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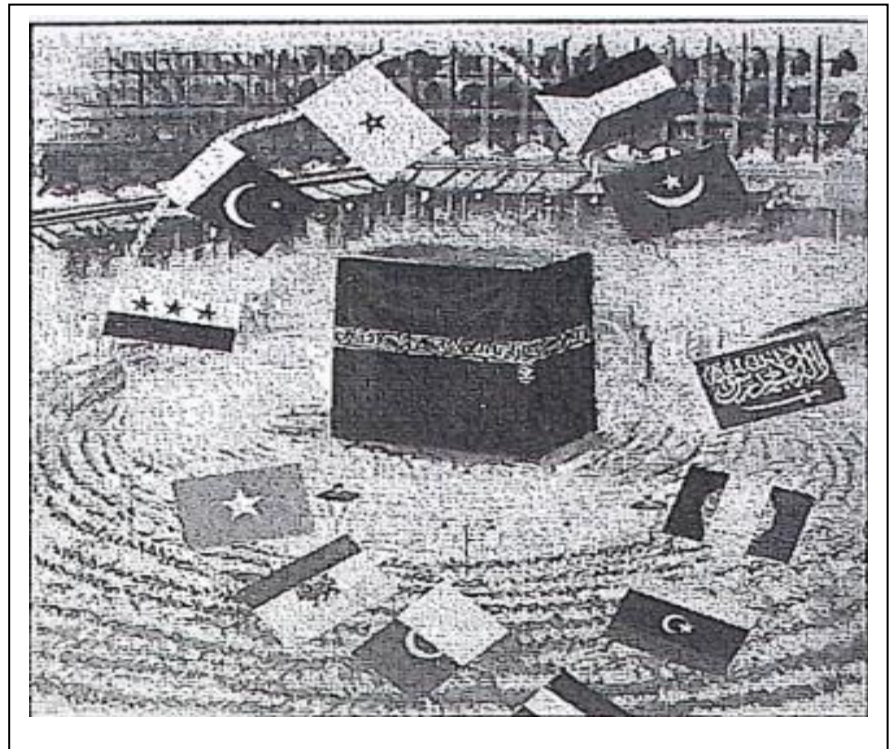
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THIS month's Cover depicts symbolically the pivotal position of Ka'aba as the lode-star of all spiritual and temporal urges of the entire Muslim World. It is drawn by the noted artist Mr. Sardar Muhammad who also shows flags of larger Muslim States representing the rest linked together by the strong ties of 'Habl-il-Allah' (Rope of God).

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ISLAM AND THE CHALLENGE OF OUR TIMES-I

KHURSHID AHMAD

We are living through one of the most fateful, most tumultuous, most disturbing, most eventful and yet most promising periods of human history. It is one of those few periods which constitute turning points in man's march towards destiny. It is an age of crisis and opportunity, of disintegration and renewal, of decline and emergence, of despondency and hope. Man is torn between triumph and terror; triumph over the forces of nature he has subdued and annihilated; terror at the prospects of the instruments of destruction he has made out of them. "Ours is a paradoxical world", says Northrop, "The achievements which are its glory threaten to destroy it.. It would seem that the more civilized we become the more incapable of maintaining civilization we are".

1 The spectre of this paradox has awakened man to a new realization. That something is seriously amiss with the Brave New World he has built; that something more is needed to set the house of humanity in order. This has inaugurated an era of heart-searching and soul searching, of re-examination of the basic values and tenets of civilization, of contemplation over the goals and ideals that man placed before himself, of dreams of a new order of things that may undo the wrong that has engulfed the mankind. A Fading Sun set. The changes that have come over the last three hundred years have immensely increased man's power over the world of means and resources and techniques, but they have failed to usher in the era of bliss and security and contentment and peace that inspired man's imagination all along. The rosy dawn that once seemed around the corner has turned out to be a pale fading sun set. The logic of history has once again confronted man with a situation that calls for a major change. The means to bring about the change have been discovered. The realization to change is gaining momentum.

The Muslim news International March, 1967 conflicts and contradictions, and the inner dynamics of the situation are leading, albeit through a tumultuous course of convulsion, disturbance, disintegration and emergence, towards a new rate of equilibrium. Man's very survival hinges on the emergence of a New Order-and as man wants to survive he is not prepared to remain wedded to the old order that is dying. He is craving for a change for the better, for an order that may resolve the conflicts of the age, and enable man to mobilize the resources he has subdued towards building a new age that may enrich life with peace, prosperity and bliss. Ours is not merely an age of frustration and doom, it is not simply a new 'Dark Age' as Schweitzer 2 would make us believe, it is also an age of hope and opportunity. "We are living and acting", says Sorokin, "at one of the epoch-making turning points of human history, where one fundamental- al form of culture and society- sensate is declining and a different form is emerging".

