Associations of Social Scientists: An Analytical Study

Edited by

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Islamabad
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Preface

This book evaluates the state of the professional associations of social scientists in Pakistan. The Council of Social Sciences, Pakistan (COSS) – a non-profit and autonomous organisation of social scientists – initiated this study in 2003.

In preparing this book, COSS is indebted to:

- The writers of studies.
- Dr. Noman Omar Sattar who read the first short draft of the book, and Mr. Yasser Arafat who looked after grammatical accuracy and stylistic consistency in the book.
- Islamabad office of UNESCO and its former Director/Representative Ms. Ingeborg Brian (presently working in UNESCO’s office in Geneva), and Dr. Humala Khalid for providing funds, which enabled COSS to pay honorarium to the contributors of this book and meet its printing cost.
- Local office of ActionAid Pakistan and its former Director, Dr. Fauzia Saeed and present Director, Dr. Rubina Saigol for providing funds to meet secretariat expenses.
- Dr. Rais Ahmad Khan and Dr. Syed Ahmad-ud-din Hussain, the volunteer members of the Executive Committee of COSS.
- Mr. Abdul Badshah, Assistant Educational Adviser, and Mr. Zafarullah Khan, Joint Secretary, Ministry of Economic Affairs & Statistics Division for providing information on funding of associations.
- Mr. Muhammad Anwar, partly volunteer office incharge of COSS, Waheed Ahmed, Mr. Mujahid Hussain, Mr. Abubakar Siddique, Mr. Asim Shehzad, Mr. Hussain Asghar
and Miss Warda-Tuz-Zehra who helped in preparing this book.

- Dr. Arshad Karim, Prof. Iqbal Ahmed Qureshi, Dr. Muhammad Ahmed Qadri, Dr. Manzooruddin Ahmed, Dr. Hasan Askari Rizvi, Dr. Muniruddin Chughtai, Dr. S. M. Rehman and Mr. Bilal Aslam Sufi for sharing information with COSS on different Associations.
- Dr. Kamran Ahmad, and Ms. Tanveer Anjum for helping COSS in securing reports of conferences of associations.
- Dr. Rehana Siddiqui for providing material on Pakistan Society of Development Economists (PSDE); Mr. Ikhlaq Ahmed for material on Population Association of Pakistan (PAP); and Dr. Z. A. Qureshi for providing material on Society of Asian Civilizations Pakistan (SAC).

Inayatullah
April 14, 2006
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Introduction

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The present book is a study of six associations of social scientists in Pakistan. They include Pakistan Economic Association (PEA), All Pakistan Political Science Association (APPSA), Pakistan Historical Society (PHS), Pakistan Philosophical Congress (PPC), Pakistan Sociological Association (PSA) and Pakistan Psychological Association (PPA).

With the development of modern social sciences in the West and their increasing specialisation in the second half of the twentieth century, each major specialised discipline of social sciences developed professional associations, which have certain common features. Most of them meet annually, discuss, review and evaluate the state of their disciplines and evolve agenda for future research. Some of them have established standards of performance for their members also and developed a code of conduct for them. Most of them issue journals. Besides their academic activities, they also work as pressure groups for articulating and protecting the interests of their profession. These activities of the associations nurture their disciplines, encourage the members to engage in research and get input from their

1 It was renamed in 1987 as Pakistan Political Science Association (PPSA).
2 The years of their establishment are given at the end of the chapter on overview.
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colleagues on their papers. The associations also create a community of practitioners of the discipline.

While selecting an association of social scientists for the present study, the criteria were derived from the characteristics of associations developed in the West. The six associations in this study were selected using these criteria.

At the time of its emergence in 1947 Pakistan inherited from united India three disciplines of social sciences – Economics, History and Political Science — each having one department in Punjab University. As the three departments were not actively involved in the professional associations of their disciplines that existed before Partition, they did not inherit any association and have to build them afresh and they built them quickly within three years of creation of Pakistan. The other three disciplines — Philosophy, Sociology and Psychology - were established later in fifties with assistance from technical assistance programme of the United States. Their professional associations emerged at different pace. The Associations of three inherited disciplines — Economics, Political Science and History – emerged within three years of Partition: PEA in 1949, APSA in 1950 and PHS in 1950. However, the associations related to three disciplines established after Partition — Philosophy, Sociology and Psychology — emerged at a different pace. PPC was established in 1954, eight years before the establishment of first department of Philosophy at Peshawar University in 1962, PSA emerged in 1963, eight years after the first department of Sociology was opened at the Punjab University in 1955 and PPA in 1966, 10 years after the establishment of first department of Psychology at Sindh University, Jamshoro in 1956.

3 They have been identified in the beginning of this paper.
Introduction

Scope of the Study
In 2003, the Council of Social Sciences (COSS)\(^4\) launched the present study to examine the state of the six associations mentioned above. We have not included in this study research institutes exclusively engaged in research in their disciplines, which do not enrol members and hold conferences. Our initial survey of associations of social scientists showed that they were of three types – national, regional and departmental. Due to a number of limitations, COSS decided to focus the study only on national associations and chose the six associations mentioned above.

In order to provide background for understanding the associations of social scientists in Pakistan, a special paper was commissioned on the working of such associations in British India and is chapter 11 of this book. We attempted to study three more associations, Pakistan Society of Development Economists (PSDE) established in 1982,\(^5\) Population Association of Pakistan (PAP) established in August 2000, and Pakistan Association of Women’s Studies (PAWS) established in March 1992, but could not find researchers to write papers on them. Consequently we collected some basic data on them, which appear in chapter 12 of this book. In this chapter some basic information about the Society of Asian Civilizations Pakistan established on 23\(^{\text{rd}}\) March 2000 has also been added.

As this study was near completion we discovered that Asiatic Society of Bengal (ASB) established on January 15, 1784, functioned in Pakistan from 1952 to 1971. To complete the picture of associations in Pakistan we got a short paper prepared on the ‘The Asiatic Society of Bengal and Asiatic Society of Pakistan’, which is included in chapter 11 of the book.

The practitioners of a number of social science disciplines in Pakistani universities have not established their professional

\(^4\) For detailed information about Council of Social Sciences and its publications visit its website www.coss.sdnpk.org.
\(^5\) PSDE has been discussed partly in the paper on PEA.
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associations. They include the practitioners of Anthropology, International Relations, and Public administration.

In the research design for this study it was provided that there would be two types of papers: case studies of associations and an overview paper describing the broad conclusions about the functioning of associations. The writers of the case studies were provided with a number of questions about the work of these associations, which they were requested to answer. They included the following three questions. What is the present state of an association? How far they have achieved the objectives, which their founders had set for them at the time of their establishment, and what factors have limited or facilitated their performance.

For assessing the performance of associations a number of indicators were set up. They included the following:

1. The number of conferences they held from the date of their inception to 2005.
2. The number of proceedings of the conferences published.
3. The publication of professional journals and how regularly they were issued.
4. The quality and scope of papers presented in the conferences and published in the journal of association, if it was issued.
5. The number of members of an association at different times.
6. Ability to mobilise financial resources for their work.
7. The role of associations in promoting research and nurturing their mother-disciplines.

On the basis of the case studies of associations, an overview chapter has been prepared which compares their relative performance and identifies the factors that determined it. For analytical purpose they have been divided into two: conditions internal to a particular association and those external to all of them. In the first category falls the strength of the base of the
discipline from which leaders and members of an association come, the extent to which teachers and other professionals are willing to join and support the association, the availability of funds for the activities of association, the quality of leadership, the ability and willingness of universities to host conferences of the associations, the quality of academic environment and emergence of rival associations and splinter groups. Several factors external to the association directly or indirectly impinge on their performance. They include the form of political system, political stability, the level of economic development of a country to spare adequate resources for the development of academic activities, and priorities of the political regime to allocate enough resources for this purpose and place and value of intellectual activities in the prevailing culture of a society.

The survey of literature on these associations showed that so far no full scale social scientific study has been conducted on a single association\(^6\) or on several of them. Occasionally, in papers discussing the development of social science disciplines, a section about an association has appeared.\(^7\) Though these papers


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throw some light on the working of associations, they are not a substitute for a comprehensive study of these associations and leave a wide gap of knowledge about them. The present study was launched in order to fill this gap.

Besides the purely academic need to study these associations, the study was launched with the expectation that it would enable the nascent community of Pakistani social scientists to understand the reasons why their associations were functioning inadequately or not at all. Such understanding, it is hoped, would motivate them to activate and improve the performance of associations already in existence and to encourage the formation of new ones.

This book has been divided into following three parts:

1. An overview consisting of a statement that assesses the state of these associations, creates a composite profile of them, provides a comparative analysis, identifies the factors that affect their performance and summarises the broad conclusion about them.
2. The case studies of six associations followed by the presidential addresses delivered by the founders of these associations in their first conferences.
3. A paper summarising the state of social sciences associations in pre-partition India.
4. Short notes on some associations on which no full scale papers were prepared.

Limitations of the Study
One serious limitation of this study is that the case studies of associations are based mostly on documents such as proceedings of the conferences and papers in journals. In spite of the best efforts of the authors, with one or two exceptions, they have not and academics narrated in personal discussions and conferences further corroborate this observation. There also exists an impression that the social science associations have lagged behind the associations in academic disciplines of natural sciences and those of professions such as medical and engineering.
been able to locate all the proceedings and journals. For instance the author of case study on ‘All Pakistan Political Science Association’ could not locate the proceedings of the first conference of association held in 1950 in spite of searching the major libraries of the country. Similarly the author of the case study of Pakistan Historical Society could find only a few of the proceedings. Similar is the case with journals. Out of six associations only three associations issued journals and authors of studies could find the copies of a small number. This left gaps in our data making comparison of the performances of these associations difficult.

The authors of case studies used the interview method less often. As a result some aspects of the problems and activities of associations could not be detailed. For instance some of these associations at different times in their life faced power struggles over allocation of resources and prestige and often these struggles weakened them and in some cases made them moribund. But the information about these struggles is not available in the case studies for two reasons: first the proceedings of conferences did not include such material to avoid washing dirty linen in public and second; the authors of case studies either did not have such information or did not put them in their papers to avoid judgement on the role of their colleagues involved in these struggles.
Overview of Associations of Social Scientists in Pakistan

Inayatullah

Introduction
Extracting data and their interpretation from the case studies of six associations of social scientists included in this book, the present chapter attempts to bring out their common patterns and features and identifies the factors that determine their relative performance against each other as well as their collective performance. At the end it suggests a few steps to energise them.

The associations studied in this book are civil society organisations or in common parlance Non-Government Organisations (NGOs). What distinguishes them from other NGOs is that their main objective is to create a platform for the advancement of a specific social science discipline, which is called here their mother-discipline, as well as to protect their special interests.

This chapter traces the history of emergence of the six associations and the circumstances in which they emerged, followed by description of their activities and performances. Next their performance is compared on the basis of two criteria: the number of conferences they held, and the publications they produced. After determining the level of their performance, the difference in it is explained in the light of factors that are internal to the associations and those that are external to them.
I. History of Emergence of the Six Associations of Social Scientists in Pakistan

1. Legacy from British India
In the first half of twentieth century subsequent to the establishment of social science departments in Indian universities, a number of associations of social scientists emerged in the British-ruled India. Indian Economic Congress was created in 1917, Indian Philosophical Congress in 1925 and Indian Historical Congress in 1935. There were no separate associations of psychologists and anthropologists who occasionally met in a section of the conferences of Indian Science Congress. Psychologists also met in sections of the conferences of Indian Philosophical Congress. Reportedly Indian sociologists also formed an association but it failed to take roots.1

The founders and presidents of all the associations listed above came from majority religious community except in the case of Indian Historical Congress and All India Islamic History Congress, which were established by Prof. Sir Shafaat Ahmad Khan of Allahabad University.2 Another Muslim scholar, M. M. Sharif became the president of Indian Philosophical Congress in 1942.3 Later, he was to be instrumental in establishing a similar association in Pakistan.

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1 The Well-known Indian sociologist Andre Beteille, presently the chairperson of Indian Council of Social Science Research gave this information to the writer in an interview in Delhi on December 2, 2005.
3 Ibid.
4 He was elected president of the Metaphysical Section of the Congress in 1936 and president of the Muslim Philosophy Section in 1942. He also became general president of the Indian Philosophical Congress in 1942. See B. A. Dar, ‘M. M. Sharif’ in C. A. Qadir (ed.), The World of Philosophy (Sharif Presentation Committee, Lahore, 1965), pp. v-xix.
2. Pakistan Phase: History of Emergence of Associations

Higher education was not well developed in the areas comprising present Pakistan. After its emergence in 1947 it inherited only one university – the Punjab University, which had only three social science departments – Economics, Political Science and History. Affected by turmoil resulting from the partition of India, both the University and three departments remained disorganised for some time. The stock of books and journals in libraries, which was already inadequate before Partition got further depleted. In the absence of strong infrastructure of research, the culture of research further weakened.

Though Pakistan inherited three social science disciplines it did not inherit any professional association from India. Given this vacuum it is remarkable that three associations were formed within three years of the emergence of Pakistan. Pakistan Economic Association (PEA) was created in 1949 and, All Pakistan Political Science Association (APPSA) and Pakistan Historical Society (PHS) were established in 1950. Their early formation, besides other reasons, was mainly due to the existence of their mother-disciplines in Punjab University.

The other three associations, i.e., Pakistan Philosophical Congress (PPC), Pakistan Sociological Association (PSA) and Pakistan Psychological Association (PPA) were established later after a number of departments of their mother-disciplines, Philosophy, Sociology, and Psychology, had emerged. PPC came into existence in 1954, one year after the first department of Philosophy was established in Sindh University in 1953, PSA emerged in 1963, eight years after the first department of Sociology was opened at Punjab University and PPA emerged in 1966, ten years after the first department of Psychology was

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5 The University was started in 1882 and is located in Lahore.
established at Sindh University in 1956. Thus all the six associations of social scientists in this study came into existence in 1950s and 1960s. The three associations, which had the advantage of early start over the other three, did not ensure their longevity or better performance. Only PHS has performed well and is still active. The other two PEA, and APPSA are inactive since 1973 and 1986, respectively.

During the 70s no new association was formed. Pakistan Society of Development Economists emerged in 1983 and Pakistan Association of Women’s Studies (PAWS) in 1992 after five Centres of Women Studies were established in 1989. The other two: the Population Association of Pakistan (PAP), and Society of Asian Civilizations Pakistan (SAC) came into existence in 2000.

There were three sources of initiative for establishing these associations: the ministers of central government, practising professionals, and university teachers. Often a combination of them took the initiative to form an association. The formation of All Pakistan Political Science Association in 1950 was the result of efforts of a teacher of Political Science Department of Punjab University, Aziz Ahmad. The well-known historian I. H. Qureshi, who was at that time deputy minister in the central cabinet and Maulvi Tamizuddin Khan, the then president of the Constituent Assembly of Pakistan, supported the initiative.

The establishment of PEA was the result of combined efforts of professionals and teaching economists who appointed an executive committee in 1948. On recommendation of the committee and with the support of Zahid Hussain, the then governor of the State Bank of Pakistan, PEA came into existence in 1949.

PHS was established in November 1950 at the initiative of Fazlur Rahman, the then federal minister for education, who took several steps to promote research in History. The
establishment of PHS was one such step for which he mobilised the support of well-known historians of the country.
The initiative for the formation of three associations – Pakistan Philosophical Congress, Pakistan Sociological Association, and Pakistan Psychological Association came mostly from the teaching community itself. M. M. Sharif,7 Prof. S. M Moghni, the head of Department of Psychology, Peshawar University, and M. S. Jillani, the head of Department of Sociology of Karachi University together with Hassan Nawaz Gardezi of Department of Sociology, University of Punjab respectively, played key roles in creating PPC, PPA, and PSA.

II. Description of Activities and Performances of the Six Associations

There are several aspects of an association, which need to be described to understand its working and performance. Below some of them that have greater significance for understanding of the associations have been examined.

1. Communities and Culture of Social Scientists and their Impact on Associations

The six associations came into existence after communities around their mother-disciplines had emerged which created them and in case of PHS, PPC, and PPA are still sustaining them. The dormancy of two, APPSA/PPSA, and PSA for long time reflects that if there was a community behind them for some time it has ceased to exist currently.

There are two aspects of a community in which an association is embedded and which affects its performance: the number of members of this community who join the association and the strength of community at a given time and change in it overtime. Due to lack of accessibility to record of members of six

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7 He was the president of Indian Philosophical Association, and was professor in MAO College, Aligarh before partition of the Indian subcontinent.
associations at different times, we are unable to determine whether educational qualifications and other social characteristics of members and the strength of membership of an association had any positive or negative effect on the performance of an association.

On the basis of limited information about the members of some associations it can be said that generally they came from three sources: the teaching and research community of the discipline, the practitioners of the discipline outside this community, and the persons with interest in the discipline and the association. Most members of these associations were teachers and researchers in universities and colleges and some from the practitioners of the disciplines outside the teaching community. The ratio of teachers and professionals among the members varied with different associations and during different periods of their existence. It appears that at the early stage of the life of associations, generally the members were a mixture of professionals and teachers but in later stage almost all of them had their membership base in the teaching community. For instance, the proceedings of the 1950 conference of APPSA show that out of 41 members who participated in the conference, not more than a dozen were Political Science teachers. But in its 1992 conference most of the members came from the teaching community. It was assumed that the strength of membership of an association and growth in it plays a critical role in determining its performance as it provides both academic and financial support for it. However, due to lack of data this strength and changes in it cannot be determined.

In the absence of concrete data about the membership of an association, we examined if the strength of teachers teaching mother-discipline of an association and changes in this strength would explain its performance. It was assumed that the greater the numerical strength and growth of teachers in the mother-discipline of an association, the greater will be the strength of its

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members and therefore better will be its performance. However, empirical evidence does not support this hypothesis as discussed below.

The percentage growth in numerical strength of the mother-discipline of each association from 1963 to 2001 is as follows; the number of teachers of Economics grew by 269%, Sociology 194%, Political Science 65%, Psychology 41%, and Philosophy by 4%. There was no growth in the number of teachers of History. They were 75 in 1963 and the number remained the same in 2001.9

The percentage growth in the number of teachers in the mother-disciplines of the two high-performance associations,10 PPC and PHS, is 4%, and 0.0%, respectively while in the case of low-performance APPSA it is 65%. PEA whose mother-discipline Economics experienced the highest growth in its teachers and PSA whose mother-discipline Sociology registered the second highest growth both fall in intermediate level of performance. These facts suggest that there is no positive relation between the rise in the strength of teachers and the performance of associations. On the contrary the two associations that performed better than the other associations are the ones with no growth or small growth in the number of teachers in their mother-disciplines.

The reason for this could be that as the strength of teachers increases, some join their associations and others remain indifferent to them. If the number of new members is substantial, the associations lose their homogeneity, cohesiveness, and community orientation that presumably they had when the size of the teachers’ community was small. This affects the capacity of leaders of associations to act decisively and members become indifferent towards the affairs of their association. This line of

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9 Data developed on the basis of information in seven handbooks of universities.
10 For discussion on the level of performance of the six associations see section III.
reasoning also explains why the associations whose mother-discipline experienced relatively low growth in the size of teachers of heir mother-discipline performed better than other associations. It also explains why the associations with high growth in the size of teachers of their mother-disciplines did not perform so well.

While at the level of discipline-oriented associations, the existence of communities led to their emergence, at the interdisciplinary level of social sciences, no such community has yet emerged. This may be partly due to the lack of interdisciplinary orientation in social sciences in Pakistan. In the absence of such community, no organisation representing all social science disciplines emerged for long till the Council of Social Sciences was established in the year 2000. One objective of the Council is to create such a community.11

Besides the community behind an association, the culture of academics exerts considerable influences on its functioning. Two aspects of this culture are examined below. First aspect of it is that it shares utilitarian orientation of broad culture of Pakistan, which prescribes that all actions should be motivated and performed for their immediate utilitarian rewards to the actor. In context of academic culture it links the pursuit of knowledge by academics to its material and symbolic rewards. Commitment to pursue knowledge delinked from these rewards and for finding truth stimulated by curiosity, and inquisitiveness and uninhibited from fear of State, society and peers has yet to become part of the culture of academics. This utilitarian culture has some negative effects on the performance of professional associations. The interest of some founders and a few other presidents of associations was indeed non-utilitarian and they earned the leadership of their association for their commitment to its advancement and for high level of their scholarship. But quite a number of them sought the presidency of their association to

11 For detailed information about the Council, visit its website www.coss.sdnpk.org.
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earn symbolic rewards and introduced conflicts and power struggles in it.
Another aspect of academic culture in Pakistan is its ‘Other centeredness’ due to which predominant focus of social scientific studies has been ‘Others’ that is, State, society and individual and their problems. This preoccupation has prevented social scientists in Pakistan to engage in the ‘Me and Us’ studies. ‘Me and Us’ are focused on the development or mal-development of their disciplines, quality of the teachers teaching them and the state of their associations, Such studies are necessary to achieve higher level of objectivity as they reveal ideological biases and material interests, and ethnocentrism and subjective attitude of social scientists

2. Leadership: Founders and Presidents
The quality of leadership in any organisation plays a significant role in determining its performance. For analytical purpose we discuss here some personal characteristics of presidents of the six associations at different times assuming that they affected the functioning of associations.

Presidents of the six associations fall into two categories: founder presidents, and the non-founder presidents. Among the six founder presidents three, M. M. Sharif of PPC, M. S. Jillani of PSA, and S. M. Moghni of PPA, were academicians. Two of the remaining three, Tamizuddin Khan and Fazlur Rahman, were politicians, and the third Zahid Hussain was a government servant. Two of the six founders of associations, Fazlur Rahman and Tamizuddin Khan, came from East Pakistan.

The founding presidents can be further divided into two categories: those who remained presidents of their associations for long time and those who were elected once or twice after their first term. In the first category fall Zahid Hussain, Fazlur Rahman, and M. M. Sharif. All three remained presidents till their deaths in 1957, 1966, and 1965, respectively. Their long connection with the associations they founded generally proved
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beneficial for the associations. However, the long dependence of the three associations on them created different effects. PEA did not hold a conference in 1957, the year Zahid Hussain died. After that it held its conferences regularly till 1960. After the death of Fazlur Rahman, PHS could not hold its conferences in 1966 and 1967. After that it held one conference in 1968 and then went into long slumber till it was revived in 1977. PPC continued to hold its conferences regularly despite the death of Sharif.

Since their inception up to present (January 2006) the six associations elected 44 presidents including the six founder presidents. The level of interest of different presidents in their respective associations differed. Some presidents like I. H. Qureshi and Muniruddin Chughtai of APPSA could not give adequate attention to it because they were vice chancellors of their universities. This seriously affected the performance of APPSA.

Thirty-six of 44 presidents came from academic community and seven from outside of it. The status of one president is not known. Out of 18 presidents from 1949 to 1971 only two came from East Pakistan. Out of 42 presidents whose educational qualifications are known, 32 (76%) possessed PhD degrees, including one DLitt degree and 10 (24%) had MA degrees. Among the 32 PhD presidents, 27 (84%) had their degrees from foreign universities and four (12%) from local universities. Among the 10 MAs one had a foreign degree (10%) and five (50%) had local degrees.

However, in the case of Zahid Hussain his long tenure divided the members of PEA on issue of its autonomy from official control as Hussain during his tenure was first the governor of State Bank and later the first chairman of the Planning Board in 1953 shaping the economic policies of the State.

Nazmul Karim of PSA and M. Mumtaz-ud-Din Ahmad of PPC.

The origin of PhD degree of the remaining one president is not known.

The origin of the degrees of remaining four MAs is not known.
In a later section of this chapter it has been determined that the level of performance of the six associations except APPSA was high during the first phase of their existence from their year of inception to 1971, and low in the second phase from 1972 to 2005. A change in similar direction occurred in the education level of the presidents. In the first phase 70% of the presidents were foreign qualified and 17% local qualified whereas in the second phase the percentage of foreign qualified presidents got reduced to 59 and that of local qualified presidents increased to 22. There was not a single local PhD holder in the first phase but in the second phase there were 4 local PhD degree holders.

The above information suggests that there exists a statistical positive correlation between the level of education of the presidents particularly education abroad and the performance of associations. It is probable that presidents with foreign PhD degrees proved more committed and active leaders of their associations because while working for their PhD degrees abroad they observed the role the professional associations play in promoting their disciplines and wanted to establish them in their country after their return. The low performance of associations in the second phase is partly due the fact that some highly qualified leaders of the associations migrated to Western universities as they got disappointed with the political set up in Pakistan such as military rule and the crisis of East Pakistan. This particularly happened with PSA.

Among all the factors explaining the performance of associations it appears that the role of their founder presidents who remained presidents till their death is the most critical one. The founder of PHS, a high-performance association, was Fazlur Rahman, the Minister of Education and Commerce in the central cabinet from 1947 to 1953 and had keen interest in promoting research in

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16 Section III-2a(iii), in this chapter.
17 The origin of the degrees of remaining 13% presidents is not known.
18 The origin of the degrees of remaining 19% presidents is not known.
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History. Fifteen-year leadership of Rahman of PHS placed it on sound footing.

The presence of a committed founder also explains the high-performance of PPC. Its founder president M. M. Sharif had a longstanding and strong commitment to promote Philosophy. Before the Partition he occupied important positions in Indian Philosophical Congress as well as in international philosophy associations. After coming to Pakistan he made significant academic, administrative and financial contributions in the formation and running of PPC. He remained president of PPC from its inception in 1954 up to his death in 1962.

The explanation of the lowest performance of APPSA appears to lie in the absence of a committed founder president also. APPSA’s first president was Tamizuddin Khan, a politician having no long-term interest in the development of discipline of Political Science and in nurturing APPSA. He was not elected second time.

3. Electoral Processes and Power Struggles in Associations

The constitutions of all six associations provided that their office holders would be elected ones. However, their tenure varied from one year to three years. None of the associations held its elections regularly.

The elections of office holders were generally held during a conference. Therefore regardless of the term of office holders, the new elections happened when an association organised a conference. For instance, according to its constitution, PSA was to hold elections of its office holders annually. If it had stuck to the provision of its constitution it should have held 22 elections between 1964 and 1985, the years in which it held its first conference and the last conference and by 2005 it should have held 42 elections. But actually it held only 13 elections because it could hold only that many conferences.20

20 Ibid.
All six associations held a total of 100 conferences between 1949 and 2005. Due to different tenures of their office holders we do not know the actual number of elections they held. Besides, in the absence of details about the process of elections, their effect on the functioning of associations cannot be determined. The case study on PPA has described some common features of elections organised by it. The main conclusion of this study are that often the candidates from the host university won the elections as they could quickly recruit new members from teachers of their university and local colleges as well as from the former students of their departments.\footnote{See Muhammad Pervez and Anila Kamal, ‘Pakistan Psychological Association (PPA): A Review of Professional Organisation of Psychologists’, pp. 231-232, in this book.}

In some cases elections or lack of them generated internal rifts in the associations. The president of PSA elected in 1984 refused to hold fresh elections in the Thirteenth Annual Conference held in 1985 at Peshawar and vacate his office till he resigned in 1990. Obviously his refusal to hold election and his resignation reflected some power struggle, which was going on among the office holders as well as different factions among the members. This struggle dealt a serious blow to PSA from which it has yet to recover.

From its first conference in 1950 to its last conference in 1992, APPSA held five conferences and consequently held five elections after long gaps. From 1951 elections to 1971, I. H. Qureshi remained its president for 20 years but during this period only three elections were held. After his retirement Muniruddin Chughtai became president but not through election but because Aziz Ahmad, the secretary of APPSA offered him the office.\footnote{See Inaytullah, ‘All Pakistan Political Science Association (APPSA)’, p. 91, in this book.} This led to a fierce power struggle among some office holders and some members of APPSA for its control, which in some form still continues (January 2006) totally paralysing it.
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In PEA two types of factional strife developed that seriously affected its performance. In 1960s strife was around the issue of autonomy and distribution of resources between East and West Pakistan. Later, in the early 70s the conflict developed about the future of PEA. Some younger members of PEA wanted it to be autonomous from the control of government, which was being exercised through the practitioners of Economics working with the government. The senior members on the other hand pushed for locating PEA in a research institute to ensure its financial sustainability. The division paralysed PEA from which it has not yet recovered. The last conference it held was in 1973.23

4. The Emergence of Splinter Groups

Three associations developed splinter groups: PPA, APPSA, and PPC. PPA developed three splinter groups: Bazm-e-Nafsiat, Afro-Asian Psychological Association, and Association of Clinical Psychology. APPSA produced Pakistan Youth Political Scientists Society (PYPSS) that was established in 1994. Some leaders of PPC established a parallel group to PPC, the Islamic Philosophical Association (IPA) in 1982 to provide ‘a forum for enabling its members to study the philosophical concepts underlying the Islamic principles, doctrines and precepts’.24 It may be significant that splinter groups generally developed during the 80s and 90s and not during the 50s and 60s probably because this was high-performance period of all associations.

A common reason for establishing such groups was the dissatisfaction of some members of an association with its performance for which they blamed the presidents and executive committees of the association. However, other factors also promoted their emergence. Some times the power struggle

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between different factions of an association created a splinter
group as happened with the creation of PYPSS outside APPSA.25

5. Funds
Any organisation needs financial resources to achieve its
objectives. There were five sources of funds for the six
associations: central government, cost-free hosting of
conferences by universities, membership fee, sale of
publications, and donations from a local or an international
organisation.

Under its programme of supporting ‘learned bodies’ the ministry
of education has been providing funds to these associations at
different times. The ministry has stopped paying from this fund
from July 1, 2005 as a policy.26 To get fund from this
programme an association has to get recognised first by the
ministry. Such recognition often came long time after the
establishment of an association. For instance, the ministry
recognised APPSA as a learned body in 1962 after 12 years of its
existence. Usually, the amount an association received from the
government was inadequate to help it sustain itself.

The amount given to different associations varied and depended
upon the access of their leaders to the ministry, and their
performance. The amount of funds given to an association in a
certain year remained frozen for decades. The disbursement of
funds was marked by irregularity. Sometimes the rules and
regulations of government for supporting professional
associations stood in the way of disbursing funds. For instance,
when APPSA on the suggestion of a federal minister wanted to
organise an international conference of political scientists, his
ministry did not provide the promised funds. The reason it gave
was that APPSA should first mobilise half of the total
expenditure on the conference and then approach the ministry.

25 See Inayullah, ‘All Pakistan Political Science Association
26 Government of Pakistan, Ministry of Education, Letter No. F.1-
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As APPSA could not do this, the conference was not held.\textsuperscript{27} Sometimes if the ministry felt unhappy with the performance of an association it advised it to rely on its own resources as it happened once with PEA.\textsuperscript{28}

To illustrate some of the above points we quote from the study of PHS in this book.

‘Throughout its existence PHS worked with limited financial resources that constrained its performance. In its early years it depended mainly on government grants, though, occasionally, business community also made some contributions. Until 1956 it received annually a sum of Rs. 15,000 from government that hardly covered its expenses.\textsuperscript{29} In 1958 the government raised this sum to Rs. 50,000 but next year it slashed it down to Rs. 47,000. Later the government grant became more erratic and the process of slashing the grants continued in later years. The grant was reduced to Rs. 25,000 in 1966-67.\textsuperscript{30} In some years no grant was given at all. In the financial year 2003-2004 and 2004-2005, PHS received an annual grant of Rs. 65,500 from the government. Irregularity in grants forced PHS to cut down its manpower and work with a skeleton staff on ad hoc basis. By 1977 the financial situation of PHS got so worse and might have ceased to function if Hamdard Foundation had not come to its assistance.’\textsuperscript{31}

Another source of funds for the six associations has been the universities hosting a conference. They have usually provided the venue, accommodation and some dinners and lunches to the conference participants. This, to some extent, reduced the cost of

\textsuperscript{27} See Inaytullah, ‘All Pakistan Political Science Association (APPSA)’, p. 94, in this book.
\textsuperscript{28} Pakistan Economic Journal, op.cit., pp. i-iv.
\textsuperscript{29} Proceedings of the Pakistan History Conference [Sixth Session], Karachi, 1956, p. 32.
\textsuperscript{30} Proceedings of the Pakistan History Conference [Sixteenth Session], Karachi, 1968, p. 25.
a conference and made it happen. However, in view of the cost of hosting a conference, sometimes some universities expressed their inability to host a conference. For instance, APPSA could not hold its third conference in 1953 because Dacca University, Karachi University, and Sindh University expressed their inability to host it.

The membership fee is another source of income for the six associations but it has not been significant source of their income for any of them, as not all their members pay their fees regularly. For instance, during 1949-50 PEA had 110 members but only 77 of them paid their fees. Most members pay their fees just prior to the elections in a conference to earn their voting right. It appears that the members of some associations paid their dues regularly at the early stage of formation of an association but at later stage payments of dues became irregular and the amount declined. For instance, in 1957 PHS received Rs. 1,037 from membership fee but in 1959-60 this sum decreased to Rs. 269.

Some associations have been producing books and earning some income by selling them. Out of six associations only two associations — PHS and PPC, have produced some books but their sale has not been large enough to ease their financial difficulties. We do not have exact information about the contributions of local philanthropic foundations or individual philanthropists to the associations except the contributions of well-known Hamdard Foundation to PHS. As mentioned above this contribution helped PHS to hold three conferences in 1977, 2001, 2005, and maintain its library.

There were three other sources of income for some associations: donations by the business communities in exchange for putting their banners in the conference and inviting them to it, occasional grants from UNESCO and Asia Foundation, and some income from paid advertisements in the souvenirs issued at 32

One illustration of individual philanthropy is institution of ‘Moinul Haq Gold Medal for 2006’ by PHS with the contribution of Rs. 2,00,000 made by Mrs. Moinul Haq.
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the time of a conference. However, these incomes were generally meagre.

The above discussion about sources of income of associations shows that since their inception almost all six associations have suffered from scarcity of funds for implementing their programmes adequately; and they continue to do so even now (2005). They did not have regular source of income to initiate and sustain their activities. Besides other factors some associations — like APPSA, and PSA ceased to function for the lack of funds: it was an important factor in the eight-year dormancy of PHS from 1969 to 1976.

6. International Affiliation
One way of determining the stature of a professional association is its membership of an international organisation working for similar objective. Such membership can help an association to remain in touch with and update itself with developments in its mother-discipline abroad. Among the six associations only three associations PEA, APPSA, and PPC gained membership of their international associations. PEA became affiliated with the Paris-based International Economic Association (IEA) in 1954. According to one report, formally it is still a member of it and its formal president Rafiq Ahmad has occasionally participated in its meetings. APPSA became member of the International Political Science Association (an organ of UNESCO) in 1962. Its membership got terminated, as it was unable to pay the arrears of membership fee. PPC became a member of Federation of International Societies in Philosophy (FISP).

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33 The Executive Committee of PEA nominated a number of economists for participation in its conference that year but they were unable to attend for lack of funds.
34 Rafiq Ahmad has confirmed this information adding that IEA’s policy towards inviting country representative has changed and it no longer invites any country representative to its meetings. The author’s telephonic interview with Rafiq Ahmad.
35 What year it became member and how long it remained member is not known.
7. Breakdowns and Revivals of Associations

All the six associations experienced short and long-term breakdowns in their life. From their inception up to 1968, these breakdowns were mostly for short duration except that of APPSA. Long-term breakdowns started occurring after the associations experienced the most serious crisis in their life and the life of Pakistan, the separation of East Pakistan in 1971. Different associations took different spans of time in reviving themselves. APPSA took 25 years, PHS eight, PPA six, PPC five, PEA one, and PSA four years. Three associations, PEA, PPA, and PHS, which held their last meetings in 1968 in united Pakistan, revived themselves in 1973, 1975 and 1977, respectively. However, the number of years an association took to revive it is not an accurate predictor of its future performance. PSA took one year to revive itself and then became totally inactive after 1985, the year it held its last conference. PEA, which took four years to revive, became dead after holding one conference in 1973.  

8. Description of Conferences Organised by the Six Associations

Conferences bring the members of an association closer to one another, help induct new members, socialise the new generation into the academic culture of their community. They motivate scholars to do research in their field and get it evaluated by their peers. They also provide platform for evaluating the state of their discipline as well as identify new issues and trends in their disciplines. Thus they are the most significant activity of an association to which all other activities are geared.

36 Another conference was held at the Pakistan Administrative Staff College from May 1-2, 1982 but the author of case study on PEA does not consider it a full conference. See Pervez Tahir, ‘Economic Associations in Pakistan’, pp. 66-67, in this book.

37 Main focus of this study has been the national level activities of associations. The activities of local chapters, which some associations such as PPA and PEA had created, are not discussed here.
Below we examine the following aspects of conferences.

a. Frequency of Conferences
b. Inauguration of Conferences
c. Location of Conferences
d. Participation of Foreign Scholars in Conferences
e. Papers Presented in Some Conferences.

a. Frequency of Conferences
According to their constitutions all the six associations had planned to hold their conferences annually. As such holding conferences regularly and avoiding gaps in them was the most challenging task before the executive of every association. The executives of the six associations, however, found it difficult to meet this challenge adequately. In their total collective existence of 304 years from their inception to 2005, the six associations held only 100 conferences. If they had held them annually, they would have held 304 conferences.

The share of each association out of total 100 conferences is as follows. PPC organised 35 (35%), PHS 20 (20%), PEA 16 (16%), PSA 13 (13%), PPA 11 (11%) and APPSA 5 (5%). The number of conferences, however, does not tell the full story due to the difference in the years of establishment of associations. Therefore, the average number of conferences held by an association during its life was calculated from the date of its establishment up to 2005. The formula yielded the following results. The per-year conferences of PPC are 0.67 and that of PHS 0.36. The figure for three associations — PEA, PSA, and PPA is 0.3 each; and for APPSA/PPSA 0.09 conferences per year.

