. A. refer to this planning business: ‘ Planning for the use and control of water is planning for most of the basic functions of the life of a nation. We cannot plan for water unless we also reconsider the relevant problems of land. We cannot plan for water and land unless we plan for the whole people. It is of little use to control rivers unless we also master the conditions which make for the security and freedom of human people. And so we are driven to think of these basic conditions of human life, of the social systems, the economic structure. If science is the dominating factor in modern life, then the social system and economic structure must fit in with science or it is doomed. Only then can we

11. Nehru, Pandit Jawaharlal, *Cultural Unity of India*, 1942, p. 176-77.

plan effectively and extensively . . I am entirely in favour of a State organization of research. I would also like the State to send out promising Indian students in large numbers to foreign countries for scientific and technical training. For we have to build India on a scientific foundation, to develop her industries, to change the feudal character of her land system and bring her agriculture in line with modern methods, to develop the social services which she lacks so utterly today, and to do so many other things that shout out to be done. For all this we require trained personnel."¹² To provide trained personnel in economic, social, political, educational and other segments of social life is the work of appropriate bodies and Academies of Social Sciences and not of Science Congress Associations and Academies. The mathematical and physical, biological and social sciences must keep pace and move in harmony, or else there will be disaster. If the masses are not trained to make use of science and its contributions, the science laboratories can lie idle. The awakening of human intelligence and social conscience are as important for the welfare of the people as are the contributions of natural sciences.

Fortunately, the scheme for an Indian Academy of Social Sciences has met with approval of the votaries of exact sciences also. In commending the scheme to the Indian Science Congress for its endorsement, Professor D. N. Wadia, the President, said : "It is too early to outline the exact task to which the Academy will address itself. Its chief function will be to explore those avenues through which the contributions of science may be adapt-

12. *Ibid*, pp. 180-81.

ed to the life of the individual and the nation without allowing any anti-social applications of science such as have made a shambles of so many countries, raising their heads in our midst. Secondly, the Academy will emphasise an integrated, synthetic approach to every problem, pressing into service contributions of various basic social sciences, such as human geography, anthropology, biology, psychology, economics, political science, statistics, philosophy and sociology.”¹³

The other scientist whose opinion is worth recording in this connection is Professor A. V. Hill, the Secretary of the Royal Society. The author has had several opportunities of meeting him and discussing the project with him when he was in India recently, and he found Professor Hill very much in favour of the Academy. In the course of correspondence which followed, Professor Hill wrote : “ In U. K. at any rate the organization of the Social Sciences has lagged a long way behind that of the natural sciences. That perhaps is natural. Your plea for the foundation of an Indian National Academy of Social Sciences impresses me as very sound. . . . The important thing in such a matter is to get the consensus of opinion among those who are directly connected with the subject. Once agreement is achieved it should not be difficult to pull all the different organizations and people concerned with the social sciences into a single organization such as the one you have in mind On general principles, however, I do strongly support the idea of a single body in India dealing with the

13. Wadia, D. N., *Presidential Address*, Indian Science Congress Proceedings, 1943, p. 8.

social sciences as a whole." Professor Hill rightly regrets the backward state of social sciences in the U. K. But this is one of the phases of historical process, and history knows no logic. There are several causes that have led to this situation and it still remains complicated.

Another eminent scholar, whose endorsement of the idea is emphatic, is Sir John Clapham, President of the British Academy. In a letter to the author, he wrote : "The fact that we in England have a Royal Society for 'Science' and a British Academy for 'Learning' is an historical accident which has unfortunate results. It would be a great pity if India were to perpetuate this cleavage. China has recently founded the *Academia Sinica* to cover all learning very wisely. Our division bears hardly on those 'social sciences' in which you are specially interested. *Economics* are in the British Academy. The physical side of *Anthropology* is in Royal Society, but its social side is between the two bodies. *Archaeology* belongs to the British Academy but its bearing on anatomy (skeletons etc.) to the Royal Society. So I might go on.

"I agree with you most profoundly that India cannot afford to honour the Physical and neglect the Social Sciences. What I should work for were I an Indian man of learning of any sort, would be :—

An Indian Academy.

- Sections : (a) Mathematics and Physical Sciences.
(b) The Biological Sciences.
(c) The Social Sciences.
(d) Philosophical and Literary Studies.

That is my dream for India as it would be for England were we starting afresh. The Royal Society was original-

ly intended for experimental sciences only. When the British Academy was founded forty years or more ago, it was not founded until the Royal Society had refused to expand into an Academy such as I advocate. May I repeat that, in my judgment, the study of society is, for India in particular, not less but more important than the study of nature." Sir John Clapham's letter raises many issues which, we, in India, should bear in mind : the cleavage between sciences and humanities, the refusal of the Royal Society to expand so as to embrace the latter, the need for the study of society in India being greater than that of nature. He deserves our sincere appreciation for his advice and timely warning.¹⁴

But a plea for co-ordinating various fields of knowledge, "a great, growing, liberating mass of knowledge," and adding to it "a continually increasing Indian contribution to the ever-learning, ever-growing World Brain" comes to us from that great humanist and universalist who has just passed on, H. G. Wells. Wells saw with his keen, sensitive mind that India had much to offer to the world and in the statement which follows we notice his impatience at the continuous wastage of talent in our country. He wrote : "In India there are numerous rich men,