3 and herein lies the challenge of our times: How civilization can be rescued from the throes of crisis? How a new transformation can take place that may, instead of destroying what man has built over the centuries, give it a new lease of life and make it an instrument in the service of man, a vehicle for building up a humane, just, virtuous, and balanced society. We stand at the crossroads and perhaps, in the annals of mankind no more fateful choice has ever had to be made. It is a choice between survival or extinction, between glory or destruction, between life or death and the choice is to me made, not for any one people or any one nation or any one country, but for the whole of mankind. This makes the situation grave beyond measure, serious beyond recognition, complicated without parallel. The future of all of us is at stake. This being the gravity of the problem, we must very seriously try to its ramifications. understand it in all Western Domination. The present phase of human history has been one of the dominance of the modern Western Civilization.

4 This civilization began to germinate in the thirteenth and fourteenth centuries of the Christian era. It derived its inspiration from many sources. Its basic values and philosophy came from the Greeks. Its law and political organization were derived from the Romans. Its religious attitudes and tenets were drawn from the Judaic and Christian traditions. Its early technology was borrowed from the Muslims, particularly from Spain. It availed from all these sources but gradually assimilated the raw stuff into its own fabric and gave them a new orientation. The new orientation fully blossomed in the eighteenth and nineteenth centuries. Now the new civilization showed its true colors. And this was also the period when its sway was cast almost over the entire world. It began to dominate over the whole of mankind, unchallenged from any quarter. Although it was rent by schisms and conflicts produced from within, but no cultural tradition from without was in a position to seriously stare it in the face. Its hegemony was complete.

The spirit of the Modern Culture is secularistic and sensory. It started its career in the fog and mist of a revolt against God, the denial of the super-natural, and refusal to submit to religion and the organized Church. It began with the denial of Christianity but denial of religion all that had been finally led to the as such, and of associated with that in the realms of morality, law, government and society. Under the impact of this movement the old religious and ideational culture began to dwindle and disintegrate. This was the negative principle of the side of the basic Modern Culture.

Reality is Sensate. The positive aspect of its major principle consists of the premise that the true reality and value is sensory. Only what we see, hear, smell, touch and otherwise perceive through our sense organs is real and has value. Beyond such a sensory reality, either there is nothing, or, if there is something, we cannot sense it therefore it is equivalent to the unreal and the non-existent. As such it may be neglected.

5 The whole edifice of the culture and civilization raised on this premise is permeated with the spirit of secularity, religiosity, obsession with the sensory and indifference towards the supersensory and super-natural. It is sensate, root and branch, Its basic premises are:

(a) Truth and reality are reduced into sensory truth and reality. The whole outlook becomes materialistic, viewing everything openly or covertly, in its materialistic aspects, to the exclusion of all other aspects.

(b) Man's area of interest becomes confined to the material world, the world of the senses and as physical pleasure and pain are barometers of this sensuous world, the entire value system begins to gravitate to this sensory nucleus. The physical world becomes the area for the operation for man and his talents. Conquest of nature becomes man's prime goal, technological development becomes the main vehicle for this life voyage. This world becomes the focus of attraction and the question of life after death is ruled out as illusory, or at best irrelevant.

(c) The new method that develops is that of the testimony of the sense organs. Premium is given to the empirical method of induction and generalization and all other sources of knowledge are discounted or discarded. This naturally brings the natural sciences to the foreground, which replace religion, theology and even speculative philosophy. The social sciences also begin to imitate the natural sciences and employ the same empirical method. They start treating man in the same way as physics and chemistry treat inorganic phenomena.

(d) The world of human relations also begins to change correspondingly. Self-interest, convenience, and personal gain become dominant virtues. There are no absolute values -all norms become relative and changeable. The institution of family begins to be reorganized on purely contractual foundations. Economy begins to revolve round the cash nexus. Polity oscillates between contract and compulsion.

Social relations become impersonalized. Law is purged of all religious and idealistic elements. International relations are conducted to serve the ends of power and expediency.