There is a significant difference in the per-year conferences of the six associations during the two phases of their existence, the first phase of united Pakistan from the year of inception of each association to 1971, and the second phase from 1972 to 2005. In the first phase they held 58 conferences, that is, 2.5 conferences

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38 See Annex I.
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per year. In the second phase they held 42 conferences, that is, 0.8 conferences per year suggesting that the performance of associations in the second phase considerably declined.

Having mapped the frequency and regularity of conferences that the six associations organised, now we turn to the description and analysis of different aspects of conferences.

b. Inauguration of Conferences
A formal but important part of a conference is its inaugural session. Professional associations in countries where professions are well developed generally do not invite political leaders to inaugurate their conferences. Often the presidents of associations perform this task. In Pakistan usually the organisers of a conference look for a high level State functionary to perform this role. There are several considerations before them for choosing a State functionary. They expect that in the process of inauguration a government functionary will get acquainted with the leaders, the work, and of the association, which will provide easy access to him for any help the association need in future. They also hope that he may commit some funds to association, and his presence in the conference would provide publicity for the conference.39

Out of 100 conferences that the six associations held we have information about 24 persons who inaugurated the conferences. Among them 20 were political figures and four academics. Among the 20 political figures two were governors general, eight governors of the provinces, seven federal ministers, two chief justices and one was the ruler of a State. This confirms above observations about the preference of the executives of associations to invite State functionaries over senior academics or their presidents.

c. Location of Conferences

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The decision about which university will host the next conference is taken in the current conference by the newly elected office holders in consultation with the universities willing to host it. As not all universities have the resources, infrastructure, and personnel to host a conference, often the universities equipped to organise it make the offer leading to concentration of conferences in few universities.

Among the 100 conferences organised by the six associations we have information about the location of 86 conferences. Out of them 12 were held in East Pakistan and 74 in West Pakistan. Out of the 74 conferences organised in West Pakistan, Punjab University, Lahore hosted 21 (28%), Karachi University, Karachi 19 (25%) and Peshawar University, Peshawar 12 (16%), which suggests that they were highly concentrated in three universities and cities.

The concentration of conferences in a few universities limits the participation of members from other cities particularly when the travel cost to the location of conference is substantial. Moreover, when an association holds its conferences frequently in a few universities, most of its leaders also get elected from it.

**d. Participation of Foreign Scholars in Conferences**
The participation of foreign scholars enriches a conference, adds diversity and depth to its deliberations and often leaves positive

40 Dacca University, Dhaka held 7 conferences (58%), Rajshahi University Rajshahi organised 3 conferences (25%) and Government College Chittagong held 2 (16%).
41 Quaid-i-Azam University Islamabad and Sindh University Hyderabad both organised 4 conferences each (5.4%). Allama Iqbal Open University Islamabad; Balochistan University Balochistan; International Islamic University Islamabad and Government College Lahore held 2 conferences each (2.7%). Agricultural University Faisalabad; Azad Kashmir University Rawalpindi; Bahauddin Zakary University Multan; Islamia University Bahawalpur; Khairpur University Sindh and Degree College Abbottabad organised one conference each (1.3%).
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impact on the mother-discipline of an association. In the 50s and 60s some of the six associations promoted the participation of scholars from abroad. For instance, PPC in its earlier conferences used to invite a number of renowned foreign scholars to its annual sessions.\(^{42}\)

In the 70s onward the participation of foreign scholars in conferences of the six associations has decreased. During this period many senior professors of major Pakistani universities who had contacts with foreign scholars and could persuade them to join them in conferences retired. Some migrated to universities in the West. Besides, inward looking intellectual posture of Pakistani State, which became strong during Gen. Zia-ul-Haq’s rule of 11 years also prevented the associations to invite foreigners to their conferences.

e. Papers Presented in the Conferences

While the conferences of an association generally leave a positive impact on the development of its mother-discipline by itself, these are the papers presented and discussed in them, which enhance their academic value. This value increases further when they are published and become accessible to academic community. Generally they are published in the proceedings of conferences or in the journals of the conferences.\(^{43}\)

\(^{42}\) Among others they included James Wittgenstein, Millar, Paul A. Schillip, and Max Fish from USA, J. A. T. Wisdom and A. J. Ayer from UK; Sayyid Hussain Nasr, Saeed Nafisi and M. Jalali from Iran; A. R. Wadia, Humayun Kabir and A. Jha from India; J. Ebbinghaus and Dr. K. J. Newman from Germany; J. Stoeizell and Charts Pellat from France; Murad Wahba from Egypt; and Ahmad Mehdi from Jordan.

\(^{43}\) Out of 100 conferences organised by the six associations from their inception to 2005, the proceedings of only 27 conferences have been published. A general limitation of these proceedings is that they report only on the formal activities of the associations and exclude what goes on in the business sessions in which elections are held. The power struggles that occur behind the scene are left out.
On the basis of proceedings of 45 conferences out of 100 conferences, it was found that 1096 papers were presented in these conferences.\textsuperscript{44} From this it can be estimated that about 2400 papers might have been presented in 100 conferences. The authors of case studies on APPSA, PHS, PSA, and PPC analysed the topics of the papers presented in some of their conferences.\textsuperscript{45} A number of general conclusions about the thrust of these papers emerge from their analysis. Most of these papers were written on topics related to the problems of Pakistani society, economy, culture, history and politics. Generally their focus was on the application of knowledge of the discipline for solution of problems and very limited interest in issues of testing and developing theories and methodologies in the discipline that could lead to the cumulative growth of knowledge.

The papers discussed above have been influenced by three major academic traditions of social sciences: British, American, and Indian Muslim tradition developed in Aligarh University. Most papers presented in three APPSA conferences followed the legalistic, ahistorical and non-contextual British tradition of Political Science. The papers presented in PSA followed the tradition of American empirical Sociology. Most of the papers in PHS conferences were written in Aligharh tradition, which is essentially non-analytical and non-theoretical with predominant focus on the study of Islamic history and its relevance to the Muslims of the Subcontinent. It is this tradition that decisively shaped the perception of history and the agenda of historical research in Pakistan.

\textsuperscript{44} Out of which 376 (34\%) were presented in the PHS conferences, 237 (22\%) in the PPA conferences, 157 (14\%) in the PPC conferences, 124 (11\%) in the PEA conferences, 114 (10\%) in the PSA conferences, and 88 (8\%) in the APPSA conferences. In average 11 papers were presented in each of 45 conferences.

\textsuperscript{45} The author of case study on PPC analysed articles published in its Journals.
9. Publications of Associations

a. Journals
The issuance of a professional journal is generally regarded an important function and activity for a professional association. It provides a forum in which research on the discipline is published and an academic discourse takes place. However, issuing a journal and ensuring its quality and regularity is a major challenge for an association. Both require the existence of a body of scholars committed to research and who keep themselves knowledgeable about the developments in the discipline both at national, regional and international level. It also requires regular flow of funds to meet its printing cost and pay honorarium to the contributors.

At the time of their inception, all the six associations had planned to issue professional journals, but only three of them – PHS, PPC, and PEA were able to do so. PHS has published 53 volumes of its journal from 1953 to 2005, and PPC has published 38 volumes of its journal since 1954 to 2005. PEA issued first PEJ in 1949 but since 1973 it has ceased to exist. The PPA also issued a journal at its earlier stage but it did not survive for long. Most of the journals have not appeared regularly. In fact, generally irregularity has become their norm.

b. Books
Since their inception up to 2001, PHS, PPC, and PSA have published 121 books, PHS published 86, PPC 30, and PSA five

\[\text{References}\]

46 The publications of the six associations have been placed in three categories: journals, proceedings of the conferences, and books. Books could be collection of articles on a specific theme.

47 The title of the Journal of PHS is Historicus, of PPC is Pakistan Philosophical Journal, and that of PEA it was Pakistan Economic Journal (PEJ).

48 We have not been able to determine if the papers published in them were peer reviewed and cannot comment on their quality – a task, which was not part of our study.
books. The other three associations — PEA, APPSA, and PPA did not publish any book.

Eighty-six books by PHS are on history and culture of Muslims in South Asia and include edited original Persian and Arabic texts, translations, and original research. Major venture of PHS was four-volume History of the Freedom Movement written by commissioned scholars. Thirty books published by PPC are on philosophy, culture, Islamic mysticism and education. Out of them 17 books are on Western philosophy including the twentieth century traditions of logical positivism, philosophy of science, existentialism, and phenomenology, etc.; four books are on Muslim philosophy; four on national culture and ideology of Pakistan; two on psychology; one on philosophy and community; and two on the activities of PPC. Most of the publications of PPC consist of the papers presented at various symposia organised by PPC. PSA published five books. Some of them deal with theory and methodology of Sociology and others with concrete problems of Pakistani society.

III. Evaluation and Explanation of Relative and Collective Performance of Associations

There are two aspects of evaluation of associations: their performance relative to each other, and their collective performance. Similarly there are two groups of factors that explain their performance: the factors internal to an association that vary with each association, and the factors external to them that are beyond their control. This division is made only for analytical purpose and in reality they are interconnected and indivisible. It is assumed here that internal factors have greater power to explain the difference of performance in individual associations and the external factors provide better insight in understanding their collective performance.

1. Relative Performance of Associations and its Explanation
As shown in the table 1, on the criterion of per-year conferences both PPC and PHS have done better than the other four associations; they held 0.7, and 0.36 per-year conferences, respectively. Three associations, PEA, PSA, and PPA each organised 0.3 conferences per-year and have achieved an intermediate level of performance. As APPSA\PPSA organised only 0.1 per-year conferences, it achieved lowest level of performance.

<table>
<thead>
<tr>
<th>Name of Association</th>
<th>Per-year Conferences held</th>
<th>Proceedings of Conferences</th>
<th>Journals (No. of Volumes)</th>
<th>Books other than Proceedings</th>
</tr>
</thead>
<tbody>
<tr>
<td>PPC</td>
<td>0.7(35)</td>
<td>0</td>
<td>38</td>
<td>30</td>
</tr>
<tr>
<td>PHS</td>
<td>0.3 (20)</td>
<td>12</td>
<td>53</td>
<td>86</td>
</tr>
<tr>
<td>PEA</td>
<td>0.3 (16)</td>
<td>0</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>PSA</td>
<td>0.3 (13)</td>
<td>5</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>PPA</td>
<td>0.3 (11)</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>APPSA</td>
<td>0.09 (5)</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

On the criterion of publications the two associations, PHS and PPC, that excelled in holding conferences also surpassed in the number of their publications both together and separately. PPC has published 30 books on philosophy, culture, Islamic history, mysticism, and education. Most of these books consist of papers that were presented in various symposia organised by PPC. Since the 70s, the PPC has changed its policy. Instead of putting the conference papers in a book, it has started publishing them in its journal.

a. The Role of Internal Factors
The factors internal to the associations include: the early start of an association, the strength of their membership, the quality of their leadership, the extent of mutual harmony among the leaders, and between the leaders and the general members, the emergence of splinter groups, regularity in elections and
adequate funds. Some of these factors had no impact on performance, some had negative and some had positive impacts. The factors that did not have any influence on the performance of associations include their relatively early emergence and the growth or lack of it in the number of teachers of the mother-discipline of an association.

The continuous paucity of funds was constraint on the performance of all the associations and therefore it was a negative factor and hence it cannot account for the difference in their performance. Power struggles among the leaders of associations, the emergence of splinter groups and irregularity or absence of elections negatively affected the performance of the associations. Among the factors that facilitated the performance of associations include: the presence of founder presidents in some associations who nurtured them during their infancy, the higher educational qualifications of presidents of associations particularly those with PhD degrees from abroad, and the presence of a pool of leaders with strong commitment to the survival and development of an association.

2. Collective Performance of Associations and its Explanation
The evaluation of the collective performance of the six associations can be conducted in two ways. First is to determine their performance against the common objectives that all of them had set for themselves. The second is to compare the level of their performance with similar associations in other countries particularly the countries in South Asia. However, we cannot use this method for lack of access to studies of associations in South Asian countries, if they exist, and therefore we have to fall back on the first method.

One common objective of all the six associations was to hold their annual conferences regularly. None of the associations, not even the two that performed better than others fully achieved this objective. From the years of their inception to 2005 the collective age of all the associations is 304 years. If the six
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associations had held their conferences annually, they would have held 304 conferences but actually they held only 100 conferences. That is, they held conferences in 33% of the years of their total existence and remained dormant for 67% of their existence suggesting that their collective performance is much below their objective of holding annual conferences.

a. The Role of External Factors
The associations are civil society organisations functioning in the academia consisting of teachers of different academic institutions such as universities and postgraduate colleges. Therefore, the state of associations and their performance is shaped by the state of these institutions. In turn the functioning of these institutions is related to still larger environment of society and its culture: state of economy and allocation of State resources to different sectors; the level of political, economic and socio-cultural development of the country; political stability; character of political regimes and their interest in promoting scientific knowledge, particularly social sciences. As we cannot examine the linkages between all the components of environments and the performance of associations, we will discuss here only the impact of three external factors.

i) State, Society and Culture
There are two aspects of Pakistani culture that affect intellectual and academic activities in the country: the culture of the ruling elite and the culture of academics. The elite culture determines the priorities in allocating State resources. The priority of Pakistani ruling elite during the history of the country has been to allocate more resources on building security infrastructure than on development of academic institutions. This has left fewer resources for social development of the country including academic development, which has cast negative impact on the institutions of higher education and indirectly on the professional associations.50

50 Besides other factors this priority of the ruling elite is shaped by their perceived threats to the security of the State emerging from Pakistan’s
ii) The Impact of Political Regimes

Another factor that has indirectly affected the performance of the associations is enduring political instability in the country, which is reflected in the repeated military intervention in politics, long military rules, and emergence of movements against the governments—military or civilian. This instability has frequently disrupted the academic life and holding of conferences by associations.

To determine the relative impact of civilian and military rules on the performance of associations, the number of per-year conferences during the two types of regimes was calculated. The calculation shows that per-year conferences of all associations put together during 32 years of combined military and semi military rule is 1.8 and during 27 years of civilian rules and semi civilian rules it is 1.6. This suggests that difference in both types of political regimes does not explain the low collective performance of the six associations. The detailed examination of different military rules and civilian rules, however, shows that the per-year conferences of six associations during 11 years of Ayub rule was 3.1 which compared to other regimes is significantly high.

However, it is possible that the above positive statistical correlation between the performance of associations and Ayub rule is spurious and accidental. To prove it otherwise, one needs to demonstrate that some new associations were formed during Ayub’s rule due to State patronage, and that both the old and new associations performed better during his rule. Indeed two associations, PSA and PPA were formed during Ayub rule in 1963 and 1966, respectively but they were formed mostly on the initiative of the teachers themselves and without much support from the government.

The impact of Ayub’s rule on some associations was highly negative. Examining the impact of Ayub period on PEA, the

less than cordial relations with India and the sense of injustice emanating from Kashmir issue.
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author of case study on it has noted, ‘T(t)he entire Ayubian “decade of development” proved to be a decade of discord for PEA, with economic analysis and rational political economy taking a back seat.’ The discriminatory policies of Ayub toward East Pakistan were a factor that caused discord between the East and West Pakistani members of PEA.

Political unrest against Ayub’s rule in both the wings of county, 1965 War, and the movement for autonomy of East Pakistan created a serious turmoil in the life of country and disturbed the academic life – the conditions in which the six associations could not work smoothly. The contacts between the West Pakistani leaders and members with their counterparts in East Pakistan got snapped.

We do not have information about the level of financial support provided to the six associations by government during Ayub rule. However, there is evidence that during his rule government grants to PHS were reduced. In 1958 it received a grant of Rs. 50,000 annually which was slashed down to Rs. 47000 next year. It was further reduced to Rs. 25,000 in 1966-67.

The seeds of future malfunctioning of the six associations were also laid during Ayub’s rule. First it ended with the imposition of another martial law by General Yahya, which ended in the separation of East Pakistan, a serious traumatic event that paralysed the life and activities in the remaining Pakistan for some time. The six associations became dormant for a number of years.

52 Ibid.
54 Proceedings of the Pakistan History Conference [Sixteenth Session], Karachi, 1968, p. 25.
iii) Impact of Separation of East Pakistan on Associations

The separation of East Pakistan was the end result of the long struggle of Bengali Muslim nationalists to gain provincial autonomy and equity in distribution of national resources, which later became movement for independent Bangladesh. The struggle evoked strong negative reactions from Pakistani establishment leading to military action against the nationalist movement, which ended with the separation of East Pakistan and emergence of Bangladesh. The struggle disturbed the work of associations particularly during its last stage in 1971 when all associations ceased to work.

A comparison of performance of the six associations during united Pakistan and after the separation of East Pakistan clearly brings out the negative impact of Separation on the performance of six associations. During united Pakistan the six associations organised 58 conferences with an average of 2.5 conferences per-year. After the separation of East Pakistan up till January 2006, they could organise only 42 conferences with an average of 1.2 conferences per-year. This difference in performance of six associations, to some extent, resulted from the paralysis that afflicted aspects of life in the country. Its immediate consequence was that all the six associations became dormant for various periods of time. It took them a number of years to recover. APPSA took 25 years, PHS eight, PPA six, PPC five, PEA four, and PSA one year to revive themselves and hold their next conferences.

It needs to be clarified that the slowing down of activities of six associations in post-Separation period was not due to the loss of members and leaders of associations belonging to East Pakistan. Compared to social science teachers in West Pakistan the number of such teachers in East Pakistan was considerably small. Out of 18 presidents of the associations during united Pakistan only two came from East Pakistan. Out of total 58 conferences held by the six associations in united Pakistan, only 13 were held in the universities in East Pakistan. The most probable reason for slowing down of activities of the six
Overview of Associations of Social Scientists in Pakistan

associations in post-Separation period was the impact of Separation on the psyche and morale of the elite in different spheres of public life of the remaining Pakistan. The surrender of Pakistan military to invading Indian forces was most devastating trauma for public life.

Writing in 1985 why PPC was inactive for five years between 1970 and 1974 the president of PPC, C. A. Qadir explains:

‘With the dismemberment of Pakistan and the consequent independence of East Pakistan (Bangladesh), the Pakistan Philosophical Congress suffered a terrible blow just as other departments of life did, and could not recompose itself for about five years. So great was the sense of humiliation, and so acute was the consciousness of shattering of dreams, that no serious work could be undertaken. The annual conferences that were being held regularly almost religiously came to a halt for five years, with the result that though up to date thirty years have passed, twenty five conferences could be held.’

As described in an earlier section of this chapter as well as in the sections of case studies dealing with this issue, the impact of this ‘terrible blow’ on other associations was not less paralysing.

VI. Conclusions and Policy Implications

Above in this chapter, the emergence and development of the six associations of social scientists has been reviewed, their performance evaluated and the factors that determined it identified. In this section the major findings of this chapter are summarised and their implications for improving the performance of currently active associations and reviving those that have become inactive will be brought out.

56 See section II (7), in this chapter.
Earlier it has been stated that the performances of all the six associations in achieving their goals have been inadequate. None of them held their annual conferences regularly. Collectively also they have not fared well during their total life of 304 years, they held only 100 conferences. Their publication record is also not enviable. Although all of them had planned to issue journals only three of them could do so and only two are alive.

The decline in development of the six associations is shown in their greater parochialisation. Three indicators of relations of the six associations with academic world abroad show that they have become increasingly parochial and decreasingly universal. Their contacts with international associations working in their field have become loose and irregular. The participation of foreign scholars that enriched the conferences of associations and imparted broad international outlook to them has decreased overtime. The share of foreign trained presidents among all the presidents has also declined. This parochial attitude is also reflected in the topics of papers presented in the conferences. As discussed in section most of the papers were written on topics related to the problems of Pakistani society, economy, culture, history and politics. They were applied in nature and did not contribute much to the cumulative growth of knowledge in their field.

Although collectively and individually the six associations have not achieved their optimum level of performance, yet given their internal and external limitations, they have made a number of contributions to the development of their mother-disciplines which would not have been possible with the efforts of individual teachers and their departments working separately and individually. They organised 100 conferences that by itself is not an insignificant achievement. In 45 of these conferences for which we have data, 1,096 papers were presented. On the basis of average number of papers presented in these conferences it

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57 See Section III, in this chapter.
58 See Section II (8), in this chapter.
can be estimated that about 2,500 papers were presented in all the 100 conferences. In addition five associations produced the proceedings of some of their conferences in which most of these papers were published.\textsuperscript{59} Three associations issued journals with different levels of quality and regularity, which added to the literature on mother-disciplines. PHS has published 53 volumes of its journal from 1953 to 2005 and PPC has published 38 volumes of its journal from 1954 to 2005. An outstanding contribution of the two associations - PHS and PPC - is their publication of two books of good standard - \textit{A History of Muslim Philosophy} (PPC) and \textit{History of the Freedom Movement} (PHS).

Despite the limited performance of each association and the long dormancy of three of them, they have made significant contributions to their mother-disciplines and to the development of social sciences in the country as a whole. To ensure that they continue making such contribution they must be energised and those that are dormant activated.

For developing policy and strategy for energising the associations, the factors that have shaped the performance of associations need to be taken into account. Some of these factors are not amenable to manipulation at all and others can be changed to a limited extent. The external factors such as political instability, the attitude of the ruling elite towards the utility of higher education particularly that of social sciences and resultant low level of fund allocation for their development and occurrence of national trauma cannot be changed quickly and easily.

The quality of leadership of associations has played a critical role in shaping their development positively or negatively. Generally the founder presidents who continuously remained presidents for at least three terms and had a strong commitment

\textsuperscript{59} Excepting PEA all associations together published the proceedings of 25 conferences out of 100 conferences. PEA did not publish separate proceedings. Instead occasionally it published the papers presented to its conferences in its Journal.
to the development of association left a positive impact on their associations. However, they emerged in a specific cultural context and history of Pakistani society and they cannot be produced by design or strategy now. From among the other presidents those who had PhD from abroad generally left a positive impact on their associations.

The internal factors that had negative effect on associations include power struggles among the leaders of the associations, the emergence of splinter groups and irregularity or absence of elections and the continuous shortage of funds. Given the utilitarian culture of academic community, the emergence of power struggles was inherent in the functioning of the six associations and they affected all the six associations at one time or the other. Regular holding of elections sometimes reduced the intensity of these struggles and sometimes fuelled them. In some cases power struggles split the associations other times reduced internal tension and assured cohesiveness. They affected some associations more and others less.

Some of the above problems of associations can be addressed by bringing out a change in the academic culture and by building a strong community of social scientists. As discussed in an earlier section\textsuperscript{60} the academic culture in Pakistani universities is essentially utilitarian and ‘Other centred’. This will not change easily as it is surrounded by utilitarian culture of the State and society and is continuously strengthened by objective economic conditions of the country. However, there is some room for changing the second component of this culture, ‘Other centeredness’, if social scientists include in their studies continuous evaluation of their individual and collective performance.

As discussed in an earlier section\textsuperscript{61} the shortage of funds has been a critical factor in restricting or lowering the performance of all the six associations. This shortage is going to be more

\textsuperscript{60} See Section II (1), in this chapter.
\textsuperscript{61} See Section II (5), in this chapter.
serious in future, as from 2005 the Federal Ministry of Education has stopped its limited support for associations it used to provide. With this the burden of mobilising resources has fallen on associations themselves. This has created a difficult dilemma for associations and their leadership to resolve. Should they request the government to restore financial support or seek funds from other sources?

In principle the six associations are of social scientists and not of government or any other group. If the associations do not perform well due to factors internal to them, government support alone cannot energise them. In addition, there may be hidden cost for heavy dependence on government. It will change their basic character of being autonomous associations. They will lose the freedom to investigate and to give independent judgement on issues related to the distribution of power and privileges as well as on culturally sensitive issues. On the other hand they have not been able to mobilise enough resources from membership fees, sale of books, private sectors or individual philanthropists or foundations with the exception of PHS.

This dilemma could be resolved by certain joint actions by the leadership and communities behind associations and Higher Education Commission. The leadership and communities must recognise that most of the factors that retarded the development of the associations lie with them. Therefore the responsibility for keeping them alive and improving their performance also lies with them. The Higher Education Commission that has the mandate to promote social sciences in universities needs to appreciate that all the six associations have made certain positive contributions to the development of social sciences in the country including those that are currently inactive and if more of them meet their fact it will be a serious academic loss. The Commission will lose a significant partner engaged in improving the quality of education of social sciences. Therefore, it should take active interest in improving their performance and help the moribund associations to revive them.
### Annex I

Information about Six Associations of Social Scientists Concerning their Year of Establishment, the Number of Conferences they Held and their Current Status

<table>
<thead>
<tr>
<th>Name of Association</th>
<th>Year of Establishment</th>
<th>No. of Conferences Held</th>
<th>Per-year Conferences Held</th>
<th>Year of Last Conference Held</th>
<th>Status in 2005</th>
<th>Name of Current President</th>
</tr>
</thead>
<tbody>
<tr>
<td>PEA</td>
<td>1949</td>
<td>16</td>
<td>0.3</td>
<td>1973</td>
<td>Inactive since 1973</td>
<td>Rafiq Ahmad since 1973</td>
</tr>
<tr>
<td>APPSA</td>
<td>1950</td>
<td>5</td>
<td>0.09</td>
<td>1992</td>
<td>Inactive since 1992</td>
<td>Syed Arshad Karim since 1992</td>
</tr>
<tr>
<td>PHS</td>
<td>1950</td>
<td>20</td>
<td>0.3</td>
<td>2005</td>
<td>Active</td>
<td>Saadia Rashid</td>
</tr>
<tr>
<td>PPC</td>
<td>1954</td>
<td>35</td>
<td>0.7</td>
<td>2002</td>
<td>Inactive</td>
<td>Ashraf Adeel</td>
</tr>
<tr>
<td>PSA</td>
<td>1963</td>
<td>13</td>
<td>0.3</td>
<td>1985</td>
<td>Inactive since 1985</td>
<td>Sultan Alam Usmani</td>
</tr>
<tr>
<td>PPA</td>
<td>1966</td>
<td>11</td>
<td>0.3</td>
<td>2002</td>
<td>Active</td>
<td>Bilal Aslam Sufi</td>
</tr>
</tbody>
</table>
Economic Associations in Pakistan

Pervez Tahir

Introduction

This paper looks at the chequered history of the professional associations of economists in Pakistan. Not one has remained active throughout the 58 years of the country’s existence. Some are dormant and others have been dead since long. Elsewhere in the world, such associations play a key role in the development of the subject as well as its practitioners. There is need to investigate why the efforts to organize the economists on a sustained platform have not succeeded. On a selective basis, an attempt has also been made to review the significant publications of these associations to see how far the knowledge generated at their congregations influenced the development of the subject and the course of economic policies pursued by various governments.

A founding father of Pakistan, Iqbal, wrote one of the first books on Economics in Urdu, published under the title of Ilmul Iqtisad (The Science of Economics) in 1904; it was essentially an elementary textbook. In the preface, Iqbal emphasises the significance of the subject in the context of India:

‘... If the people of India wish to retain their name in the comity of nations, it is necessary for them to seek awareness of the principles of this important science to find out which factors are obstructing the rise of the country? My aim in
Associations of Social Scientists: An Analytical Study

writing these pages is to explain in an intelligible manner the most important principles of this science and also to discuss at places the extent to which these general principles apply to the present condition of India. I will not consider my brain-cudgelling to have gone waste if these lines encourage even one person to ponder over these matters.\(^1\)

What, however, comes as a revelation is that where Iqbal acknowledges his colleagues and associates for assistance in clarifying his views on the subject and extending cooperation in improving the manuscript, none of those mentioned was an economist by profession. It seems that the economics profession was still in its infancy and efforts to organise the dissemination of knowledge in the field had not yet become generally known.

Indian Economic Association (IEA) was started in 1917. As the Subcontinent was in a political turmoil and the independence movements were engaging the attention of the intelligentsia, the activities of the IEA mirrored the crosscurrents of Indian political economy. The professional membership of the association reflected the vast expanse of India, its ethnic and religious diversity, and universities and colleges from all over the country. Despite political uncertainty and transport difficulties, the annual meetings brought together researchers from all corners of the Subcontinent. The association has produced a large number of quality publications that gave eminence to economists like Amartya Sen, Bhagwati, Raj Krishna, B. S. Minhas and the present Indian Prime Minister, Manmohan Singh.

The Muslim economists constituted a very small proportion of the membership. Similarly Muslim contributions on economic subjects were few and far between. This can be clearly observed from the contents of pre-Partition volumes of the *Indian Economic Journal (IEJ)*. Also among the presidents of IEC none was a Muslim. The reasons for such a state of affairs are not hard

to see. First, the subject of Economics attracted very few Muslim students. Those interested in arts were found largely in History, Urdu and Persian departments. If there were any monopolistic restraints on entry into universities as well as official positions in the field, this was not the case after the Partition. However, Muslims continued to show a minimal interest in Economics. In its very first issue in 1949, the editor of the *Pakistan Economic Journal (PEJ)*, a quarterly journal of the Pakistan Economic Association remarked ‘The position (after the Partition) has changed now. But still we have very few economists competent to produce work of good quality’.  

**The Emergence of Pakistan Economic Association, 1948-58**

Given the underdeveloped state of economics profession at the time of independence in 1947, it is remarkable that the small community of economists quickly appointed an executive committee in 1948, which not only formed PEA in the following year but also held the First Pakistan Economic Conference on April 28-30, 1949 at Punjab University, Lahore, which was declared its headquarter. The presidency was entrusted to the first Governor of the State Bank of Pakistan, the venerable Mr. Zahid Hussain. The conference attracted over 100 delegates and witnessed presentation of some 50 papers in two separate sessions. The Finance Minister, Ghulam Mohammad, who invited the Association to undertake an ‘Economic Survey of the Tribal Area’ inaugurated it. The central government also committed Rs. 10,000 for the study. The survey could not be carried out and PEA later used the money for its ordinary expenditures. Forum Discussion was held on the ‘Role of the State in Industry’. Thus from the beginning, PEA identified two critical issues — the development of the least developed tribal areas and the possibilities of accelerated growth through an activist state. During 1949-50, 110 members were enrolled.

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3 For chronology of conferences see Annex I.
4 Later on Mr. Zahid Hussain also became the first chairman of the Planning Board in 1953, the predecessor of the Planning Commission.
A most significant achievement was the launch of the quarterly, *Pakistan Economic Journal (PEJ)*, in the very first year of the Association and the successful production of all the four issues of volume I. The first two issues were devoted to papers of the first conference and the other two included contributions from various authors, which were informative as well as critical. The editors hoped that the State Bank would use the journal to disseminate its information and analysis. The quality was not always up to the mark and the editors were considering payment to the contributors to attract better quality papers. This would depend on the budget of PEA, which was derived from the limited membership fees and a grant from the central government of Rs. 15,000 against the expectations of Rs. 50,000. In the beginning, there were no donations from the private sector.

With a view to improving research and teaching of Economics, the executive committee decided to act in three directions:

(a) To provide qualified teachers for the colleges and universities, the government should sanction 12 scholarships for the study of Economics in the USA and the UK.

(b) For immediately strengthening the Economics departments of the universities, secure the services of some economists from abroad.

(c) Collect information on the present state of the Economics departments.

Due to the vast expanse of the country, the executive committee of PEA found it difficult to meet as frequently as was necessary for smooth running. There were proposals to set up independent bodies in the provinces working for PEA, coordinating with PEA or functioning as the branches of PEA. Without any clear status, branch committees were formed in Karachi, Dhaka and Lahore. The Secretary of PEA summed up the functions of committees in the annual report of the first year, 1949-50, in these words:

‘The beginnings are humble but they provide an inspiration for us to exert ourselves further to share greater
achievements in the service of the country. The Association can make greater contribution towards the stimulation of economic thought if local committees can, by some means function for raising and discussing important economic questions, the solution of which is vital to the progress and stability of our country.\(^5\)

The Second Pakistan Economic Conference should have been held in April or May 1950, but disturbances in Dhaka, the venue of the conference, delayed it till August 6. However, the issue No. 1 of the Volume II of PEJ published in advance some 20 papers to be presented at the conference. Another 11 papers along with the proceedings were published in the issue No. 2, brought out in December 1950. The papers focused on land tenure and agricultural indebtedness, the two subjects directly relevant to East Pakistan. In his welcome address, the Vice Chancellor of Dhaka University, Mr. Sultan Ahmad said, ‘Our future depends on equitable financial adjustments between the Centre and the Provinces’. The inaugural speech by the Governor of the province, Malik Firoz Khan Noon noted the ‘freight for cement from Karachi to Chittagong is Rs. 45 per ton and it is the same from Sweden to Chittagong. Imported consumer goods in East Pakistan are far more expensive than they are in West Pakistan’.\(^6\) The opening statement of the Education Minister of East Bengal, A. Hamid, lamented that the world famous muslins of Dacca are no more produced here. According to him, ‘the economic structure of centuries has crumbled to pieces on the establishment of Pakistan.’ He advised ‘close study of Quranic Economy and Islamic Socialism’.\(^7\)

Not only that the PEJ editors were able to publish all the four issues of Vol. II in the second year of publication, 1950-51; the third issue was a special number devoted to articles on various aspects of the momentous decision taken by Pakistan not to

\(^5\) Pakistan Economic Journal, December 1950, p. 158.
\(^6\) Ibid., pp. 149-150.
\(^7\) Ibid., pp. 151-152.
follow suit in the wake of the Pound Sterling devaluation of September 1949.

Mr. Zahid Hussain, a distinguished economic practitioner but not a professional economist by academic training, was re-elected as president in August 1950. In his presidential address he emphasised the expansion and quality of higher education in Economics, ‘a matter in which neglect and delay will have disastrous consequences of a continuing character more than in any other field of economic problems’. He worried ‘stage is dominated by law and politics’ and ‘that our country today has no economist whose views on important questions should command respect, or who can consider current questions without any bias and with a full understanding of their implications’.

In response to the desire of the PEA executive to import economists, he had this to say:8

‘If you want advice on a hydro-electric scheme you can call in a world authority on the subject to visit Pakistan and to give you his advice. But not so the economic problems, in which man plays a most important part and disturbs all calculations. His unpredictable behaviour can upset and disprove all forecasts. The economist must live here and study us, our men and women and our conditions before he can venture to advise us with confidence. The most important piece of advice, however, related to the need for critical analysis. We must maintain a critical but robust attitude, lest we forget that our accomplishment is far short of what is not only idealistically desirable but what should be and is within the realm of practical achievement and robust in order to make every failure or shortcoming a starting point for more determined effort…. All administrations are certain to become self-satisfied, lethargic, and arbitrary unless they remain constantly

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8 First Conference address was not available, see excerpts from Zahid Hussain’s speech in the Second Conference held in Dhaka University, Dhaka in Annex II.
exposed to the vitalizing rays of independent and honest analysis and criticism.9

In the second Annual General Meeting, the constitution was amended to formalise the status of the local committees. Members in any city were now allowed to form a local committee, with the executive committee members as ex-officio members. Its members would elect the office holders of the local committee. The list of the members of PEA issued at the end of this meeting stood at 205.10

These constitutional changes were designed to improve coordination and encourage greater sense of participation at local levels. However, the experience of the first three years threw up further issues. First, the problem was not merely local participation to be encouraged through locally elected committees, but the sharing of management of PEA between the members from East Pakistan and West Pakistan, as the long physical distance between the two wings made the meetings of the executive committee difficult and infrequent. Second, a concern was beginning to emerge about the autonomy of PEA.

The concern was articulated by the president of PEA himself in his presidential address at the Third Pakistan Economic Conference held in Karachi on February 11-13, 1952. He was particularly gratified by the clearly perceptible desire among the teachers of Economics to have a controlling voice in the affairs of the Economic Association: ‘A teacher of economics, not burdened with the responsibilities of office, will exercise greater freedom in expressing views on economic questions of public character. It is also desirable that teachers should feel a greater sense of responsibility for the progress of the Association and should not treat it as an officially controlled body which they are at present disposed to do’. To allay these concerns, Mr. Zahid Hussain urged the members to elect a new president.11

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9 Ibid., pp. 3-9.
10 Ibid., pp. 185-193.
In his opening address at the Third Pakistan Economic Conference, the Minister of Economic Affairs, Commerce and Education, Mr. Fazlur Rahman, responded positively to the recommendation of PEA executive to train students abroad: ‘In the past the Muslim community has neglected the study of economics. Steps are being taken to train scholars abroad in this subject and I hope your Association will take practical steps to encourage its study within the country’.\(^{12}\)

Third Conference of PEA was hosted by Karachi University, which has not yet started any postgraduate department of Economics. The delegation of Sindh Government College of Commerce and Economics was larger than that of Karachi University. The president had hoped to see in the near future the beginning of a School of Economics under the Federal University, i.e., Karachi University, ‘worthy of Pakistan, staffed by competent scholars devoted to the cause of learning, where students will gather not only from Pakistan but from other countries’.\(^{13}\) The largest delegation, comprising of 11 persons, was sent by the Punjab University Economic Society (PUES), a student body. Around hundred delegates participated from all over the country.

A total of 39 papers were read at the conference. Reflecting the significance of Karachi as the emergent commercial and industrial centre, a large number of papers related to various aspects of private enterprise and economic development. A special symposium was held on ‘The Role of Private Enterprise in Pakistan’ under the chairmanship of Minister for Industries, Sardar Abdur Rab Nishtar. Governor General, Ghulam Mohammad, who thought that through PEA, a bridge can be built between public opinion and official policies, inaugurated the conference. Significantly, he pointed out ‘the work on the implications of land reform could be undertaken only on the

\(^{12}\) Ibid., p. 6.