14. To the subjects Sir John Clapham has mentioned, I would add Health and Medical Sciences, National Defence, Engineering and Technology, Scientific Personnel and Education, Publications and Information, and change the name from an Indian Academy to Indian Science Foundation. It would be something along the lines of the proposed National Science Foundation of the U. S. A. for which legislation has been introduced in the Congress. I shall deal with this subject in the following chapter.

great industrialists, wealthy Maharajas and the like, but it has still to dawn on any of them that a great, growing, liberating mass of knowledge exists in the world beyond the present reach of any Indian, and that there must be scores and hundreds of thousands of fine brains which need only educational emancipation and opportunity, laboratories, colleges, publication facilities, discussions with the rest of the world, to add a continually increasing Indian contribution to the ever-learning ever-growing World Brain. In India now there must be score of potential, unrealized Royal Societies, so to speak, running about in loin cloths and significant turbans and Gandhi caps and what not, running about at that low partisan level, and so running to waste.¹⁵

It will be through adequate attention paid to social sciences that India will be able to liberate her creative resources for her own well-being and also add to the World Brain. Thus, an Academy of Social Sciences is not a subject for academic dilettantism, but a world necessity. In India's adjustment to the new world, with the aid of social sciences, as she has understood and developed them, combined with the contributions from the West, lies hope for mankind, as in her failure in this task lie the germs of another world-wide catastrophe.

The Indian Academy of Social Sciences shall undertake the following tasks :

1. Co-ordination of various Social Science Societies and bringing them together for their annual sessions in one place.

15. Wells, H. G. *The Outlook for Homo Sapiens*, p. 142, 1943.

2. Publication of the annual Presidential addresses of the various federating Societies into one volume, forming the official transactions of the Academy.

3. Promotion of social sciences throughout the country by :

a. Giving scholarships and fellowships to distinguished scholars in their respective fields to spend their furloughs for advanced study and research in India or abroad ;

b. Giving scholarships and fellowships to students who have done or are doing advanced research work in their fields to continue their researches further in India or abroad ;

c. Publishing a Quarterly, each issue devoted to discussion of one social problem from various angles, with contributions from different scholars from their points of view ;

d. Pressing for social bias in primary, secondary and college education ;

e. Urging introduction of Sociology as a compulsory subject at high school and college levels of education ;

f. Encouraging publication of text books and researches in various social sciences, provided they are written from Indian standpoint and for application to Indian conditions.

4. Promoting and safe-guarding the interests of social scientists in India.

5. Representation of India at International Congresses of Social Sciences.

6. Promotion and maintenance of liaison between the University Departments of Social Sciences, Research

Institutes of Public Welfare and Departments of Public Welfare in the Provincial Governments.

7. Serving as a sentinel of India's spiritual and cultural values through emphasis on synthesis of sciences, devoted to the study of nature, man and society.

8. Securing and managing funds and endowments for promotion of Social Sciences.

9. Performing all other tasks that may promote the fulfilment of the aims and objects of the Academy.

These are some of the tasks to which the proposed Academy will address itself. Among all these, its unique contribution should lie in giving a reorientation to the contents and methods of social sciences as they are developed and studied in the western countries at present. The social sciences in the West suffer from serious defects and I cannot do better than quote from an excellent contribution of Pitrim Sorokin in a volume published in America recently. In his chapter on "Socio-cultural Dynamics," he writes : "The basic assumptions of those who espouse 'natural science causation' in the field of socio-cultural phenomena is that these phenomena in componential structure are similar, even identical, with the physico-chemical and biological phenomena ; therefore it is assumed that the methods and principles of causal analysis of the natural sciences, so fruitful there, must be adequate also for the causal analysis of socio-cultural phenomena in both static and dynamic aspects. In accordance with these premises, the partisans of this 'natural science causality in social phenomena' of the twentieth century have to be tried to be, *first*, 'objective, behavioristic and operational' in the choice of their factors of 'variables' (of change) taking for these

something material and tangible. *Second*, their procedure has been 'mechanistic and atomistic' in the sense that they have taken for the variable any 'trans-subjective' factor regardless of whether it is an inseparable part of some real unity or an isolated phenomenon. Beginning with the causes of crime or 'happiness in marriage' and ending with much larger phenomena, factorial analysis of this kind tries to take one by one a long or short series of possible factors (for instance, in marriage-homogamy or happiness, stature, color, economic status, religion, occupation, income, climate, race, nationality, etc., etc.) and to weigh, even quantitatively, their relative causative importance in the phenomenon under investigation assigning to each a very precise 'index of influence.' The procedure is similar in other causal analyses. *Third*, quite consistently with these premises, they borrow various principles of the natural sciences for ordering and 'processing' their data : the principles of physics and mechanics (from the Einsteinian theory of relativity to the recent theories of microphysics); the principles of chemistry and geometry, of biology and mathematics (currents of contemporary 'social physics,' 'social energetics', 'geometrical or typological sociology', 'quasi-mathematical theories of social dimensions and causation,' 'socio-metrical,' 'reflexological,' 'endocrinological,' 'psycho-analytical,' 'biological' and other sociologies of causation and change). *Fourth*, some of these partisans try especially industriously to use a 'precise quantitative method' of causal analysis in the form of various pseudo-mathematical procedures and complex statistical operations firmly believing in the possibility of discovering truth through complex mechanical operations

prescribed by their pseudo-mathematics and pseudo-statistics.