Logical Manifestation. All these are natural and logical developments and manifestations of the infusion of the sensory spirit in the body social. This is how a culture, based on the sensory reality, raises its superstructure. The Modern Western Civilization has grown from such a premise. Its science and techniques, its philosophy and religion, its economics and politics, its sociology and morality, its art and architecture, its music and literature caliber witness to this fact. All its intellectual and social movements have drunk deep from this very mainspring. The expressions of this spirit can be seen in the forms of individualism, utilitarianism, hedonism, empiricism, capitalism, democracy, communism, fascism and what not. Deeper one reflects on the ethos of the modern civilization, more firm becomes one's judgement that the characteristic feature, the distinctive quality, the dominant spirit, the prevailing temper, the major value, the basic premise, the supreme norm, the summum bonum of the Modern Civilization is its sensuality its movement away from religious reality and towards the sense-reality. We are supported in this conclusion by a number of those profound scholars who have spent many a restless day and sleepless night in reflecting on the nature of the Modern Civilization. Sorokin regards the present phase of the Western Civilization as "sensate".

He says:

"the modern sensate culture emerged with a major belief that true reality and true value were mainly or exclusively sensory, Anything that was supersensory was either doubtful as a reality or fictitious as a value. It either did not exist or, being impeccably by the senses, the non-existent amounted to Respectively the organs of senses, with the secondary help of human reason, were made the main arbiter of the true and the false, of the real and the unreal, and of the valuable and valueless. The major premise of the sensory nature of the true reality and value is the root from which developed the tree of our sensate culture with its splendid as well as its poisonous fruits",

6 Toynbee calls this phase of Western Civilization the latter-day Western Civilization as secular-"an extract from the Christian Western Civilization-an extract from which Christianity has been deliberately and almost ostentatiously left out".

7 Berdyaev calls its "Humanistic secular Stage of Western Culture"

8 and Northrop characterizes it as "scientific or theoretic culture"

9 as against "aesthetic or intuitional" culture of the East. Joad describes the Western culture as materialistic and says that speed, material acquisition and entertainment are the three main ideals of the man produced by this culture.

10. Landis asserts that "the civilization United States is a business of the civilization rather than scholarly, ecclesiastical or military one".

11 In short secularism and sensibility constitute the major characteristics of the Modern Civilization. Its achievements and failings and the problems it has generated owe themselves to this fundamental premise on which the Modern Civilization has been reared.

A New Era, The performance of Modern Western Civilization has, in many ways, been historic. Its unique contribution has been the technological revolution which it has accomplished.

Achievements of Modern Civilization. Development of science and its application to technology, or what Toynbee describes as the consummation of the marriage of the natural science with technology 12

inaugurated a new era in the history of the mankind. Scientific discoveries began to enrich life in all its multifarious aspects. Industrial revolution transformed the economy beyond any semblance of the past. There began an unending flow of newer forms and methods of production. Output has immensely expanded and become diversified. Man has been relieved of much strenuous and monotonous work and machine is increasingly taking the place of the unaided human muscle. New sources of energy have been harnessed. A network of communications and transport has knit the world into a unity. Barriers of space and time have been overcome. Distance has been amazingly shortened. Economic, social and political co-operation is increasing. Amenities of life are being provided on a wider scale. Standard of living in the developed and developing countries is improving. Monarchy and despotism gave place to constitutional regimes which increasingly shouldering the responsibility of protecting human rights and establishing social justice. The domain of the welfare state is expanding. Creative performance has been made in the fields of art, literature, drama, theater, cinema, Radio and T.V., music, architecture and painting.

All this has been such a revolutionary performance and such an exhilarating experience that man is spell-bound at his own achievement. "Nature has lost its terror for man", observes Ralph Perry. "It has submitted itself to the yoke of human interest and has been transformed from wilderness into civilization. The brilliancy of scientific achievement has given man a sense of proprietorship in this world: It has transformed the motive of life from mere preservation to conquest and so frequently has science overcome the accepted limits of practical achievement and disclosed possibilities' previously unsuspected that the future is full of unbounded hope fullness",

The Other Side. This is the reverse of the picture tightly be proud of it mints of the modern and man can achieve age are immense, in certain fields even brilliant and eye-opening and constitute a common legacy of the mankind. The contribution which the Western Civilization has made in certain areas of activity is historic and will always be remembered. But it is an irony that from the bosom of this very accomplishment have emerged the forces that threaten with extinction the glorious super-structure the modern man has raised. The material prosperity has failed to produce peace and stability, justice and security, bliss and tranquility. Man has learned to control nature, but he has not learned to control himself. Without self-control, his powers to harness nature are being increasingly used to serve the ends of destruction. Man's wisdom has not developed commensurately with his power over techniques. Fruits of science have been placed before "a population which is emotionally at the level of savages and culturally at that of school-boys".