\(^{13}\) Ibid., p. 26. At the time, Philip C. Newman was the Head of Department of Economics, Federal University of Karachi, as it then was called.
solid basis of facts and as you are doubtless acutely aware we are very deficient in our statistical equipment. The scope for statistical investigation is unlimited in this country and is perhaps no less urgent for it must precede the application of economic analysis.\(^{14}\)

Despite his pleadings to elect somebody else, Mr. Zahid Hussain was elected president for the third time. However, a provincial balance was maintained by electing three vice presidents from Dhaka University, Peshawar University and Punjab University and the Secretary from S. M. College, Karachi. To encourage the autonomy of PEA, the executive committee decided that a senior economist from academia would deliver the next conference address.

The time gap between conferences was increasing — April 1949, August 1950 and now February 1952. The Third Conference should have been held in 1951. It was decided to hold the Fourth Pakistan Economic Conference exactly after a year — in February 1953, again in Karachi. But the interval between conferences continued to increase. The Fourth Pakistan Economic Conference could not take place before December 26, a delay of some 10 months. First it was postponed to wait till after the announcement of the budget, then for Queen’s Coronation in London, the preoccupations of the Prime Minister and the annual general meeting of the hosts, the Federation of Chamber of Commerce and Industries.

Contributions and support from the private sector had begun, but only in modest terms. Financial constraint affected the publication of PEJ. Only three issues, including the Conference Number 1952 related to the Third Conference, were published for Vol. III. Again, only three numbers of the journal were issued in 1954, described as Vol. IV. After this PEJ did not issue a subsequent number. The difficulties of finance also forced the

\(^{14}\) Ibid., p. 2.
executive committee to decide against paying remuneration to the contributors of papers to PEJ.

By now PEA had gained affiliation with the Paris-based International Economic Association (IEA) in 1954. The executive committee nominated Dr. S. M. Akhtar and Mr. A. F. A. Hussain from Punjab and Dhaka universities to represent PEA at IEA Conference. However, they were unable to attend for lack of funds. Another international dimension was the arrangement of public lectures by eminent economists from abroad. These included Colin Clark, Sir Douglas Copland and M. Markham.

Sterling area, commercial policy and fiscal policy were announced as the subjects for the papers to be presented at the Fourth All Pakistan Economic Conference. A fourth subject was to be announced later in consultation with the Federation of Chamber of Commerce and Industries. The conference was inaugurated on December 26, 1953 by Choudhury Mohammad Ali, Finance and Economic Affairs Minister, and not by the Prime Minister, as planned by the executive committee. The Finance Minister did not seem very happy with the economists. He regretted that though extensive literature was appearing on the economic problems of the underdeveloped countries, the Pakistani economists were not giving deeper thought to the issues confronting the economy.\(^{15}\)

As his proposal to invite an independent economist to deliver the conference address had been accepted, the president of PEA, Mr. Zahid Hussain, delivered a short speech, urging punctuality in holding annual conferences, which are a means of creating a well informed and enlightened opinion on economic subjects in the country. He said ‘I am sure it will be agreed that economic questions are of far greater significance to the lives of our people than political or personal questions’.\(^ {16}\) Despite his urgings to the contrary, Mr. Zahid Hussain was re-elected for the fourth time as the President of PEA for the year 1954. Not only that, he

\(^{15}\) *Pakistan Economic Journal*, May 1954, p. i.
\(^{16}\) Ibid., p. ii.
continued to be elected president until his death in 1957. He thus held a lifetime presidency, while independent professional economists delivered conference addresses.

In his welcome address on behalf of the Federation of Chamber of Commerce and Industries, G. Allana noted with concern the cleavage between the businessmen and the government, pointing out that not all of them were antisocial. According to him, the experts with their specialised knowledge and the businessmen with wide practical experience are capable of enriching jointly the knowledge that is so essential in tackling the country’s economic problems in an intelligent and realistic manner. He urged the Economists to work on an integrated plan for Asia.

Ahmad Mukhtar, Professor of Economics at University of Peshawar, delivered a really independent conference address. He began by regretting the denial of access to some official papers he needed for the address on the pretext of confidentiality and by underscoring the fact that the Muslim League never carried out any inquiries into the economies of the proposed state of Pakistan before 1947 with the result that we walked straight into the trap which British diplomacy had prepared for us and we accepted ‘mutilated’ Pakistan which the late Quaid-i-Azam Mohammad Ali Jinnah was not at one time prepared to consider. He was critical of the government for not having a plan to control population, argued for land reform by trying peasant proprietorship side by side with communal ownership of land, recommended a national labour policy and minimum wage, castigated the minimal role assigned to decent housing in the Six Year Development Programme and lamented the wasteful import policy. He went on to reiterate that Pakistan cannot afford a top-heavy bureaucratic administration, and the Governor-General, his Ministers, Secretaries, and Joint Secretaries and others in their category should adopt a cut in their salaries before they appear in the public and ask the downtrodden masses to sacrifice their all for Pakistan and Islam. Commenting on the peculiar

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17 Ibid., pp. v-vi.
geographical situation of Pakistan, he was dismayed to see the absence of any planning for war. In this eventuality, he made the prophetic statement that the land and the sea links between the two wings would be cut off. Thus, the East and the West wing must be so organised that they should attain complete self-sufficiency in essentials of life. Political stability was essential for economic stability. The Constituent Assembly failed to represent the national aspirations. It was high time that a new Constituent Assembly, based on adult suffrage and direct elections was called and entrusted with the task of constitution making.\textsuperscript{18}

Financial troubles affected the location of PEA offices as well. The headquarters of PEA was shifted provisionally to Karachi from Lahore in 1953 to eventually find a permanent home there, equipped with library, reading room, research facilities and proper storage for records. Neither Karachi University nor the State Bank could provide space for it. It had to be located in the office of the Vice Principal of Sindh Muslim College, who was also the Secretary of PEA. Hopes were pinned on the under-construction building of the Pakistan Institute of International Affairs (PIIA).

There was not much progress as far as the local branches were concerned. Branches in Peshawar, Quetta, Lahore and Dhaka were dormant. Some activity was reported from Chittagong and a new branch was being planned for Hyderabad. The executive committee itself had begun to discuss the prevailing economic situation as well in the form of seminars.

Membership had decreased rather than increase. According to the Secretary’s report there were only 53 paying members and eight life members on the eve of the Fourth Conference in December 1953. The number was 200 at the Third Conference. Even then the number of paying members before the conference was only 40, but a rush for enrolment just before the conference

\textsuperscript{18} Ibid., pp. 1-16.
boosted it. At the time of the Fourth Conference, the Constitution had been amended to stipulate that those members who had not been on the register of membership for at least three months would not be entitled to participate in the Annual General Meeting. At the end of 1953 total number of members on that list was 307.

Finances of PEA were extremely unsatisfactory. As noted earlier, the government had given Rs. 15,000 in 1949, far below the expectation of Rs. 50,000. Later it had allowed the diversion of Rs. 10,000 allocated for the Survey of Tribal Area in 1950 to the ordinary expenditure of PEA. The government was again approached in 1953. The Secretary had the greatest difficulty in finding out which Ministry would look into it. Eventually, the Finance Ministry kindly took it upon itself to do the needful. The Minister of State for Finance provided Rs. 5,000 to it. After many months PEA heard from the Ministry of Economic Affairs that a grant of Rs. 5,000/- had been sanctioned. While reviewing the grant, the Ministry made an observation that the PEA affairs had not been conducted properly and that it should depend on its own resources. The publication of audited statement of accounts and income and expenditure started in 1953. The auditors pointed out some irregularities before 1952, which according to the Treasurer’s Report were rectified subsequently.

It seems that some official quarters had begun to have misgivings about an independent PEA. The above-referred remarks of the Minister as well as the Minister of State for Finance and Economic Affairs bear testimony to it.

Subsequent conferences of PEA were held somewhat regularly in Peshawar, Chittagong and Rajshahi. The Sixth Conference held in Chittagong in January 1956 had a special significance in the economic development and historical evolution of Pakistan. A few ideas presented in this conference by what was dubbed as

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20 Ibid., pp. xi-xii.
the Dacca School of Economists later occupied the centre-stage in the discourse on political economy and the irreconcilability of which eventually led to the break-up of the country. At the conference, the exponents of this School asserted that economic planning in Pakistan could not proceed on the assumption of one economy, given the long physical distance between East and West Pakistan. Later in the same year, the East Pakistani economists held a special conference in Dhaka on the First Five Year Plan (1955-60) to articulate the position that Pakistan consisted of two economies, not one, because of immobility of labour and ill-mobility of goods between the two wings of the country.\footnote{Government of Pakistan, Planning Board, \textit{Report of the Special Conference of Economists of East Pakistan on Draft First Five Year Plan}, August-September 1956.}

\textbf{The Decade of Discord, 1958-68}

The Eighth Conference was held in Lahore on January 24-27, 1958 in the tenth year of the existence of PEA. While three issues of \textit{PEJ} were published in 1956, only two issues were published in 1957 for Vol. VII. Issue No. 1 of Vol. VIII was the Conference Number for the Eighth Conference, published in March 1958. The announcement on the back cover indicated that \textit{PEJ} was being published from Dhaka. At the time of the conference in January 1958, subscriptions from members declined to one-third of its level in the previous year. One hundred and twenty eight delegates attended the Eighth Conference. Financial difficulties ensued and the government had to be requested for a grant of Rs. 8,000. A smaller amount of Rs. 5,000 was sanctioned. The shortage of funds again affected the publication of \textit{PEJ}.

At the international level, PEA invited Professor and Mrs. John Hicks, who delivered a series of lectures at Lahore, Peshawar and Karachi during March 31 to April 6, 1956. Again, in collaboration with the International Economic Association and UNESCO, PEA organised a full-scale Advanced Refresher Course for teachers of Economics in Pakistan in the summer of
1958. The government gave a grant of Rs. 40,000 while UNESCO provided 5,000 dollars.

By 1958, the economy was facing food shortages and rising inflation. The majority of the papers dwelt on these problems. But the hallmark of the Eighth Conference was the symposium on 'Place of Reorganization of Agriculture in Economic Development'. Leading the discussion, S. M. Akhtar, Head of Economics Department, Punjab University, forcefully argued that concentration of land ownership had created enormous problems and created a large number of absentee landlords who appropriated a high proportion of agricultural incomes and spent those incomes on conspicuous consumption rather than for capital formation. The problem had been solved in East Pakistan and it was about time that it was solved in West Pakistan also.22

The theme of autonomy came up again. Akhtar in his welcome address also made a strong case for fearless economic advice and said that the role of the economist was to promote right policy choices through creating public opinion in favour of the correct lines of policy. This he said on the one hand would act as a pressure on that policy maker, who might otherwise be tempted to make irrational decisions prompted by class or individual considerations, and, on the other, would ensure popular cooperation in the execution of a decision. In this way the decisions would be made on considerations of rationality. Elaborating his argument, he said: 'When I say that a democratic society ensures freedom of opinion, I only mean that so long as you remain within the framework of the constitution and the laws sanctioned by it, you cannot be legally taken to task. But this does not mean that this is a simple course to adopt in every circumstance. It might put you under strains in several ways. And it will require high qualities of character on your part to resist these influences and to stick to what you regard as correct position.'23

23 Ibid., p. 5.
From Lahore PEA would go to Dhaka to hold the Ninth Pakistan Economic Conference towards the end of December 1958. The main topics announced in the call for papers were the framework for the Second Five Year Plan (1960-65), problems of financial relations between the centre and the provinces, Pakistan’s commercial policy, socio-economic research in Pakistan and a symposium on the role of the private sector in Pakistan’s economy.  

Instead of December 1958, the Ninth Pakistan Economic Conference was held from February 27 to March 1, 1959. While papers were read on commercial policy and the role of the private sector in two sessions, the other two sessions were devoted to the Village-AID Programme and theoretical papers on balanced growth. The thorny issue of financial relations between the centre and the provinces was avoided, but two East Pakistani economists, Akhlaq ur Rahman and M. N. Huda, did bring up the two-economy hypothesis in the discussion at the session on balanced growth. The Second Five Year Plan was discussed in a symposium. The discussion, however, centred around the two-economy issue, with the East Pakistani economists making a distinction between two economies and two countries, the former resting on different population densities and immobility of labour. A transfer of Rs. 50 crore from West Pakistan to East Pakistan, according to Dr. Mosharraf Hussain, would correct the lack of labour mobility. Professor M. Rashid from Government College, Lahore, stressed the need to maximise growth in terms of one economy. Summing up the discussion, the Planning Commission Chief Economist, M. L. Qureshi, thought that the distinction of one or two-economy was academic, as the market could be national as well as divisible into units.

In his welcome address, Justice Hamood ur Rahman, the then vice chancellor of Dhaka University was subtle in his remarks about the relative backwardness of East Pakistan. He observed, ‘situated as we are, some thousand miles away from the Capital

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24 Ibid., last page.
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City of our country, we are still somewhat undeveloped and backward and cannot, as such, play hosts to you in as befitting a manner as we would like to’.26 Governor Zakir Hussain of East Pakistan, a representative of the central government, was rather blunt in his inaugural address: ‘The progress and prosperity of Pakistan is linked up closely with the concept of one Country, one Nation and one Economy. Unfortunately, in the past suspicion and discord have affected balanced and proper development. There should no longer be any place for disunity’.27

The most important point of the presidential address by S. M. Akhtar of Punjab University was the land reform of 1959, something which he had advocated all along in his contributions to the PEA proceedings. According to him, ‘after the new State was achieved…. Everybody appeared to be defrauding everybody else…. The nation was heading towards bankruptcy, moral as well as material…. It was under these conditions, that the army, which thank God had remained uncorrupted, came to the rescue of the nation and through a peaceful revolution, power passed into the hands of the present government’.28

He continued, ‘even if the present government had done nothing else, it would have earned the gratitude of posterity and would have been remembered in the history of Pakistan, for this great landmark…. With the fixation of the ceiling on land ownership, even though according to some opinion it is rather generous, the backbone of feudalism in this country has been broken, and the way cleared for the development of a healthy political, social and economic life.’29

It was at the Pakistan Economic Conference held again in Chittagong in 1960 that the so-called Dacca School of Thought reaffirmed its position on regional development. The government

26 Ibid., p. 1.
27 Ibid., p. 3.
29 Ibid., p. 17.
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set up an official Panel of Economists on the Second Five Year Plan 1960-65 in which the East Pakistani economists participated fully and the report reflected their position on regional development to a considerable extent.30

Discussing the Five Year Plans had now become a regular feature of PEA conferences. The Twelfth Pakistan Economic Conference held at Peshawar from March 1 to 3, 1965 focused on the Third Five Year Plan (1965-70). Out of the 35 papers, 27 related to the Plan. At least 8 papers were on regional disparities, an issue, which divided the economists along the regional lines. Dr. Anwar Iqbal Qureshi on ‘The Role of Economists in Developing Economies’ delivered the presidential address. Himself the Economic Adviser of the Ministry of Finance, Dr. Qureshi revealed that the government was considering the creation of an Economic Civil Service. The papers and the proceedings were now published in a book edited by the president. The practice of publishing a special Conference Number of PEJ had discontinued.31 By the Fifteenth Pakistan Economic Conference held in April 1968 in Karachi, the PEA proceedings were increasingly overshadowed by the fixed positions on centre-province resource allocation. As a matter of fact, the entire Ayubian decade of development proved to be a decade of discord for PEA, with economic analysis and rational political economy taking a back seat.

The End of PEA
At the Fifteenth Pakistan Economic Conference in Karachi, it was announced that the next conference would be held in Dhaka in April 1969. It was rescheduled for October 1969, then postponed till mid-1970 and finally cancelled, as the Bangladesh crisis worsened. The conference in Karachi turned out to be the last conference of PEA in the united Pakistan. The disregard of what was said in the two PEA conferences held in Chittagong in

31 The Third Five-Year Plan and Other Papers (Pakistan Economic Association, Lahore, 1965).
1956 and 1960 and reiterated in 1965 in Peshawar had finally taken its toll. It is well known that the Panel of Economists on the Fourth Five Year Plan (1970-75) split along regional lines and the economists from East and West Pakistan presented separate reports to the Planning Commission.32

What is not generally known is that the Panel of Economists set up for the Third Five Year Plan (1965-70) had failed to present any report, and the differences between the economists of the two wings were apparent to the participants of the Pakistan Economic Conference held in Peshawar in March, 1965.

The Sixteenth Pakistan Economic Conference was held in Islamabad on February 18-20, 1973 after the separation of Bangladesh. Professor Ehsan Rashid, Vice President, was appointed Acting President of PEA. His presidential address merely noted the cataclysm thus: ‘Much has happened since we last met in 1968. But what is great about the recent past is that it is behind us[!]’33. Again, instead of a special Conference Number of PEJ, the papers and proceedings were published in a book edited by the newly elected president, Professor Rafiq Ahmed, and S.M. Naseem and Agha M. Ghouse.34

This conference was held in the backdrop of the break-up of the country, the search at the world level for a new development strategy and the emergence of the populist–socialist government of Mr. Bhutto’s Pakistan Peoples Party. Mubashir Hasan, Finance and Planning Minister, inaugurated the conference. He set the pace by outlining a new political economy. He said: ‘The people of Pakistan know who is the exploiter. The people of Pakistan know who is defending property. The people of Pakistan are fed up with the unbridled right of ownership of private property. And this cannot stay. This is what our promise

34 Ibid.

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is. Let it be understood very clearly. I say it here because I would like you to deliberate in the shadow of these principles of policy, to root out poverty, to root out classes, to bring complete economic and social justice.\textsuperscript{35} The various sessions of the conference were appropriately devoted to a new development strategy, employment, income distribution and social justice, socio-economic development of rural areas, problems of industrial management, and a special session on Economics teaching.

The publication of the \textit{Pakistan Economic Journal (PEJ)}\textsuperscript{36} was also restarted, but the sights were kept lower by changing the frequency of publication from quarterly to half-yearly. It was called the New Series. However, the very first issue had to be both Nos. 1 & 2 of the Vol. I related to the year 1973-74. S. M. Naseem, Moin Baqai and Jawaid Azfar were the main contributors.

This, unfortunately, was the first and the last issue of the New Series of PEJ. The Sixteenth Pakistan Economic Conference also turned out to be the first and the last Pakistan Economic Conference in Pakistan after the separation of East Pakistan in 1971. Thus PEA became defunct soon after it was revived in 1973, and remains so till today (January 2006). No serious attempt was made to resuscitate it. Some young Turks of PEA did get together at the Pakistan Administrative Staff College on May 1-2, 1982 and organised a conference. Professor Viqar Ahmed and Rashid Amjad from Lahore, Shahid Zahid from Karachi and Pervez Tahir from Islamabad attempted to persuade the seniors attending the conference to elect a new cabinet. Professor Syed Nawab Haider Naqvi and Professor Mahmood Hasan Khan held out assurances that they would convince the cabinet elected in 1973 to hold the next Pakistan Economic Conference.

\textsuperscript{35} Ibid., p. xi.
\textsuperscript{36} Moin Baqai, Chief Economist of Planning Commission at that time, was appointed as Editor and Pervez Tahir, the present Chief Economist of Planning Commission, as Managing Editor.
Conference within 6 months. The effort failed to infuse any life into PEA as a countrywide professional body of the economists.

A meeting held in the Senate Hall of the Punjab University, Lahore on December 17, 1972 announced the formation of the Lahore Economic Association with the aims to initiate research on the economic problems facing the country and to arrange for the publication of such research in suitable forms. The project never took off.37 Another group of economists based in Karachi attempted to form Karachi Economic Association. Both efforts were stillborn, as these were to be the chapters of PEA. Mahfooz Ali in Karachi and Naved Hamid in Lahore mooted the ideas.

**Other Fora**
A number of new fora also emerged later on with narrow based agenda. However, they cannot be called economic associations. These fora included, firstly, the Pakistan Economic Forum, whose members generally are retired bureaucrats who have either served in the government or in multilateral agencies. Mr. Saeed Ahmad Qureshi is its driving force. Monthly meetings are arranged at the members’ residences. The forum has kept a low profile and the discussions are not published. There is no coverage in the media either. The second effort was made by Planning Commission officers, who established the Society of Pakistan Economists (SOPE) in 1986. Its scope has been narrow and in recent times, limited to working for the welfare of the Economists Group, whose officers are posted in various economic ministries of the government of Pakistan. The proposal mentioned earlier about an Economic Service of Pakistan finally took this truncated shape. However, the Economists Group is not to be confused with the well-known Economic Pool of the Sixties, consisting exclusively of members from the elite services earmarked for key economic positions. The SOPE has not produced any research, nor has it actively come forward to organise any discussion forum, barring occasional seminars coinciding with the annual oath-taking ceremonies of the office.

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37 Reported in *Pakistan Economic and Social Review*, December 1972.
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bearers. The stated aims and objects are to provide a forum to its members to enable them to exchange ideas, suggest measures for improving status and prospects of economic profession and general welfare of economic community. 38

There have been no elections for the past three years, and Aqdas Ali Kazmi continues to be the president even after his retirement. A most recent initiative has been taken by Nadeem ul Haque, Faisal Bari and Sohail Malik. They launched Islamabad Economic Club on November 23, 2005 with a panel discussion on poverty. Whether it will function like the Political Economy Club at Cambridge or end up adding some more noise in the system remains to be seen.

Size and Composition of Community of Economics Teachers

One important factor that facilitates or limits the sustainability of a professional organization is the size of community, which it represents, and the number of members of this community who join it. In case of Pakistan Economic Association (PEA), the size of this community has remained small and only a small number of this community joined it. This is evident from the number of departments of Economics at university level and the number of teachers in them.

COSS database has information regarding the number of departments and teachers of Economics since 1963. Before this period, 11 conferences of PEA had been held. Twelfth Conference was held in 1965. Before this conference in 1965, there were seven departments of Economics 39 with 55 teachers. Thirty-two of them were teaching in West Pakistani universities. At the time of Fifteenth Conference held in 1968, the number of departments rose to eleven 40 with 81 teachers. Among them 41

39 They were located at the following public universities: University of Karachi, University of the Punjab, University of Sindh, University of Peshawar, West Pakistan Agriculture University (Agricultural Economics and Sociology), University of Dacca and University of Rajshahi.
40 Four new departments were opened; one at University of Chittagong and three at East Pakistan Agriculture University (Department of
were in East Pakistan. After the separation of East and West Pakistan in 1971, PEA could manage to arrange only one conference in the remaining Pakistan in 1973 in Islamabad. There is no information about the departments and teachers of the year 1973, but in 1976 there were 11 departments of Economics, with 78 teachers. PEA could not hold any conference after 1973. By 2001, the number of departments of Economics rose to 18 and the number of teachers to 203.

**Women Participation in PEA**

The share of women in community of Economics teachers, their representation in leadership of PEA, and their contribution to papers presented in the conferences has been very small. At the Second All Pakistan Conference in 1950, two women presented papers, two were members of PEA and none held any office. The last conference held in Islamabad in 1973 witnessed three women presenting papers and nine women participants, all except UBL’s, Zeenut Anis from universities and colleges. Professor Akhtari Sharif was the lone elected official and Nigar Ahmad read a paper. This low representation has been primarily due to the low share of women in the total number of teachers.

In 1963, there was one (2%) female teacher out of a total of 55 teachers of Economics. This figure rose to 8 (8%) out of the total

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41 Six departments of the then East Pakistan excluded. From 1968 to 1976, six new departments were opened besides the already existing (five) in the then West Pakistan. The new departments were located at Balochistan University, Quaid-i-Azam University, Gomal University, Multan University, Islamia University and Peshawar University (Department of Agricultural Economics Education Extension and Rural Sociology).

42 From 1994 to 2001, two departments at University of Peshawar (Centre for Applied Economics) and International Islamic University (International School of Islamic Economics) ceased to exist, while two new departments were established at Arid Agriculture University (Department of Economics and Sociology) and Fatima Jinnah Women University.
81 teachers in 1968, to 11 (14%) out of total 78 teachers in 1976, to 12 (8%) out of the total 154 teachers in 1987 and to 21 (11%) out of the total 187 teachers in 1994 and 22 (11%) out of a total of 203 teachers in 2001.

Pakistan Society of Development Economists (PSDE)
As the only surviving forum of economists, development professionals and practitioners, the Pakistan Society of Development Economists (PSDE) deserves a separate mention. Pakistan Institute of Development Economics (PIDE), established in 1957 in Karachi, was moved to Dhaka in 1969. By the time East Pakistan separated, most of the economists serving at PIDE were Bengalis. In 1972, PIDE was reestablished and a number of young economists were sent abroad to acquire master’s and doctoral degrees. Its journal, The Pakistan Development Review, which had not appeared since 1971, resumed publication in spring 1973.\(^{43}\)

In 1983, PIDE came forward with the idea of PSDE. By this time PEA was totally in the background and there was no active forum serving the profession of economists. Among others, the efforts of Professor Naqvi, Director of PIDE, to revive PEA ended in smoke. Of course PSDE was quite different from any other association. First, it was to be controlled by PIDE, an attached department of the Planning Commission. Secondly, the Director of PIDE was made the ex-officio president of PSDE. The Secretary was also to be PIDE staff member. Thirdly, the membership was not open and it was subject to certain conditions set in the Society’s by-laws.

The establishment of PSDE was an organised and well-funded affair. It had the professional as well as administrative manpower of PIDE at its disposal and regular funds were available not only from members’ subscription but also from an allocation reserved in the overall PIDE budget provided by the Planning

\(^{43}\) The Editor and Director, Mr. M. L. Qureshi asked Pervez Tahir who then was the Economic Correspondent of The Pakistan Times, to assist in the re-start. He was contracted to produce the first three issues.
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Private sector donations for the annual conferences were in addition. The objectives of PSDE were set out as follows:

1. Facilitate research in Development Economics.
2. Organise seminars, conferences and symposia.
3. Collaborate with other national and international organizations, particularly Pakistan Economic Association and International Economic Association, pursuing similar goals.
4. Confer awards on scholars for outstanding contribution in the general area of Development Economics.\(^44\)

The Annual General Meetings were stated to be the occasion for stocktaking of the work done on (economic) problems at PIDE and elsewhere. The meetings are also a bridge between the professionals and laymen, as well as between technical researchers and policy makers.\(^45\) For PIDE, the Society provides an institutional framework for the effective dissemination of the fruits of its research.\(^46\) The first meeting was held on March 17-20, 1984. Twenty-one meetings have been held since then with commendable regularity and the papers and proceedings are published in *The Pakistan Development Review*. However, the publication of the journal has been running late by over a year.

Over the years the success of PSDE has largely been attributable to long and sustained efforts of the Presidents of the Society who are, as already stated, also the Directors at the Institute. The name of Professor Naqvi in working towards the promotion of the Society as a forum for independent scholarship remains outstanding. PSDE has also at times appeared to be a forum for self-elevation and promotion. The Annual General Meetings (AGMs) are usually open to not only economists but also scholars from other social sciences including Sociology.


\(^{46}\) Ibid., Autumn-Winter, 1985.
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Anthropology, Demography, Political Science, etc. A considerable presence has been of the retired group of economic practitioners who make justificatory contributions with the benefit of hindsight. Objections have been raised on the quality of papers published in a special number of *The Pakistan Development Review* devoted to the papers and proceedings of the PSDE conferences, in the beginning because of lack of screening, but in general because of the policy of not refereeing the conference papers, which has its own justification.

It is, however, to PSDE’s credit that it has kept the presence of economists relatively alive in comparison with other associations in the social sciences group. Recently the Society has instituted Mahbub ul Haq and Jawaid Azfar Memorial Lectures to pay tribute to the contribution of these reputable economists of Pakistan.

**Summing Up**

The success of a professional association depends on a number of factors. These include the supply and competencies of the professionals in the field, financial capability, the ability of the organisers to set up the agenda of the debate to responsibly but fearlessly pursue the freedoms of association and expression. PEA did not start with an adequate supply of economists in 1948. Those who were available did not always possess known or credible credentials. Finances were meagre and the management kept running from pillar to post to survive. The thousand-mile distance between East and West Pakistan caused its own problems in terms of costly transport and difficulties of communication. These constraints of capacity and finance disturbed the regularity of the annual conferences of PEA and the frequency of publication of PEJ, but there was no question about the freedom with which the members expressed themselves on the critical issues of the day. PEJ had established an international reputation. Names such as Paul Samuelson, William O. Thweatt, Walter L. Johnson, Karl Von Vorys, Hiroshi Kitamura had appeared on its pages.
During the first decade of its existence, PEA had acquired a position that was bothering the central and provincial governments. The rising esteem of academics particularly from Dhaka University irked the government functionaries. Nearly all of the eight conferences of PEA during 1948-58 stressed the need for a stable government enjoying full confidence of the people, without which it was impossible to plan economic development. Was PEA becoming political, leaving its primary role of research and development of the subject to the sideline? Dr. S. M. Akhtar’s welcome address at the 1958 conference invited the economists to come forward and express their opinions boldly: ‘Thus, even an economist can be a Mujahid and a Martyr’. He said. It was a tribute to the longstanding president of PEA, Zahid Hussain, who died just two months before this conference. Zahid Hussain had produced the issue-oriented First Five Year Plan as Chairman of Pakistan Planning Board, which talked about land reform, emphasised the need for consensus between East and West Pakistan’s political leadership and the replacement of bureaucratic practitioners in economic positions with a specialised corps of economic and financial experts.

PEA was able to set some standards and provided a reasonably solid foundation to the economics profession in Pakistan during the first decade of the country. Academic economists and independent minded practitioners in government like Mr. Zahid Hussain ran it. Zahid Hussain’s departure led to the decline of the Association. The 1960s witnessed East Pakistani economists increasingly joining the academia, some involuntarily and the West Pakistanis preferring (or encouraged into) the administrative responsibilities and securing key positions in the government. As development allocations to East Pakistan remained lower than the levels advocated, the divide between the two partisans widened. The more or less regular annual conferences from 1949 to 1963 were now being held after long intervals.

There is a background to it. While the foreign assistance provided for economic research in Pakistan went directly to the Planning Commission, the Indians merely used their Planning Commission to channel this assistance to the Economics departments at Bombay University, Delhi School of Economics, Indian Statistical Institute and a host of others. This is an important reason why India has had a stronger academic tradition than Pakistan. According to Naseem, the economics profession has been dominated by practitioners, initially bureaucrats, rather than by those who have academic and research interests. This was partly because the bureaucrats played not only the role of midwife in the birth of the new state, but also of the nurse of the nascent economy. The bureaucrats who came to Pakistan were well trained by the British in the art of crisis management and the 1950s provided plenty of opportunities for them to deal with such crises.\textsuperscript{48} It is interesting to note that Professor Edward Mason of Harvard University came to Pakistan with the intention of setting up a social science research project. It is only when he found it impossible due to the non-availability of academicians and subject-specialised researchers that Ford Foundation asked the Harvard Advisory Group to guide the planning process.\textsuperscript{49} However, even the Planning Commission became an abode of those members of the administrative services who look like economists, but in fact are not.\textsuperscript{50}

Despite financial difficulties, PEA continued to be a lively forum of debate on economic issues during its second decade (1958-68) mainly because of the academics from East Pakistan and the East Pakistani economists working in PIDE. After its separation, when PEA was revived in 1973, there were two schools of

\textsuperscript{49} Ibid., p. 51.
thought about its governance. One school, the members of which (including this writer) were motivated by the spirit of equity and justice that was abroad, pushed for the continued dominance of the academics. The practitioners were seen to have abetted in the iniquitous system of the past. The second school, including some luminaries of the old guard, argued that the sustainability of PEA required the support of an established institution such as PIDE. It should be housed in PIDE and, to begin with, Director of PIDE should be elected its president. The first school carried the day. However, not a single conference was held after 1973. The subsequent success of PSDE proved the second school right; the main point of whose argument was the weakness of the academic tradition in what was left of Pakistan. Though not an autonomous professional association in the usual sense of the term, PSDE does serve the discipline of Economics at a time when the academic tradition is becoming weaker and weaker.
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Annex I

Chronology of the Conferences Organised by Pakistan Economic Association, and the Names of its Presidents

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Year</th>
<th>Venue</th>
<th>President</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28-30 April 1949</td>
<td>Punjab University</td>
<td>Zahid Hussain</td>
</tr>
<tr>
<td>2</td>
<td>6-9 August 1950</td>
<td>Dhaka University</td>
<td>Zahid Hussain</td>
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<td>3</td>
<td>11-13 Feb. 1952</td>
<td>Karachi University</td>
<td>Zahid Hussain</td>
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<td>4</td>
<td>26-28 Dec. 1953</td>
<td>Karachi University</td>
<td>Zahid Hussain</td>
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<td>5</td>
<td>11-13 Jan. 1955</td>
<td>Peshawar University</td>
<td>Zahid Hussain</td>
</tr>
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<td>6</td>
<td>2-4 January 1956</td>
<td>Govt. Commerce College, Chittagong</td>
<td>Zahid Hussain</td>
</tr>
<tr>
<td>7</td>
<td>18-21 Dec. 1956</td>
<td>Rajshahi University</td>
<td>Zahid Hussain</td>
</tr>
<tr>
<td>8</td>
<td>24-27 Jan. 1958</td>
<td>Punjab University</td>
<td>M. L. Qureshi</td>
</tr>
<tr>
<td>9</td>
<td>27 February-1 March 1959</td>
<td>Dhaka University</td>
<td>Dr. S. M. Akhtar.</td>
</tr>
<tr>
<td>10</td>
<td>23-25 May 1960</td>
<td>Govt Commerce College, Chittagong</td>
<td>Prof. A.F.A Hussain</td>
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<td>11</td>
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<td>12</td>
<td>1-3 March 1965</td>
<td>Peshawar University</td>
<td>Dr. Anwar Iqbal Qureshi</td>
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<td>14</td>
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<td>15</td>
<td>April 1968</td>
<td>Karachi University</td>
<td>Dr. M. N. Huda,</td>
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<tr>
<td>16</td>
<td>18-20 February 1973</td>
<td>Quaid-i-Azam Univ. (then Islamabad Univ.)</td>
<td>Dr. Ehsan Rashid</td>
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</tbody>
</table>

No information available.

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I wish first to thank the Members of the Economic Association who elected me President of the Association at its first conference, which has given me the honour of presiding at its second conference. It is a unique privilege to preside at two successive conferences and, considering that they are the first two conferences of this Association, I am deeply conscious of the weight of the responsibility, which you have thought fit to entrust to me. I am keenly aware of the shortcomings of the Association during the period it has functioned since its first conference towards the end of April 1949 and I acknowledge my share of responsibility for them.

According to our plans this conference should have been held in April or May last, about one year after the first conference. Due to the communal situation in this part of the country our plans had to be changed but it gives me very great pleasure to think that we have been able to fulfill our original idea of holding the second annual conference in East Pakistan.

It is usual for a President to deal in his address with matters, which in his opinion are crucial and transcend others in importance and urgency…. I have pondered over it and I think that, whatever the gravity of the matters which I am not able to discuss openly without causing speculation and whatever the degree of importance you attach to them, there is one matter outside that field which is even more important. It is a matter in which neglect and delay will have disastrous consequences of a continuing character more than in any other field of economic problems. I mean the provision of facilities for education in economics, which have seriously deteriorated in recent years to

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51 E-mail from Pervez Tahir, November 29, 2005.
an extent which should rightly cause alarm and disquiet. I do not suggest that economics has been singled out by the country for rigorous treatment; but being concerned in this conference mainly with economics, my remarks are necessarily made with reference to that subject. Economics is only one of the subjects for which, the universities are responsible, and therefore to get the matter in its right perspective I wish to seek your indulgence to make some observations on education in general.

I am sure it is quite superfluous to emphasise how overwhelmingly important it is to provide facilities for education to the men and women of the country who are destined to be the guardians of the freedom, honour and international position of this country and have to ensure its stability and progress. When Lenin triumphed and gained mastery over Russia, he was asked to what tasks he would attend in preference to others, and he replied unhesitatingly that he would educate and industrialise the country immediately. If due to limited resources you asked me to make a choice between education and industrialization I would unhesitatingly advise you to accord first position to education. Further, if I am set the task of distributing our limited resources of money and personnel, within the field of education, I would be distinctly and emphatically partial towards university education in which I include higher scientific and technical education. Sir Frederick Bourne, the erstwhile Governor of this province, in one of his addresses in London, observed that education was one of the urgent problems of Pakistan, but very wisely he added that Pakistan’s authorities were inclined to take hold of the wrong end of the stick by devoting more attention and funds to primary and adult education than to higher education. I am of the same view for the reason that for our future administrators, judges, lawyers, political leaders, army officers, railway managers, builders, architects, engineers, technologists, professors, teachers, scientists, economists, industrialists, and if I may take the liberty of saying so, even for ministers and members of the Parliament, we have to look towards the universities. No state, whether capitalist, socialist or communist, can exist honourably and prosperously without
Economic Associations in Pakistan

trained leaders in all walks of life, precisely in the same way as an army without trained and experienced officers must degenerate into a rabble with no discipline or capacity for defence or offence. The character and standard of education and training in the universities will determine the future of our country in every respect.

