

Foreword

The present age of science, technology, materialism and informatics has come to believe that information is knowledge, and naturally knowledge is power. There is no passage from knowledge to wisdom. Naturally this belief has come to be questioned. In spite of these occasional and rare questionings, science, informatics, technology, and the like have been placed on the high pedestal of our modern civilization in the name of development, rationality and modernity. A very pertinent question arises as to what is the place of humanities and social sciences in the modern set up. Obviously humanities and social sciences have been relegated to the subordinate and secondary place in comparison to science and technology, informatics and other pragmatic disciplines.

World moves with ideas, history is made by ideas, culture is created by ideas. Revolutions are inspired by ideas. Man lives and dies by ideas because he does not live by bread alone. Culture is not finite physical entity. Ideas, values and norms are the natural concomitance of humanities and social sciences. It is really an irony of history that humanities and social sciences have been dethroned and relegated to secondary place. It is needless to remind that humanities and social sciences have very significant role to play in enriching our life with values, our society with ideals, our polity with norms, our civilization with a meaningful future. It is this realization which has led us to dwell deep into the ideas, values, norms and ideals generated by different branches of learning in humanities and social sciences.

Studies in Humanities and Social Sciences is a modest attempt at analysing, evaluating and disseminating some important ideas in these neglected branches of learning. Daya Krishna pleads that political science should be a policy science if we have to bridge the gap between theory and practice of polity while Suresh Chandra reiterates Gandhi's interpretation of Bhagavadgita as a religious text in contrast to recent move to project it as a historical text. Nirbhay Singh regards Sikh voluntarism as an expression of invincible will in the existential situation as a social and moral responsibility. Satya P. Gautam approaches the

concept of justice as negation or minimization of justice. Makarand Paranjape analyses the impact of recent worldwide economic and physical trends on the cultural expression of post-colonial society with special reference to Indian English literature. The impending collapse of modern western civilization due to its non-spiritual character, according to Wittgenstein, is the theme of Pradhan's article. Ashvini Agrawal claims a common concept of Dhamma in Buddhism, Hinduism and other Indian cults. The evaluation of Dhanagare's views on civil disobedience movement in Oudh in 1930-31 by Nisha Rathore forms the subject matter of another analysis. Sudhir Kumar attempts to find out Lala Lajpat Rai's writings as narratives of the nation in respect to communal question. The relevance of Vidyapati's version of Hinduism is a pointer to secularism in the eyes of Hetukar Jha. Two book reviews on concepts of philosophy as developed by Gaarder and Kierkegaard conclude the analysis of ideas and values and their roles in the broader concept of society and civilization of India.

I am happy to present this volume on some significant ideas and theories in the fields of humanities and social sciences for the specialists as well as for the general readers in the hope that such presentations will have some effect on the restoration of the dignity and relevance of humanities and social sciences in the scheme of things of our society, culture and nation.

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