14 Science does not change man's desire; it merely increases his power of satisfying them. If the desires are good, this added power of satisfaction is itself a good; if evil, it is proportionately an evil. Bertrand Russell has put the situation succinctly when he says: "Broadly speaking we are in the middle of a race between human skill as to means and human folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and incompetence; but, given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that unless man increases in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow".

15 This being the situation it is imperative that we try to discern the confused human perspective and pinpoint the weaknesses from which the Modern Civilization suffers, weaknesses which have robbed man of the fruits of the scientific and technological revolution, Devaluation of man. The besetting malady of the Modern Western Civilization is that it is not man centered. It has not made man the real province of its study-man in his totality, in all the realms of flesh and soul, of reason and intuition, of conscience and moral discretion. It has concentrated its gaze upon the physical world to the extent that man has been paled into insignificance. Science studies the world of matter, not the multi colored many-dimensional

world of man and even when it does, it reduces man to a skeleton of flesh and bones. It is the animal in man that arouses our interest, if any, and not the man as such. The lament of Alexis Carrel is that today the most neglected field of study is poor man.

16 The psychological, emotional and moral aspects of man's life are never taken into view. Man has been reduced to the position of a robot, of a cog in the social machine. In economics he is simply 'a factor of production', amongst others, is subjected to the impersonal laws, his "labor (a phenomena vibrating with life) is employed by capital, something life-less. Lately industrial psychology has developed but here again it is the human problem of industry that it studies, not the industrial problem of human beings. Focus of attention remains on industry, on matter, on the physical world and not on man as such. Biological sciences treat him as an animal, just an organism, "an assembled organic machine" of an unique significance",

17 In scientific definitions, he becomes a "complex of electrons and protons", an animal organism, a reflex mechanism, a variety of stimulus response relationships, or a psychoanalytical "bag" filled with physiological libido. Consciousness is dismissed as inaccurate and subjective. Man has been degraded to "the level of a mere reflex mechanism, a mere organ motivated by sex, a mere semi-mechanical, semi psychological organism, devoid of any divine spark, of any absolute value, of any- thing noble and sacred".

18 The Modern Civilization is guilty of neglecting man and of devaluing him. In the strange world that the modern man has created, it is man himself who is conspicuous by his absence. The fact is that man has been lost in this craze of matter-worship, and this is a natural result of this civilization's sensory character. Another aspect of this very phenomenon is that almost all socio-philosophic systems and movements of our time assume that man can be changed by changing the environment. Springs of change and reform are to flow, not from the heart and soul of man, but by tampering with the social environment.

19 Interpretations of history speak in similar vein. Man is not the real arbiter of his destiny, he is like a shuttle-cock dancing to and fro under the impact of historical forces, biological, psychological and economic. This is the tragedy of man in the modern world.

Cult of Expediency. Another consequence of this situation is that Truth has lost all its meaning and has been equated with what is useful. Absolute values have no existence. Expediency is the goddess at whose altar all worship and protest. Intuition and even reason have been subordinated to the knowledge of the senses. There is a general trend of flight from reason. Puseyism in philosophy, behaviorism and psychoanalysis in psychology, determinism in biology, surrealism in art are but manifestations of this trend.

20 Professor Harold H. Titus observes that: Today, in our civilization as a whole, we suffer from a neglect of reason rather than from its overemphasis. We need to think more, not less, in the fields of science, morals, and religion, as well as in the routine affairs of daily living. War, fascism, and economic collapse are the result of human irrationality and wrongdoing and might be avoided if we were more intelligent".

21 This decline of reason from it is also a logical and flight corollary of the sensate nature of the Modern Civilization.

This civilization is one-sided and as such is imbalanced and disproportioned. It has devoted to only one aspect of reality-the material aspect and has neglected all other aspects, nay has tried to interpret them in terms of the physical phenomena only and thus has done violence to them. Their perspective has been distorted. The balance and poise of life have been disturbed. The attempt to extend the area of any one

source of knowledge and to make it the one supreme or all- Inclusive source for the determination of truth leads to abuses and to protests. No one of them in isolation from the others is satisfactory or can encompass the entire field of know- ledge. A society guided by any one- sided view of knowledge tends to be led astray and to lose its appeal and its creativeness. Possibly this has been one important reason for the decline of some societies and civilization".