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In undivided India Muslims were deprived of their due share in the life of the country. They were backward in education and their representation in the universities, Government departments, and the professions was intolerably inadequate. Education was imparted in two separate water-tight compartments, mundane and religious, a duality which made nonsense of education, spelt disaster for our moral and spiritual life and undermined our defences against the invasions of materialistic philosophies of the West, the latest version of which is Marxian and Russian communism. We prayed and struggled for Pakistan in order that we should have power and opportunity to order our affairs according to our own ideals. To achieve our object and to make Pakistan stable, strong and prosperous it is urgently necessary that our men and women should be given the best and highest education and no delay should occur in making arrangements towards this end. The advances man has made in his knowledge will have no impact on our life until our men and women are provided maximum opportunities for acquiring it. With a few exceptions, our universities and colleges have lost non-Muslim members of the teaching staff, and consequently the facilities available for imparting higher education, which were already inadequate, have become still more inadequate. Means have therefore to be devised to meet the situation and to bring up the teaching staff up to a satisfactory level. To this end, measures were necessary to import teachers from abroad, to send our promising young men to other countries to acquire requisite qualifications for occupying chairs in our universities, to prevent further depletion of university and college cadres, and to improve the conditions of service with a view to making teaching careers less unattractive than they are compared with other careers available to bright young men.
The facilities existing at present for the teaching and study of Economics are, if anything, more unsatisfactory than those existing for other subjects. Muslims were more backward in this subject than in other subjects such as History, Mathematics, Physics and Chemistry. Being interested in Economics I shall perhaps be accused of partiality in this matter but, even at the risk of such an accusation, I must say that, without a proper knowledge of Economics, the affairs of a country cannot be understood properly, much less arranged, ordered, or set right. Those who keep contact with the current affairs of the world will bear me out that the overwhelming majority of questions, which keep living nations agitated, political machines in motion, press and platform lively, and the parliaments busy are economic and social questions and nearly all the social questions have important economic aspects. Questions relating to balance of payments, trading conditions, public finance, taxation and its impact on employment and production, etc., are the most burning questions in every country. Economic problems are widely discussed, and an enlightened public opinion exists on economics of which due account has to be taken by the governments. The science of Economics has made great advances in the last quarter of century and in order that it should be understood fully in its application to the conditions and requirements of a country it demands a careful, wide and continuous study. Speaking with a full sense of responsibility and without any exaggeration, I feel that today in the ordering of our affairs, we are not able to utilise the knowledge of Economics fully and properly. The stage is dominated by law and politics, the latter manifesting itself in intrigue with or without chessboard skill, but seldom unaccompanied by arbitrary use of newly acquired power. In these circumstances one had reluctantly to conclude that the science of Economics has little impact upon the management of our affairs.

Even at the risk of causing offence to some of the distinguished men who are present here today and to some others who are not, I wish to say again with a full sense of responsibility, that our
country today has no economists whose views on important questions should command respect, or who can consider current questions without any bias and with a full understanding of their implications.

I am making these unpleasant statements because I want you not to live in a world of make-belief but to see things in their true light. The hope of future progress lies in an objective, unbiased, and unemotional approach to our problems. If you want advice on a health problem you can invite a foreigner for a few days and seek light from him. If you want advice on a hydroelectric scheme you can call in a world authority on the subject to visit Pakistan and to give you advice. But not so the economic problems, in which man plays a most important part and disturbs all calculations. His unpredictable behaviour can upset and disprove all forecasts. The economist must live here and study us, our men and women and our conditions before he can venture to advise us with confidence.

It was with the awareness of this situation that last year immediately after the conference certain decisions were taken by your executive committee which were as follows:

1. The Government should be asked as a first step to sanction 12 scholarships for the study of Economics in U.K. and U.S.A. with the main idea of providing qualified men for universities and colleges;
2. Some economists should be imported from abroad to strengthen the departments of Economics in our universities;
3. Information should be collected about the present conditions of the departments of Economics.

Regarding the scholarships for the study of Economics in the U.K. and U.S.A. the Association has failed to convince the Government that 12 of them would not be excessive either from the point of view of the requirements of the country or from that of the availability of suitable young men. I am sure that Government will discharge its responsibilities in this matter as it
thinks fit but I wish to suggest that the Economic Association should also take the matter in its hands and adopt all possible steps to ensure that as large a number of students of Economics as possible, who show distinct aptitude for this subject, are given an opportunity of study and research in one of the leading institutions of the world, specializing in this branch of knowledge. I am sure that the country will appreciate that Economics occupies a special position and its requirements should not be assessed in terms of those of other subjects. I do not dispute the importance of other subjects and would not neglect them but I do suggest that to ensure that our national interests are safeguarded; both inside and outside the country; in international as well as national assemblies; in trade, industry and commerce, and in international dealings: it is essential to have the advice of well-qualified economists at our disposal and to spread economic knowledge and information throughout the country.

I have dealt with this matter at length because I think the education and training of our young men and women is by far the most important problem of the country. With this question is bound up the future of our country and its progress, stability and prosperity, and we can neglect it only at our peril. No economic problem is more urgent or more important than the question of education. No industrialization, and no economic development are possible without dealing adequately with the question of education. Universities cannot be properly staffed and our problems cannot be studied without educating our young men. I suggest that the Economic Association should devote special attention to this important question and take whatever steps are possible within its limited means towards remedying the present situation. The Association will render valuable service if it focuses public attention upon it but I think it can and should do more than calling attention to it and emphasising its urgency.

On this occasion I am purposely adopting a critical attitude. There are several directions in which our achievements have fallen short of our expectations. Considering that we have
entered upon our responsibilities, which for us are of an unprecedented character, without sufficient experience the inadequacy of our achievement should not dishearten us, and there is indeed no reason, whatever, for despair or defeatism. It is easy to find excuses for inadequate effort and for failures and blunders, and not learn any lessons from them. We are apt to feel satisfied and elated when foreigners, in their politeness and affability, tell us what a fine job we have done in our country. We must maintain a critical but robust attitude, critical… lest we forget that our accomplishment is far short of what is not only idealistically desirable but what should be and is within the realm of practical achievement; and robust in order to make every failure or shortcoming a starting point for more determined effort. I am aware that beneath the surface there is, in the country, a sense of insufficiency of achievement; but we refrain from giving expression to it for fear of causing embarrassment or of giving opportunity to those who wish ill to us … to exult over it, or to take undue advantage of it. Our determination to remain united and to give unstinted support to the Government is laudable, and has contributed to the present stability of Pakistan. But we must learn to examine and discuss our problems with complete objectivity [and] with a view to remedying our faults and quickening our pace. We must develop sufficient understanding and moral strength to analyse our problems critically without personal ill will and solely in a constructive spirit. All administrations are certain to become self-satisfied, lethargic, and arbitrary unless they remain constantly exposed to the vitalizing rays of independent and honest analysis and criticism.

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Zahid Hussain (1895-1957): was educated at Islamia College, Lahore and Muslim University, Aligarh. He was appointed as first High Commissioner of Pakistan in India in 1947. After the establishment of State Bank of Pakistan in 1948, he became its first governor. Later he became the first chairman of Planning Board in 1953, the predecessor of Planning Commission. He served as president of Pakistan Economic Association from 1949 to 1957.
Introduction
This paper seeks to evaluate the state of professional associations of political scientists in Pakistan; their development, the stages through which they passed, the contributions they made to the growth of social sciences in Pakistan. It particularly focuses on the development of All Pakistan Political Association (APPSA)\(^1\)

\(^1\) This study is based on the information derived from the reports of three conferences organised by APPSA/PPSA in 1950, 1962 and 1966. The report of 1951 Conference, though published, is not available to the author. No report was produced on 1992 Conference. Besides the three reports, most of the information in the paper was provided by Prof. Arshad Karim, the president of PPSA from 1992 to 1997 in a written note, and by Prof. Iqbal Qureshi who is the secretary of PPSA since 1987 in an extensive interview held in the office of Council of Social Sciences (COSS) on April 15, 2005. Some information was gathered by the author from Prof. Muniruddin Chughtai who was president of APPSA from 1972 to 1987 and Prof. Manzooruddin Ahmed who was its president from 1987 to 1991 through telephonic interviews. Professor Ahmed Qadri who is the president of the Society since its formation in 1994 provided information on Pakistan Youth Political Science Society (PYPSS). The author is deeply grateful to all five of them particularly to Professors Arshad Karim and Iqbal Qureshi.
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established in 1950 and identifies the causes that affected its performance.

**Historical Development of APPSA**

Before the partition of India there existed the Political Science Congress (PSC), established in 1937. From 1937 to 1943 the Congress held five conferences. It is not known how many Muslim members of the Congress were in Pakistan or migrated to Pakistan from India after the Partition and participated in the establishment of All Pakistan Political Association (APPSA) in 1950. The establishment of APPSA occurred at the same time when two other associations — Pakistan Economic Association (PEA) and Pakistan Historical Society (PHS) were created. Early formation of the three associations was partly due to the fact that Pakistan had inherited their mother disciplines — Economics, Political Science and History from British India.

At the time of its emergence in 1947, Pakistan had two Political Science departments: one at Punjab University and the other at Dacca University. The department at Punjab University was opened in 1933. The Partition in 1947 disrupted teaching at this department for some time but within three years it started functioning somewhat normally.

Muhammad Aziz Ahmad, a teacher of Political Science Department at Punjab University, took initiative for setting up such an association of political scientists and prepared a proposal for this purpose. The vice chancellor of the University approved it in February 1949 and called a meeting of selected teachers with interest in Political Science on July 1, 1949. The meeting set up an Ad hoc Committee headed by VC, consisting of 21

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2 We have no information about meetings, it might have held after 1943.

3 Only possible exception could be I. H. Qureshi who migrated to Pakistan at the time of Partition and played a significant role in the establishment of APPSA.

4 The information about the department at Dacca University is not available.
members, most of them belonging to social science disciplines in the University. The Committee worked out the operational details of the proposed association and made arrangements for holding its first conference. A subcommittee of the Ad hoc Committee was also set up to prepare constitution of the Association.

The broad aim of APPSA, as set out in its constitution, was ‘to stimulate interest in the study of and research in Political Science with particular reference to Muslim Political Thought and Administration and the political and constitutional problems of Pakistan’. To achieve this aim, the constitution suggested six steps. They included holding an annual conference; publication of reports, bulletin, books and journals in the national and other languages; establishing research institutes to study different aspects of Political Science; converting literature on Political Science in Urdu and recommending syllabi and courses of study in Political Science and allied subjects.\(^5\)

APPSA held its First Conference\(^6\) at the Punjab University campus from March 5-7, 1950 that was inaugurated by Governor of the Punjab, Sardar Abdur Rab Nishtar.\(^7\) The conference elected Maulvi Tamizuddin Khan, who was then president of the Constituent Assembly of Pakistan, its president and Muhammad Aziz Ahmad, its secretary.\(^8\) Besides discussing 34 papers


\(^6\) For chronology of conferences organised by APPSA see Annex I.

\(^7\) The Ad hoc Committee had approached Choudhry Mohammad Zafarullah Khan, the foreign minister of Pakistan to inaugurate the conference and the Shaikh-ul-Islam Maulana Shabbir Ahmad Usmani to preside over its deliberations. Zafarullah could not spare time for this purpose and Maulana died before the conference was held. See Aziz Ahmad (ed.), Proceedings of the First..., op.cit., p. 2.

\(^8\) O. H. Malik, VC, Punjab University and Khwaja Sarwar Hassan, secretary, Institute of International Affairs, Karachi were elected vice presidents of the Association. For names of APPSA presidents and secretaries see Annex II.
Presented in the five sessions of the conference, APPSA passed a number of resolutions urging the government of Pakistan to establish an institute of Muslim politics and asked the universities of Pakistan to introduce diploma courses in International Affairs and Local Government. Significantly, it also set up a subcommittee called ‘Constitutional Committee’ to draft the constitution of Pakistan.

APPSA held its Second Conference in 1951 at Peshawar University in which, I. H. Qureshi who was then Deputy Minister in the central cabinet was elected its president and Muhammad Aziz Ahmad its secretary. The Constitutional Committee appointed in the First APPSA Conference in 1950 submitted its report to the 1951 Conference.

After holding 1950 and 1951 conferences, APPSA became moribund for ten years and was revived in 1962, the year in which it held its Third Conference. In his report presented to 1962 Conference, APPSA secretary Aziz Ahmad explained that APPSA could not hold the third conference because of the inability of Dacca University, Karachi University and Sindh University to host it. Another factor that explains the lack of activity by APPSA during this period was that its president I. H. Qureshi left for Columbia University and its secretary Aziz Ahmad left Punjab University to join International Aviation Law in the government. Obviously without its top office holders APPSA could not and did not hold any conference. In addition it

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9 The proceedings of the conference are not available to the writer.
11 According to Aziz report ‘The recommendations of this Committee had far reaching results in as much as the present Constitution (1956) incorporates among others some of the vital and basic recommendations of our Constitution Committee’. The Committee had laid great stress on Islamic learning, organisation of Waqf and Mosques, Muslim head of the State, Presidential form of Government and suggestions for the reform of political parties. Ibid., pp.12-13.
12 Ibid., p. 11.
had no funds ‘to hold a meeting even of its own office bearers and was unable to pay the arrears of membership fee to the International Political Science Association.’

It appears that sometimes in its formative stage APPSA applied for the membership of International Political Science Association. However, it could not enjoy the benefits of its membership because it did not pay the membership fee. According to the report by Aziz Ahmad on the third conference of APPSA held in 1962, APPSA formally became the member of International Political Science Association in that year.

**First Revival of APPSA**

After a long period of complete inactivity from 1952 to 1961, APPSA was revived in 1962 when it held its Third Conference. A number of factors facilitated this revival. The president of APPSA, I. H. Qureshi became vice chancellor of Karachi University in 1961. He invited Aziz Ahmad, the secretary of moribund APPSA, to join Political Science Department at Karachi University as its chairperson. Asia Foundation provided a certain sum of money for holding a preparatory meeting in which the APPSA office holders and a number of professors of Political Science from various universities participated.

After preparatory meeting, the president I. H. Qureshi secured a certain amount of grants from government, which enabled APPSA to meet the expenses of 1962 Conference. According to the report of secretary Aziz Ahmad his campaign for enrolling new members brought most teachers of Political Science in Pakistani universities in the fold of APPSA.

The Third Conference of APPSA was held from August 5-7, 1962, two months after President Ayub Khan lifted martial law on June 8, 1962, which he had imposed in October 1958. The lifting of martial law probably facilitated the holding of

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13 Ibid.
14 Ibid., pp. 11-12.
15 Ibid., p. 12.
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conference. The Fourth Conference of APPSA was held from May 18-20, 1966 at Karachi University four years after the Third Conference. Why APPSA took four years to hold its fourth conference is not clear but probably the political events during this period such as elections of national and provincial assemblies and later that of president, the 1965 war and unrest among students in universities; created an unconducive environment for holding a conference.

After its Fourth Conference, APPSA again remained inactive till 1987. A number of factors internal and external to APPSA might have contributed to this. In 1968, I. H. Qureshi, the president of APPSA since 1951 was elected as the president of PHS also and occupied this office till 1976.  

With this he had the responsibility of running three organisations — the third being the vice chancellorship of Karachi University which is highly time consuming. This made it difficult for him to spare time for APPSA. After his retirement from Karachi University in 1971 he left for Cambridge University. In 1972, Aziz Ahmad who was moving spirit behind APPSA and had remained its secretary since its establishment also retired from the University, leaving APPSA leaderless.

Besides the internal factors a number of external factors affected the functioning of APPSA from 1966 to 1972. They include some cataclysmic changes that the country was going through during this period. Most significant among them were: the rise of Bengali nationalism in East Pakistan; anti-Ayub movement in both wings of the country, imposition of another martial law in 1968, the 1970 elections; failure of military ruler Yahya Khan to evolve a constitution acceptable to both wings of the country and subsequent military action in East Pakistan that resulted in the separation of East Wing. These changes seriously disturbed the academic environments in the country and made it difficult for

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APPSA to hold its conferences. The combination of both internal and external changes paralysed APPSA.

With the departure of two of its committed leaders, I. H. Qureshi and Aziz Ahmad, particularly that of politically influential and an eminent scholar I. H. Qureshi, created a serious vacuum of leadership for APPSA which is still continuing and has affected its development seriously. The vacuum started a power struggle for succession.

After the retirement of I. H. Qureshi, Aziz Ahmad was the exclusive boss of APPSA. He had two options before him to call a meeting of the existing executive committee of APPSA and let it decide its future or hold fresh elections. For reasons discussed below he did not choose either one and handed over APPSA to Muniruddin Chughtai, the Chairman of Political Science Department, Punjab University.

The decision of Ahmad was shaped by internal conflict going on at the Department of Political Science, Karachi University then headed by Aziz Ahmad. His relations with Manzooruddin Ahmed, a prominent faculty member of his department, were not very cordial.\footnote{Note by Arshad Karim.} Apprehending that after his retirement Manzooruddin Ahmed might take over APPSA, he handed it over to Muniruddin Chughtai.\footnote{Arshad Karim suggests that Aziz Ahmad did this on his ‘personal discretion’. Chughtai in a telephonic conversation with this writer stated that Aziz Ahmad by himself decided to make him the president of APPSA and sent him the furniture belonging to it. Manzooruddin calls this change “a coup” by Chughtai.}

The period of Chughtai was an era of non-performance and inactivity of APPSA. From 1972 to 1986, it did not organise any conference or engage in any other activity and was virtually dead. The explanation for it offered by Chughtai himself is that during this period he was carrying the burden of the office of
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Dean of the Faculty of Arts and that of VC of Punjab University and therefore could not give any time to APPSA.\(^{19}\)

The Second Attempt to Revive APPSA

After the failure of APPSA to take off under the presidency of Chughtai another attempt to revive it was made in 1987 by Manzooruddin Ahmed the then Chairman of the Department of Political Science at Karachi University. According to Iqbal Qureshi, the process of revival started in a meeting of Board of Studies of Department of Political Science, University of Sindh, Jamshoro, which was held in late 1987. About a dozen political scientists representing different universities of Pakistan participated in it. In this meeting, Manzooruddin Ahmed, who remained chairman of the Department of Political Science, Karachi University from 1977 to 1978, urged political scientists in the meeting to work for the revival of APPSA. The meeting appointed Manzooruddin Ahmed as convener and Iqbal Qureshi, Chairman of Department of Political Science at Sindh University as co-convener to revive APPSA.\(^{20}\) According to Qureshi, he made hectic efforts to revive APPSA for which he visited various universities and academic institutions all over the country on his own expenses.

Later on during 1987, after becoming VC of Karachi University the Convener of APPSA Manzooruddin Ahmed became its president; and the co-convener, Iqbal Qureshi its secretary general. It is not clear whether a meeting to elect them was held or not. Most probably it was not held.\(^{21}\) APPSA remained inactive during the presidency of Manzooruddin Ahmed for the same reason for which it was inactive during Chughtai.

\(^{19}\) Iqbal Qureshi adds that Chughtai did not maintain any record of membership and activities of APPSA and consequently did not send him any information about APPSA, when he (Qureshi) became its secretary in 1987.

\(^{20}\) Interview with Iqbal Qureshi, \textit{op.cit.}

\(^{21}\) Arshad Karim, then a faculty member of Political Science Department at Karachi University, notes that Manzooruddin Ahmed declared himself president of APPSA "on his own discretion."
period. Both remained too busy with the official work of their universities that they were unable to pay attention to APPSA. An additional factor was that Manzooruddin Ahmed was facing an inquiry against him as a result of which he was asked to resign. When he did not, he was removed.

The Third Attempt to Revive PPSA: 1992-97
After the departure of Manzooruddin from Karachi University, PPSA was left with only one office holder — its secretary general Iqbal Qureshi. At this stage Arshad Karim, a faculty member of Political Science Department at Karachi University appeared on the scene. He together with the Chairman of his Department, Rizwan Ali Rizvi and secretary general of PPSA Iqbal Qureshi, decided to hold a PPSA conference in 1992. Karim collected money needed for the conference from the business organisations of Karachi.

The conference was held at the University of Karachi in September 1992 under what Karim calls ‘the patronage of Muniruddin Chughtai’, VC of Punjab University. He was called patron probably because after Manzooruddin became president in 1987, Chughtai ceased to have claim on this office.

The theme of the 1992 Conference held from September 18-20 was ‘Problems of National Integration in Pakistan’ and was inaugurated by the Governor of Sindh.

Before the conference, Karim organised a meeting of selected political scientists at his residence from different universities of

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22 The only activity attributed to him is that he changed the name of APPSA to PPSA. In a telephonic conversation with this author, Manzooruddin explained that after the separation of East Pakistan the word ‘All’ had become unnecessary.

23 Reportedly Arshad Karim, who later became president of APPSA (then PPSA), played a significant role in the dismissal of Manzooruddin Ahmed. Author’s interview with Shariful Mujahid.

24 It may be noted that Arshad Karim at one time was a student of Muniruddin Chughtai.
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the country. One significant feature of the meeting was the presence of one former president of APPSA Chughtai and the absence of the other president Manzooruddin Ahmed though he was in the city on the day of meeting. The event reflected strained relations between Karim and Manzooruddin Ahmed, two former presidents of APPSA/PPSA. The meeting unanimously elected Arshad Karim and Iqbal Qureshi as the president and secretary of PPSA respectively. According to Karim, the number of members of PPSA who registered on the first day of the conference crossed 150 and they unanimously endorsed his presidency and secretaryship of Iqbal Qureshi.

After holding 1992 Conference Karim left for the USA on Fulbright Scholarship. After his return in 1993, both Karim and Qureshi were made the members of the Advisory Committee, Political Affairs Wing of the Cabinet Division of the Government of Pakistan, which provided them easy access to government functionaries. On the suggestion of a federal minister they attempted to organise an international conference of political scientists. But they could not succeed, as his ministry did not provide the promised funds, and APPSA could not mobilise half of the total expenditure it was required to generate for convening the conference.

After his return from US, Karim experienced a serious turbulence in his life leading to his premature retirement in 1997 and permanent migration to United States.25 The secretary of PPSA Iqbal Qureshi commenting on the state of PPSA during the period of Karim says, ‘Although Arshad Karim was an active president yet the PPSA remained somewhat ineffective during his tenure from 1991 to 1997’. Qureshi attributes this to the internal differences among faculty members of the Department of Political Science at Karachi University.26

25 According to Iqbal Qureshi, Karim handed over all papers, notes, documents, letter pads, and other information to him.
26 According to Iqbal Qureshi PPSA is not dead but due to unavoidable political circumstances of Karachi for some period, its pace has slowed down.
When PPSA Secretary, Iqbal Qureshi became the Dean of the Faculty of Social Sciences at University of Sindh in 2002, he tried to hold a conference of PPSA. However, his effort did not bear fruit due to the indifference of faculty members of the department of political science of his university. Consequently, he named the proposed conference as national conference, which was held on February 19-20, 2003 in Sindh University in cooperation with PPSA. The theme of the 2003 national conference was ‘Economic Rights and Social Justice: A New Political Agenda for Pakistan’. This was the last activity of PPSA. Since then it is lying dormant without a president and with an inactive secretary.

The Emergence of Pakistan Youth Political Scientists Society (PYPSS)

Upon his return from US in 1993, Karim was appointed Chairman of Political Science department, Karachi University. During his chairmanship a serious split occurred in the Department leading to the rise of an anti-Karim group under the patronage of Manzooruddin Ahmed. This group did not try to dislodge Karim from presidency of PPSA. Instead in 1994 it chose to set up another organisation, Pakistan Youth Political Scientists Society (PYPSS), Karachi, under the patronage of Manzooruddin Ahmed. Muhammad Ahmed Qadri of Political Science Department, Karachi University who was moving spirit behind PYPSS, became its president.²⁸

²⁷ Souvenir of National Conference organised by the Faculty of Social Sciences, Sindh University, Jamshoro. The Souvenir also carried abstracts of eight papers to be presented in the conference; six by the faculty members of four departments of Sindh University, one by the then Chairman of Political Science department, Punjab University and one by a faculty member of Department of History, Peshawar University.

²⁸ It had the support of former president of PPSA Manzooruddin Ahmed and its secretary Iqbal Qureshi who was on its Advisory Committee.
PYPSS organised four regular national conferences during 1994, 1995, 1996, and 1997 and several seminars, symposia and workshops on national and international issues. Some of the objectives set for PYPSS were similar to PPSA such as issuing of journals and publication of books. However, it placed great stress on the promotion of Pakistan’s ideology among youth and on harnessing their talents for solidarity of Pakistan by practically fostering the ‘spirit of patriotism’ among them.

Evaluation of Performance of APPSA and PPSA

Intellectual Orientation

While proposing the establishment of a Political Science association to the VC of his University, Aziz Ahmad gave the following rationale for its creation; ‘to serve this largest Muslim State by effectively contributing towards the progress of Islamic political thought and administration, and thus offering a common platform for the political thinkers and administrators of the country’. The subcommittee that framed the constitution of APPSA turned this rationale into the objectives of APPSA and stated that the broad aim of APPSA will be ‘to stimulate interest in the study of and research in Political Science with particular reference to Muslim Political Thought and Administration and the political and constitutional problems of Pakistan’. The emphasis on the study of ‘Muslim Thought’ can be understood in the historical background of the emergence of Pakistan and its identification with the history of Muslims. However, this emphasis also eclipsed the study of theories and methodology of modern Political Science, which is reflected in the papers presented in three APPSA conferences.

As reported by Qadri in June 2005, PYPSS is publishing a biannual research journal entitled ‘The Pakistan Political Scientists Review (PPSR)’. It has also published some monographs about the discipline of Political Science. PYPSS has five chapters at different universities of Pakistan. At present it is planning to organise an International Political Scientists Youth Convention in 2006.
Out of 88 papers that were presented in its three conferences held in 1950, 1962 and 1966, 36 papers were related to Islam, Muslim political thinkers, Pakistan Movement and Pakistani nationalism. Eighteen of them were devoted to constitutional problems of Pakistan. The remaining dealt with international relations of Pakistan, local government in the country and other topics. This indicated that most of the papers were Pakistan specific. There were no papers dealing with the theories and methodology of contemporary Political Science. The five papers with the word ‘theory’ in their titles chose theories with predominant normative orientation. All five were presented in the 1950 Conference. A comparison of papers presented in the three conferences shows an increase in the number of papers written on the subjects of Pakistani nationalism, local government and the ideas of Muslim thinkers and decrease in the number of papers written on the constitution of Pakistan, the Muslims in India and normative theory.\footnote{For more details see Annex III.}

**Conferences**

APPSA constitution stipulated that it would hold an annual conference which it could not do and held only five conferences since its establishment in 1950 up to December 2005. Four of them were held in early fifties and sixties and one in early nineties.\footnote{See Annex I.} No conference was held in 70s and 80s. In 2002, it collaborated with Sindh University in organising a social science conference. Calculated from the year of establishment to its last conference in 1992 it held one conference in eight years. If APPSA had functioned adequately it should have held 56 conferences by 2005. That it could hold only five conferences during this period reflects its poor performance.

**Publications and Journal**

One of the goals of APPSA set in its constitution was to ‘publish reports, bulletin, books and journals in the national and other
languages’. In this area the achievements of APPSA were very limited. It published the proceedings of four out of its five conferences. Reportedly, it also published one issue of a professional journal *Pakistan Political Review* in 1992, which appeared only once. In this respect the record of PYPSS, which came into existence in 1994, seems to be better than APPSA as it has been publishing a biannual research though somewhat irregularly entitled, *The Pakistan Political Scientists Review*. As reported by its president Qadri, PYPSS has also published a number of monographs about the discipline of Political Science.

**Constraints on the Functioning of APPSA**

The lacklustre performance of APPSA was determined by a number of factors both external and internal. Among the external are the state, society and culture. Among the internal factors are the extent of availability of support to APPSA from academic institutions, the size of community of political scientists, the emergence of splinter groups, the quality and stability of leadership and the availability of funds.

**State and its Orientation**

Pakistan has suffered from continuous political instability since its emergence in 1947. In most of its life it has been under direct or indirect military rule. It has endemic and deep sense of insecurity emerging from its relations with its neighbour and sense of injustice over Kashmir issue. Under these circumstances priority of its rulers has been to achieve security through military means, which resulted in low allocation of resources for socio-economic development. Consequently the development of education particularly higher education has suffered from neglect. The development of universities and academic disciplines remained inadequate to meet the increasing demand for higher education. Inadequate funds for universities led to slow emergence of departments, which slowed the development of professional associations. As discussed below this general observation holds true particularly for APPSA.

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32 For APPSA Constitution see ‘Appendix’ in Aziz Ahmad (ed.), *Proceedings of the First..., op.cit.*
Support of Academic Institutions

The interest of universities in establishing and sustaining APPSA differed in different universities of the country. The Political Science Department at Punjab University took initiative to bring APPSA into existence and organised the 1950 Conference. Out of the remaining four conferences three were organised by Karachi University in 1962, 1966 and 1992. Peshawar University organised the 1951 Conference. As reported earlier, when APPSA secretary requested Dacca University, Sindh University and Karachi University to hold conference in 1952, they refused to do so.

Leadership

The role of president and secretary in any professional organisation is critical in sustaining and keeping it alive and productive. This was true for APPSA also. The first president of APPSA was Maulvi Tamizuddin Khan who was a politician and not an academic political scientist.\(^\text{33}\) Apparently he did not leave much impact on APPSA and was not re-elected in the 1951 Conference. I. H. Qureshi, a distinguished scholar who replaced Khan took serious interest in the development of APPSA. Three of the four conferences organised in the 50s and 60s were held when he was the president. When he became VC of Karachi University in 1961, he revived APPSA, which after the 1951 Conference was virtually dead. During the tenures of two presidents Chughtai and Ahmed, APPSA was marked by its total inactivity.

The main contribution of the last president of APPSA, Karim, was its revival in 1991 and holding a conference in 1992. There were two secretaries of APPSA during its existence – Aziz Ahmad and Iqbal Qureshi. Aziz Ahmad proposed the establishment of APPSA, helped in organising four conferences and published their reports. Iqbal Qureshi together with Manzooruddin Ahmed contributed to its revival in 1987, and

\(^{33}\) For presidential address delivered by Tamizuddin Khan in the First APPSA Conference, see Annex IV.
later helped Karim in holding the 1992 Conference. Since then, however, he has become only a nominal secretary.

In terms of its ethnic and regional composition, the leadership of APPSA came exclusively from the Universities of Punjab and Karachi. Most of its members also belonged to cities of Lahore and Karachi. Out of the five presidents three came from Urdu speaking migrants, one from Punjab and one from East Pakistan. No president was elected/selected from other regions. Out of five conferences of APPSA three were held in Karachi University. The dominant role of Punjab and Karachi universities in the affairs of APPSA probably was due to their, comparatively, higher level of academic development. Out of the four presidents of APPSA three had PhD degrees from Western universities. The only non-PhD president was Maulvi Tamizuddin Khan.

Professional associations in countries where professions are well developed generally do not invite political leaders to inaugurate their conferences. Often the presidents of associations perform this task. This has not been the case with APPSA. The first three APPSA conferences were inaugurated by state functionaries: the First by Sardar Abdur Rab Nishtar, the then Governor of Punjab; the Second by Ibrahim Ismail Chundrigar, the then Governor of NWFP, and the Fourth Conference by Mr. Z. A. Bhutto, the then foreign minister of Pakistan. Only the third conference proved to be an exception as its president I. H. Qureshi inaugurated it. There are a number of reasons, which explain why APPSA invited state functionaries to its conferences. They include the possibility that a government functionary would come to know about the existence and work of the Association, might commit some funds to it, and his presence might also facilitate publicity of the conference.

**Size and Composition of Community of Political Scientists**

One factor that can facilitate or limit the sustainability of a professional organisation is the size of community that it

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34 The information about Fifth Conference held in 2002 is not available.
represents, and the number of members of this community who join it. In case of APPSA the size of such community has remained small and only a small number of this community joined it. This is evident from the number of departments of Political Science at university level and the number of teachers in them.

There were two Political Science departments at university level when APPSA was formed. The proceedings of 1950 Conference show that out of 41 members who participated in the conference, not more than a dozen were Political Science teachers. Over the years the number of these departments grew slowly. It was six in 1963 with 37 teachers, six again in 1968 with 48 teachers, eight in 1987 with 62 teachers, and in 1994 the number of departments rose to nine with 66 teachers. Obviously not all teachers became members of APPSA. This slow growth of departments and teachers possibly became a constraint in the development of APPSA.

Women Participation in APPSA

The share of women in community of Political Science teachers, their representation in leadership of APPSA, and their contribution to papers presented in the conferences has been nominal. This has been primarily due to the share of women in the total number of teachers. In 1963 there were only two (5%) woman teachers out of the total 37 Political Science teachers. This figure rose to four (8%) in the year 1968 when there were 48 teachers, and to eight (13%) in 1987 when there were 62 teachers. In the year 1994 the number of woman teachers rose to 18 (27%) out of the total 66 teachers at that time. Though the share of woman teachers among all teachers has significantly increased from 1950 to 1994, their participation in APPSA has not increased proportionately.

The number of teachers of Political Science departments at the time of formation of APPSA is not known.

This was at the time when APPSA was being revived in 1987.

Handbook of the Universities of Pakistan 1963 (Inter University Board of Pakistan, Karachi, n.d.).
Associations of Social Scientists: An Analytical Study

Since its formation up to present (January 2006), no woman became president or secretary of APPSA. Women share in the executive committees of APPSA was also negligible. In the First APPSA Conference held in 1950, out of 19 office holders and the member of executive committee, only one member, Nur Jahan, was a woman. Out of the total 19 office-holders and members of the executive committee elected during the 1962 Conference, only one member, Mrs. Salim Khan, was a woman. Very few women teachers presented their papers in APPSA conferences. Out of three conferences on which data on papers is available only one woman presented a paper in 1962 Conference.

**Splinter Group**

APPSA and PPSA remained without any splinter group despite the power struggles for leadership. However, as discussed earlier, a certain number of teachers in Department of Political Science at Karachi University established an organisation called Pakistan Youth Political Scientists Society (PYPSS). Apparently, emergence of this group was not due to difference in orientation or programme of PPSA but primarily due to the power struggle in the Department. As noted earlier, PYPSS seems to have done considerable work since its existence and has survived against all odds.

**Funds**

APPSA, throughout its history, has remained resource starved. The usual source of funding for a conference has been the universities hosting the conference and some funds from the federal government. There was no regular provision of government funds and it remained erratic and came after a

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38 Besides being the member of the executive committee, she was vice president of the Ad hoc Committee and a member of the subcommittee that APPSA established for drafting the Constitution of Pakistan.

39 Information on members of executive committee at the time of 1966 Conference is not available.

40 The title of the paper was ‘Historical Perspective of the New Constitution of Pakistan’ by Mrs. Afzsar Salim Khan.
request from the APPSA. The rules and regulations of government for supporting professional associations also stood in the way of giving funds to APPSA. For instance when APPSA, on the suggestion of a federal minister wanted to organise an international conference of political scientists; his ministry did not provide the promised funds: as APPSA could not mobilise half of the total expenditure it was required to generate for convening the conference; the conference could not be held.

APPSA generally did not receive any funds from private organisations. The only exception occurred in 1992 when the business community of Karachi provided some funds for the conference held in that year. The funds from membership dues were meagre both due to the small amount of membership fee and frequent default in payment of it by members. Besides, membership of APPSA among total number of political scientists in the country at different times has been small as discussed above. Occasionally, the secretaries met the petty expenditures from their own pockets. No foreign NGO provided funds to APPSA. Only once in the history of APPSA a foreign NGO, Asia Foundation, provided funds for a pre-conference meeting for holding 1962 Conference. In early 1950s APPSA financial conditions once worsened so much that it could not pay its subscription to International Political Science Association, which led to termination of its membership.

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41 It was only in 1962 when the government recognised APPSA as a learned body and started to pay a grant-in-aid of Rs. 15,000. See Muhammad Aziz Ahmed, ‘Preface’ in All Pakistan Political Science Conference, 1962, op.cit., p. ii. However, it is not known how long and with which frequency the grant was given.

42 We do not have data about the size of membership of APPSA at different times. Only there are statements of secretaries, which claimed that due to their efforts a large of number of political scientists became members of APPSA. Arshad Karim who was elected president in 1992 Conference estimated that more than 150 political scientists joined APPSA at the time of this conference.
Conclusions
APPSA did not achieve the goals that it set for itself except for holding five conferences. A number of factors have been identified above for its limited achievements. They include the small size of community of political scientists, the lack of interest in large number of universities to promote it, power struggle among the prominent political scientists and lack of regular funds. General political environment of the country such as political instability, military rule, and separation of East Pakistan also limited its growth and work.
All Pakistan Political Science Association

Annex I

Conferences Organised by APPSA/PPSA

<table>
<thead>
<tr>
<th>Conference No.</th>
<th>Dates and Year in which Conference Held</th>
<th>Location of Conference</th>
<th>Number of Papers Presented in the Conference</th>
<th>The Person Inaugurating the Conference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1950 (March 5-7)</td>
<td>Punjab University</td>
<td>34</td>
<td>Sardar Abdur Rab Nishtar</td>
</tr>
<tr>
<td>2</td>
<td>1951</td>
<td>Peshawar University</td>
<td>*</td>
<td>I. I. Chundrigar</td>
</tr>
<tr>
<td>3</td>
<td>1962 (August 5-7)</td>
<td>Karachi University</td>
<td>28</td>
<td>I. H. Qureshi</td>
</tr>
<tr>
<td>4</td>
<td>1966 (May 18-20)</td>
<td>Karachi University</td>
<td>26</td>
<td>Z. A. Bhutto</td>
</tr>
<tr>
<td>5</td>
<td>1992-93</td>
<td>*</td>
<td>*</td>
<td>*</td>
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</table>

* Information not available.