“As a result of this faith in an alleged ‘natural science causality’ the theoretical and concrete studies of socio-cultural causation and the factorial analysis of the twentieth century have produced a plethora of ‘research’ filled with figures, diagrams, indices, complex formulæ—looking very precise and ‘scientific’—of the simple and multiple causation of existence and change of whatever socio-cultural phenomenon they happen to be investigating.

“The logico-mathematical untenability of most of this current trend, the real results of their laborious efforts have been rather disappointing. Carefully analysed, their assumptions and premises happen to be a variety of the crudest materialistic metaphysics, inconsistent and self-contradictory, a distortion of the methods and principles of the natural sciences, logic and mathematics. The actual results obtained through their ‘precise looking’ manipulations and formulae as a rule turn out to be either a painful elaboration of the obvious; or the formulae, all too often misleadingly precise, happen to be mutually contradictory, with high indices for the same factors in one set of studies and low indices in others, with high positive co-efficients of correlation between the same variables in some of the researches and low or negative co-efficients in others.

“The logico-mathematical untenability of most of these premises together with the virtual sterility of the results achieved have provoked a notable and growing reaction against this amusing game of ‘natural science causality’ in social phenomena on the part of other socio-

logists and social scientists. Following the footpath of the great social thinkers of the past, like Plato and Aristotle, and some of the nineteenth century social scientists, like Comte himself, H. Rickert, W. Dilthey and others, they clearly and convincingly point out a series of reasons for the rejection of this 'game.' *First*, they state that each of the mature natural sciences has methods, principles and techniques of analysing causal relationships peculiar to itself and adapted to the nature of the phenomena they study ; the methods, principles and techniques of the purely mathematical sciences are different from those of physics or biology ; the methods and techniques of biology differ from those of physics or chemistry ; even within the same science the methods, principles and techniques of microphysics are not the same as those of macrophysics. Therefore they argue, it is not permissible to assume the existence of some general 'natural science methods, principles and techniques' and to apply them uncritically to the study of socio-cultural causation. *Second*, they indicate that the nature and the componential structure of socio-cultural phenomena are radically different from those of physical and biological phenomena ; therefore, the study of socio-cultural causation requires a set of methods, principles and techniques different from those applicable to physical and biological phenomena and fit to grasp the peculiar character of the causal relationships in the socio-cultural universe. *Third*, they hold that in view of the 'immaterial' component of these phenomena, an indiscriminate operation with 'objective,' 'material,' 'behavioristic,' 'operational' variables, taken atomistically and mechanically, is impossible here because each and any of the socio-cultural variables

(including those with which the 'natural science sociologists' operate, like religious, economic, juridical, ethical, esthetic, political) is incorporated 'objectively' in a multitude of the most different 'material vehicles'—different physically, chemically, biologically, perceptually, materially—and none of those variables is limited, in its objective manifestations, to one definite class of material phenomena; therefore, nobody, not even the 'natural science sociologists' can take any 'objective' material vehicle as the invariable index of any of these factors, classes or sets of socio-cultural phenomena; if and when such an attempt is made the result is the gravest sort of blunder. The *fourth* objection is that no atomistic study of any socio-cultural factor in its relationship with other variables is possible because the same socio-cultural factor has quite a different relationship to the variable B when A and B are part of one socio-cultural system (unity) and when they are isolated phenomena (congeries), when A is given in one socio-cultural constellation and when it is given in another; *Fifth*, it must be recognised that causal relationships of socio-cultural phenomena are generally quite different when we deal with united socio-cultural systems as distinguished from atomistic and singularistic congeries of socio-cultural phenomena. For these and many other reasons we hardly ever have a purely causal relationship between socio-cultural phenomena in the sense that they exist in physical, chemical, or even biological phenomena; instead we most often find either a meaningful and typological relationshipor the relationship of the 'dynamic group assessment' (MacIver), or what I call meaningful-causal relationship. A study of these peculiar relationships

through a mechanical application of the dogmatic rules of statistical technique, the methods of induction, or through other mechanically applied rules and techniques of this or that natural science is hardly possible. Such an attempt results mainly in a sort of misleading preciseness. Instead we need a different approach, we need techniques in which 'the meaningful component' of socio-cultural phenomena (absent in physico-biological universe) is fully taken into account, since this component has to play the leading and decisive role as the main 'clue' or 'key' to the unravelling of the simplest as well as the most complex networks of the meaningful—causal, static and dynamic relationships in the socio-cultural universe.