22 Spirit Impoverished, Modern civilization has been obsessed with the material aspects of life. It simply neglected the moral spiritual aspects, with and the result that it could not succeed even in the material realm. Life is a totality and unless it is visualized in its wholeness, no part of it can function properly. "We had neglected the essential requirements of an inner order; we had carefully designed, decorated, and made clean the out- side of the cup, but the inside was "full of and excess"; we used creased knowledge administer to the extortion our in- and power to comforts of the body, but we left the spirit impoverished".

23 The economic aspect was given a disproportionate importance, with the result that other sectors of life were dried. Discussing the modern preoccupation with economic activities, Mayo says: "Just as our political and economic studies have for 200 years tended to take account only of the economic function involved in living, so also in our actual living we have inadvertently al- lowed pursuit of economic development to led us in a condition of extensive social disintegration".

24 This is true not merely of any one field, but of almost every field. The concept of integrated progress seems to be unknown to the Western Civilization. Everywhere there has been one-sidedness and lop-sidedness.

Even most of the solutions that have been suggested suffer from this weakness. Materialism, spiritualism, individualism, collectivism, hedonism, rationalism, intuitionism all have made their exclusive claims. "Each of the great movements of the last two thousand years", says Erich Fromm, "has emphasized one sector of life to the exclusion of the others; their proposals for reform and renewal were radical-but their results were almost complete failure".

25 This weakness is also a product of the basic premise of the Western Civilization which limits its scope to a particular area, to the denial of the rest. This mentality is further extended and produces sectoral or regional or departmental exclusiveness. And the most tragic part of it is that in this one-sidedness the West has erred on the side of materialism and neglected the world of morals and human values, the very realm which constitutes the soul of civilization. We nourish the body and impoverish the spirit the result is obvious, we have reduced civilization to a carcass soul. Without Anchors Broken. This civilization has distorted the time perspective of man. It has torn man from the past and disturbed the continuity of life. Its evolutionary temper, and its faith in the inevitability of progress have reduced the glorious legacy of mankind into insignificance. It has broken the anchors that held the ship of civilization firm. -

The sensory character of this civilization has also made it temporalis- tic. It has concentrated on today, on the immediate, the current, the contemporary, the transient. This has produced a peculiar mentality- that which is mainly interested in the present. The craze to get rich quickly, gain profit without patience, to get the prize without labor, to aspire for the are but aspects of this strenuous windfall very mentality. It has robbed man of serenity, society of stability and human life of its permanent values. It has generated atomistic relativism, incessant eclecticism and purposeless change. "Yesterday's values are obsolete today; and today's values will be obsolete tomorrow. Who cares for tomorrow, and who can create anything perennial in this inconstant Niagara of change. By virtue of this feverish change, our culture devours its own creations as soon as they emerge. Today it builds enormous buildings from steel and concrete; tomorrow it tears them down. Today it erects a temple to some new-fangled god-in science and philosophy, in religion and fine arts, and in any of its compartments, -tomorrow it will demolish the editor

smoke. Today it introduces all kinds of safeguards of life, of health, of property, of everything; tomorrow it scraps them without compunction. In this sense our culture is a new Cronus incessantly devouring his own children. Hardly anything perennial can be created, and nothing can survive this perennial destruction".

26 Gadget Worship.

Another distinctive trait of the modern civilization is its obsession with techniques, Exclusive preoccupation with the sensory world has produced a tendency to substitute means for ends, technique for genius, methods, for values, form for substance. This is visible in science, philosophy, religion, art, architecture, literature and almost every field of culture. The entire world of civilization seems to hover round the machine and the machinery which have been erected as the new idols. Toynbee observes that the bent of Western Civilization is towards machinery, "a concentration of interests and ability upon applying the discoveries of Natural Science to material purposes through the ingenious construction of material and social clockwork (material engines such as steamships and motor cars and sewing machines and wrist watches and fire-arms and bombs; and social engines such as parliamentary constitutions and military mobilization systems)".