Annex II

Presidents and Secretaries of APPSA/PPSA

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Year</th>
<th>President</th>
<th>Secretary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1950</td>
<td>Maulvi Tamizuddin Khan</td>
<td>Muhammad Aziz Ahmad</td>
</tr>
<tr>
<td>2</td>
<td>1951</td>
<td>I. H. Qureshi</td>
<td>Muhammad Aziz Ahmad</td>
</tr>
<tr>
<td>3</td>
<td>1962</td>
<td>I. H. Qureshi</td>
<td>Muhammad Aziz Ahmad</td>
</tr>
<tr>
<td>4</td>
<td>1966</td>
<td>I. H. Qureshi</td>
<td>Muhammad Aziz Ahmad</td>
</tr>
<tr>
<td>5</td>
<td>1972</td>
<td>Muniruddin Chughtai</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>1987</td>
<td>Manzooruddin Ahmed</td>
<td>Iqbal Qureshi</td>
</tr>
<tr>
<td>7</td>
<td>1991</td>
<td>Arshad Karim</td>
<td>Iqbal Qureshi</td>
</tr>
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</table>
Annex III

Rise and Decline in Different Categories of Papers Presented in Three APPSA Conferences Held in 1950, 1962 and 1966

<table>
<thead>
<tr>
<th>S. No</th>
<th>Categories</th>
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<th>1966</th>
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</tr>
</thead>
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<td></td>
<td>No</td>
<td>%</td>
<td>No</td>
<td>%</td>
<td>No</td>
</tr>
<tr>
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<td>Constitution of Pakistan</td>
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<td>26</td>
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<tr>
<td>2</td>
<td>Islam</td>
<td>6</td>
<td>18</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
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<td>6</td>
<td>18</td>
<td>2</td>
<td>7</td>
</tr>
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<td>Pakistan Nationalism</td>
<td>-</td>
<td>-</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>5</td>
<td>Local Government and Basic Democracy</td>
<td>-</td>
<td>-</td>
<td>5</td>
<td>18</td>
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<td>-</td>
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<td>14</td>
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<td>8</td>
<td>Theory</td>
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<td>14</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
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<td></td>
<td>34</td>
<td>100</td>
<td>28</td>
<td>100</td>
</tr>
</tbody>
</table>

*This category includes the following papers. In 1950 Conference, there was one paper each on ‘Press’, and ‘Art’. In 1962 Conference, there was also one paper each on ‘Slavery’, and ‘Law under Hajjaj’. In 1966 Conference there were three papers on ‘Public Administration of Pakistan’.

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Annex IV

The Presidential Address Delivered by Maulvi Tamizuddin Khan, President, Constituent Assembly of Pakistan and General President of First All-Pakistan Political Science Conference

Bismillahir Rahmnir Rahim.

I am heartily grateful to the organisers of this Conference for the honour they have done me by asking me to preside over this Conference. Fully conscious of my own limitations as I am I can assure them that they will be sorely disappointed if they are expecting anything from me. Yet I venture to think that my role will not be altogether useless, as my presence will at least enable the delegates to bring into relief the difference between an amateur and a student of political science.

My esteemed colleague, Dr. Omar Hayat Malik, vice chancellor of the Punjab University, under the auspices of which this Conference is being held, told me in his letter of invitation that the Conference was being called ‘with a view to establishing an All Pakistan Political Science Association. I heartily congratulate the authorities of the Punjab University not only on this wise and sagacious move but also on their taking timely lead and initiative in many other fruitful directions of constructive educational and educative effort calculated to raise the intellectual level of the young nation at the most opportune stage of its career and thus to equip it for its proper place of honour in the comity of nations. The path of glory be it for an individual or for a nation lies through the gate of knowledge. By organising successive campaigns for the conquest of this coveted gate, the Punjab University has undoubtedly earned the gratitude of the entire nation and I hope has also been able to awaken zeal, born not of barren jealousy but of a spirit of healthy competition, in its sister institutions throughout Pakistan. I wish the university every success in its pioneering efforts already undertaken and respectfully urge upon it to extend its creative endeavour further.
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afield.

It is an exhilarating experience indeed to witness before my eyes such an impressive array of talents. But paradoxical as it may sound that very fact is the cause of my undoing at the present moment, because as a layman I feel embarrassed to a degree to speak to experts on a subject in which they have specialized. Mere politicians are no matches for experts in political science. In a situation like this the wisest course for me should have been to adopt the golden virtue of silence in consonance with my occupation as a so-called speaker divested of the privilege to speak. To speak without knowledge is sheer betrayal ignorance. But studied silence on an occasion like this may be construed as a self-conceited pose of wisdom, which is certainly a more serious charge to face. Thus locked between the horns of dilemma I have no other alternative than to choose the lesser of two evils. So am going to expose my ignorance, which after all is a reality, rather than make a false show of concealing a virtue that does not exist. At the same time, however, I cannot allow my amateurish adventurism to run riot by trying to wrestle in a Quixotic manner under the gaze of so many scrutinising eyes with problems in tackling which even veterans have often been baffled. So instead of prescribing quack remedies for the ills of the body — politic, I shall content myself with inviting the attention of expert physicians like you only to certain symptoms which as a layman I have been able to discern leaving it to you the quest for radical remedies.

We are assembled in this Conference at a psychological moment when, whether looked at from the national or the international point of view, it is for scientists like you to examine and re-examine the essential postulates on which political science rests or is supposed to rest. Ours is an era of critical transition in which a new social order is struggling to be born. All that philosophers and statesmen hitherto held as of eternal value is now being thrown into the melting pot. The old order is crumbling. Our long cherished scheme of value is in the process of disintegration and the principles of its refashioning are yet to
be determined. The entire intellectual or psychological atmosphere is surcharged with a romantic anxiety for a new alliance and a new equilibrium. At a time like this it is quite natural for thinkers to go back to the very foundation of politics and seek anew to explain the nature, purpose and basis of the state. There is confusion in the atmosphere that betokens the advent of a new era. Global wars interspersed with ramshackle peace pacts against the background of cold war and armament race, gigantic economic upheavals, mass awakenings in countries under colonial subjugation, conflicting ideologies locked in mortal struggle for world supremacy, the emergence of a world organisation vainly struggling against itself to maintain and ensure world peace — all these compel new approaches to problems which hardly a generation ago seemed to mankind as settled beyond dispute. What is now in issue is not the comparatively minor question of the states form, what is in issue is the nature of the state itself.

There is no branch of politics, which is not affected by this revolutionary urge. The rationale of state intervention, the extent of individual freedom and civil liberties, protection and rights of minorities, racial and religious, the validity of the democratic hypothesis, the efficacy of the party system viewed in the background of a possible growth of multiplicity of parties, the nature of the executive in the scheme of Government, control of the defence forces, the relation of expert to amateur in the system of administration and legislation, the nature of law, the function of leadership – all these, to mention only a few outstanding examples are found to require redefinition and re-assessment. In relation to all these we are at the beginning of an age of decisive and significant change in the history of political philosophy. It is for students of political science to ponder, reflect and find out solutions.

In your investigation you will naturally have to direct your attention to what solution Islamic political concepts can offer to the outstanding problems facing the present generation and in this connection also to the origin and development of Muslim
political thought. It is a pity that this has hitherto escaped the serious notice of the world. The fault lies not only with the antagonism and contempt, conscious or unconscious of the western world for things Islamic, which happily now seem to be fast disappearing, but also with the Islamic society itself which had all but lost its soul and was grovelling in utter darkness during long centuries devoid of all creative energy or initiative. Those willing to dig into this neglected treasure house of Islamic lore will be surprised to find that the contribution of Islamic research and thought apart from the basic principles and provisions embodied in the Holy Quran, to the political science as to other sciences is of no mean order.

I would like to mention here one or two instances. Looking back as early as the beginning of Islam we come across an extraordinary document on statecraft emanating from the Prophet himself concerning the first Islamic state, small, but extra-ordinarily dynamic, that he had founded in Madina after his migration to that city. There are no doubt more ancient works on statecraft from the pens of Aristotle, Confucious, Kautilya and others, but those are at best textbooks for theoretical study, whereas the document emanating from the Arabian Prophet concerns practical state management. History has fortunately preserved in toto this invaluable document, which is fairly lengthy and has been divided into 52 sections describing in precise terms, the rights and obligations of the rulers and the ruled, administration of justice, defence of the state, treaty relations, rights and duties of the federating Jewish colonies and a host of other things. This is a veritable magna carta before which other similar documents even of much later origin pale into insignificance. It has been described by some as the first written constitution in the world, preceding the next — the French Constitution, by full twelve hundred years. The authenticity of the document is undisputed and its original text is to be found amongst others in such standard works as the ‘Sirat of Ibn-i-Hisham’, and the ‘Sirat of Ibn-i-Ishaq’. It has been translated and commented upon in many important languages of the world and should prove to be a veritable gold mine for
Again, we find that the law governing international and interstate relations was to the ancients only a part of the public law and as such it had no separate existence. It was left to Muslim scholars of the later Umayyed period to make internationally an independent science. It was during this period that exclusive books written on siyar, the Arabic equivalent of international law and this was about a thousand years before the earliest independent compilation on the topic was prepared in Europe. The eminent jurist Imam Abu-Hanifa is now acknowledged as having been the pioneer in this field.

Let us look at jurisprudence next. The Romans are rightly considered to have been great lawgivers. But even they did not produce a book on the science of law as distinct from the laws of the country. Here again it was a great Muslim jurist, Imam Ash-Shafi‘ey who compiled the first treatise in the world on ‘Usul-ul-Fiqh’, the science of law.

The works on political science by Muslim authors are quite numerous. A more recounting of their names will make an impressive list. The works of authors like ‘Imam-ul-Haramain’, ‘Imam Ghazzaliy’, ‘Al Mawardy’, ‘Abu Ya’la’ and others are held in great respect and are calculated to be of profit to students even in the study of many modern problems.

Proud, as we are of the achievement of Muslim scholars in the domain of this as well as other sciences it is sad to contemplate that Muslims surrendered initiative to new comers centuries ago and as a consequence have been left behind ill the race of life almost in every field. Having ceased to push forward they could not help a backward motion. Islam, as its insignia, the crescent indicates, is ever progressive. Islamic society by giving up its progressive role and practically closing the door of ‘ijtehad’ as pointed out by the great savant and seer, Allama Iqbal, became virtually un-Islamic and consequently it went down under the Inexorable decree of Allah, the law of nature, not, as many
mistakenly think, on account of Islam, but, on account of being
away from it, on account of discarding its cardinal principles.
During its long period of decadence Muslim society had been
holding fast, if at all, to certain lifeless forms and formalities, to
the skeleton of Islam and not to its spirit, and naturally such
mechanical adherence could not produce results and Muslims
lost faith in themselves and the very efficacy of Islam.
Degradation and inferiority complex overwhelmed them, driving them
blindfold to indiscriminate imitation of alien cultures, and as it
generally happens in such cases they mostly imitated the easily
acquirable vices rather than the hard to win virtues of these
cultures.

This suicidal attitude of Islamic society has not only done
irreparable damages to itself but has also contributed a great
deal, though in a negative way, to the seemingly fast
approaching doom of the entire human race. Had Islamic society
continued to play its leading humanitarian role as in the early
centuries, corroding cults and ideologies like divorce of religion
from politics, exclusive and aggressive nationalism, race
superiority complex, colour mania, capitalism, communism,
fascism, colonialism and imperialism would perhaps have never
been born or at least would never have flourished as they have
done and the world would have been saved the havoc that these
and their repercussions have brought in their train, because
Islam, true. Islam is the master remedy for all such ills.

This may appear to be a dogmatic and tall assertion to a
gathering of scientific, men like you. I know you are not like
mere voters at a political election liable to be influenced by
harangue, and as such I am not playing the politician before you.
As Bernard Shaw cynically puts it ‘The politician, who once had
to learn how to flatter kings, has now to learn how to fascinate,
amuse, coax; humbug, frighten or otherwise strike the fancy of
the electorate’. A politician is nothing if not shrewd. It would be
extremely foolhardy on my part to try to make hard-headed
veterans like you to accept an ipse dixit from me. What I intend is
to place this assertion before you and the scientific world at large
as has been done in the past by others, as a claim on behalf of Islam for critical examination in a dispassionate and scientific spirit of aloofness against the background of history and current events. Just as I cannot coerce you scientists in your judgment, you too cannot deter an optimist like me from entertaining the confident hope that your scientific investigations will bear out the commonsense conclusions of the un-initiated layman.

My optimism is indeed of a far reaching character. I believe the dark night of our misery has come to an end after all, and the day of a new regime of glory has dawned. Wars are no doubt calamities and world wars are world calamities. But nothing is an unmixed evil in God’s creation. Glimmerings of Islamic revival are already in the horizon when the first world war broke out and as its result the entire world of Islam was in commotion and in earnest search for its own lost soul. The forces generated during that war gained greater momentum during the second and soon after its end began to take definite shape. It was through the travail of these wars that Pakistan was born. Its emergence on the world’s political map, as the largest Muslim State of to-day, seemingly out of no where, is a great world event and is one of the greatest in Islam’s history. But it will be a mistake to regard it as an isolated phenomenon. It only happens to be the first material manifestation of a worldwide spiritual urge. If it was Pakistan yesterday, it is Indonesia today, it is going to be Lybia to-morrow, and it is my fervent hope and belief that Insha-Allah-ul-Aziz the rest of the Islamic world still under bondage, nay, the entire suppressed and subjugated humanity will soon be liberated.

The birth of Pakistan is a turning point in the history of the world, and particularly in the history of Islam as I have already indicated above. It may be taken as the commencement of a glorious era of Islamic Renaissance. For us Pakistanis this is no doubt a matter of great gratification and pride. But it is at the same time a tremendous responsibility. We cannot afford to be faltering or complacent. Allah has vouchsafed us unique opportunity. It is for us to seize it and play our destined role with
courage, confidence and unceasing assiduity. In the alluring
drama of developing and adorning this edifice, this symbol of
Islamic Renaissance, bequeathed to us by the father of the nation
and entrusted to us by the Heavenly Father, and in the
concomitant fascinating task of reconstructing Islamic Society
on its original unshakable foundation, all categories of men and
women who are imbued with the call can play honourable and
worthy roles. Amongst them the role of scientists, the seekers
and discoverers of knowledge, is undoubtedly one of the highest,
as knowledge is the very foundation of all power and progress. I
hope our political scientists are fully prepared to play their part
and earn eternal fame as well as the nation’s sincerest gratitude.

Our scientists and political philosophers cannot certainly afford
to be just a mere accretion of the same pattern to those already
on the field in other lands. They must have some additional
distinction. They cannot as others have done, divorce religion
from politics or for the matter of that from any branch of human
activity of knowledge. Others have done so under a
misconception or according to their own conception of religion.
Islam is not a mere religion in that sense. It is religion plus a
good deal more. It is, as has been very aptly said, a complete
Code of human life and conduct. As the Spirit, the Divine
permeates all creation, everything in creation particularly human
life has a spiritual and divine aspect, which is inherent in it and
inseparable from the physical or secular aspect. When we try to
separate the two we do so at our peril. Nature is liable to behave
banefully when we behave with her in contravention of her
tendencies. If we behave with her unnaturally, that is,
diabolically, we cannot expect the offspring of such conduct to
be angelic. It is this unnatural segregation of religion, this
senseless separation of the divine or spiritual from the so-called
mundane affairs and activities of life that has thrown up
deliterious by-products, veritable poison, in the process of
producing nectar. This is evident in almost every branch of
human knowledge, every science or art affected by this faulty
ideology. In chemistry, it has resulted in the production of poison
gas and is now forging the Scourge of the bacterial destruction.
In nuclear physics, monkeying with the atom to use a Shavian phrase has produced the satanic atom bomb and is now going ahead with the development of the still more diabolical hydrogen bomb. In philosophy, it has given rise to agnosticism, atheism, Sankhyaism, Epicuranism and many other devilisms. In politics it has brought forth colour mania, racialism, nationalism, capitalism, fascism, communism, colonialism and imperialism. As long as this artificial divorce, this suicidal ultra-materialistic outlook subsists, the human race will live in constant terror divorced from true happiness, which is its birthright and its goal.

It is my fervent wish that Pakistani scientists in the course of their exploratory, voyage inquest of knowledge will steer clear of this treacherous rock and constantly fix their gaze on the divine lighthouse ahead. The gravest responsibility attaches to those amongst them to whom has fallen the task of fashioning the young mind. They are the virtual makers of the nation. They alone can ensure its healthy growth. The resurgency and revitalisation of the nation without deviation from its basic foundation can come into fruition only through their guidance and their own life examples.

Political science constitutes today one of the most vital subjects of social study. In intimate relationship with some of the most urgent problems of a democratic satiety and State make it the science of democracy parexcellence. Aristotle called it the 'Master Science'. But every branch of knowledge, particularly an empirical science has its own limitations and you who are the proud votaries of the science of politics are certainly aware of those of yours. The very term, 'political science', has been assailed. Lindsay Rogers says’ that in the designation, political science neither the concept ‘political’ nor the concept ‘science’ has any fixed connotation. It will be futile to expect in a science like this the quantitative exactitude, which characterises, for example, modern economics or the logic of jurisprudence, or the precision of anthropology, sociology and psychology. But the tendencies of human behaviour are basically more or less permanent and uniform and this provides the scientific quality of
political science. In the domain of this science lies some of the most vital interests of the human race and this gives the scholars devoted to its study a position of supreme importance. Judgment, capacity to interpret and synthesize, to grasp the relation between objective data and subjective valuation—these are some of the specific qualities that enable political scientists to make their valuable contribution to the sum total of social knowledge.

As I see it the task before our political scientists is mainly of a two—fold character. One aspect of this task is primarily local but nevertheless no less important than the other, which is of a universal character. As Pakistanis their foremost obligation is to Pakistan, to help its political growth and fulfillment of its political destiny. The other aspect of their duty relates to the world and humanity at large. And the two aspects again are but complementary to each other and have to be ultimately treated as one integrated whole.

As regards the local aspect of your problem the present time is particularly opportune and your idea of forming a Political Science Association at this juncture is highly welcome. The Constitution of Pakistan is on the anvil. The Objectives Resolution already passed by the Constituent Assembly has laid the foundation of our constitution and indicated the broad outlines of its structure. Tremendous labour still lies ahead to complete the picture. The Association you are proposing to form will be in a position to render immense help if it can take time by the forelock, as the Constituent Assembly is desperately trying to finish its task within the shortest possible time. In the midst of hostile surroundings and in a world atmosphere surcharged with scepticism and materialistic notions ours is going to be a bold experiment indeed. Any advice and assistance that you may be in a position to render as the result of your research and thought will, therefore, be particularly welcome.

Besides the, work in connection with the framing of the Constitution the general aspect of your local problem will continue to engage your attention during years to come. The task
of organising independence is no less arduous and onerous than that of achieving it. It has thrown a challenge to your inventive genius, to work out institutions on scientific basis through which our independence will take concrete shape. Millions of our countrymen steeped in ignorance, condemned to poverty and groaning under the burden of an embarrassing legacy, are yearning for relief and uplift. The modern age is said to be age of the common men. To my mind the common man has not yet come to his own though an awakening has certainly been born, which in many countries including Pakistan is pathetically crying for assistance. We must be able to evolve institutions, social, political and economic that will respond to this call and give us peace, order and security and at same time would provide the much required safety valve, the technique of peaceful change.

As to the global aspect of your task it is difficult to draw any definite outline. You will have to make a critical study of world trends in the domain of statecraft and try to find remedies for the world’s political history. And as a branch of this study you will have to trace basis of politics in Islam as well as its growth and development to examine whether this growth has been in conformity with the basic principles of Islamic polity.

In the course of your research and deliberations you will certainly have to consider whether the western conception of nationalism which is a product of the old time tyranny of the church but which has now been practically adopted by the whole world including unfortunately Muslim countries also, is conducive to the establishment and maintenance of cordial international relation and world peace. The question will arise whether Islam with its universal outlook recognizes nationalism of this type. The first attack against such territorial nationalism in modern times was launched by the Mussalmans of the Indian subcontinent under the leadership of our Quaid-i-Azam, who proclaim that the Mussalmans, of the Indian Subcontinent are in themselves a nation as distinct from the majority of its population. The spectacular success attained by him is a proof of
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the reality of this concept. The ideology of this successful Muslim revolution should, therefore, provide a most interesting and instructive subject of study for political scientists all over the world. Yet it was not complete revolt against the western conception of nationalism. The time was not ripe for a complete departure which if advocated at that juncture would have been an unpractical move divorced from reality. The Islamic ideal was, however, practically revived by Quaid-i-Azam and it will be for you to consider further trends and developments.

Another matter for your serious consideration is the overwidening ideological gulf that divides the world today and makes any concerted world move well nigh impossible. The sagacity and ingenuity of present day statesmen and thinkers has been baffled hitherto in finding a solution of this conflict. In fact in the atmosphere of distrust and animosity born of the narrow, exclusive nationalistic outlook amongst the vast majority of the peoples of the world there has been very little genuine effort to bridge the gulf. In each of the rival camps all efforts are mainly concentrated to give fight to and exterminate the other. The conflict cannot be ended in this way except by the one being killed by the other. But ideas can hardly be killed and in any case the strife if allowed to continue is bound to be extended in time to the physical plane also and, when the latter catches fire resulting in a third hydrogenic world conflagration there will be hardly anything left of humanity to worry about. The best way to compose this conflict is, therefore, the scientific way of discovering a true synthesis of the two warring antitheses, which are somewhat vaguely described as capitalism and communism. It is claimed that the Islamic ideology comprising the best elements of both capitalism and communism provides such a real synthesis, which for causes too well-known has not hitherto attracted world attention. It is for you to dispassionately examine how far this claim is well founded.

Experience has shown that world peace cannot be preserved except possibly through a world organisation enjoying the confidence and allegiance of the peoples of the world. The idea

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of such an organisation took shape in the modern world in the formation of the League of Nations after the First World War. The organisation had no sanctions behind it and died of inanition with the result that there was a second world conflict. During the latter the idea of a stranger organization emerged and U.N. was born. Though this is a more effective organization effective than the first, yet the hopes placed upon it in the inception are fast vanishing into thin air and the world is now too painfully conscious of the inadequacy of this organization also. It too has basically the same drawbacks as the League of Nations, though in a lesser degree. Political thought is, therefore, veering round to the idea of a world government as the only effective remedy. But this is apparently bound to remain an impossible ideal as long as the world is rent between conflicting ideologies. There cannot be a healthy world body — politic as long as this world malady persists, there cannot be a world state without the prerequisite of one world nation as the basis. National insolence, rivalry and greed, race superiority complex and colour prejudice, which are all offshoots of the of nationalism, together with religious or ideological animosity and in tolerance and the consequent refusal on the part of national states to surrender a requisite quantum of sovereignty to a world government will stand as a stumbling block in the way of a world state; and as such the hardly finds favour with practical statesmen. But I am confident political scientists whether in Pakistan or elsewhere will not certainly be deterred for that reason from focusing attention on this all important world problem and that they will bring into play all their constructive genius to grapple with the question. This will be no more than theoretical work for the time being but if a feasible scheme can be evolved ping in view the circumstances of the world it may ultimately prove to be of immense service. After all the best conquest is conquest by ideas and you scientists are best equipped for such conquest.

In the course of your deliberations over this matter you will have to consider how far the Islamic concept is in agreement with and is conducive to the idea of a world state. The Islamic ideals of universal brotherhood and equality of man untrammelled by the
slightest concession to colour, race or caste prejudice and the unique religious tolerance and the wonderful synthesising mission of Islam in its proclamation that the \(e\) religion of man ever since his rise in the world, is in essence, one and the same and in its obligatory injunction to its followers to believe in all the prophets of the world in whatever age or clime born, and there being no people or country in the world without its prophet according to the Holy Quran, unmistakably indicates that the Islamic conception is not only in perfect accord with the idea of, but also offers a practicable scheme for the ultimate establishment of a world state. One Ultimate Reality, one universe, one world and one nation appear to be the ideal of Islam. It will be for you to make a critical study of this grand conception.

I must apologise to you for the length of my address. I am thankful for the courtesy you have shown me by bearing with me patiently during this lengthy and somewhat random talk. One word more and I have done. How heartily I wish that academic life should no longer remain isolated from the real currents of life in the world outside. Let our political scientists devote their knowledge and skill in working out Socio-Cultural and Politico-Economic Institutions through which the yearning of the common man for creative fulfilment may seek its realization. It is my earnest appeal to them and in fact to all leaders of thought to approach the real problems of life with courage so that human society shorn of its ills and evils may unfalteringly progress towards its glorious destiny. Pakistani scientists and workers must take their proper share in this inspiring endeavour so that this young state may not only emerge, in the fullness of time, as one of the strongest political entities in the world but may also play a major role in achieving the ideal of wielding warring humanity into one single people, one single human family, which in essence it is, under the beneficent governance and dispensation of one Divine Father. May He shower His grace and choicest blessings on them.
Maulvi Tamizuddin Khan (1889-1963): He was educated at Presidency and Law Colleges, Calcutta. He did legal Practice at Faridpur in 1915, remained active in the Khilafat Movement. He also remained secretary Faridpura district Congress Committee. He was member of All India Congress Committee. He was imprisoned for two years. He remained member, Bengal Legislative Council in 1926, 1930; was organiser and secretary, Proja Party. He was elected member of Bengal Legislative Assembly in 1937, and minister of Bengal in 1938 and 1942. He was member of Pakistan Constituent Assembly in 1947, became deputy president of it in 1948, and remained president from 1948-54.\(^{44}\)

A Study of Pakistan Historical Society (PHS)

Zarina Salamat

This paper studies Pakistan Historical Society (PHS) — an organisation of historians in Pakistan. It was established in November 1950. Though it carries in its title the word ‘society’ it is different from Research Society of Pakistan located at Punjab University. Unlike Research Society of Pakistan it enrolls members, holds conferences, and elects its office holders. The paper will review different activities of PHS and examine the knowledge generated by it and the extent to which it has contributed to the development of discipline of History.

History of PHS
The holocaust and political turmoil that accompanied the emergence of Pakistan caused a serious disturbance in the academia. Both teaching and student communities suffered and disrupted. Many teachers left for India and some arrived from it. The pattern was similar for students also. Both had to adjust to their new environment. While the educational system suffered as a whole, the higher education suffered most. The stock of books and journals in libraries, which was already inadequate before Partition, got depleted further. In the presence of weak infrastructure of research, the culture of research became weaker.
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Higher education was not well developed in the areas comprising present Pakistan. There was only one university — University of the Punjab — located in Lahore that was started in 1882. At the time of Partition it was teaching three social science disciplines, Economics, Political Science and History. The discipline of History is one of the three disciplines that Pakistan inherited in 1947. The first department of History in Punjab University was opened in 1932.¹ A number of well-known historians — British, Indian and later Pakistanis, participated in its formation and its later development.²

Before Partition there existed the Indian History Congress (IHC) established in 1934. The Indian History Congress was an all-India based body. It used to meet periodically to provide an opportunity for teachers and scholars to meet and exchange ideas and contribute papers.³ If it had any members in the areas that became Pakistan is not known. Neither is it known whether any of those who participated in laying the foundation of the Pakistan History Society had been its members.

To develop and reconstruct the educational system in Pakistan the government of Pakistan organised an Educational Conference on November 27, 1947. In one of its sessions it was suggested 'that the educational system in Pakistan should be inspired by Islamic ideology with emphasis on universal

² Notable among them are: J. F. Bruce (its first professor), Dr. Sirivastava, Prof. J. D. Ward, Dr. Ishtiaq Hussain Qureshi, Prof. Dilawar Hussain, Prof. Sheikh Abdul Rashid, Prof. Dr. Abdul Hamid, Dr. Zafarul Islam and Dr. Zawar Husain Zaidi. Mubarak Ali, ‘Development of the …’, op.cit., Annex I, p. 250.

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brotherhood, tolerance and justice. These views later shaped the parameters for writing of history in the country. Fazlur Rahman, the then minister for education, established a Board of Scholars to prepare a book ‘A Short History of Hind-Pakistan’ for the pupils of Secondary and Higher Secondary Institutions. He later appointed a Board of Historians headed by Mahmud Hussain with S. Moinul Haq as secretary to write an authentic history of the Freedom Movement of Muslims in the Indo-Pakistan subcontinent, covering the period from the death of Emperor ‘Alamgir in 1707 to the establishment of Pakistan in 1947’. The main aim of taking up this study was to prepare a correct version of ‘South Asian History’.

In the context of rising interest in history the idea, of establishing a professional association of historians of Pakistan, developed. On the suggestion of S. Moinul Haq, the Secretary of Board of Historians, Fazlur Rahman convened a meeting of scholars interested in historical studies at his residence in 1950 in which Pakistan Historical Society (PHS) was formed.

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4 Proceedings of The Pakistan Educational Conference held at Karachi, November 27 to December 1, 1947 (Government of Pakistan, Ministry of Interior, Education Division, Karachi), p. 38.
6 The Board comprised Mahmud Hussain as chairman, the other members of the Board were Dr. I. H. Qureshi, Mr. A. B. A. Haleem, Mr. M. B. Ahmed, A. Haleem, S. M. Ikram, Mualana Sayed Salaman Nadvi, and Dr. Mahmud Nazim. Ibid., p. 2. The Board was officially wound up in June 1960 and the work was taken up by the Society. The local members volunteered to continue the work of editing the remaining volumes on behalf of the Society. Ibid., p. 10.
Those present in the meeting became members of an ad hoc committee of the Society. In a subsequent meeting on November 1950 the ad hoc committee elected its executive committee consisting of 27 members for interim period. The committee drew up a constitution, which was adopted in 1951. The aims and objectives of the Society as stated in the constitution are:

- The promotion of historical studies especially the study of history of Islam and the Indo-Pakistan subcontinent by holding conferences, exhibitions, organising excursions, encouraging historical research, publication of original texts and their translations, monographs and preparation of comprehensive histories.

In the first elections of PHS held in 1953, Fazlur Rahman was elected president, Mahmud Hussain, treasurer and Moinul Haq as general secretary. Besides the office bearers a nine-member executive committee was also elected with tenure of three years. Since then regular elections have been held for a three years term.

**Leadership of PHS**

The moving spirit behind PHS was Fazlur Rahman who was the federal minister of education and commerce. As founder president he was elected for life. Although not a historian himself, he guided the activities of the PHS with singular devotion and his interest and influence lent great support to its existence. He maintained his interest in PHS even when he ceased to be part of the government. His rare enthusiasm for

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8 Fazlur Rahman as president, Dr. Mahmud Hussain as treasurer, A. B. A. Haleem as general secretary and Dr. S. Moinul Haq as joint secretary. Ibid.
9 The constitution of PHS adopted in 1951.
11 He was ousted from office when the Governor-General, Ghulam Mohammed dismissed Prime Minister, Nazimuddin and his entire cabinet in March 1953.
History also led him to establish the National Museum Association in 1949 and the Pakistan Historical and Archives Commission in 1951. Both held their first meetings as a part of the First History Conference and for a number of years continued to meet simultaneously with the annual conferences of the Society.

Later on after the death of Fazlur Rahman in 1966, fresh elections were held in a meeting called in April 1967. I. H. Qureshi was elected president, M. B. Ahmed and Hakim Mohammed Saeed was elected vice presidents, and S. Moinul Haq remained secretary general. Qureshi remained president till 1976 and was succeeded by Hakim Mohammad Saeed who remained president till his death in 1998. After him his daughter Sadia Rashid, the chairperson of Hamdard Foundation, was elected president and N. A. Baloch, vice president and Ansar Zahid Khan as Secretary and Director Research.

During 55 years of PHS’s existence (1950-2005) there have been four presidents and three general secretaries of the Society. Out of four presidents the first president Fazlur Rahman was a lawyer and politician. Only the second president I. H. Qureshi was an academician with a foreign PhD. The third president Hakim Saeed had a degree in Tibb from Tibbiya College, Delhi. The fourth and the current president, Sadia Rashid has a Master’s degree in Sociology from Karachi University. Three general secretaries were A. B. A. Haleem (1951-53), S. Moinul Haq (1953-1989) and Ansar Zahid Khan (1989-2006). A. B. A. Haleem was a Lieutenant Colonel turned professor and Haq and

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12 Earlier the general secretary, Moin-ul-Haq called a meeting on February 3, and some amendments were adopted in election rules of the constitution. See *Proceedings of the Pakistan History Conference [Sixteenth Session]*, Karachi, 1968, pp. 2-3.
13 Ibid., p. 23.
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Khan were formal academicians with PhD degrees from Aligarh.\footnote{According to the Proceedings of the 1951 All Pakistan History Conference and 
*Pakistan Historical Society: A Review of its Activities 1950-1961* (Pakistan Historical Society, Karachi, 1962), p. 19, A. B. A. Haleem was general secretary and Moinul Haq was joint secretary of the Society from 1951-1953. In the proceedings of the conference for the year 1952, there is no mention of any office bearer or general secretary and joint secretary. However, according to the *Programme and Abstracts* issued by PHS prior to the 2001 and 2005 conferences, Moinul Haq has been shown general secretary of the Society from 1951 to 1989.}

**Conferences Held by the Society**

One major objective of PHS and therefore an indicator of its performance is its ability to hold annual conferences regularly. From 1951-2005 it organised 20 conferences with an average of 0.37 conferences per year indicating poor performance as a whole. However, the performance of PHS differed in different phases of its history. The first phase of high performance lasted from 1951 to 1965 when it held its conferences annually with one conference per year. In the second phase from 1966 to 1976 the Society organised only one conference in 1968. In the third phase from 1977 to 2005 it held three conferences.\footnote{The year of one conference is not known.}

Better performance in the first phase of PHS probably was the result of regular availability of government grants facilitated by its president Fazlur Rahman. Two factors explain the absence of activities from 1965-1976. First, the absence of a conference during 1966 and 1967 probably was due to the after-effects of 1965 war, which disrupted the functioning of the Society as well as academic activities. Second, Fazlur Rahman the president of the Society and moving spirit behind it died in 1966. The lack of activity during the third phase was probably the effect of the separation of East Pakistan. However, it is not sufficient explanation as PHS was revived after six years of the Separation. The third phase started with imposition of Martial Law in the
country and lasted till 1988. This could be one reason for not holding a conference. However, PHS did not hold a conference during civilian rule from 1988 to 1998 and held one in 2001 after the fourth martial law in the country.

PHS modified its constitution with some proposals in its meeting on February 3, 1967. Under the amended constitution, elections were held in April 1967 and I. H. Qureshi was elected the president of the Society. At that time Qureshi was also president of All Pakistan Political Science Association (APPSA). Later in 1971 he became the vice-chancellor (VC) of Karachi University. With responsibility for all three offices he could not give much attention to the work of PHS. In addition the separation of East Pakistan in 1971 and its disruptive impact on Pakistani society also undermined the work of the Society. The other office bearers elected in 1967 elections were, M. B. Ahmed and Hakim Mohammad Saeed as vice presidents and S. Moinul Haq remained as general secretary.

In 2001 PHS celebrated its 50 years of existence by arranging the Jubilee Conference at Karachi. It held its last meeting in 2005 in collaboration with Pakistan Study Centre, University of Karachi, and Hamdard Foundation.

The response by public universities in hosting PHS conferences differed widely. Out of 12 conferences whose hosts are known, Karachi University held six (50%), Peshawar University two (17%). Sindh University, Dacca University, Punjab University and Khairpur State hosted one (8%) conference each. The first 15 conferences were held regularly but proceedings of only ten conferences are available. Out of these ten conferences Karachi University hosted four, Peshawar University two, and Punjab University, Dacca University, Sindh University and Khairpur State hosted one conference each.  

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18 For a chronology of conferences, host institutions and the date on which they were held see Annex II.
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Occasionally PHS invited distinguished Western scholars to deliver lectures. They include names such as Professor Dr. Annemarie Schimmel, Professor A. L. Basham from London University, Dr. Kahle Professor Emeritus of Bonn University, and Professor H. A. R. Gibb the well-known Orientalist. This was an important contribution towards establishing contacts with international community of historians and broadening outlook of Pakistani historians.

Themes of the Presidential Addresses to Conferences
The presidential address of a conference is expected to bring out the major issues facing a discipline and set the outline for future agenda. The themes of the presidential addresses of the First, Second, and Seventeenth conferences focused on historiography and problems related to it. In the Fourth, Fifth and Eighteenth conferences, the presidential addresses discussed the nature, scope and development of historical studies and research in the context of changing conditions of modern society and the responsibilities of Pakistani historians in shaping destiny of Pakistan. In the Third, Nineteenth and Twentieth conferences the presidential addresses focused on the role of Muslims and constraint to a Muslim society and their cultural heritage in South Asia and Subcontinent. Besides these it accentuated the Freedom Movement and Mughal dynasty in Subcontinent. The Sixth, Ninth, and Sixteenth presidential addresses identified the problems of teaching and research and the factors responsible for backwardness in historical research in Pakistan. Generally the presidential addresses indicated the dissatisfaction of historians, teachers and students of History with the quality of existing works of Islamic history and Muslim period of India, which they felt was a tremendous task that lay before them.19

19 Material about themes is taken from the proceedings of conferences. For presidential address delivered by Fazlur Rahman in the First History Conference in 1951 see Annex IV.
An analysis of papers presented in the conferences shows that a total of 393 papers were presented in 12 conferences. One hundred and two of them dealt with Islamic history and 261 with Indo-Pak history. Of the latter category 24 were written on Pakistan Movement and post-Partition history. No specific paper on Partition of the subcontinent of India was presented. Nineteen papers discussed historiography. Two took up the issue of philosophy of history; two eminent lawyers of the country, A. K. Brohi and Khalid Ishaque presented them. No academician made it a subject of his/her study. There were eight papers that took up the subject of culture, but only one presentation was made on theory of history. In a number of conferences the issue of revising history courses at different level/s was discussed. The discussion, however, did not leave much impact and the same courses remained to be covered.

Generally the papers presented in the conferences revealed the paucity of committed researchers amongst the historians barring a few. They also show that very few of them used newly emerging forms of research and communication techniques, which would have enabled them to explore the new vista of knowledge. Much of the failure in this respect can be put at the pedagogic syllabus and curriculum followed by the education department(s) and universities. The tendency to rely on information provided by the authoritarian governments rather than subjecting social reality to critical analysis prevented the understanding of the process of social change or social evolution in Pakistan.

A review of the proceedings and the papers presented in conferences in general reveals that Aligarh School of historians decisively shaped the perception of history and the agenda of historical research in Pakistan. I. H. Qureshi, Mahmud Hussain, Sheikh Rashid, and S. M. Ikram who played an active role in shaping the affairs of the Society represented the School. The paramount interest of this school was the study of Islamic history.