"In accordance with this trend of thought, a number of sociologists and social scientists of the last twenty-five years have endeavoured to construct a systematic theory of socio-cultural causation. Some of them have attempted to apply it concretely to the study of several actual socio-cultural systems—vast and narrow—not dodging even several predictions as to further developments of these small and vast socio-cultural processes."¹⁶

The purpose of this extensive quotation is to indicate some of the grievous defects in methodology and contents of social sciences in the West. The votaries

16. Sorokin, Pitrim, "Socio-cultural Dynamics," in *Twentieth Century Sociology*, New York, 1945, pp. 115-119. This subject is dealt with at great length in the author's forthcoming volume, "Latest Developments in Social Sciences: Indian Point of View." It covers Human Ecology, Biology, Anthropology, Psychology, Statistics, Ethics and Aesthetics, Philosophy and Religion.

of social sciences in our country, who have so far accepted indiscriminately the western approach to their respective fields of study, will need to guard themselves from the pitfalls of social sciences as developed in the West and, if they are alert, add the contribution of India from her vast and ancient experience, thus giving a direction and a meaning to our study of man. This contribution, as I see it, will lie in the realm of values and purpose. If mankind is not to embark upon another orgy of universal massacre, then social sciences have to become pragmatic, their methods have to accept a subjective element so far divorced from their calculations, the problem of values has to be faced squarely in the face, and the question of human destiny understood in the light of the teachings of great teachers, thinkers and prophets of the world. India is in the unique position of making this contribution to the world-thought. This is her opportunity for world leadership, for India has been in the vanguard of this movement of study and application of sciences of human welfare (*loka sangraha*) and she gave a lead to other nations that have disappeared in the dark corridors of history. India is running a race with time, but she has the key to the mystery of life, and her interpretation of social sciences in the light of her aeonian experience and their application to problems of human well-being, is what the world is waiting for. To make our social scientists aware of this problem, the proposed Academy may consider as the chief purpose of its being.

6. INDIAN NATIONAL SCIENCE FOUNDATION

Discovery and invention are themselves social processes made up of countless individual achievements. No nation can cope with the predicament here mentioned. Nor would a magnificent effort which successfully solved all the problems pending today suffice—if such an effort can be mentioned. For, if we are right in our conception of the character of cultural trends, the successful solutions would take the form of inventions which would alter our ways of doing things and thereby produce new difficulties of endless variety. . . . Out of these methods of approach it is not impossible that there might in time emerge a National Advisory Council, including scientific, educational, governmental, economic (industrial, agricultural and labour) points of contact, or other appropriate elements, able to contribute to the consideration of the basic social problems of the nation. Such an agency might consider some fundamental questions of the social order, economic, governmental, educational, technical, cultural, always in their relation, and in the light of the trends and possibilities of modern science.¹

We have therefore to function in line with the highest ideals of the age we live in, though we may add to them or seek to mould them in accordance with our national genius. Those ideals may be classed

1. *Recent Social Trends in the United States*, Report of the President's Research Committee on Social Trends, pp. lxxi-iii, New York, 1934.

under two heads ; humanism and the scientific spirit. Between these two there has been an apparent conflict but the great upheaval of thought today, with its questioning of all values, is removing the old boundaries between these two approaches, as well as between the external world of science and the internal world of introspection. There is a growing synthesis between humanism and the scientific spirit, resulting in a kind of scientific humanism.²

The Indian Academy of Social Sciences, with all its federated bodies, discharging their respective tasks individually and collectively, should be India's premier institution for research in various problems and its use for promoting orderly, peaceful progress and national well-being, saving the country from the catastrophic upheavals in whose grip writhe her body and soul today. But it is not improbable that in an age in which science has far outstripped study of social problems and values, the scientific organizations, with a preponderance in the councils of the nation, may overshadow or brush aside the contributions of social sciences, and thus plunge the nation into a type of thinking that precipitated the last two world wars. Science, which has no purpose or scheme of values, must be hedged in within certain limits and should not be allowed to make strident demonstrations of its glorious achievements. The danger of an overweightage being allowed to sciences is particularly great in India since social sciences have hardly begun to be articulate and make their existence known and science has had a great start over them. The

2. Nehru, Pandit Jawaharlal, *Discovery of India*, p. 681, 1946.

organic unity of life and its sciences, arts and philosophies has withered away under the impact of a culture based on analysis and compartmentalization, and it can only be regained by forcing them into an alliance, albeit unwilling for some time, till they have reached a *rapprochement*.

In order to achieve these two objects of giving an opportunity to social sciences to develop side by side with the natural sciences and of effecting a synthesis of both, there should be established, by the Central Government, a National Science Foundation on the lines contemplated by the Kilgore-Magnuson Bill, now before the Congress of the United States. This Bill envisages appointment by the President of an Administrator and a Deputy Administrator, with Divisions of :

Mathematical and Physical Sciences,
Biological Sciences,
Social Sciences,
Health and Medical Sciences,
National Defence,
Engineering and Technology,
Scientific Personnel and Education,
Publication and Information.