27 This obsession-rich technique has increased to such extents that the danger that now besets is that the machine, instead of being an extension of man, may so dehumanize him that men may become its extension, nay, even its slave. Techniques are important, but civilization is much more important. civilization is far greater And than a mere plethora of effective gadgets and techniques. Techniques are only peripheral to a civilization, not its central core, not its life-soul. Values and purpose are central to civilization, not merely the techniques.

Man's obsession with has reached a state technique where life seems to have run riot. Every human problem is turned into a technical problem. The world is moving towards technocracy. Mantle of leadership is placed upon the technocrats. Social science is social engineering. University departments are being reduced to workshops. Teachers have been turned into instructors. Ends and values are being relegated to the oblivion, means and techniques are occupying the entire field. And progress in techniques has been made tantamount to progress in civilization. It is an obsession of the greatest magnitude. "It is as though a man were so delighted and obsessed with the magnificence of his new suit as to identify it with his essential being and thus forget what manner of man he is, and must, even beneath the splendor of his apparel, continue to be. Thus, it is that a civilization may lose its soul in the contemplation of its wardrobe.... It is certainly true that our preoccupation with techniques, with means rather than ends, is already producing, among western intellectuals, a new kind of philosophy, a kind of philosophy that resolutely refuses to think in terms of any ultimate purpose and values at all.

But it is also true that the same pre-occupation, on less intellectually rarified levels, is producing a new kind of popular culture and a new kind of common man, living on the mere surface of events, his working life is consumed in the service of techniques and his leisured life diverted and still kept on the surface of things by the product of technique, a life more and deprived of the king and relevance depth, that more mean comes from some conscious affirmation of ultimate purposes and ultimate values, a life which estranges the man who lives it from the heart and substance of the tradition of civilization".

28 This deification of technique has not only depreciated the world of values, torn man from the realm of ideals, impoverished civilization of its very life-breath, but has also begun to influence the levels of efficiency and creativity, particularly in social, intellectual, artistic literary and aesthetic fields. Technique is mechanical in its nature and obsession with it is bound to increase automaticity and reduce creativity.

Magic of Quantity.

Another aspect of the modern civilization is the unique importance it has given to size and colossally. Confinement of reality to the sensory world preoccupation with means and techniques have produced another obsession-obsession with the size. It has been assumed that greatness lies in bigness, that quantity can be a substitute for quality, that size can compensate for substance. We are caught by the magic of quantitative colossalism. "The bigger the better" seems to be our motto. Everywhere the trend is towards bigness. Buildings are becoming skyscrapers. Monuments, schools, universities, churches, stations, airports, roads, gardens, fun-fairs are becoming more and more. In industry there are trusts, combines, holding companies, more colossal tycoons, car companies. Society leaders are those who are richest. The greatest empires are those which are most monstrous. The best authors are those whose books have largest circulation. The best preachers are those who have greatest audiences. The best theatres are those which attract largest number of people. The best colleges are those which have largest enrolments. Anything which is not big quantitatively, although it may be fine in quality, tends to pass unnoticed. In this chorus of colossally quality and virtue and goodness and humanity are devalued and the spirit in man begins to suffocate, and there is another aspect of this "disease of colossally". The trend towards bigness exceeds all limits and man is reduced to the position of a drop in the ocean. The size exceeds beyond intelligent human comprehension. Man fails to see and deal with the whole; his contact with the totality ends. This produces a sense of unreality and is destructive to reason. Minute specialization and excessive departmentalization are the natural result. Beyond a certain order of bigness, concreteness is essentially lost. Abstract fiction takes place. We deal in numbers, too huge to be comprehended. Any personal contact becomes impossible. Industrialists and managers deal with workers whom they cannot know. The company directors have no contact with the thousands of shareholders. Production takes place on a large scale. Big cities emerge and grow with the result that all remain strangers in this world of their own making.

This process produces more and more quantification. Only those aspects are given importance which can be reduced to quantities; those which are not accessible to this particular method are neglected. Quality suffers and "when it cannot rely on its qualitative superiority, it resorts to a quantitative appeal. Hence, the disease of colossally, typical of the decadent sensate phase of Greco-Roman and present day art".²⁹ The present-day American civilization is the most glaring example of this trend in almost all aspects of life.

Power Phobia. Obsession with techniques and size produce power-obsession. Technical devices are forces of power and preoccupation with them is bound to generate power-phobia in political, economic, social and international relations. Techniques call for specialized skill. This comes through training and more and more involvement with the techniques. In a technological age, leadership begins to concentrate in the hands of the experts, the technocrats, the specialists. This produces a new kind of despotism and reduces the area of democracy and consent. Economic power shifts from the owners to the managers.