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and its relevance to the Muslims of the Subcontinent. Due to lack of development of higher education and other factors such as lack of participation of small provinces in leadership role, whereby regional histories were given little attention.

Publications
The Society has published a number of books on history and culture of Muslims in South Asia. These include edited original Persian and Arabic texts, translations and original research. Its major venture was four-volume *History of the Freedom Movement* written by commissioned scholars. So far it is the only comprehensive work on the subject, but its narrative is rather disjointed and unsatisfactory account of the Muslim struggle. The need for a well-documented history of the Freedom Movement has yet to be met. 21

Out of 20 conferences organised by Society in 55 years of its history (1950-2005), the proceedings of 11 conferences (1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1968 and 1977 have been published so far. 22 The Society has so far published 86 books and two more are in composing stage. The Society publishes a quarterly journal in English, initially with the title of *Journal of Pakistan Historical Society* (JPHS); in 1998 the title was changed to *Historicus*. Since 1953, it has appeared regularly and by October 2005, 53 volumes of it have been issued. Besides regular issues, PHS has brought out a number of special issues of it. The last one was the ‘Quaid-i-Azam Number’. The total printed pages of 53 volumes are 19,600. 23 *Historicus* is the oldest of all journals of history in Pakistan. 24

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21 For a list of PHS publications see Annex III.
22 It did not publish proceedings of seven conferences held in 1960, 1961, 1962, 1963, 1964 and 1965. The year of the Seventh Conference whose proceedings were not published is not known. The reports of two conferences held in 2001 and 2005 are not available rather abstracts of papers read in them are available.
23 Its first editor was S. Moinul Haq. Presently its editor is Dr. Ansar Zahid Ali Khan. M. M. Beg, Librarian of the Archaeology Department,
The PHS conferences proved useful to the community of historians in Pakistan. They provided opportunities for historians to meet and discuss various topics of History and to prepare papers on some aspects of it.

**Constraints to the Development of PHS**

There can be two types of constraints on the functioning and performance of a professional association: external constraints, which include structure of state, economy, and place of academic pursuits in the culture of a society; and internal constraints, which directly have impact on it. Here only internal constraints are discussed. For analytical convenience they are divided into three categories below.

**Leadership**

The moving spirit behind PHS was Fazlur Rahman who was the federal minister of education and commerce. As founder president he was elected for life. Although not a historian himself, he guided the activities of PHS with singular devotion. His interest and influence lent great support to its existence. The leadership, which succeeded Rahman particularly I. H. Qureshi, did not find enough time to guide the Society. Under the leadership of Hakim Saeed in 1976 and later his daughter Sadia Rashid the Society has experienced a limited revival, yet its activities have not risen to the level of its first 15 years. This suggests that the leadership of the Society played a critical role in the development of the Society.

**Size of Community of Historians**

The growth or decline in size of the community of historians from which PHS enlisted its members, is examined here to identify if it affected the functioning of PHS. As most of the

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Government of Pakistan prepared an index of the first 25 volumes. An index of the 50 volumes is planned to be completed.

24 The other two journals are *The Journal of the Research Society*, which is in its 42nd year of publication, and the NIHCR’s biannual journal, *The Pakistan Journal of History and Culture* that, is in its 26th year of publication.
members of PHS come from the departments of History in universities; therefore, a change in the number of the departments, the size of their faculties, and the number of teachers who joined PHS can affect its work.

Information about the number of History departments and their teachers is available only from two reports of Inter-university Board and the five reports of University Grants Commission (UGC). In the year 1963, thirteen years after the establishment of PHS, there were ten History departments in public universities, with 75 teachers in them.\textsuperscript{25} As our above analysis shows this was the glorious period in the history of PHS as it kept meeting annually. By 1968, three years before the separation of East Pakistan, the number of departments rose to 11 and the number of teachers to 101.\textsuperscript{26} This increase in number of historians, however, was not accompanied by increase in the conferences of the Society. The same is true for the size of community and the number of conferences held after the separation of East Pakistan.\textsuperscript{27}

\section*{Funds}
Throughout its existence PHS worked with limited financial resources that constrained its performance. In its early years it depended mainly on government grants-in-aid, though, occasionally, business community also made some contributions. Until 1956 it received annually a sum of Rs. 15,000 from government that hardly covered its expenses.\textsuperscript{28} In 1958 the government raised this sum to Rs. 50,000 but next year it slashed it down to Rs. 47,000. Later the government grant became more erratic and the process of slashing the grants continued in later

\textsuperscript{25} \textit{Handbook of the Universities of Pakistan 1963} (Inter University Board of Pakistan, Karachi, n.d.).
\textsuperscript{26} \textit{Handbook of the Universities of Pakistan 1968} (Inter University Board of Pakistan, Karachi, n.d.).
\textsuperscript{27} In the year 2001 the total number of teachers in all the History departments was 75, of whom 13(17\%) had foreign degrees.
\textsuperscript{28} \textit{Proceedings of the Pakistan History Conference [Sixth Session]}, Karachi, 1956, p. 32.
years. The grant was reduced to Rs. 25,000 in 1966-67.\textsuperscript{29} In some years no grant was given at all. In the financial year 2003-2004 and 2004-2005, PHS received an annual grant of Rs. 65,500 from the government. As a policy matter, however, the government has now stopped to provide grants to the learned bodies from July 1, 2005\textsuperscript{30} Irregularity in grants forced PHS to cut down its manpower and work with a skeleton staff on ad hoc basis. By 1977 the Society’s financial situation got worse and may have ceased to function if Hamdard Foundation had not come to its assistance.

As mentioned earlier government had created a Board of Historians to write the history of Freedom Movement. The government made a grant of Rs. 250,000 to the Board for this task. The Board was officially wound up in June 1960; its work was taken by Society.\textsuperscript{31}

The government also gave a special grant of Rs. 50,000 for the PHS Library.\textsuperscript{32} During the year 1966-67, the Society also received Rs. 25,000 from the federal government for the completion of two projects; Rs. 15,000 for ‘Tabaqat Ibn Sa’d’ and Rs. 10,000/- for ‘History of the Muslim People of Hind-Pakistan’.\textsuperscript{33}

Besides grants from the government, the sale of Society’s publications, membership fee and subscription of the journal have been the major source of its income. During the year 1957, the Society received an amount of Rs. 12,499 including Rs. 10,743 from the sale of publications, Rs. 1,037 from membership

\textsuperscript{29} Proceedings of the Pakistan History Conference [Sixteenth Session], Karachi, 1968, p. 25.
\textsuperscript{31} Pakistan Historical Society: A Review of ..., op.cit., p. 10.
\textsuperscript{32} Ibid., pp. 8-9. The year in which the grant was given is not known.
\textsuperscript{33} Proceedings of the Pakistan History Conference [Sixteenth Session], Karachi, 1968, p. 28.
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fee and Rs. 719/- from the subscription of journal.\textsuperscript{34} During the year 1959-60, PHS received Rs. 14,061 including Rs. 13,087 from the sale of publications, Rs. 269 as membership fee and Rs. 705 from the subscription of journal.\textsuperscript{35}

The Society has also been receiving funds through other sources. The government of the Khairpur State in 1953 announced to give a donation of Rs. 10,000/- to the Society.\textsuperscript{36} Asia Foundation gave a donation of Rs. 16,000 to PHS for publication of \textit{Dhakhirat al-Khawanin}, a biographical dictionary covering the period of the reigns of Akbar, Jahangir and Shah Jahan.\textsuperscript{37}

Hakim Saeed’s timely assistance when he was elected as vice president in 1967 election helped to sustain the Society’s activities. He took up the responsibility of maintaining the library with 10,000 books at Bait-ul-Hikmat as a trust.\textsuperscript{38} Hakim Saeed also extended financial support for publishing the PHS’s journal and publication of books, and meeting other expenses. Sadia Rashid the present president of the Society and head of Hamdard Foundation has continued to provide financial support after the death of Saeed. Hamdard Foundation sponsored the Golden Jubilee History Conference in 2001. It also supported the recent conference of the Society in 2005, which it jointly organised with PHS and the Pakistan Study Centre, University of Karachi for which the latter contributed a sum of Rs. 200,000. Hamdard Foundation provided the main financial support.

\textsuperscript{34} \textit{Proceedings of the Pakistan History Conference [Eighth Session]}, Peshawar, 1958, p. 2.
\textsuperscript{35} \textit{Proceedings of the Pakistan History Conference [Ninth Session]}, Hyderabad, 1959, p. 3.
\textsuperscript{36} \textit{Proceedings of the Pakistan History Conference [Fifth Session]}, Khairpur, 1955, p. 3.
\textsuperscript{38} The library contains several rare manuscripts and microfilms not easily available elsewhere. The most of well-known libraries of the Subcontinent containing source for history, fell to India’s share; Pakistan inherited little.
Conclusions and Suggestions
In 55 years of its history (1950-2005) PHS has organised 20 conferences. It has published 86 books and two more are in composing stage. It has published proceedings of 11 conferences.\textsuperscript{39} The Society publishes a quarterly journal in English since 1953, which has appeared regularly and by October 2005, 53 volumes of it have been issued. The total printed pages of 53 volumes are 19,600.\textsuperscript{40} \textit{Historicus} is the oldest of all journals of History in Pakistan.\textsuperscript{41} These are indeed significant achievements given the conditions in which it functioned.

PHS has passed through dormant periods from 1969 to 1976, 1978 to 2000 and 2002 to 2004 during which it did not hold any conference. These periods could be due to the political crises in the country, its break-up in 1971; control of the universities by the State, and the restrictions on academic discourse. It was possibly due to change in the quality and commitment of its leaders. It flourished under the leadership of Fazlur Rahman. After his disappearance from the scene the interest and enthusiasm of subsequent presidents of PHS waned till Hakim Saeed became its president. Later, it was mainly due to the generous grants and patronage of Hamdard Foundation that PHS has managed to maintain and sustain itself.

At the Twentieth History Conference historians deplored the precarious decline of the discipline. The disregard or neglect of theoretical and the empirical approach to History due to one dimensional view of the subject has led not only to the decline in the interest but also its authenticity. The stress on ideology gave rise to a mindset in which History is no longer perceived as a

\textsuperscript{39} It did not publish proceedings of seven conferences held in 1960, 1961, 1962, 1963, 1964 and 1965. The year of the Seventh Conference whose proceedings were not published is not known. The reports of two conferences held in 2001 and 2005 are not available rather abstracts of papers read in them are available.

\textsuperscript{40} See footnote no. 23 in this chapter.

\textsuperscript{41} See footnote no. 24 in this chapter.
form of knowledge. Badly written textbooks, confined to mere facts, are bereft of in-depth analysis. The discourse has corroded due to the neglect of aspects of social, cultural as well as regional histories. The delegates of the conference made a number of valuable recommendations. Attention was drawn to the need of transforming History into an interdisciplinary subject by extending its boundaries to related subjects. Role of social, cultural and economic dimensions as well as role of social groups, classes and interests was underscored. Critical analysis is emphasised with the introduction of theoretical formulations in social sciences. Prominent historians were asked to prepare textbooks, to arouse interest in History in the younger generation. It was proposed that at the school level History and Geography be reintroduced instead of Social Studies to acquaint the youth of their roots. Special attention is required to improve the state of libraries and archival material. Role of the Higher Education Commission (HEC) and the Education Department was considered crucial in facilitating research facilities particularly in case of funding.

It is assuring to know that PHS has recently revived its former potentiality in its recent conferences. Its founding fathers had expected it to play a dynamic role in restoring History as a force in the changing conditions of the new state. PHS has the potentiality to play a crucial role in promoting the interest in History as a discipline, being the only organised association with the object. The discipline figures very low-down on the priority list and needs to be upgraded to attract talented students. In the age of cybernetics knowledge has to be modified into a utilitarian object and History is no exception to this. More than a record of events of the past, History is now regarded as a

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42 In the early 60s the subject of History was merged to form the newly introduced Social Studies at the school level. Later, in the 80s, History was incorporated into Pakistan Studies as a compulsory subject from the level of class IX to graduation.

43 Resolutions adopted at the Twentieth History Conference held at Karachi from April 13-15, 2005.

science. As an interdisciplinary discipline it has the potentiality of exploring and explaining the process of changes in the society. Research at the postgraduate level is the lowest in History amongst the social sciences. For this necessary steps must be taken in the way of well-stocked library and archival materials, and learning of languages be made mandatory to encourage the culture of research. The existence of vibrant professional associations can further such causes.

It is important to invigorate interest in the subject not only at every level of education but also at level of society at large. The output of research institutes in the public sector needs to be energised in terms of quality and quantity of work. The elevation of the discipline of History as such can enrich the academic community as well as Pakistani society. PHS is a non-governmental body and is dependent for its funds. The support extended by Hamdard Foundation in logistics as well as organisational matters barely helps it to exist. It is unfortunate that the government funds are not forth coming. Assistance by HEC can go a long way in improving the status and in implementing the objectives of the Society. The Society has taken a very positive initiative by instituting an award, namely the Moinul Haq Gold Medal for 2006, for the best historical research to encourage historians. Mrs. Moinul Haq, one of Society’s vice presidents and general secretary has granted a donation of Rs. 1,00,000 towards it.
Annex I

Presidents and General Secretaries of PHS

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<th>President</th>
<th>Year</th>
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<tr>
<td>Dr. I. H. Qureshi</td>
<td>1967-1976</td>
<td>Dr. S. Moinul Haq</td>
<td>1953-1976</td>
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<td>Ms. Sadia Rashid</td>
<td>1998-2006</td>
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Annex II

Chronology of Conferences Organised by PHS

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<th>S. No.</th>
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<th>No. of conferences held</th>
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<td>Punjab Univ.</td>
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*Host institutions and dates of the conferences are not known.
Annex III

List of Some Publications of Pakistan Historical Society

1. History of the Freedom Movement (4 vols.)
   [The scopes of these volumes are as follow: Vol. 1, 1707-1831; Vol. 2, 1838-1905; Vol. 3, 1906-1936 and Vol. 4, 1937-47.]
2. A Short History of Hind-Pakistan
4. Tabaqat Ibn Sa’d (English translation, 2 vols.)
5. Islamic Thought and Movement
6. Administration of Delhi Sultanate
7. The Great War of Independence 1857
8. Memoirs of Hakim Ahsanullah Khan
9. Kadarnaths’ Diary of 1857 Events
10. Kotwal’s Diary of Happenings in 1857
11. Dhakhirat al-Khwanin (Persian in 3 vols.)
12. Tadhkirah al-Umara (Persian in 2 vols.)
14. Kitab al-Taji (Arabic text and English translation)
15. Life and Times of Muhammad (S.A.S.) by Dr. S. Moinul Haq
   (recipient of best book on Sirah award in 1998 from government of Pakistan)

Some of the later Publications45

1. Al-Biruni’s Kitab al-Jamahir (a revised version of its English Translation)
2. Tadhkirah Ulama-i-Hind (Urdu Tr. Revised, corrected and annotated version)
3. Tabaqat al-Kabir on Ibn Sa’d (Vol. 3 in the press)
4. Mulud al-Nabi (a 16th century Persian manuscript by Mirak Nuruddin Purani)

45 Dates are not known.
Annex IV

Presidential Address by Fazlur Rahman, Minister for Commerce and Education, Government of Pakistan to First All Pakistan History Conference Held at Karachi on March 30-April 1, 1951

Your Excellency, Delegates to the History Conference, Ladies and Gentlemen

I am grateful to the organisers of the All Pakistan History Conference for the honour they have done me by electing me President of this Inaugural Session. They have placed on me a heavy responsibility but I am determined to do all that lies in my power to serve the cause of History and I am confident that I shall have the fullest cooperation of the scholars of this country. The task that lies ahead of us demands a thorough marshalling of the literary and intellectual efforts of the rising generation of scholars in the various branches of History. Evidently this could best be achieved by setting up ‘a central organisation, which, would coordinate and regulate the programmes and schemes of the various institutions on the one hand and provide facilities of research to scholars on the other’. It is for the fulfilment of this need that the Pakistan Historical Society has been organised. Its doors have been thrown open to every person who is interested in the study of History and it is my earnest hope that scholars from all parts of the country will join it in large numbers and make a concerted effort to re-orientate the study of the science of History.

It is just ever three and a half years that we attained freedom and as is known to every one this has been a period of storm and stress whose rigours have taxed to the utmost the capacities of our infant State. We are still in the grip of the disastrous effects of a holocaust, which finds few parallels in the history of humanity and, the deep wounds inflicted on the structure of our society are yet to be healed. We have still to face enormous problems, and the hurdles that have to be cleared are formidable.
A Study of Pakistan Historical Society

We are, therefore, meeting in circumstances, which are by no means normal; but experience has proved beyond doubt that in this fast moving world even abnormal circumstances cannot justify a policy of inaction or postponement in any phase of our national life. Nothing should stop our onward march and every ounce of energy that we command and every moment of time that we can spare should be devoted to the cause of national service.

In these days of uncertainty and confusion, historians have obviously an important role to play; for knowledge alone can give us the power to transmute the failures of the past into the successes of the future.

No branch of knowledge has in the course of its evolution exhibited more varied modalities and accommodated more contradictory conceptions than the discipline of History. It would, therefore, be futile to attempt a rigid definition of History, for it has been explained and defined differently in different ages according to their particular response to their basic problems. In its broadest sense History is related to the ever-changing phenomena of life in nature as well as humanity; but in a limited sense — and it is in this sense that the term is commonly used — it is the study of changes in human society. Almost coeval with human consciousness itself; its scope and functions have kept on widening from age to age and from society to society, but its main function has always been ‘to make man know himself.’

History is man’s attempt to record his achievements. The figures engraved by the cave man on fragments of schist and ivory, the paintings in the caverns of southern France and northern Spain depicting scenes of hunting and sport, the representations of ancient priests performing sacred rites or of magicians pronouncing a spell — all these recall to us memories of man’s exploits and of seared traditions in the primitive or, to use a convenient term, prehistoric stages of the evolution of human civilization. It would be hazardous to determine in terms of
periods or time the pre-historic career of man, but we feel ourselves to be on safer ground when we assert that the civilisational epoch of our history goes back to the period when man had learnt to leave a record of his deeds and actions in some form or other.

In Egypt and Mesopotamia, the earliest centres of civilization, we find rudiments of historical record in the form of short and cryptic notices of the exploits of the Pharaohs or dedicatory inscriptions in temples and shrines. But it is in the historical portions of the Pentateuch that we notice the earliest signs of what we may call a true historical sense.

Real historical writing, however, begins with the advent of Greek civilization. Here mythological and miraculous stories give way to a rather critical attempt at narrating events as they actually occurred, but History seems to have been treated as a branch of literature rather than a separate discipline. This accounts for the overemphasis of ancient historians on style and rhetoric. Another important feature of their works is that they hardly go beyond political, and, what one may call, military history. In Herodotus, the father of History, Greek historiography reaches its flowering stage, although it would be misleading to think that his work was free from serious flaws. He writes about the age of the Persian Wars, and covers a vast field including climate, diet, clothing, tribal usage and religious belief, but his work is marred by lengthy digressions and by his tendency to trace the course of events to the will of the gods and the prophecies of the oracles. He pays no attention, whatsoever, to analysing the causes of the various events and movements. A beginning in this direction was made by Thucydides, who is the first historian to treat politics with the grasp of a philosopher and banish the element of supernatural interference in mundane affairs. Nevertheless, these two distinguished writers were trumpeters of the era ushered in by the victorious end of the Greco-Persian Wars — a struggle, which made the Hellenes conscious of their cultural superiority over other peoples.
The Romans can hardly be credited with having made any improvement on the standards laid down by the Greek historians. Even the most distinguished among them, Tacitus and Livy, were mere story-tellers who narrated facts wholly uncritically and seem to have been interested in nothing but glorifying the Roman tradition. Generally speaking, economic, social and cultural history is completely ignored by the ancient historian: nor does he linger to say much of literature, art, and religion. Thucydides, for instance, mentions no philosophers, architects or men of letters as such.

Medieval historiography in the West, like medieval society, is impregnated with the religious obsessions of the age. It lacks critical examination of facts and scientific treatment of the subject. The famous exponent of the medieval philosophy of history — St. Augustine writes with pronounced propagandist aims and tries to discover the finger of God in every phase of the all-pervading confusion of contemporary Europe. Moreover, the monastic orders, whose influence dominated the life of medieval Europe, had but little interest in the study of History. Indeed research was not encouraged in any form and the few works that were produced now and then were the result of individual efforts. The natural consequence of these circumstances was that false and absurd stories found their way into the books of medieval authors and kept on passing from one to the other.

From the abysmal darkness of medieval Europe let us now pass on to the world of Islam where the light of learning and tolerance shone in all its lustre. I have not mentioned Muslim historiography in my survey of historical studies in medieval Europe for the simple reason that the origin and early development of the study of History in the Islamic world constitute an independent phenomenon and need separate treatment. Moreover, Islamic history has a greater and closer interest for us in Pakistan, for in our efforts to re-construct the story of Islam’s magnificent contribution to the growth and maturity of human civilization we shall have to study and utilise the works of Muslim historians more thoroughly and more
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carefully than has been done so far. As in the case of so many other branches of knowledge, the origin of Muslim historiography can be traced to the keen interest of the Muslims in the study of the Qur’an and Hadith.

A few generations after the death of the Holy Prophet the Muslims began to realise that the interpretation of the Qur’an rendered some historical information indispensable. There are a number of allusions to ancient peoples in the verses of the Holy Book and no one could explain these texts without knowing their historical background. Similarly references to incidents connected with the lives and works of ancient prophets necessitated a careful study of past history and tradition. Only second in importance to the study of the Qur’an was the study of Hadith. In fact the latter became the main foundation of the historical studies of the earliest generations of Islam. It is a well-known fact that the sincerity and devotion exhibited by Muslim scholars in the collection and study of Hadith find no parallel in the entire history of human effort to advance the cause of learning. To them the science of Hadith was science par excellence. Long and perilous journeys were undertaken in search of knowledge, and a ‘rihlafi talab il-ilm’ was considered to be an act of piety. The remarkable efforts and devotion of these scholars produced a new science — the asma ur-rijal, and gave to the world the richest store of biographical information that is known to humanity. The characters and lives of the thousands of men and women who were connected with the reporting of Hadith were preserved and the biographical literature of the period was enriched by detailed and trustworthy accounts of many a person and place of historical importance.

Another great advantage of this close connection of historical and biographical studies with the evolution of Hadith was that historians followed the methods laid down by the Muhaddiyhin in collecting their data and weighing their evidence. The Muhaddithin had evolved a very elaborate system of judging the value and authority of the narrators by taking into consideration and examining not only the conditions under which these
narrators lived, but also the status, character, ability and trustworthiness of each individual. This involved a tremendous amount of labour and research work in the form of collection of historical, geographical and other data. It was a gigantic task but the Muslim scholars faced the issue squarely, and, as has been remarked by a European orientalists, put in ‘greater industry and effort...than in any analogous case’. Every possible attempt was made to test the unimpeachability of evidence before a Hadith was accepted as genuine.

Under these circumstances, it was but natural that history writing in Islam began with the composition of works on the life and achievements of the Holy Prophet and his Companions. As in the case of Hadith, the earliest accounts of historical events were preserved in human memory, for that was considered to be the most reliable method of retaining the purity of the original text. It was therefore after the lapse of a century or more after the death of the Prophet, when with the growth and expansion of the dominions of Islam the amount of historical material had become too enormous and too varied to be retained in human memory, that the practice of compilation of books came into vogue.

The circumstances that have been related above were responsible for the two most remarkable features of history writing among the Muslims. The Muslim historians in the first place were able to create their own traditions of truthfulness and accuracy in the matter of writing history, for they naturally employed the system of the Muhaddithin in weighing their evidence. This distinction is of considerable importance for, while the Muslim historian even of the earliest centuries boldly puts forward the names of his authorities, his counterpart in Europe not only fails to mention his sources but is also unable to show that they were in any degree reliable. Another equally notable feature of Muslim historiography was the emphasis laid on dates and time of the occurrence of events. In a gathering of History scholars it is unnecessary to dwell upon this aspect, but I would like to draw your attention to the rather interesting point that unlike other nations the Muslims did not call this branch of learning
'History’. They invented a thoroughly new term, namely *Tarikh*. Between the two terms—History and *Tarikh*—there appears to be no relation, whatsoever, but their original meanings go a long way to indicate the vast difference in the Muslim, and European conceptions of the science of History. Unlike the word ‘history’ where the essence of the original meaning is enquiry into a happening, the original sense of *tarikh* is dating, or more accurately, moonthing an event. Keeping in view the fact that the Muslim calendar was lunar, it was perhaps very appropriate to accept the term *tarikh*, meaning moonthing an event. However, this naturally leads us to the conclusion that the predominant idea in the mind of the Muslim historian was ensuring accuracy in the record of events. According to Buckle, the well-known historian of civilization, this practice of dating the events does not seem to have existed in Europe earlier than 1597, and obviously must have been taken from the Muslims.

We are now in a position to state that by ensuring the accuracy of the dates of events on the one hand and tracing every event to its ultimate source on the other, the Muslim historians laid down the two basic principles of scientific history writing. Even today when the science of historiography has made so much progress it is difficult to over-emphasise the importance of these principles. This, in brief, is the outstanding contribution that Islam has made to the growth and development of historical studies.

That the author of the *Khashfuz Zunnun* was able to enumerate in the 16th century as many as 1200 writers on History, gives us some idea of the wide popularity that this discipline seems to have gained in the world of Islam. Within the compass of this address it would be difficult to refer even to the most distinguished of these historians; hence I shall confine my remarks only to certain distinctive features of the evolution of historical studies in the various parts of the Islamic world, particularly Indo-Pakistan.

The first great general historian of Islam, Tabari’ has rightly won the admiration of Eastern and Western scholars. Having travelled
extensively in quest of learning in Persia, Iraq, Syria and Egypt, he settled down in Baghdad to compile his remarkably elaborate and accurate history. Like the collectors of Hadith, his presentation of events is supported by isnad or a chain of authorities, and he groups events according to the year of their occurrence. This style remained popular for a long time and other distinguished writers, such as Miskawayh, Ibn Athir, Abul Fida and Zahabi follow it in their works. Another noteworthy writer of the earlier period is Masudi, ‘the Herodotus of the Arabs’, whose great contribution to the science of history writing was the adoption of the topical method. He groups events around dynasties, kings and peoples instead of years. In his encyclopaedic historico-geographical work entitled Murujuz Zahab wa Maadinul Jawahir he includes his researches on Indo-Pakistan, Roman and Jewish history and religion as also the history of Islam. To the same period belonged Baladhuri whose well-known book, Futuhul Buldan, is the first work on what we may call the military history of Islam.

Before passing on to the development of historiography in the Indo-Pakistan subcontinent let me make a brief reference to that master-mind among Muslim historians — Ibn-Khaldun — whose work will always be regarded as one of the finest products of literary effort. He had the advantage of close association with contemporary politics of an important part of the Muslim world. His fame as a thinker and historian rests on his Muqaddamah to his book, dealing with the history of the Arabs, the Persians and the Berbers. For the first time he presented to the world ‘a theory of historical development which takes due cognisance of the physical facts of climate and geography, as well as of the moral and spiritual forces at work’.

Indeed he is the first exponent of the true scope and nature of the science of History in the most modern sense of the term. To him History was the study of all social phenomena, and perhaps more. He makes observations: on the effects of climate and other physical factors, on the conduct and character of a people; refers to asabiyat — a sentiment which makes the individual surrender
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his interests to those of the group; studies and examines the circumstances that cause leaders to rise to prominence, and tries to lay down in a scientific and convincing manner the causes of the decline of States. He has been rightly described as the founder of Sociology and even those critics who are by no means sympathetic to the Muslims admit that ‘he was the greatest historical philosopher Islam produced, and one of the greatest of all time’.

Coming to our own Subcontinent we find that in the pre-Muslim age historiography as such did not exist. Professor Rapson’s remark that ‘ancient India has no Herodotus or Thucydides, no Livy or Tacitus’, is quite correct. The first systematic and reliable account of life in this Subcontinent is to be found in the remarkable work of Al-Beruni. It was, therefore, after the advent of the Muslims that the study of History along with several other disciplines began to attract the attention of our people. The Muslims had brought with them noble traditions of learning and scholarship and ever since the rise of Islam History had been a favourite subject of study in Muslim lands. These traditions were kept fully alive by the Muslims of the Indo-Pakistan subcontinent, and throughout the long period of their rule we find an unbroken series of brilliant writers on history enriching and embellishing the intellectual and literary life of the Subcontinent. Most of our kings and statesmen were great patrons of learning and it may be said to their credit that their interest in the intellectual activities of the people contributed not a little to the growth and development of the Indo-Pakistan civilization. From the time of Sultan Mahmud of Ghazni right up to the days of the decline of the Mughal Empire we can list a number of historians who were directly attached to the royal courts. These ‘official historians’, as the Europeans have called them, include some of the finest talents of the East. Al-Beruni, Utbi and Baihaqi, the historians of Sultan Mahmud’s dynasty; Amir-Khusrau, the world-famous poet-historian of medieval India, Abul Fazl and Nizamuddin Ahmad, the court-historians of Akbar; Abdul Hamid and Muhammad Kazim, the writers of the histories of Shahjahan and Aurangzeb respectively; and Khafi
Khan, the historian of the later Mughal period, are a few of the noteworthy figures in the list of this class of writers. Their works are indeed mines of information for the periods they cover, and despite their bias in favour of the reigning monarchs they will always remain our main source of study for the history of the Subcontinent. Equally remarkable and in many cases more useful are the histories of writers who were free from the pressure and influence of court patronage. The works of Barani and Abdul Qadir Badauni may be mentioned as illustrative specimens of non-official histories. Alongside with these we have the autobiographies of princes like Babar and Jahangir, which stand as a living proof of the keen interest of these rulers in the study of history.

As was but natural the decline of our political supremacy in the 18th and 19th centuries adversely affected the standards of our cultural life, and although we produced several well-known historians in this period also, their contribution to the science of History is of a markedly inferior character. After the War of Independence in 1857 the Muslims had to pass through the most critical period of their history, which was marked by frustration and disappointment. Nevertheless, two writers of the period deserve to be specifically mentioned for their genuine efforts to keep alive the traditions of historical learning. I refer to Maulana Zakaullah and Shibli.

Ladies and Gentlemen, after this, somewhat, brief survey of the contribution made to the study of History by our former generations I would like to refer to our own responsibility. As you are aware, during the last century and a half Indo-Pakistan historiography has been practically the monopoly of European writers. These and unfortunately some of the non-Muslim writers, who had received their training in the atmosphere of European racialism, have presented a rather distorted picture of our history. The result has been a misunderstanding and misinterpretation of our history, which if not arrested immediately, would spoil the outlook and vision of our rising generations. The study of past history, as Allama Iqbal has
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rightly emphasised, is the best source of inspiration for the future generations of our Millat.

I hope the urgency and need of re-writing our history and removing the dark screens of narrow-mindedness and prejudice from the shining face of Truth is fully realised. Our historians have a serious responsibility, which they should discharge immediately. Keeping this in view the Pakistan Historical Society has invited you to this conference so that you may be able to establish personal contacts and prepare schemes for your future work in the field of historical studies.

In this connection I would like to make some tentative suggestions for your consideration. The first requisite for furthering the cause of historical research is to make the original sources available to scholars. There is abundance of material on the medieval and modern periods of Indo-Pakistan history but it exists in the form of manuscripts or rare books in public or private libraries in different countries of the world. It is, therefore, necessary to establish, under the auspices of the Pakistan Historical Society, a Translation and Publication Bureau for the purpose of publishing the important histories and chronicles in the original as well as in translation, so that they may be available for students of History in a handy form. Certain works of this nature were printed by learned societies and private publishers, such as the Bengal Asiatic Society, and the Nawalkishore Press; but almost all of these publications are now out of print.

The work of publication is an arduous one and it will take us very considerable time before we make any substantial progress in this field. An immediate beginning can, however, be made by obtaining photographic copies of authoritative documents which are to be found in the libraries of Bharat, Great Britain and other countries, for the public and university libraries or Pakistan. A good deal of valuable material in the form of coins, books, firmans and other historical documents is lying, often uncared for, in the private libraries of the country and every effort should
be made to secure this material, either as a gift or by purchase, for our libraries, so that it may be available for scholars.

In addressing a gathering of scholars of History it would be superfluous on my part to stress the importance of bringing out an authentic and comprehensive history of Indo-Pakistan subcontinent. I have already referred to the misinterpretation of historical events by some non-Muslim historians and it is high time that our scholars made coordinated effort to present a true picture of Indo-Pakistan history before the world. I hope this conference will also consider schemes for the establishment of a Historical Research Institute and for starting a quarterly historical journal. The former is essential for pooling together our resources in men and money and for carrying on the work of research in an organised and sustained manner; the latter will provide a forum to our scholars to bring out periodically the results of their investigations. History is an eternal search where the main excitement lies in the hunt and not the kill. An enduring patience, a willing and stout heart, a keen sense of observation, an unbounded enthusiasm for attaining the truth, a creative imagination, a calm and serene temper, and above all a sincere devotion to the cause of learning — these are the distinctive qualities of a historian and I have no doubt that you will bring to bear these qualities upon the task that lies ahead.

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Fazlur Rahman (1905-1966): was educated at Dacca. He started legal practice at Dacca in 1934. He remained member of the executive council of Dacca University from 1933 to 1947, and fellow of Calcutta University from 1938 to 1948. He was a member of Asiatic Society as well. He became Member of the Bengal Legislative Assembly in 1937 and 1947, was Chief Whip, government of Bengal in 1943, revenue minister of Bengal from 1946 to 1947 and minister in the federal

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Associations of Social Scientists: An Analytical Study

government from 1947 to 1953 and from October 1957 to December 1957.47

Professional Associations of Philosophers in Pakistan

M. Shabbir Ahsen

Before the emergence of Pakistan, there existed Indian Philosophical Congress (IPC) — an organisation of philosophers, thinkers and scholars, which arranged discussions on philosophical issues. S. Radhakrishnan, later president of India, founded it in 1925. Professor M. M. Sharif, who had been a distinguished member of IPC for many years and had occupied a number of positions in it, articulated the idea of establishing a similar association in Pakistan. Such an association was established in 1954 with the nomenclature of ‘Pakistan Philosophical Congress’ (PPC). Sharif played a very important role in the formation and functioning of PPC that was later acknowledged by C. A. Qadir.

Aims and Objectives of PPC
Pakistan Philosophical Congress is a non-governmental organisation of Pakistani scholars and teachers of Philosophy and other related disciplines. Its constitution provides a

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1 I am indebted to Dr. Abdul Khaliq, Dr. Manzoor Ahmad, Dr. Arifa Farid, Dr. Ghazala Irfan, Dr. Sajid Ali and Mr. Shahid Gull for providing me relevant material and information for writing this paper.


3 See the ‘Preface’, ibid.
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democratic structure for its organisation. Its objectives include holding of annual meetings to discuss philosophical problems; devising means for the promotion of Philosophy in Pakistan; publishing philosophical journals and proceedings of annual sessions and books, and to raise and invest funds for carrying out such activities. It is a member of Federation of International Societies in Philosophy (FISP).

At the time of establishment of PPC in 1954, the subject of Philosophy was being taught at four out of five public universities.\(^4\) Besides, Government College and Islamia College, Lahore had departments of Philosophy at postgraduate level.\(^5\) However, there existed only one department of Philosophy at university level that was established at University of Sindh in 1952-53.\(^6\)

**Leadership of PPC**

During 51 years of existence of PPC (1954-2005) there have been eight presidents. They include M. M. Sharif (1954-1962), M. Mumtaz-ud-Din Ahmad (1962-1971), M. Hameed-ud-Din (1972-1974), C. A. Qadir (1975-1987), Waheed Ali Farooqi (1987-1990), Manzoor Ahmad (1990-1995), Abdul Khaliq (1995-2002) and Ashraf Adeel (2002-2006). The first president of Pakistan Philosophical Congress, M. M. Sharif was elected eight times and continued to hold this office till his death in 1962.\(^7\) The second president M. Mumtaz-ud-Din Ahmad was


\(^5\) M. M. Sharif, the first president of PPC, raised the Department of Philosophy of Islamia College, Lahore to postgraduate level during his tenure as principal of the College.


\(^7\) He was affiliated with M.A.O. University before Partition. See Annex II for M. M. Sharif’s Presidential Address to the First Conference of PPC in 1954.
also elected eight times and remained in the office till the separation of East Pakistan in 1971. M. Hameed-ud-Din took over from him and acted as president from 1972 to 1974. Professor C. A. Qadir replaced him in 1975 who was elected as president for ten times and held this office till his death in 1987. Waheed Ali Farooqi was elected president in 1987 and was replaced by Manzoor Ahmad in 1990 who was elected president for three times. Abdul Khaliq succeeded Ahmad in 1995 and held this office for four terms till 2002. The present president of PPC Ashraf Adeel was elected in the 2002 Session of PPC in Lahore.

The presidents of PPC, old and new, were highly qualified scholars. Out of the eight presidents of PPC, six had PhD degrees from foreign universities and one had a PhD degree from a local university. One president held a DLitt degree. Out of the eight presidents, five came from Punjab University⁸ and one president each from Rajshahi University⁹, Sindh University¹⁰ and Hazara University.¹¹ Reporting on the membership of the executive councils of PPC up to 1985, C. A. Qadir notes that generally it comprised of the heads of departments of Philosophy in universities.¹² During united Pakistan, out of eight presidents only one came from East Pakistan.