In addition to the Director and Deputy Director, there will be eight members representing these eight Divisions and nine members appointed by the President of the U. S. A. The whole machinery will be known as the National Science Foundation. But this is a subject that needs very careful study before any legislation is introduced by the future Government of India. The main point that needs emphasis is that the Administrator

and the Deputy Administrator in the Indian Science Foundation should both be social scientists. Physical and Biological Sciences and other Divisions will pull their ways, but the Social Scientists will be able to keep a balance, giving each Division its legitimate due.³

It is not improbable that the various Science Associations, so highly organized and articulate in our country at present and with all the backing of the governments, provincial and central, will resist this alignment with the National Science Foundation. Indeed, their opposition will become vehement as they begin to realize that the new strength infused into the social bodies may lead to the deflection of some of their federating societies from the central organizations. Anthropology and Psychology, for instance, may have to leave the portals of the Indian Science Congress and come into the proposed Academy of Social Sciences. The present Scientific and Industrial Research Council at the Centre may not consider the social scientists worthy of the honour of sitting at their table for discussion on equal terms. But it is in the maintaining of a balance between the two camps that shall lie the test of India's renovated genius, of her constructive statesmanship and of the validity of her claim for having seen life as a whole. It is here that the nation's leaders and statesmen and scientists shall be either true to the vision of the sages and seers of India and their latest exponent, Sir Jagdish Chandra Bose, or they shall betray both. Indeed, separation of the two

3. The author is indebted to *Fortune*, June, 1946, New York, for all the facts regarding the proposed American National Science Foundation.

India Can Lead

will constitute a spot of great weakness in India's armour, for, after the scientists have done their work it will be the votaries of social sciences who shall apply their contributions, and whether it will be for the good or the ill of the sciences themselves shall lie in the hands of the social scientists.



7. WHAT SHALL WE DO ABOUT IT?

Science, economics, politics and international affairs move with great speed....It is essential also for our teachers to realize that their object is to build well-rounded "whole human beings" and not over-specialized human beings....I know the time has come at some stage in the educational process to emphasize the synthetic rather than the analytic approach to knowledge.. The general welfare philosophy, without turning its back on modern machines, nevertheless raises the question more and more as to the nature of life itself. Undoubtedly more attention will be given in the future to the biological sciences, to anthropology, to psychology and to those types of economics, sociology, political science, philosophy, ethics and theology which endeavour to look at man as a co-ordinated human being, not co-ordinated merely in body, mind, feeling and soul, but co-ordinated with his fellow human beings. In brief, education must be made to serve the cause of the whole man. By whole man I mean man as representing a co-ordination of the following aspects : (1) The economic aspect. Man as he endeavours individually and collectively to make a living. (ii) The social and political aspect. Man as he develops social institutions and tries to work out efficient systems of Government. (iii) The sexual aspect. (iv) The artistic aspect. Man as a creator and appreciator of beauty. (v) The religious aspect. Man as a being who is always reaching out beyond all that he has hitherto known.¹

1. Wallace, Henry A., *Paths to Plenty*, pp. 95-96, Washington D. C., 1938.

In English Universities, the first two years' course might cover, (A) Physical Science, including astronomy, with emphasis on the order in which the general facts have become known. Many students would not need to continue the study of this subject beyond their first course. (B) Biological and geological sciences: the elements of animal and plant evolution, development and functions. (C) History of Science and learning, with reference to political and social history. (D) The Social Sciences, including Sociology, Anthropology and Psychology, with the elements of Moral and Political Philosophy.²

We seem to be on the verge of increasing enormously the power resources of humanity, and all manner of epoch-making discoveries hover on the near future. All this is very comforting and yet a doubt creeps into my mind. It is not lack of power that we suffer from, but a misuse of the power that we possess, or not proper application of it. Science gives power but remains impersonal, purposeless and almost unconcerned with our application of knowledge it puts at our disposal. It may continue its triumphs and yet, if it ignores nature too much, nature may play a subtle revenge upon it. While life seems to grow in outward stature, it may ebb away inside for lack of something yet undiscovered by science.... The age of social sciences looms ahead, which we hope will solve many of the intimate problems that trouble us so much.³

2. *Post-War University Education*, interim Report, submitted by a Committee of Experts of Division of Social and International Implications of Science, British Association for Advancement of Science, *Advancement of Science*, Vol. 2, No. 7, September 1942, p. 258.

3. Nehru, Pandit Jawaharlal, *The Discovery of India*, pp. 678-680, 1946.

The situation in India, as I see it, resolves itself into two parts : the reconditioning of the human personality and building up a new dynamic social order, both in terms of the whole, of India's experience and of the world forces. The former will involve a reorientation of education to serve the "whole man," as Henry A. Wallace rightly puts it, while the latter will demand planning every aspect of the life of the nation.

With regard to the first objective, India is appallingly backward. She is far behind the nations of the world in the knowledge and pursuit of social sciences, and if the situation has to be remedied and if India has to be brought into line with the advanced nations of the world, the pace of study of social sciences has to be considerably accelerated. Then alone will reorientation of education become possible, and not through official-and jo-hukum-ridden C. A. B. E.'s.