Political power begins to flow into the hands of the administrators. Bureaucratization of society takes place at almost all levels. New aristocracies emerge: managerial aristocracy, political aristocracy, technological aristocracy: they retain and even augment all privileges of the aristocracies of the past and their power is much more firm and supreme. Whether it be the democratic world or the communist world this "new class" has become the repository of power and authority. This is the new elite that the technological age has produced.

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2. Schweitzer, Albert, *The Philosophy of Civilization*, vol. 1. *The Decay and the Restoration of Civilization*, P. 6.

3. Sorokin, Pitirim A., *The Crisis of Our Age*, E. P. Dutton & Co. Inc., New York, 1951, p. 22.
4. I am using the words culture and civilization rather interchangeably and for the purposes of the present essay I am rather ignoring the finer differences suggested by anthropologists, sociologists and the philosophers of history Bagboy, Philip, *Culture and History Prolegomena to the comparative study of civilizations*, Longmans, Green and Co., London 1958.
5. c. g. see Sorokin, *opt. cit.*, pp.19.20, 86-102. John Locke's dictum. Nihil est in intellectu quod non prius fuerit in sensu (Nothing is in the mind that was not already in the sense) deserves to be carefully noted in this respect.
6. Sorokin, *op. cit.*, p. 311.
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8. Berdyaev, Nikolai, *Smysl istorii*, Berlin, 1923, vide, Sorokin, *Social Philosophies of an Age of Crisis*, Adam A Charles Elack, London, 1952, pp.139-141.
9. Northrop, *opt. cit.*
10. Joad, C. E. M., *Counter Attack from the East*, Allen and Unwin, London, 1933, p. 255.
11. Landis, Paul H., *Social Problem in Nation and World*, J. B. Lippincott Co., Chicago. 1959, P. 83.
12. Toynbee, Arnold J., *The Present-Day Experiment in Western Civilization*. Oxford University Press, 1962, P. 26.
13. Perry, Ralph Barton, *Present Philosophical Tendencies*, New York, 1955, P. 47.
14. Joad, *Opt. cit.*, p. 22.
15. Russell Bertrand, *Impact of Science on Society*, Allen & Unwin, London, 1952, p. p. 120-21.
16. Carrel, Alixis, *Man the Unknown*.
17. See Watson, *Behaviorism*, 1925, "I mean nothing very difficult In this. Take four wheels with tires, axles differentials, gas engine, body: put them together and we have an automobile of a sort. The automobile is good for certain kinds of duties. Depending on its make up, we use it for one kind of job or another. In a similar way this man, this organic animal, this John Doe, who, so far as parts are concerned, is made up of head, arms, hands, trunk, legs, feet, toes, and nervous, muscular and glandular systems, who has no education, and is too old to get it, is good for certain jobs." (Page: 216)
18. Sorokin, P. A., *Fluctuations of Social Relationships, War and Revolution*, p, 539
19. Aldous Huxley observes: We see that large-scale manipulations of the social structure can bring about 'certain 'changes in human nature', but that these changes are rarely fundamental. They do not abolish evil; they merely deflect it into other channels. But if the ends we all desires are to be achieved, there must be more deflection of evil; there must be suppression at the source, in the individual will". *Ends and Means*, Chatto Windus
20. Arnold Lunn, *The Revolt against Reason*, Chapters XVII, XIX and XX, and Max Horkhermer, *Eclipse of Reason*, Oxford University Press, London, 1947.

21. Titus, Harold H., *Living Issues in Philosophy*, American Book Corporation, New York, 1953, p. 197.
22. *Ibid.*, p. 201.
23. Snell, Lord, *The New World*, Watts & Co., London, 1947, p. 11.
24. Mayo, E., *The Human Problems of an Industrial Civilization*, The Macmillan Company, New York, 1933, p. 131.
25. Fromm, Erich, *The Sane Society*, Routledge & Kegan Paul, London, 1959, p. 272.
26. Sorokin, *The Crisis of Our Age*, *Opt. cit.*, p. 257.
27. Toynbee, Arnold J., *A Study of History*, Vol. III, Oxford University Press, p. 385.
28. Casserley, J. V. Langmead, *The Bent World*, Oxford University Press, London, 1955, pp. 91-93.
29. Sorokin, *The Crisis of Our Age*, p. 70.