**Membership Base of PPC¹³**

The membership of the Congress is open to all persons interested in the study and teaching of Philosophy, Psychology and other related subjects and teachers of these subjects have taken special

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⁸ They include M. M. Sharif, M. Hameed-ud-Din, C. A. Qadir, Manzoor Ahmad and Abdul Khaliq.
⁹ M. Mumtaz-ud-Din.
¹⁰ Waheed Ali Farooqi.
¹¹ Ashraf Adeel was affiliated with this University at the time of his election.
¹² C. A. Qadir (ed.), *Quest for Truth* (Pakistan Philosophical Congress, Lahore, 1985), p. i.
¹³ Data about membership of PPC is available only for 2002 Session.
Interest in its membership.\footnote{14} The base of its membership has expanded over time, details of which are given below.

In 1954 Philosophy was being taught in four universities as mentioned above. By the time Tenth Conference of PPC was held in Peshawar in 1963, there were five departments of Philosophy at university level with 29 teachers, 18 teaching in East Pakistani universities and 11 in West Pakistani universities.\footnote{15} By 1968 when the Fifteenth and last Conference of PPC took place in united Pakistan at Rajshahi University, the number of departments had risen to six with 39 teachers.\footnote{16} Out of them 19 came from East Pakistan and 20 from West Pakistan. Five years after the separation of East Pakistan when PPC held its first conference in 1975, the number of departments came down to five with 22 teachers. By 2001 the number of departments did not change though the number of teachers rose to 27. Obviously the increase in number of teachers from 1963 to 2001 was marginal and suggests that the membership base of PPC was though expanding but not at a significant pace. It is remarkable that in spite of its limited base of departments and teachers, PPC has maintained a significant level of performance.

Among the teachers of Philosophy the share of woman teachers has been small and fluctuating. It was 8% in 1963, 23% in 1994 and dropped to 19% in 2001. We do not have information about the share of women among the members of PPC in different years. However, the share of women among its life members was 10 (20\%) out of a total of 51 members in 2002. Regardless of this, it is significant that women philosophers contributed 15\% of all the papers published in the PPC journal \textit{Pakistan Philosophical Journal} from 1958 up to 2000-2001.

\footnote{14} The constitution of PPC. \footnote{15} They were located at the following public universities: University of Karachi, University of Sindh, University of Peshawar, University of Dacca and University of Rajshahi. See \textit{Handbook of the Universities of Pakistan 1963} (Inter University Board of Pakistan, Karachi, 1963). \footnote{16} Punjab University opened the department of Philosophy in 1963.
We do not have data about the total membership of PPC in different years except that in the year 2002, when there were 51 life members. Out of them, 20 were associated with teaching in different institutions with 16 teaching Philosophy at university or college level, two were the teachers of Islamic Studies and Arabic and the remaining two came from faculty of science.\textsuperscript{17} Twelve out of those 51 life members had formally studied Philosophy, mainly at University of the Punjab. Among these 12, two had PhD degrees in Philosophy. Three life members were associated with literature and journalism while the other 15 were from different walks of life.

**PPC Conferences**

From its establishment in 1954 up to 2005, PPC has organised 35 conferences with an average of 0.68 conferences per year. Up to 1969 it used to meet annually and held 16 conferences. This period may be considered as the golden period of the Congress for regularity in annual sessions, high level of participation of members and the number of its publications. From 1970 up to 2005, it held 19 conferences with an average of 0.54 conferences per year. This indicates that the separation of East Pakistan was a possible factor in decline in the performance of PPC.\textsuperscript{18}

All the 35 conferences of PPC were held in various universities and colleges with following distribution: Punjab University held nine conferences, Peshawar University five, Karachi University four and Dacca University and University of Sindh both held three. Balochistan University, Rajshahi University and International Islamic University hosted two conferences each and Quaid-i-Azam University, Islamia University, Bahauddin Zakariya University, Azad Jammu and Kashmir University and Government College, Lahore hosted one conference each.\textsuperscript{19}

\textsuperscript{17} Muhammad Said, Dean, Faculty of Science, University of Peshawar and Dr. Zulfiqar Ahmad, Department of Geology, University of the Punjab, Lahore.
\textsuperscript{18} For impact of separation of East Pakistan on PPC see C. A. Qadir (ed.), *Quest for..., op. cit.*, p. ii.
\textsuperscript{19} For chronology of conferences see Annex I.
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appears that this spread of host universities was partly due to the decision of PPC leadership to conduct meetings in new cities or to hold them in those cities where PPC had not held its meeting for a long time. In spite of this, however, Punjab University was the bastion of PPC where one fourth of all conferences were held.

Participation of Foreign Scholars in PPC Conferences
Since the first annual session in 1954, foreign scholars have also participated in the sessions of PPC. The foreign delegates, among others included, James Wittgenstein, Millar, Paul A. Schillip and Max Fish from USA; J. A. T. Wisdom and A. J. Ayer from UK; Sayyid Hossein Nasr, Saeed Nafisi and M. Jalali from Iran; A. R. Wadia, Humayun Kabir and A. Jha from India; J. Ebbinghaus and Dr. K. J. Newmam from Germany; J. Stoeizell and Charts Pellat from France; Murad Wahba from Egypt; and Ahmad Mehdi from Jordan. Due to retirement of many senior professors of major Pakistani universities, contact with foreign scholars is difficult to establish. Their participation has therefore decreased.

Publications of PPC
The Pakistan Philosophical Congress has published 30 books on Philosophy, culture, Islamic history, mysticism and education. Out of them, 17 books are on Western philosophy including the twentieth century traditions of logical positivism, philosophy of science, existentialism and phenomenology, etc. Four books are on Muslim philosophy (including the masterpiece, A History of Muslim Philosophy), four on national culture and the Ideology of Pakistan, two on psychology, one on philosophy and community and two on the activities of PPC.

The most significant book of PPC is A History of Muslim Philosophy, which was edited by Professor M. M. Sharif and is in two volumes. Fifty-six scholars from all over the world

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20 See the souvenir of the last Session of PPC held at Government College Lahore, 2002.
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contributed papers to the book.\footnote{M. Saeed Sheikh (ed.), \textit{Proceedings of the Fifteenth Session of Pakistan Philosophical Congress} (Rajshahi, 1968).} Along with Pakistani scholars, several well-known writers on Muslim philosophy from all over the world contributed papers to it. In 1968, PPC claimed it to be ‘the first comprehensive work on Muslim thought’. Undoubtedly this is a world-class publication. To bring out such a work in 1950s is in itself a great achievement.\footnote{Professor Sharif and his team deserve a lot of admiration for this work.} The project was foreign funded and the book was published both in Pakistan and Germany.\footnote{Royal Book Company published it later. Recently the book has been published in India without the prior permission of PPC.}

In addition to its contents, another important contribution of this book was to set an example for cooperative scholarship. Another significant contribution of PPC is that it arranged the translation of Al-Ghazali’s \textit{Tahafat al-Falasifah} into English done by Sabih Ahmad Kamali. This is the first English translation of the book, which is a classic in Muslim philosophy.

Most of these publications comprise of the papers of various symposia held by PPC. Since 70s, the Congress has not published the papers presented in its conferences in book form; rather it has published them in its annual journal. There can be two reasons for this: first, there have not been enough funds to publish them on regular basis; second, the number of contributions may have decreased. Most of the published papers are in English and only a few are in Urdu.

C. A. Qadir edited two books, namely \textit{The World of Philosophy} and \textit{Quest for Truth: Twenty Five Years of the Pakistan Philosophical Congress}, in which some of the important papers presented in the sessions of the Congress as well as the general presidential addresses of the sessions have been compiled. In these books one finds the contribution of three eminent philosophers, Arthur Schillip, A. J. Ayer and Fritz-Joachim von Rintelin.
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In July 1957, after three years of its establishment, PPC started its journal *Pakistan Philosophical Journal* that is supposed to be a quarterly. However, since its first issue up to 2005, 38 volumes have been produced which means that ten volumes were not issued. The table of contents of 24 volumes of *Pakistan Philosophical Journal* shows that 161 articles were published in it. Besides it also carried four book reviews.

It is difficult to classify the articles published in the *Pakistan Philosophical Journal*, as there are diverse areas and many cross-listed titles. However, the following scheme may provide some idea about the types of papers published by the Congress. There are about 81 titles related to Western philosophy, 12 on medieval Muslim philosophy, 17 on psychology and education,\(^{24}\) seven on Iqbal’s philosophy, and six on Islamic themes, e.g., Shariah, Jihad, etc. In addition to this, the journal has also published articles on themes related to Pakistan and on thinkers in our regional cultures. There have been three entries on ‘prejudices in national life’ and one on the problems of higher education in Pakistan while there are eight entries on Shah Abdul Latif Bhitai, most of which were published in 1979 and one entry has been on Khushal Khan Khattak, the rest of the articles fall in other categories.

Most of the articles published in Western philosophy, medieval Muslim philosophy, and Iqbal’s philosophy may be considered as academic papers. The papers related to Pakistan and regional thinkers may be considered as attempts to apply philosophical approaches to the present day problems as well as an attempt to view the works of such figures like Shah Abdul Latif Bhitai and Khushal Khan Khattak from philosophical perspectives. Empirical approach is manifested in papers related to Psychology.

A great majority of papers that fall in the category of ‘Western philosophy’ fall in the British analytic tradition. To be specific,\(^{24}\) Many of them are cross-listed; therefore, they have been grouped together.
six to eight papers, some of them are cross-listed, are on linguistic philosophy, five on philosophy of science, five on the philosophy of Wittgenstein, three on logic and mathematics, and the remaining two are on British empiricism. Papers on philosophy of religion (six), science and values (four), metaphysics (eight) and other fields may also have slant towards British analytic tradition. One also finds three entries on Dewey. Contributions in the Continental traditions have been much less than those in the British analytic tradition. There have been two or, at best, three entries on Continental rationalism, three on Kant and Hegel, two on Marx and three on the twentieth century Continental philosophy which include two papers on contemporary themes.

**Pakistan Philosophical Congress: Assessment and Constraints**

The constitution of PPC provides that it will hold a conference annually but it has not achieved this objective fully. From its First Conference in 1954 up to 1969 PPC regularly held its annual conferences with an average of one conference per year, which is a remarkable achievement. After the separation of East Pakistan the PPC’s activities dwindled and it could not maintain its earlier pace. The average number of its conferences from 1970 to 2005 declined to 0.54 per year. After its last meeting in united Pakistan in 1969, it did not hold any conference until 1975 when it was revived. Furthermore, no session of PPC has been held from 2002 to 2005. The participation of foreign scholars, which is extremely important for updating the discipline and broadening the perspectives of Pakistani scholars, has declined significantly during the last 30 years.

The publication record of PPC is quite notable. As mentioned above it published 30 books on philosophy, culture, Islamic history, mysticism and education. It produced an outstanding book, *A History of Muslim Philosophy*, though its other publications are not of the same academic stature. It issued a journal and sustained it over time. Besides, PPC has the unique
distinction of publishing special volumes in honour of its two presidents M. M. Sharif and C. A. Qadir.\textsuperscript{25}

The exact information about the membership of PPC and growth in it is not available. We have information that it has 51 life members in 2002. The list does not include the names of some of its presidents.

The above evaluation of PPC has been done in the light of its goals and potential. However, if the political and academic environments of the country and the performance of associations of other disciplines are taken into account, the performance of PPC seems to be quite significant in terms of conferences it held, the numbers of publications it produced and the volumes of the journals it issued. May be it could have done still better in more favourable environments. Whatsoever, some of the factors that limited its performance are examined below.

**Political Environments**

Since its inception, Pakistan has suffered from political instability that, in turn, negatively affected the academic environment of universities where PPC had its base. Most critical factor for PPC has been the separation of East Pakistan. In pre-Separation period from 1954 to 1969, PPC held its annual sessions regularly. After its last conference in 1969 up to November 2005 it held one conference in two years. The impact of Separation is particularly evident from the fact that for five years, from 1970 to 1974, PPC did not hold any conference and virtually ceased to exist.

**Sources of Funds**

The membership fee and sale of its publications is one but very meagre source of its income. It is not clear whether it ever received any funds from private sector and how much host

\textsuperscript{25} C. A. Qadir (ed.), *The World of Philosophy* (The Sharif Presentation Committee, Lahore, 1965) and Ghazala Irfan (ed.), *Beyond Conventional Constructs: Essays in Honour of Professor Dr. C. A. Qadir* (Qadir Presentation Committee, Lahore, 1987).
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universities contributed to the expenditure on a conference. Federal government provides a fixed amount of Rs. 20,000 for holding annual meetings, which is quite insufficient for the purpose. Besides, this amount has not increased for decades. PPC has not been successful to procure enough funds to run its affairs smoothly. An association like PPC cannot function solely on the basis of membership fee.

Other Associations
Besides PPC, there have been other active and dormant associations related to Philosophy in various cities of Pakistan but they have not been organised at the national level. The most notable among them is the Islamic Philosophical Association (IPA), which has been established to provide ‘a forum for enabling its members to study the philosophical concepts underlying the Islamic principles, doctrines and precepts’.\(^{26}\) C. A. Qadir conceived the idea of IPA, which was formally established in 1982 in Lahore with Qadir becoming its first president.\(^{27}\)

The membership of IPA is open to persons and institutions interested in promoting the aims of the Association. It had 47 members as on September 30, 2002. Very few members of IPA have a formal education in Philosophy. Mr. Ata-ur-Rahman Barry, secretary IPA, says, ‘our membership comprises of ladies and gentlemen, belonging to business, industry, banking, education, law, medicine, government administration and judiciary. Very few of us are ‘Philosophers’ in the true sense, as we have not studied philosophy as a regular subject. We are keen to learn and our main aim is to educate ourselves’.\(^{28}\)

\(^{26}\) For aims, membership and structure of the Association see Appendix VI of its constitution.

\(^{27}\) Sh. Anwarul Haq, ex-Chief Justice of Pakistan succeeded Qadir after his death in 1987. Ali Mohtashim, a retired member of Punjab Public Service Commission succeeded Haq and is its president in 2005.

\(^{28}\) 20\(^{th}\) Anniversary of Islamic Philosophical Association Pakistan (Oct. 1982-Oct. 2002).
The Islamic Philosophical Association has held well over two hundred monthly meetings that are held on every second Wednesday of the month, except in the month of Ramazan. Distinguished speakers are invited to address the members of IPA. Most of the presentations have been related to Islam, values, and other issues related to life. Only a few topics deal with technical Philosophy. This is understandable as IPA is not a body of persons interested in technicalities of Philosophy. Discussing the character of IPA, Ghazala Irfan, its vice president and one of the founder members writes, ‘[IPA] is a fraternity of mature individuals who are involved in and committed to serious reflection? The topics that concern to them are as diverse as they are. What they bring to the forum is a seriousness of purpose and the desire to see a better world’. 

The Association is not organised on all Pakistan level and Lahore is its territorial base. Very few members from Philosophy departments are involved in it. Ghazala Irfan is the prominent motivating force behind the successful running of IPA.

As far as the comparison of IPA and PPC is concerned, one can safely conclude that PPC is an association of persons who are engaged in academic Philosophy while IPA is an association largely of professionals from diverse fields who take Philosophy in high esteem and wish to understand the rationale behind various issues of life. It can also be said that while PPC focuses on Philosophy, IPA is more interested understanding Islam in the light of modern developments in the realm of thought.

**Recommendations and Conclusion**
A major obstacle in the growth of social sciences in general and Philosophy in particular has been the product of a mindset, which views education in these disciplines as a sort of

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29 Ibid.
30 Ibid.
31 Ibid.
expenditure rather than an investment into the future. This mindset needs to be changed. Professional associations in these fields promote the cause of education and need encouragement from both public and private sectors. Government needs to provide sufficient funds to PPC for running its affairs. PPC should re-structure itself. Journals and other commissioned studies should be brought up regularly. Necessary measures need to be taken by PPC to make sure that foreign delegates also participate in its annual sessions. Efforts should be made to increase Life-Membership and Student Membership. A student journal should also be brought out by PPC to encourage research.

We should re-think about higher education afresh to enter and accommodate ourselves in new century. Compartmentalisation of knowledge and inappropriate ways of promoting science and technology has been counter productive. Modern methods of production, which are due to science and technology, need to be employed. However, this should not be done at the expense of cultivation of humanities, which directly contributes to the culture and is responsible in shaping the individual and the society. The issues of progress in sciences and economic well being of the community have been intimately linked with Philosophy. PPC can help in achieving these aims along with the search for the meaning of life.
### Annex I

**Conferences Held by PPC**

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<tr>
<th>Host University</th>
<th>No. of Conferences</th>
<th>Conference No.</th>
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<tbody>
<tr>
<td>University of the Punjab, Lahore</td>
<td>9</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; (1954), 6&lt;sup&gt;th&lt;/sup&gt; (1959), 12&lt;sup&gt;th&lt;/sup&gt; (1965), 17&lt;sup&gt;th&lt;/sup&gt; (1975), 18&lt;sup&gt;th&lt;/sup&gt; (1977), 22&lt;sup&gt;nd&lt;/sup&gt; (1982), 25&lt;sup&gt;th&lt;/sup&gt; (1985), 31&lt;sup&gt;st&lt;/sup&gt; (1995), 34&lt;sup&gt;th&lt;/sup&gt; (2000)</td>
</tr>
<tr>
<td>University of Peshawar, Peshawar</td>
<td>5</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; (1956), 10&lt;sup&gt;th&lt;/sup&gt; (1963), 16&lt;sup&gt;th&lt;/sup&gt; (1969), 24&lt;sup&gt;th&lt;/sup&gt; (1984), 28&lt;sup&gt;th&lt;/sup&gt; (1990)</td>
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<tr>
<td>University of Karachi, Karachi</td>
<td>4</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; (1955), 8&lt;sup&gt;th&lt;/sup&gt; (1961), 13&lt;sup&gt;th&lt;/sup&gt; (1966), 29&lt;sup&gt;th&lt;/sup&gt; (1992)</td>
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<td>University of Dacca, Dacca</td>
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<td>4&lt;sup&gt;th&lt;/sup&gt; (1957), 7&lt;sup&gt;th&lt;/sup&gt; (1960), 14&lt;sup&gt;th&lt;/sup&gt; (1967)</td>
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<tr>
<td>University of Sindh, Hyderabad</td>
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<td>5&lt;sup&gt;th&lt;/sup&gt; (1958), 11&lt;sup&gt;th&lt;/sup&gt; (1964), 19&lt;sup&gt;th&lt;/sup&gt; (1978)</td>
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<tr>
<td>University of Rajshahi, Rajshahi</td>
<td>2</td>
<td>9&lt;sup&gt;th&lt;/sup&gt; (1962), 15&lt;sup&gt;th&lt;/sup&gt; (1968)</td>
</tr>
<tr>
<td>International Islamic University, Islamabad</td>
<td>2</td>
<td>26&lt;sup&gt;th&lt;/sup&gt; (1986), 30&lt;sup&gt;th&lt;/sup&gt; (1994)</td>
</tr>
<tr>
<td>University of Balochistan, Quetta, Balochistan</td>
<td>2</td>
<td>27&lt;sup&gt;th&lt;/sup&gt; (1987), 32&lt;sup&gt;nd&lt;/sup&gt; (1996)</td>
</tr>
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<td>Quaid-i-Azam University, Islamabad</td>
<td>1</td>
<td>20&lt;sup&gt;th&lt;/sup&gt; (1979)</td>
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<td>Islamia University, Bahawalpur</td>
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<td>21&lt;sup&gt;st&lt;/sup&gt; (1980)</td>
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<td>Bahauddin Zakariya University, Multan</td>
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<td>23&lt;sup&gt;rd&lt;/sup&gt; (1983)</td>
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<td>Azad Jammu &amp; Kashmir University</td>
<td>1</td>
<td>33&lt;sup&gt;rd&lt;/sup&gt; (1997)</td>
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<tr>
<td>Government College, Lahore</td>
<td>1</td>
<td>35&lt;sup&gt;th&lt;/sup&gt; (2002)</td>
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Annex II

Presidential Address to the First Conference of PPC in 1954
by M. M. Sharif

Philosophical Interpretations of History

When we discuss the philosophy of history, the content of our topic is philosophical and not sociological. Sociology deals with human relations and the forces that determine the laws that govern and the phenomena that arise from these relations from time to time. The sociologist attempts to discover the effects of such forces as heredity, climate, race, instinct, means of production and ideas. He tries to study the specific characteristics, repeated features and constant correlations of the lives of individual groups; specific characteristics such as modes and customs, repeated features like rises and falls, conflicts, cycles, isolation, interaction, imitation, migration and mobility; casual correlations such as those that hold between climate and culture, technology and fine arts, city life and criminality, scarcity and suicide, forms of religious and political organisations. The philosopher of history is not concerned with these details of group life nor does he study the history of the individual groups and specific questions relating to them as ends in themselves. From these fields he only collects material for the solution of his main problems. He is mainly concerned with the life-course of mankind as a whole and chief problem is the determination of the nature of change in the history of man. His second question relates to the law of change in the lives of individual groups, civilisations or cultures. Thus his first question is that of the dynamics and destiny of man; and second, the dynamics and density of groups of men. It is to these questions that shall mainly devote attention in to-day’s discussion.

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33 C. A. Qadir, *Quest for ...*, op. cit.
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The twentieth century philosophies of history are more sociological than philosophical. This turn in the philosophy of history has its advantages as well as disadvantages. Its main advantage consists in a collection of vast material on which a philosophy of history can be based. Its main disadvantage lies in the narrowness of outlook, which often goes with work in narrow fields.

Some twentieth century philosophers of history like Peter, Paul Ligeti, Frank Chambers and Charles Lalo confine themselves to the study of art phenomena and draw conclusions about the dynamics of culture in general. Their conclusions, which touch the two philosophical questions stated above are:

(1) That art forms like waves in the ocean, rise, develop and decline.
(2) That the tidal ebb and flow of art in general is an index of the tidal waves of human culture in general and individual cultures in particular.
(3) That side by side with these larger waves there arise, so to say, ‘surface ripples’ or shorter waves within the same art form corresponding to smaller changes in social cultures.

These conclusions I readily accept. But these thinkers advance another hypothesis, which does not seem to me to be true. According to most of them, it is always the same art and the same type or style of art which rises at one stage in the life history of each culture: one art or art form at its dawn, another at its maturity and yet another at its decline, when gradually both art and the corresponding culture die. I do not accept this conclusion. The life history of Greek Art is not identical with that of European art or Hindu or Muslim art. In some cultures, like the Egyptian, Chinese, Hindu and Muslim, literature; in some others such as the French, German and English, architecture; and in the culture of the Greeks music blossomed before any other art. The art of the paleolithic people reached the maturity and artistic perfection, which did not correspond to their stage of culture. In some cultures, as the Egyptian art shows
several waves, several ups and downs, rather than one cycle of birth, maturity and decline. Unlike most other cultures, Muslim culture has given no place to sculpture and its music has risen simultaneously with its architecture. Thus it is not true that the sequence of the rise of different arts is the same in all cultures. Nor is it true that the same sequence appears in the style of each art in every culture. Facts do not support this thesis, for the earliest style of art in some cultures is symbolic, in others naturalistic, formal, impressionistic or expressionistic.

There is a group of 20th century philosophers of history who view a society or culture as an organism, which has only one cycle of life. Like the life of any individual organism, the life of a culture has its childhood, maturity, old age and death, its spring, summer, winter and autumn. Just as a living organism cannot be revived after its death; even so, a culture or a society can see no revival once it is dead. Biological, geographical and racial causes can to a limited extent influence its life-course but cannot change its inevitable cycle. They agree with the aestheticians whose position I have just discussed that social history is like a wave, it has a rise and then it falls never to rise again. To this group belong Danilevsky, Spengler and Toynbee. The view that the dynamism of society is like the dynamism of a wave we have already accepted: but are the two other doctrines expounded by these philosophers equally true? First, it is true that a given society is a living organism and second, that it has only one unrepeated life course. Let us take the first. Is a society or a culture an organism? Long ago Plato took a state to be an individual writ large. Not the same, but a similar mistake is being made now. All analogies are true only upto a point and not beyond that point. To view a society on the analogy of an individual organism is definitely wrong. No society is so completely unified into an organic whole that it should be viewed as an organism.

An individual organism is born; it grows and dies, and its species is perpetuated by reproduction, but a culture cannot repeat itself in the species by reproduction. Revival of individual organism is
impossible, but the revival of culture by the infusion of new elements is possible. Each individual organism is a completely integrated whole or a complete Gestalt, but though such an integration is an ideal of each culture it has never been fully achieved by any culture. Each culture is a super system consisting of some large systems such as religion, language, law, philosophy, science, fine arts, ethics, economics, technology, politics, territorial sway, associations, customs and mores. Each of these consists of smaller systems as science includes Physics, Chemistry, Biology, Zoology etc., and each of these smaller systems is comprised of yet smaller systems as Mathematics is comprised of Geometry, Algebra, Arithmetic, and so on. Besides these systems there are partly connected or wholly isolated congeries, unorganised heaps, within these systems and super systems. Thus ‘a total culture of any organised group consists not of one cultural system but of a multitude of vast and small cultural systems that are partly in harmony partly out of harmony, with one another, and in addition many congeries of various kinds’.

So much about the organismic side of the theory of Danilevsky, Spengler and Toynbee. What about its cyclical side? Is the life of a meteor, beginning, rising, falling and then disappearing forever? Does the history of a society or a culture see only one spring, one summer and one autumn and then, in its winter, completely closed? These thinkers concede that the length of each period may be different with different peoples and cultures, but according to them, the cycle is just one moving curve or one wave that rises and falls only once. This position also seems to be wrong. As the researches of Kroeber and Sorokin have conclusively shown many great cultural or social systems or civilisations have many cycles, many social, intellectual and political ups and downs in their virtually indefinitely long span of life, instead of just a life cycle, one period of blossoming and one of the decline. In the dynamics of intellectual and aesthetic creativity, Egyptian civilisation rose and fell at least four times and Graeco-Roman-Byzantine culture, several times. Similarly China and India had two big creative impulses; Japan and
Germany, four; France and England, three; and their economico-political rise did not coincide with the course of their intellectual activity.

This shows that there is ‘no universal law decreeing that every culture having once flowered, must wither without any chance of flowering.’ A culture may rise in one field at one time in another field at another, and thus as a whole see many rises and falls. If by the birth of a civilisation these writers mean a sudden appearance of a total unit like that of an organism, and by death a total disintegration, then a total culture is never born nor does it ever die. At its so-called birth each culture takes over living systems or parts of a preceding culture and integrates them with newly born items. Again to talk about the death or disappearance of a culture or civilisation is meaningless. A part of a total culture, its art or its religion, may disappear, but a considerable part of it is always taken over by other groups by whom it is often developed further and expanded. States are born and they die: but cultures like the mingled waters of different waves are never born as organisms nor die as organisms. Ancient Greece as a state died but after its death a great deal of Greek culture spread far and wide and is still living as an important element in the cultures of Europe. Jewish states ceased to exist, but much of Jewish culture was taken over by Islam. No culture dies in toto, though all die in parts. In respect of those parts of culture, which live, each culture is immortal. Each culture or civilisation emerges gradually from pre-existing cultures. As a whole it may have several peaks may, see many ups and downs and thus flourish for millenia, decline into a latent existence, re-emerge and again become dominant for a certain period and then decline once more to appear again. Even when dominated by other cultures a considerable part of it may live as an element fully or partly integrated in those cultures.

Again the cycle of birth, maturity, decline and death can be determined by the determination of the life span of a civilisation, but there is no agreement of these writers on this point. What according to Danilevsky is one civilisation, say, the ancient
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semitic civilisation, is treated by Toynbee as three civilisations, the Babylonian, Hittite and Sumeric, and by Spengler as two, the Magian and Babylonian. In the life history of a people one notices one birth and death sequence, the other two, and the third three. The births and deaths of cultures seen by one writer are not noticed at all by the others. When the beginning and end of a culture cannot be determined, it is extravagant to talk about its birth and death and its unrepeatable cycle. A civilisation can see many ups and downs and there is nothing against the possibility of its regeneration. No culture dies completely. Some elements of each die out and others merge as living factors into other cultures.

Another group of the 19th century philosophers of history avoid these pitfalls and give an integral interpretation of history. To this group belong Northrop, Kroeber, Schubart, Berdyaev, Schweitzer and Sorokin. Northrop, however, weakens his position by basing cultural systems on philosophies and philosophies on science. He ignores the fact that many cultural beliefs are based on revelations or intuitive apprehensions. Jewish, Muslim and Hindu cultures have philosophies based on revelation as much as reason. The source of some social beliefs may even be irrational and non-rational, often contradicting scientific theories. Kroeber’s weakness consists in making the number of geniuses rather than the number of achievements the criterion of cultural maturity. Schweitzer rightly contends that each flourishing civilisation has a minimum of ethical values vigorously functioning, and the decay of ethical values is the decay of civilisations.

Whatever their differences in other matters, in one thing the 20th century philosophers of history are unanimous, and that is their denunciation of ‘progress’. I associate myself with them in this. Just as in biology progress has been explained by a trend from lower to higher or from less perfect to more perfect, or from less differentiated and integrated, to more differentiated and integrated; similarly Herder, Fichte, Kant and Hegel and almost all the philosophers of the 18th and 19th centuries explained the
evolution of human society by one principle, one social trend, and their theories were thus stamped with the linear law of progress. The present-day writers’ criticism of them is perfectly justified against viewing progress as a line, ascending straight or spirally, whether it is Fichte’s line advancing as a sequence of certain values or Herder and Kant’s from violence and war to justice and peace, or Hegel’s to ever-increasing freedom of the idea, or Spencer’s to greater differentiation and integration, or Tonnies’s advancing from Gemeinschaft to Gesellshaft, or Durkheim’s from a state of society based on mechanical solidarity to organic solidarity, or Buckle’s from diminishing influence of physical laws to an increasing influence of mental laws or Navicow’s from physiological extermination to purely intellectual competition, or any other line of a single principle explaining the evolution of human society as a whole. Every one of the 18th and 19th century thinkers understood history as if it were identical with Western history. They viewed history as one straight line of events moving across the Western world. They divided this line into three periods, ancient, mediaeval and modern, and lumped together Egyptian, Indian, Chinese, Babylonian, Iranian, Greek and Roman civilisations each of which had passed through several stages of development into one group of ancient history. Histories of other civilisations and peoples did not count, except for those events, which could be easily linked with the chain of events in the History of the West. Toynbee justly describes this conception of history as an egocentric illusion, and his view is shared by all recent philosophers of history.

Every civilisation has a history of its own and each has its own ancient, mediaeval and modern periods. In most cases these periods are not identical with the ancient, mediaeval and modern periods of the Western culture starting from the Greek. Several cultures preceded the Western culture and some starting earlier are still contemporaneous with it. They cannot be thrown into oblivion because they cannot be placed in the three periods of the cultures of the West, ancient, mediaeval and modern. Western culture is not the measure of all humanity and its
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achievements. You cannot measure other cultures and civilisations or the whole of human history by the three knotted yardstick of progress in the West. Mankind consists of a number of great and small centuries each having its own drama, its own language, its own ideas, its own passions, its own customs and habits, its own possibilities, its own goals and its own life course. If it must be represented lineally, it would not be one line but several lines or rather bands of variegated and constantly changing colours, reflecting one another’s life and merging into one another.

Now I turn to the Logic of History. A controversy has gone on for a long time about the laws that govern historical sequences. Vico in the 18th century contended, under the deep impression of the lawfulness prevailing in natural sciences, that historical events also follow each other according to the unswer-ving laws of nature. The law of mechanical causality is universal in its sway. The same view was held by Saint Simon, Herbert Spencer, Karl Marx and in recent times by Mandelbaum and Wiener. On the other hand, idealists like Max Weber, Windleband and Rickert are of the view that the objects of history are not units with universal qualities; they are unique unrepeatable events in a particular space and a specific time. Therefore, no physical laws can be formed about them. Historical events are undoubtedly exposed to influences from biological, geological, geographical and racial forces; yet they are always carried by human beings who use and surmount these forces. Mechanical laws relate to facts but historical events relate to values. Therefore the historical order of law is different from the physical law of mechanical causation. To me it seems that both the groups go to extremes.

The Empiricists take no account of the freedom of the will and the resolves, choices, and goals of human beings and the idealists forget that even human beings are not minds, but body-minds; and though they initiate events from their own internal sources, they place them in the chain of mechanical causality. It is true that historical events and the lives of civilisation and culture
follow each other according to the inner laws of their own
nature, yet history consists in the moral intellectual and aesthetic
achievements based on resolute choices using causation — a
Divine gift — as a tool, now obeying; now revolting against
divine will working within them and in the world around them,
now cooperating and now fighting with one another now falling,
now rising, and thus carving their own destinies.

Now I should like do skip over several important issues in order
to come to the views of two philosophers whose thought has had
great influence on the development of philosophy of history.
They are Hegel and Marx. As is well-known, Hegel is a
dialectical idealist. The whole world for him is the development
of the idea, a rational entity; which advances by poising itself as
a thesis, develops from itself its own opposite, antithesis; and the
two ideas instead of constantly remaining at war, get united in an
idea which is the synthesis of both; and this synthesis becomes
the thesis for another triad and thus triad after triad takes the
world to higher and yet higher reaches of progress. Thus the
historical process is a process of antagonisms and their
reconciliations. The idea divides itself into the ‘idea in itself’
(the world of history) and the ‘idea in its otherness’ the world as
nature. Hegel’s division of the world into two watertight com-
partments has vitiated the thought of several of his successors,
Rickert, Windleband and Spengler and even Bergson. If
electrons, amoeba, fleas, fishes and apes begin to speak, they can
reasonably ask why, born of the same cosmic energy, determined
by the same laws, having the same limited freedom, they should
be supposed to be mere nature having no history, like the natives
of Asiatic lands. To divide the world-stuff into nature and history
is unwarranted. History consists of sequences of groups of events
and we have learnt since Einstein that objects in nature are also
groups of events. There is no essential difference between the
two. The only difference is that upto a certain stage there is no
learning by experience, beyond that there is. According to Hogel
the linear progress of the Idea or Intelligence, in winning rational
freedom, culminates in the State, the best example of which is
the German State. Such a line of thought justifies internal
tyranny, external aggression and wars between States. It finds no place in the historical process for world organisations like the UN or the World Bank and is falsified by the factual existence of such institutions in the present stage of world history. Intelligence is really only one aspect of the human mind, and there seems to be no ground for regarding this one aspect, the knowing aspect, of only one kind of world-stuff, i.e., mankind, to be the essence of the world-stuff.

The mind of one who rejects Hegel’s idealism, at once turns to Marx. Marxian dialectic is exactly the same as Hegel’s. But according to him, the world stuff is not the Idea, but matter. Marx uses this word matter, in the sense in which it was used by the 19th century French Materialists. But the idea of matter as inert mass has been discarded even by present-day physics. World stuff is now regarded as energy, which can take the form of mass. Dialectic materialism, however, is not disproved by this change of meaning of the word matter. It can still be held in terms of realistic dialectic — the terms in which the present day Marxists hold it. With the new terminology then, the Marxist dialectic takes this form: Something real (a thesis) creates from, within itself its opposite another real (antithesis) which both instead of warring perpetually with each other get united into a synthesis (a third real) which becomes the thesis of another triad, and thus from triad to triad till, in the social sphere, this dialectic of reals leads to the actualisation of a classless society. Our objection to Hegel’s position that he does not find any place for international organisations in the historical process does not apply to Marx but the objection that Hegel considers war a necessary part of the historical process applies equally to him. Hegel’s system encourages wars between nations, Marx’s between classes. Besides Marxism is self-contradictory, for while it recognises the inevitability or necessity of the casual law; it also recognises initiative and free creativity of classes in changing the world. Both Marx and Hegel make history completely determined and completely ignore the most universal law of human nature, the law that people, becoming dissatisfied with their situation at all moments of their lives, except when
they are in sound sleep are in pursuit of ideals and values (which before their realisation are mere ideas); and thus if efficient causes push them on (which both Hegel and Marx recognise) final causes are constantly exercising their pull (which both of them ignore).

The recognition of final causes brings me to my own hypothesis, which I would call dialectical purposivism and for a brief statement of which I would crave your indulgence.

According to dialectical purposivism human beings and their ideals are logical contraries are discrepants in so far as the former are real and the latter are ideal, and real and ideal cannot be attributed to the same subject. Nor can a person and his ideal be thought of in the relation of subject and predicate. For, an ideal of a person is what the person is not. There is no real opposition between two ideals or between two reals, but there is a genuine incompatibility between a real and an ideal. What is real is not ideal and whatever is ideal is not real. Both are opposed in their essence. Hegelian ideas are, Marxist reals are not of opposite natures. They are in conflict in their functions. They are mutually warring ideas or warring reals and are separated by hostility and hatred. The incompatibles of dialectical purposivism are so in their nature, but not in their function and are bound by love and affection and though rational discrepants, are volitionally and emotionally in harmony. In the movement of history real selves are attracted by ideals, and then in realising them, are synthesised with them. I have called this movement dialectical, but it is totally different from the Hegelian or Marxist dialectic, their thesis and antithesis are struggling against each other. Here, one is struggling not ‘against’ but ‘for’ the other. The formula of the dynamic of history, according to this conception will be: A real (thesis) creates from within itself an ideal (antithesis) which both by mutual harmony get united into another real (synthesis) that becomes the thesis of another triad and thus from triad to triad. The dialectic of human society, according to this formula, is not a struggle of warring classes or warring notions, but a struggle against limitations to realise goals
and ideals; which goals and ideals are willed and loved rather than fought against. This is a dialectic of love rather than of hatred. It leads individuals, masses, classes, nations and civilisations from lower to higher and from higher to yet higher reaches of achievement. It is a dialectic, which recognises an over-all necessity of transcendentally determined process (a divine order), takes notice of the partial freedom of social entities and of the place of mechanical determination as a tool in human hands.