With regard to the second objective, national planning, in terms of India's experience and her present-day needs, that also can be achieved with the aid of social sciences. The votaries of exact or natural sciences should confine their attention to gathering of facts. Survey of nation's natural resources and research in physical, chemical and other sciences is their field. The scientists may collect facts, tell us what the latest researches in physics and chemistry and mathematics can mean in terms of building new instruments, but it should be the social scientists who, with their synoptic vision, should be in a position to co-ordinate the contributions of sciences and bring them to a focus for purposes of "general well-being" (loka sangraha). Facts gathered by

science can lie scattered about till man's creative intelligence puts them into some juxtaposition and uses them to fulfil his needs.

As Pandit Jawaharlal Nehru rightly says, science has ignored the ultimate purpose and looked at facts alone. But facts by themselves have no meaning unless they are related to each other by intelligence, reason, and made to reveal their significance. A pile of bricks has no meaning unless an engineer infuses a meaning and a purpose into them by putting them into relationship with each other in the form of a house. Similarly, facts gathered by science acquire a useable quality when they are related to each other with the aid of human reason and intelligence. Science by itself is neutral, its method is analysis, its aim is gathering of facts. But planning falls within the domain of social sciences. To leave national planning to the scientists is to invite disaster.

National Planning, and particularly in India, along the lines indicated in the preceding pages, is the work of the social scientists. The votaries of exact or natural sciences should certainly work in their fields and make available to the social scientists the material which they can utilise but definition of the national objectives and use of contribution of the scientists and engineers falls within the field of the social scientists. National planning is the work of the social scientists, and if India has to catch up with the world, the pace of study of social sciences has to be considerably accelerated. We live in an age of specialists, it is an age of "managerial revolution." India has to compress the experience and achievements of other countries, extending over generations, into a few years. The question is, how shall we proceed ?

The best procedure would be to begin the fight on all the fronts simultaneously. (1) Training of sociologists for teaching the subject in schools, colleges, and universities, (2) training of personnel for Research Institutes attached to the Departments of Public Welfare in the Provincial Governments, (3) starting of Departments of Public Welfare with special Ministers in charge in all the Provincial Governments, (4) an Indian Academy of Social Sciences, comprising the various learned Societies into one body, located in a central spot, preferably Delhi, with an endowment of a few crores of rupees, and (5) finally, a National Science Foundation, also at Delhi : all these must be launched simultaneously. The following procedure is submitted for further discussion.

1. If national planning is to succeed, the Government will require batallions of teachers, research students, administrative officers, etc., thoroughly imbued with sociological training and point of view. It is therefore the duty of the Central Government to proceed in the matter. Financial provision should be made forthwith for starting a Training Institute in Delhi, not necessarily connected with the University of Delhi. The few leading sociologists, (those who have received training in this subject, have adequate research to their credit and have taught the subject can be counted on the fingers of one hand) should be invited to draw up a syllabus of intensive course of studies in sociological subjects and methods of research. Some of the subjects that will be found to be necessary will be Principles of Sociology, Social Psychology, Rural Sociology, Urban Sociology, Educational Sociology, impact of Science on Society, Public Administration, Sociological Jurisprudence, Criminology, Administration of Pub-

lic Welfare, etc. An intensive course in the Fundamentals of Indian Culture and one in the contemporary social set-up will be found to be of inestimable value in giving an orientation to the students for their future work. Training for two years, of three terms each, should be given in these subjects. Every Provincial Government should send a batch of advanced students who have secured Honours or passed their M.A., the selection being confined only to the students of social sciences, such as Politics, Economics, Education, etc. On completion of their work, these trainees should return to their Provinces and enter the Universities to teach the subjects they have studied, the Provincial Institutes of Research attached to the newly established Departments of Public Welfare to gather data and help in formulating policies of social legislation, and the administrative sections of the Departments of Public Welfare in the Provincial Governments. The outlay involved in bringing the Training Institute into being should be met with by the Central Government, while the Provincial Governments should bear the cost of sending their students to receive training. This Institute should continue to function for ten years in the first instance, its future to be decided according to the needs for trained workers at the end of this period. If some Indian States show any inclination for taking advantage of the facilities offered by the Central Institute, they should be prepared to pay the proportionate cost per student. There should be provision for 75 to 100 students per year.

2. Our second step should be to organize Departments of Public Welfare in charge of special Ministers in all the Provinces immediately. This does not require any statutory legislation involving amendment of the 1935

Government of India Act. The Department of National Planning in the Government of India, abolished recently, was set up without any statutory processes, and the Provincial Governments can follow suit. As soon as our national planning schemes have taken shape and are about to be put into operation, the Provincial Governments will have to create Departments for carrying out these schemes. Public Welfare Departments may well anticipate the Provincial Planning Departments, and the two can be amalgamated later with considerable advantage to national planning as well as to public welfare. The subjects to be put under charge of the Minister of Public Welfare have been indicated already (see ante, pp. 45-49).

3. Till the trained personnel, envisaged under heading 1, is available, the Ministers and the Departments of Public Welfare should separate their work from other Departments and co-ordinate it under their authority. When the trainees return from their deputation to the Central Institute, a part of them should be drafted into the administrative sections of these Departments. Their training in techniques of research in various fields of public welfare will prove of infinite assistance in the execution of planning policies and programmes, of both the Central and the Provincial Governments.

4. The Indian Academy of Social Sciences can be started only with the initiative of the Central Government. A draft of the Constitution of the proposed Academy should be drawn up and submitted to the various Learned Societies for their discussion and confirmation at the first session of the Academy, which may be called at Delhi.

Considering the multifarious functions which this Academy will be expected to perform, (see ante, pp. 69-71) it will need to be very heavily endowed. Much as one would wish such an institution to be brought into being as a result of public initiative and financial aid, so that it can retain its independence of thought and action, I am afraid there is very little time left for such a procedure. Perhaps this aim can be served equally well by building up a large endowment with the financial aid of the Provincial and the Central Governments, leaving the management of the income from the endowment to the Executive Council, composed of representatives of the federating bodies. This governmental aid can be justified on the ground that the Governments will profit the most from the services of the Academy and it is in the fitness of things that they should pay for it. There is plenty of money; the Central and the Provincial Governments' treasuries give the impression of being in quite a flourishing condition. To begin with, they should contribute one per cent of their annual revenues, adding another one per cent spread over four years. These grants from the Provincial Governments should be supplemented by a grant from the Central revenues, all funds invested in securities, the annual income to be utilised for the purposes mentioned in an earlier chapter. The Academy should have its own buildings, its own secretariat, and a Guest House for receiving scholars from other parts of the world passing through the country. The headquarters should be located in the capital of the nation, New Delhi.

5. Finally, the Central Government should bring into being, with the aid of special legislation, an Indian Science Foundation whose composition has been outlined

in the preceding chapter. The National Science Foundation will serve as a central exchange where representatives of the various Divisions will bring their problems to be tackled by the appropriate Division and their fruits of research to be utilised by those whom they may concern. A new invention will send its repercussions through the entire fabric of the social and cultural life of the nation and involve adjustments in human thought and institutions. Through frequent Conferences and continuous give and take, social and cultural changes may be anticipated and provided for by the leaders of the nation. This National Science Foundation will help to break down the imaginary walls between the physical, the social and the spiritual aspects of life and the corresponding sciences and help us to regain that integrated outlook that made mathematics the subject of poetry and metaphysics the foundation-stone of medicine. Life is an organic whole, and the Science Foundation will help us to resolve all relativities and contradictions into unity. It is in India's regaining of this vision of the whole and making it live once again in the lives of her citizens in the day-to-day problems of earthly existence that lies India's redemption and hope for mankind.⁴

4. The Soviet system of education has done away with the bifurcation of knowledge into arts and sciences, which still obtains in Indian education.

BY THE SAME AUTHOR.

MANU : A Study in Hindu Social Thought.

It seems to me that Manu represents a pretty advanced stage of constructive thought from the standpoint of both psychology and sociology. This appears to be one of the earliest instances of social planning.—*University of Wisconsin.*

I have read Manu and enjoyed it very much.... I found it informative and thought-provoking.—Ellsworth Fairs, *University of Chicago.*

I use your book as a text for reference for study of social thought of India.—Pitrim Sorokin, *Harvard University.*

We Sociologists in America will welcome this book as an addition to the meagre stock of authentic social analysis by the Hindus of their classic literature.... I congratulate you on the worthwhile piece of pioneering work intelligently done.—A. J. Todd, *Northwestern University.*

Dr. Motwani deserves to be heartily congratulated for placing this lucid study of the ancient Hindu social theory in the hands of students of sociology.—*Bombay Chronicle*, October 4, 1934.

The author is to be congratulated on bringing out a treatise like the present one.... The author is a pioneer in the field and has given a clear exposition of the principles of Sociology as found in the Code of Manu.—*The Hindu*, Madras, September 25, 1935

A model of concise and logical presentation, and is quite the clearest exposition of Hindu beliefs that we have had the privilege of reading.... We sincerely hope that Dr. Motwani will remember his promise to write, if need be, a fully comparative study.—*The Madras Mail*, August 25, 1934.

A very valuable exposition of the Hindu social theory outlined in the Manu Smriti or the Code of Manu, and he has written in terms familiar to the student of Sociology.—*The Times of India*, November 3, 1935.

GANESH & CO. Price Rs. 4

UNIVERSITY OF CEYLON

He writes therefore with authority and what he says should serve as an eye-opener to those in Ceylon who are inclined to take a complacent view of the problems of the coming University... here is a book that gives many new ideas and knocks down a few which we have tenaciously held.

—*Ceylon Daily News.*

In this short but thought-provoking and stimulus-providing booklet the author discusses fairly fully the task, the work and the problems before the University of Ceylon. It seems profitable to follow his arguments and measure up to his criticisms and to consider his suggestions. Dr. Motwani breathes a sincere love for Ceylon. Let us weigh his words of advice, caution and encouragement.—*Young Ceylon* (in two reviews).

He is therefore quite in a good position to speak on the subject which is being discussed today... The learned lecturer has hinted upon many an important phase of University education in general and that of the East in particular.—*Banarès Hindu University Magazine*.

THOMPSON & CO. Re. 1

SCIENCE AND SOCIETY IN INDIA

His lectures were much appreciated.—Sir S. Radhakrishnan, *Vice Chancellor, Banarès Hindu University*.

Your lectures have created a great impression in the Institute and our post-graduate students are taking a real interest in the subject.—Sir J. C. Ghosh, Director, *Indian Institute of Science, Bangalore*.

Dr. Motwani was successful in creating a considerable interest in the subjects of his lectures both among the students and the public of Nagpur. Our University is grateful to the Indian Science Congress for sending Dr. Motwani to us to give such an intellectual fare.—Justice W. R. Puranik, *Vice-Chancellor, Nagpur University*.

Dr. Motwani deserves the thanks of everybody for bringing forward the significance of sociology in India's present era of planning and reconstruction. He has a keen and alert mind, observant of all social facts and changes that he can also bring into an integrated whole for interpretation and forecast.—Radhakamal Mukerjee, *University of Lucknow*.

Dr. Motwani has a lucid style of lecturing, and he carefully avoids talking over the heads of the younger members of his audience.—H. C. Papworth, *Vice Chancellor, University of Travancore*.

The lectures provide a valuable survey of the problem of science and its relation to society.—D. S. Kothari, *Dean, Faculty of Science, Delhi University*.

HIND KITABS. Rs. 3-12

Socialist India's verdict on capitalist America . . . A book worthy of study by all Indian Socialists, says JANATA.

AMERICA — The Land of Superlatives

By KAMALADEVI CHATTOPADHYAYA

"Whether there be a purposeful force behind this or not, America has been the magnet of the world since Columbus took the wrong turning and bumped into the old New World. Pre-determined or accidental, America continues to be a land of destiny to which come the great pilgrims of the world . . ."

And having herself completed the great pilgrimage, Kamaladevi has some pertinent facts to give and comments to make. As one reviewer has said, the Hollywood interpretation of the U. S. needs surely to be set right from time to time by a study of earnest and sympathetic books like this one . . .

" . . . should very definitely find a place on the bookshelf of anyone with pretensions to the knowledge of international affairs."
—*The Illustrated Weekly of India*

"She is a leftist and looks at this capitalist Eden with critical eyes."
—*Hitavada*

" . . . one of the best works on America by any non-American."
—*Janata*

"We must pause, weigh and consider before we emulate her (America's) example, for there are in American civilization seeds of evil mixed with good and it is necessary for us to sift out the good from the bad. Kamaladevi performs this task in a masterly manner. Her treatment is objective, free from bias and well-balanced."
—*Hindustan Times*

FREEDOM—MY DESTINY

By Y. G. KRISHNAMURTI

With the National Government in power in Delhi, India's long fight for freedom seems almost to be bearing fruit. But, as our leaders themselves warn us, our sufferings are not over. Hard days are still ahead, indeed harder than we have ever had, days in which we will have to worry not about winning freedom but about preserving it. We shall have to ask ourselves what kind of freedom shall it be for which millions in history have so selflessly laid down their lives.

According to Y. G. Krishnamurti, freedom is an eternal thing and all excellences flow from it. And yet the concept of freedom is not free from cobwebs of confused thought and consequent confounding action. What the world needs to-day is true freedom to be truly free; and it must be remembered that totalitarianism in any form or shape and under any garb or label is enemy to such freedom. What is the exact pattern of true freedom then? Can we look for it to the West with her blood-dripping history?

As Dr. Rajendra Prasad says in his *Foreword*, it is a scintillating book.

PAGES 109 *Rare Photographs* PRICE RUPEES FOUR

ON TO DELHI

*A collection of 23 unforgettable Speeches of Netaji
Subhas Chandra Bose*

Edited by K. M. TAMHANKAR

Here is the epic story of the INA and the gallant days when Indians in the Far East fought India's battle for freedom on foreign soil and under the able leadership of Netaji Subhas Chandra Bose.

Rare Photographs

PAGES 142

PRICE THREE RUPEES

CHALO DELHI

Netaji's Stirring Messages to the INA

PRICE EIGHT ANNAS

CONSTITUENT ASSEMBLY

By P. R. LELE

"The book brings the subject up-to-date and poses all pros and cons before the reader without bias. The reviewer almost thought the price was a misprint having had the misfortune of noticing profiteering by many publishers" *Blitz*

"Written in a matter-of-fact style the larger part of the work is devoted to the birth of the Constituent Assembly. At the fag-end the author warms up and takes an independent attitude" *—Forum*

"Apart from his opinions quite a deal of important facts are provided. He neither condemns the Constituent Assembly outright, nor does he claim that it is the only or the perfect way out of our political impasse" *—Janata*

"Mr. Lele's treatise is a welcome addition to the literature on the subject of constitutional history and it has not come a day too soon." *—Eastern Express*

"Coming from a man of his calibre, the book is not a legal treatise but something meant for the common man." *—National Guardian*

"Well worth the money and is a valuable and timely publication." *—Bombay Sentinel*

PAGES 73

PRICE RUPEE ONE

(In the Press)

INTERIM GOVERNMENT

A PHOENIX PAMPHLET

By P. R. Lele