The hypothesis is not linear because it envisages society as a vast number of interacting individuals and intermingling, interacting classes, societies, cultures and humanity as a whole moving towards infinite ideals, now rising, now falling, but on the whole developing by their realisation like the clouds constantly rising from the foothills of a Himalayan range, now mingling, now separating now flying over the peaks, now sinking into the valleys, and yet ascending from hill to hill in search of the highest peak, an Everest.

This hypothesis avoids the spencerian idea of steady progress, because it recognises ups and downs in human affairs and rises and falls of different civilisations at different stages of world history. It avoids measuring the dynamic of history by the three-knotted rod of Western culture and does not shelve the question of change in human society as a whole.

There is one important question, which I should like briefly to touch before I sit down. The 20th century social philosophers are unanimous in maintaining that the Western culture (whether it is called European with Danilevsky, Faustics with Spengler, Western Heroic with Toynbee and Kroeber, Heroic Promethean with Schubart or Western Sensate with Sorokin) is now declining, and in seeing no chance of its survival except as a living factor in a new culture. Most of them hold that its geographical centre must shift from the West to elsewhere and all agree that its character must change from the present one to what is called by Danilevsky, Spengler, Toynbee, Schubart and
Professional Associations of Philosophers in Pakistan

Bardyacy religiously ideational, by Northrop Aesthetic-theoretic, by Schweitzer, Voluntaristically ethical and rational, and by Sorokin, Ideational-Sensate. In short they all agree that the coming culture would be a synthesis of the Western culture, which is rationalistic, empirical, humanistic, sensate and secular and the Eastern cultures, which are basically intuitional, ideational, ethical and religious and would be characterised by love, solidarity, cooperation and reconciliation. Such a synthesis was envisaged and a warning was given to the West earlier by Leibnitz, Goethe, tehnpenhauer, Herder Rickert, Von Hartmann and others but no heed was paid to that warning.

Now Danilevsky, Schubart and to some extent Spengler think that the centre of the coming culture is likely to be Russia where, they hold the above synthesis is taking place. But this view is most surprising, because the Communistic culture that Russia is developing is rational, humanistic, non-ethical and non-religious and not the culture of the type they all envisage.

I believe, on the other hand, that if a new culture emerges and emerge it must, its centre must develop in a place other than Russia. It cannot be China because the Russian secularism, collectivism, material dynamism, anti-religionism and non-ethicism radically conflict with Taoism and Buddhism. Perhaps it will be America if she combines with her own Western culture the spirit of the East and attends to ends as values, or the Indo-Pakistan subcontinent if it synthesises its own culture with the spirit of the West and attends to means as values. Conscious efforts are being made on both sides. It remains to be seen which of them succeeds. The third possibility, however, that the West after imbibing new elements of religion and ethics may get another revival cannot be completely ruled out. But will it imbibe them?

To sum up, I have accepted the main conclusions of the aestheticians in so far as they relate to change in society as a whole, but have rejected them in so far as they concern the history of individual civilisations and cultures. I have rejected them in so
far as they concern the history of individual civilisations and cultures. I have rejected the view of Danilevsky, Spengler and Toynbee regarding the life span of cultures because it is cyclic and organic. I have not accepted the views of the 18th and 19th century philosophers, because they take a linear view of history. I have agreed with most of the findings of the integralist school in so far as they relate to the history of civilisations but I have not subscribed to their view that the question of change in society as a whole is not worthy of consideration. I have not agreed with the Empiricists, for they close their eyes to final causes, and with the idealists because they deny that mechanical causes have any role to play in human history. I have not agreed with Hegel because he completely ignores the factual, with Marx because he completely ignores the ideal. Finally, I have given my own hypothesis for what it is worth, and have opined that the culture of the future will be a synthesis of the East and the West, centred either in the Indo-Pakistan subcontinent, or in America or though of this there is a remote chance, in the West.

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M. M. Sharif (1893-1962): Mian Mohammad Sharif was born in a suburb of Lahore, known as Baghbanpura, situated close to the beautiful Shalimar Gardens. He finished his secondary education at Lahore in 1910 after which he left for Aligarh to join M.A.O. College. His special field of interest was Philosophy, which he studied under Professor Auchterlonie. In December 1914, he joined Cambridge University where he earned his Honours degree in Philosophy.

In October 1917, he was appointed on the staff of M.A.O. College as senior professor in Philosophy. In 1920 he became professor and chairman of the Department of Philosophy; that position he held for eight years (1921-29). He was actively associated with the Indian Philosophical Congress and was member of its executive committee for many years. He was elected president of the Metaphysical Section of the Congress in 1936 and president of the Muslim Philosophy Section in 1942, and became general president of the Indian Philosophical
Congress in 1945. The last was the distinction, which no other Muslim was able to win in pre-Partition days.

A little after the partition of India he came to Pakistan and settled in Lahore, his native town. He became dean of the faculty of arts, University of the Punjab in 1956, and became the director of the Institute of Islamic Culture, Lahore, in 1959.

He founded the Pakistan Philosophical Congress in 1954 and remained its president till his death in 1962. He became its general president in 1955. He has been editor of the journal *Iqbal* since 1952, editor-in-chief of *The Pakistan Philosophical Journal* since 1957, chief editor of *Thaqafat*, the monthly journal of the Institute of Islamic Culture, Lahore, since 1960, and chairman of the Committee of Editors of the journal *Tahzibul Akhlaq* since 1964.

He was a founder trustee of the International Academy of Philosophy (India), a member of the American Philosophical Association (Pacific Division), honorary research adviser of Institute of Philosophy, Psychology and Psychical Research (India) and a director of the International Federation of Philosophical Societies, Paris.\(^\text{34}\)

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\(^{34}\) Taken from, C. A. Qadir (ed.), *The World of..., op.cit.*
Associations of Social Scientists: An Analytical Study
Reflections on the First Phase of Pakistan Sociological Association (PSA)

Hassan Nawaz Gardezi

Sociology as a formal subject of study was a newcomer on the academic scene of what is Pakistan today. It was introduced as an elective subject in Punjab University’s Master’s programmes in Economics, Political Science, History and Philosophy in 1950. A separate department of Sociology was opened in the same University in 1955, with the assistance of an American exchange professor, Dr. John B. Edlefsen of Washington State University, to prepare students for MA degree in the subject.

As sociological teaching and research got underway in most of Pakistan’s universities and colleges, need arose to address some of the critical issues faced by the practitioners of the new discipline. A better understanding of scientific approach to the study of society and culture on the part of social policy makers and political leaders of Pakistan; development of sociological approaches and methodologies, more relevant to the existing socio-cultural realities; application of sociological knowledge to the definition and solving of the societal problems of a developing country; and, pooling and sharing of basic data and information on various aspects of Pakistani society with all its cultural and social diversity, were some of these issues. It was felt that an effective way to deal with these issues was to work through a national organisation of sociologists.
The initiative to establish such a professional organisation came from the Sociology Department of Punjab University, by then exclusively staffed by Pakistani scholars and chaired by the author of this text. In the spring of 1963 the Department hosted a meeting of a number of sociologists from across the country in Lahore, which concluded with the establishment of Pakistan Sociological Association (PSA).

The formation of PSA was followed in June of the same year, i.e., in 1963 by a seminar organised by its East Pakistan Unit in Dhaka in collaboration with the Dhaka office of the UNESCO Research Centre for Social and Economic Development in South Asia. The proceedings of this seminar were published in a volume titled, *Sociology And Social Research in Pakistan*, edited by M. Afsaruddin and published by the East Pakistan Unit of PSA in 1963. This volume can be viewed as explorations by a younger generation of Pakistani sociologists, somewhat idealistically, into the possibilities of devising research strategies appropriate to Pakistan’s unique social and cultural context; developing an indigenous tradition of theory; and, compiling basic survey and illustrative materials for the teaching of Sociology in Pakistan.

The First Annual Conference of PSA was held in April 1964 at the University of Karachi attended by a large number of sociologists as well as other social scientists. Papers were presented on a variety of topics, but there was also a continued focus on the problems of practising Sociology in Pakistan. As one of the participants put it: there was the impossible alternative of inventing an ad hoc Sociology, custom tailored to local conditions from a national point of view, an attractive prospect. This would lead to as many Sociologies as there are cultures. The other alternative was to continue the application of concepts and techniques rooted in Western industrial society to the rural social system of the East. In that direction laid barren scholasticism where our students memorised definitions that
baffled understanding in any empirical context known to them.\textsuperscript{1} If nothing more, this conference did, perhaps, succeed in convincing some ‘Oxbridge’ type university dons in the country that Sociology after all was not merely an ‘American sickness.’

The Second Annual Conference of PSA was held at the new campus of Punjab University in April 1965 with full participation of sociologists from both West and East Pakistan. The Association was able to raise enough funds to pay the airfare of a large number of Bengali delegates from Dhaka to Lahore. There was much optimism about the future of Sociology in Pakistan by now, and there was much improvement in the quality of papers presented in this conference. However, the following year, i.e., 1966 when Professor Nazmul Karim of Dhaka University was the elected president of PSA, there was a disruption in the schedule of the Association’s activities. Political unrest against the authoritarian rule of Field Marshal Ayub Khan was mounting and the educational institutions remained closed for a long time in the aftermath of the 1965 India-Pakistan War. Alienation of the East Pakistani intellectuals and academics against the central government was at its peak. According to past practice arrangements for the annual conference were to be made by the president of PSA at his university, but Professor Karim showed little interest in the matter.

When it became clear that the third annual conference of PSA was about to be cancelled, with serious possible impact on the future of the infant organisation, the Sociology Department at Punjab University once again assumed responsibility of launching the event. Thus the Third Annual Conference was eventually held in July 1966 at the hill station of Khanaspure (Ayubia) where Punjab University had acquired a few buildings for its off-campus summer activities. Professor Nazmul Karim did arrive in time to deliver his presidential address. The papers

presented at the conference were fewer in number but showed continuous signs of improvement in methodological and theoretical sophistication.

The Fourth Annual Conference was also held in the late summer month of August 1967 in the cool climate of Abbotabad. The local government college extended its facilities for the conference and the West Pakistan Agricultural University, Faisalabad, was involved in planning and financial support. Applied Sociology, particularly in the fields of Demography and Rural Sociology emerged as the dominant theme of presentations in this gathering. The following year Haider Ali Chaudhary compiled collections of papers from the Second, Third and Fourth Conferences in a volume published by Ferozsons of Lahore under the title *Pakistan Sociological Perspectives*. In a review of this volume an eminent American sociologist wrote, ‘The empirical studies presented in this collection represent the practical sociological concerns of a developing society, and it is in this area that more innovation and originality appear.’

With the fourth annual conference of PSA ended the initial phase of the national organisation of sociologists, characterised by much youthful enthusiasm about the future of Sociology in Pakistan and the role it could play in the unique problems of social development and change faced by the country. Unfortunately, with all its promising beginnings the Association was not able to carry out its mission or sustain its regular activities into the decade of 1970 and thereafter for reasons that need to be seriously explored.

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Pakistan Sociological Associations (PSA)

Riffat Munawar

Introduction
This chapter attempts to reconstruct the history and growth of a professional organisation of sociologists in Pakistan, known as Pakistan Sociological Association (PSA), which was established in April 1963. It also evaluates its performance and identifies the factors that facilitated and limited its development.

Before discussing the history of PSA one needs to describe how the discipline of Sociology came to Pakistan. Before teaching and research started in mid 1960 in Pakistan, some British administrators had done a number of sociological studies in the beginning of the nineteenth century covering the areas that later became part of Pakistan. They include studies by Bray in 1913, Ibbetson in 1916 and Darling in 1925.¹ These works provide valuable insights into the life of Pakistani people.

The discipline of Sociology in Indian universities started emerging in the twentieth century slowly. As a result there was

no department of Sociology in the Punjab University, the only University that Pakistan inherited in 1947. In 1950, Sociology courses were introduced in the University’s syllabi for the Master’s degree in Economics, Political Science, History and Philosophy. Three years later Sociology was introduced as a major subject at the Bachelor’s level. Among the colleges, Forman Christian College, Lahore took the lead in introducing the subject at Bachelor’s level in 1954. In 1955, a separate department of Sociology was opened at the Punjab University, which offered Master’s degree and conducted sociological research. The establishment of the Department was facilitated by cooperative arrangements with Washington State University, U.S.A. under the Inter-College Exchange Programme. This arrangement left deep impact on the development of Sociology in Pakistan as patterns of American Sociology became embedded in it. The first head of the department of Sociology, John B. Edlefsen developed the courses and research agenda for the Department stressing that sociological teaching and research should focus on the developmental needs of the Pakistani society.

From one department in 1955, the number of departments of Sociology rose to four at the university level by 1963 with 18 teachers. As the number of sociologists grew, they felt the need for creating a professional body that could sponsor periodic conferences of Pakistani sociologists and facilitate exchange of

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3 Hassan Nawaz Gardezi, ‘Reflections on the First …’, *op.cit.*

4 They were located at University of the Punjab, University of Karachi, University of Dacca and West Pakistan Agriculture University (Department of Rural Sociology).
Pakistan Sociological Association

ideas, intellectual interaction and discussion of the unique problems of growth and development in Pakistan. This body was formally formed in 1963 in a gathering of sociologists from all over Pakistan at Lahore, organised by the faculty of Department of Sociology at University of the Punjab. It was named ‘Pakistan Sociological Association’ (PSA).

PSA had no predecessor in pre-Partition India. While the practitioners of major social science disciplines in the first half of the twentieth century had developed their professional associations or were holding sessions in the conferences of other associations, sociologists were unable to do so. Consequently, with no precedent Pakistani sociologists had to set up their association afresh. As most of the sociologists in the formative period of PSA were trained in American universities and the advisers for developing Sociology also came from these universities, American Sociology had deep impact on the development of PSA. Some of the debates in early conferences were focused on the question whether this impact was negative or positive on the development of Sociology in Pakistan.

The formation of the Pakistan Sociological Association was soon followed by a seminar held in Dacca in June 1963 sponsored by UNESCO Research Centre on Social and Economic Development in Southern Asia in collaboration with PSA. In this seminar a number of papers were presented discussing the issues relating to sociological theory and methodology, and the teaching of Sociology and its relation with other disciplines in Pakistan.

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7 The proceedings of this seminar were published under the title Sociology and Social Research in Pakistan, edited by M. Afsaruddin and published by PSA in Dacca in 1963.
Conferences Organised by PSA

PSA held its First Annual Conference at University of Karachi in April 1964. The participating sociologists and other social scientists showed a lot of enthusiasm for making the conference a success. Selected papers presented in the conference were edited and published under the title *Pakistan Sociological Studies*. Since its formation PSA held its annual conferences regularly up to 1970. Due to East Pakistan crisis it could not hold its next conference due in 1971 but met in 1972, which was its first conference after the separation of East Pakistan.

From 1972 onward it could not meet annually. The postponement of conference became a norm. As a result, from 1973 to 1985 it held only six conferences: it was partly due to political events in the country, and partly because of internal wrangling among the office bearers of PSA. The president elected in 1984 refused to hold fresh elections. The growing but indifferent community of sociologists did not exert pressure on him to hold regular conferences. In its last and Thirteenth Annual Conference held in 1985 at Peshawar, no fresh elections could be held as the then president refused to vacate his office. Disappointed by these events some of the senior sociologists lost their interest in the PSA affairs. Some of them had earlier migrated to Western countries. Consequently, PSA became leaderless and completely dormant and has remained so at the time of writing of this paper.

In 22 years of its active existence from its inception to its last conference in 1985, PSA organised 13 conferences with an average of 0.6 conferences per year. In its first phase from 1964 to 1970 it organised six conferences with an average of 0.75 conferences per year. In its second phase starting from 1971 to 1985, it organised seven conferences with an average of 0.5 conferences per year. The third phase started from 1986 and is

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8 The number of teachers of Sociology had risen from 41 in 1976 to 49 in 1987.
9 January 2006.
10 For details about the conferences held by PSA see Annex I.
continuing up to present is the phase of paralysis. One can characterise the first phase relatively bright, the second as sluggish and the third as dismal.

Out of 13 conferences PSA organised, seven were hosted by Punjab University, three by Karachi University and one each by Agricultural University, Faisalabad, Quaid-i-Azam University, Islamabad, and Peshawar University. Indeed the active support of Punjab University in hosting conferences of PSA and providing leadership to it gave it the needed vitality. However, the overwhelming concentration of conferences and leaders from it might have prevented larger participation of sociologists from other universities.

The Themes of PSA Conferences and Presidential Addresses
The themes of conferences and presidential addresses delivered in them reflect the interest of sociologists in certain type of issues as well as the state of the discipline. The themes of 11 out of 13 conferences are listed in Annex I. The themes of four conferences were concerned with substantive issues such as the nature of Sociology, its theories and methodologies; whether Sociology in Pakistan needs to be indigenised or should remain universal; new substantive areas of Sociology, and evaluation of development of Sociology. The themes of remaining seven conferences dealt with the application of Sociology for understanding of problems of Pakistani society such as rural development, poverty, drug addiction, and family planning. Discipline oriented broad themes appeared in earlier conferences while shift towards concrete problems occurred in later conferences. The impact of sidelining broader issues possibly affected the development of Sociology in Pakistan.

11 The information about the themes of two conferences is not available. While the themes of 11 conferences are available to the writer, the text is available only for five conferences, which was published in the proceedings.
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Presidential Addresses
Out of 13 presidential addresses we have the text of only six of them. The significant points of them are summarised below.

The presidential address to the first conference was delivered by M. S. Jillani in which he stressed the importance of discipline of Sociology for understanding the social realities of a society and the process of change in it. He urged the sociologists of Pakistan to engage in high quality research to help planners and administrators to prepare and implement sound plans for the development of the country.

The presidential address to the Second Conference given by Hassan Nawaz Gardezi characterised Sociology as an empirical science, which Pakistani sociologists should master for understanding their society. He argued ‘if Sociology is to achieve the status of a creative and useful science in Pakistan, it must free itself from a number of impediments.’ While identifying some impediments he said:

‘As a science, Sociology is wedded to the application and extension of scientific procedures to the study of society. Sociological verification of propositions amounts to reliance on unprejudiced, unbiased observations and interpretations. Superstition, prejudice, intolerance, and mythical beliefs do not guide the enquiries of sociologists although they constitute their subject matter. It therefore follows that sociology as a science will flourish in a social set-up which grants the freedom of formulating questions about human behaviour and seeking their answers rather than taking human behaviour for granted or enshrining it in the world of tradition, sentiments, and dogma. The future progress of sociology will depend, to a large measure, on the extent to which sociologists as well as the leaders of thought in our

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12 The texts of five addresses have been taken from the proceedings of these conferences and the text of sixth address was provided by M. S. Jillani, who delivered it in the first conference.
13 The full address is reproduced in Annex III of this chapter.
society are successful in creating an intellectual atmosphere conducive to freedom of enquiry.\textsuperscript{14}

In his address to the Third Annual Conference of PSA, A. K. Nazmul Karim pointed out that though Sociology in Pakistan was at its infant stage, Muslim scholars of past had made significant contributions to its development.\textsuperscript{15}

Haider Ali Chaudhari in his presidential address to the Fourth Conference argued for the indigenisation of Sociology in Pakistan. He said:

‘As the number of sociologists is growing in Pakistan and professional maturity and stability is in the offing, we must reorient our thinking toward some of the fundamental issues, which confront our discipline and our society. We have our own distinct ideology, value system, tradition and socio-cultural patterns, which cannot be adequately studied, appreciated, or interpreted within the framework of foreign tailored methodology and theoretical constructs. How long should we go on teaching our students foreign imported theories and dogmas without touching upon their application and utility in our socio-cultural set-up! We, as a body of sociologists, must do some real hard thinking on this issue, so that some sound professional contributions to the understanding of Pakistani society become feasible and we are accorded the position ‘to stand up and be counted’ among scientists.’\textsuperscript{16}

\textsuperscript{14} Hassan Nawaz Gardezi, ‘Presidential Address’ in \textit{Pakistan Sociological Perspectives} (Pakistan Sociological Association, Lahore, 1968), pp. 3-5.


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M. Sabihuddin Baqai delivered presidential address in the Eighth Conference in which he suggested that sociologists in Pakistan needed to perform three functions. They included the determination and explanation of ideology, the study of the needs of people and examination of reform policies and programmes of government.\(^\text{17}\)

Anwar-ul-Haq gave presidential address to the Tenth Conference and pointed out that urbanization in Pakistan was spreading rapidly. Therefore, Pakistani sociologists must contribute their specialised knowledge towards understanding the social problems associated with it.\(^\text{18}\)

Papers presented
A total of 114 papers were presented in the five PSA conferences.\(^\text{19}\) Out of them 35 papers were presented in 1965 conference, 27 in 1966, 25 in 1967, 13 in 1974, and 14 in 1977 conference. Gradual decline in number of papers presented in the conferences may be due to decline in interest of sociologists in the work of PSA or the lack of confidence in their capacity and inclination to write research papers.

Most of the papers presented in the conferences were contributed by male sociologists. The woman sociologists presented only 13 (11%) papers out of 114 papers presented in the five conferences. However, their share increased overtime. In the


\(^{19}\) Although PSA held 13 conferences it published only proceedings of five conferences.
Second PSA Conference woman sociologists presented 6% of the papers that by the Tenth Conference rose to 20%.  

In order to identify sociologists’ focus, 114 papers presented in the five conferences were placed in seven categories. Thirty one (27%) of them fall in the category of ‘applied’, 20 (18%) in the category of ‘social change/rural development’, seven (6%) each in ‘theory’ and ‘family’, six (5%) in the category of ‘methodology’, four (4%) in ‘rural-urban migration’ and three (3%) in the category of ‘ethnography’. The remaining 36 (32%) fall in the category of ‘others’.  

If the papers categorised as ‘theory’ and ‘methodology’ are added together their percentage with respect to all papers becomes 11. This categorisation suggests that Pakistani sociologists were more interested in studying the problems of Pakistani society and less in building or using theories and testing methodologies. This is also evident from the fact that the number of papers falling in ‘applied’ category continuously increased. It was 20 in 1965 conference, 30 in 1966 conference, 15 in 1967, 30 in 1974, and 57 in 1977 conference.

Leadership of PSA

According to its constitution, PSA was to hold elections of its office holders annually. But up to 1985 it held only 13 conferences and the same number of elections. Up to 1970 it succeeded in holding six conferences and six elections also. From 1972 onward as conferences became irregular so did the elections. From 1972 to 1985, PSA did not hold annual conferences regularly rather it held seven conferences and seven elections in 14 years. From 1985 to 1990, it did not hold any conference or an election. Consequently, Habib Ahmad Mufti who was elected as president in 1984 remained in this office up till 1990. When he resigned from his office the senior vice president Sultan Alam Usmani replaced him as acting president.

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20 Data developed by COSS.
21 Ibid.
22 The names of presidents elected in these elections are listed in Annex I.
In the absence of fresh elections Usmani continues to hold this office till writing of this chapter (January 2006).

The members of PSA have often elected a male sociologist as president with PhD degree from a Western university and have never elected a female sociologist. Out of its 12 presidents during 1964 to 1990, ten had PhD degrees. Nine of them had earned them from abroad often from American universities. Two presidents had MA degrees, one from a foreign and the other from a local university. Most of the presidents came from Punjab University. It appears that as PSA entered 1980s, the academic qualifications of its presidents declined and with that its performance too.

**Evaluation of the Performance of PSA**

The main objective of PSA was to coordinate and strengthen teaching programmes in educational institutions of Pakistan by offering courses in Sociology. To a large extent this objective has been accomplished. By the year 2004, the subject is being taught in all the major universities in Pakistan. Also PSA made concerted efforts for the introduction of this subject in the competitive examinations, in research organisations, and training institutions. However, some colleges of repute, which recently have been granted the status of degree awarding institutions, have yet to introduce Sociology at graduate level. Also, PSA did not do much to introduce the subject in colleges in urban areas.

Another objective of PSA was to promote professional relations among sociologists as well as connect them with other social scientists throughout the world by holding conferences. From its first conference in 1964 to its last conference in 1985, PSA has achieved this objective only partly as instead of holding 42

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23 They include Punjab University, Karachi University, Sindh University, Balochistan University, Peshawar University (Department of Social Work, Sociology and Anthropology), Sindh Agriculture University (Department of Rural Sociology) and Allama Iqbal Open University (Department of Sociology, Social Work and Population Studies).
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annual conferences from 1963 to 2005, it could hold only 13 of them with an average of 0.6 conference per year. After 1985, it has not held any conference and has ceased to exist virtually.

In spite of ups and downs in the history of PSA, its conferences made a useful contribution to the development of Sociology in Pakistan. They helped the sociologists in particular and the social scientists in general, in resolving some of the critical issues that the practitioners of new disciplines were facing. They also provided opportunities for interaction between the sociologists and scholars from other social sciences who participated in these moots.

Still another aim of PSA was to stimulate sociological research in Pakistan and publish it in the form of books, monographs and periodicals, and disseminate this knowledge among the public in general and among interested persons and groups in particular. PSA has produced a number of publications.\(^{24}\) Most of them are collection of papers presented at different conferences.

As our analysis of the papers presented in the five conferences shows, PSA was conscious of the need to produce literature relevant to the situation of Pakistani society. To a certain extent it succeeded in meeting this need. At the earlier stage of its life PSA wanted to issue a professional journal but was unable to do so due to the difficulties involved in issuing it.

PSA was responsible to safeguard the professional interests of sociologists and to promote high standards of professional ethics among them. Before its slumber since 1985, PSA was quite active in promoting the discipline and interests of its practitioners.

**Explanation of Poor Performance**

A number of factors have limited the performance of PSA to achieve its objectives and plans. They include factors, external as

\(^{24}\) These publications are listed in Annex II of this paper.
well as internal, to PSA. The external factors include general environment of State and society of Pakistan in which PSA was established and functioned, i.e., culture, politics, and economy of the country; generally, they affected PSA indirectly.

Pakistan since its creation has suffered from political instability, military rule and some serious national crisis particularly the military action in East Pakistan and its separation from West Pakistan. These problems negatively affected the overall development of Pakistan including the development of education particularly higher education. The State controlled universities in the country, and placed visible and invisible restrictions on the freedom of expression and enquiry. This indirectly affected the environments of the conferences of PSA negatively. With some exceptions few sociologists would undertake research in the areas considered sensitive and present their findings in the conferences that they apprehended would offend the rulers at the times. Besides, the State control of universities compelled some leading academics to migrate to the Western countries where they had freedom to write and conduct research.

PSA was established in 1963 one year after Ayub Khan had introduced 1962 Constitution. This was the time when certain degree of academic freedom had returned to the country. In this relatively free environment PSA could hold six conferences except in 1968 when the movement against the authoritarian rule of Ayub Khan was at its peak and as a result of which educational institutions had been closed.25 It is significant that the annual PSA conference that was held from July 11-12, 1970 was not affected by the most serious crisis of Pakistan’s history – the struggle of Muslim Bengali nationalists for autonomy and finally for Separation which ended in 1971 with the emergence of Bangladesh. It continued to hold its annual conferences even during this period and missed to hold its conference only in 1971 when military action was going on in East Pakistan terminating at the end of the same year. Soon after the crisis was over in

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1971, it held its Seventh and Eighth Conferences in 1972 and 1973. After this, up to 1985 it did not meet annually.

Civilian Versus Military Rule
If we examine the frequency of PSA conferences in the context of civil and military rule, it appears that there is no significant difference between them. PSA was established during Ayub rule and met regularly except in 1968. It also met once during the two-year period of martial law of Yahya Khan, which lasted from 1969 to 1971. After the Separation, PSA revived itself in 1972 and held four conferences during the civilian rule of PPP till 1977. It also met three times during Ziaul Haq’s martial law and became moribund after its last meeting in 1985. Since then it has not been able to revive itself. Overall data also confirm these observations. During military rule, PSA held nine conferences and during civilian rule four conferences. During 17 years of pure military and semi military rule from 1963 to 1971 and July 1977 to 1985 in the history of PSA, it held nine conferences or 0.5 conference per year while during five and half years of civilian rule from 1972 to July 1977, it held four or 0.7 conference per year.

Internal Factors
Community of Sociologists
One important factor that facilitates or limits the sustainability of a professional association is the size of the community that it represents. One would expect that the larger the size of a community, the higher the performance of an association representative of that community.

In the case of PSA, this proposition does not hold. In fact reverse may be true. There is no positive relation between the size of community of sociologists and level of activity of PSA. In 1963, there were nine teachers of Sociology in West Pakistan. By 1987, two years after the Thirteenth Conference in 1985, their
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number rose to 49.\textsuperscript{26} This substantial increase in the size of community of sociologists instead of raising the level of performance of PSA possibly contributed to its decline. After 1985 it did not hold a single conference and is now virtually dead.

The structure of community of sociologists has remained imbalanced gender wise. The share of women in this community has been very small though this imbalance is getting rectified. In 1963, there was no woman teacher among the nine Sociology teachers in West Pakistan.\textsuperscript{27} By the year 2001, the number rose to 26 (49%). The rise in number of teachers of Sociology, and hence the share of woman teachers with respect to all teachers, did not improve the condition of PSA.

Since 1985, as mentioned earlier, PSA is virtually dead and sociologists in universities have so far not made any visible effort to revive it. One may ask the question, to what extent they feel the need for its revival and what action they have taken for this purpose.

Recently Gulzar H. Shah conducted interviews with a number of sociologists working in the departments of Sociology at different universities.\textsuperscript{28} All the interviewees strongly felt the need for a national organisation of sociologists for promoting professional contacts among them. To the question why PSA has become inactive they held the office holders of PSA responsible for it and did not attribute it to the community of sociologists. They also did not offer any suggestions for reviving it or changing its

\textsuperscript{26} University Grants Commission Handbook 1987 does not give data for 1985, but for 1987.

\textsuperscript{27} Handbook of the Universities of Pakistan 1963 (Inter-University Board of Pakistan, Karachi, n.d.).

office holders.

The academic quality of leaders of PSA seems to be an important factor in determining the level of its performance. During the first decade of life of PSA there were a number of highly committed leaders of PSA. One of them, Hasan Nawaz Gardezi, the first Pakistani head of department of Sociology at the Punjab University took keen interest in the formation of PSA as well sustaining it. Most of the leaders in this phase had PhD degrees from abroad. The migration of some of these leaders to West adversely affected the work of PSA.

**Funds**

The lack of financial resources is yet another factor that has affected the performance of PSA. However, it is the outcome of increasing indifference of sociological community and decline in the quality of its leadership. In mid sixties committed leaders of PSA and a newly emerging vibrant community of sociologists mobilised enough resources to hold annual conferences but in 1970s and 1980s the situation changed and paucity of funds became more acute.

The income from membership fee and the sale of publications of PSA was too small to support its secretariat and programmes. It did not receive funds from the provincial and federal governments, besides other reasons, due to lack of appropriate recognition by them. In any case due to low priority assigned by governments in Pakistan to higher education there was not enough money to support professional associations particularly associations of social scientists.

**Conclusion**

The process of emergence of PSA was rather slow. It was established in 1963 eight years after the first department of Sociology came into existence in 1955. It remained very active.

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29 He edited a number of proceedings of conferences and continues to write on development of Sociology in Pakistan as well as that of PSA.
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from its inception till 1972. During this period in spite of several crises that emerged at national level it missed to hold only two annual conferences. It also published the proceedings of five conferences held from 1964 to 1968 and six books. Its success during this phase was partly due to the commitment of some of its leaders and the active role played by the Department of Sociology of Punjab University in promoting it. As discussed above, in its second phase from 1972 to 1985 its performance was sluggish. The last phase from 1986 up to 2005 is period of deep slumber.

Suggestions for Reactivating PSA

For last 20 years PSA has been totally inactive. Some measures that could possibly reactivate it are listed below:

1. First step towards the reactivation of the Pakistan Sociological Association is to develop a clear perspective about its role particularly with reference to the application of sociological knowledge for understanding the problem of Pakistani society. This certainly calls for a thorough analysis of the objective conditions of the society based on logical reasoning. For making itself relevant to State and society it must develop its research programme in consultation with policy makers at different levels.

2. The community of sociologists in the country needs to exert pressure on the current acting president to hold a conference in which elections for the executive of PSA are held.

3. Concerted efforts should be made to mobilise funds for the activities of PSA. The federal government should be approached to provide funds to PSA from its ‘Learned Bodies’ funds.

4. From the history of PSA and its leaders it appears that foreign qualified leaders kept it alive for long time and as the power shifted to less qualified leaders, the commitment to keep it functioning got diluted. Efforts

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30 See Annex II.
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should be made to invite expatriates to share their experiences with the local scholars and upgrade their scholarship.

5. One reason for the lack of performance of PSA is that a number of senior sociologists who kept it alive have migrated to universities in the West. To stop this process attractive material and symbolic rewards may be given to outstanding Pakistani sociologists.

6. Out of 13 conferences of PSA, seven were organised by Punjab University and three by Karachi University. Some method should be developed to de-concentrate them over several universities with departments of Sociology to help raise the membership of PSA and their participation in its affairs.
# Annex I

## Chronology of Conferences Held by PSA, their Themes and the Names of Presidents

<table>
<thead>
<tr>
<th>Conference No.</th>
<th>Year</th>
<th>Host and Venue of Conference</th>
<th>President Elected</th>
<th>Theme[^1]</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>April 27-29, 1964</td>
<td>Karachi University, Karachi</td>
<td>M. S. Jillani</td>
<td>Substantive Areas of Sociology</td>
</tr>
<tr>
<td>2nd</td>
<td>April 22-25, 1965</td>
<td>Punjab University, Lahore</td>
<td>Hassan Nawaz Gardezi</td>
<td>Relevant Applied Research and New Substantive Areas of Sociology</td>
</tr>
<tr>
<td>3rd</td>
<td>July 7-9, 1966</td>
<td>Punjab University at Khanspur</td>
<td>A. K. Nazmul Karim</td>
<td>Rural Development, Basic Democracy and Rural Sociology</td>
</tr>
<tr>
<td>4th</td>
<td>August 8-10, 1967</td>
<td>Degree College, Abbottabad</td>
<td>Haider Ali Chaudhari</td>
<td>The Analysis of Sociology as a Science or Profession</td>
</tr>
<tr>
<td>5th</td>
<td>January 3-5, 1969</td>
<td>Karachi University, Karachi</td>
<td>Muhammad Fayyaz</td>
<td>Sociology and Development of Human Resources</td>
</tr>
<tr>
<td>6th</td>
<td>July 11-12, 1970</td>
<td>Punjab University, Lahore</td>
<td>Sultan Hashmi</td>
<td>Rights and Obligations of Sociologists: Theory and Methodology</td>
</tr>
</tbody>
</table>

[^1]: Information about themes taken from Gulzar H. Shah and others, *op. cit.*, p. 35.
<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Location/Institution</th>
<th>Organizer</th>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th</td>
<td>August, 1972</td>
<td>Punjab University, Lahore</td>
<td>Sultan Hashmi</td>
<td>Methodology, Family Planning, Rural and Urban Development</td>
</tr>
<tr>
<td>8th</td>
<td>December 28-30, 1973</td>
<td>Karachi University, Karachi</td>
<td>M. Sabihuddin Baqai</td>
<td>Sociology Today in Pakistan</td>
</tr>
<tr>
<td>9th</td>
<td>June 21-23, 1975</td>
<td>Punjab University at Khanspur</td>
<td>M. Sabihuddin Baqai</td>
<td>Poverty: Sociological Perspective</td>
</tr>
<tr>
<td>11th</td>
<td>December 30, 1979-January 1, 1980</td>
<td>Punjab University, Lahore</td>
<td>Abdur Rauf</td>
<td>Sociology of Sales and Marketing</td>
</tr>
<tr>
<td>12th</td>
<td>December 22-23, 1982</td>
<td>Quaid-i-Azam University, Islamabad</td>
<td>M. Iqbal Chaudhari</td>
<td>*</td>
</tr>
<tr>
<td>13th</td>
<td>1985</td>
<td>Peshawar University, Peshawar</td>
<td>Habib Ahmad Mufti **</td>
<td>*</td>
</tr>
</tbody>
</table>

* Information about the theme not available.
**He resigned in 1990 after which the senior vice president of PSA Sultan Alam Usmani took over as acting president. Due to his bad health Usmani has been unable to activate PSA.
Annex II

Publications of Pakistan Sociological Association
PSA issued two types of publications: proceedings of the conferences it held and some books by sociologists that are listed below.

Proceedings of Conferences
The proceedings of only five conferences were published but the proceedings of the First, Fifth, Seventh, Ninth, Eleventh, Twelfth and Thirteenth Conferences were not published for unknown reasons.


Books
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Presidential Address Delivered by Dr. M. S. Jillani at the First Annual Conference of PSA Held in Karachi from April 27-29, 1964

Sociology for the first time was evolved as a subject in the Middle East. However, it was in Europe where it developed into a distinct discipline. It will be an ingrate person who will deny the great contribution made by the German, French and English sociologists. The Greek, Roman, Christian and Muslim social thought had left a tradition for the European thinkers to develop a subject which would deal basically with the study, of society. However, Sociology as we know it today, almost entirely evolved in the United States of America. No doubt the most important contribution to in the evolution of modern Sociology was made by Durkheim and his successors in Europe, yet a fuller application of the principles of sociology was made by the Americans. In recent years, Sociology has expanded itself in a number of directions. From the study of crime, law, literature, and the social institutions, it has started addressing wider contemporary problems especially economic development and role of the individual in this process. In this sense, Sociology has become purely the study of man and his problems. This shift of emphasis may seem a reversion to the old beliefs under which individual figured as pivotal. New Sociology, on the one hand, concentrates on the individual and on the other, on his inheritance and environment. As such the study of Sociology has spread to the periphery of human nature. Almost each and every important aspect of human life has attracted the attention of the new generation of sociologists. Many of them are already knocking at the doors of metaphysical and super-natural forces in life and are illuminating corners, which had remained elusive until recently.

In spite of the widened area of study, Sociology has still to study in some depth the all important phenomenon of social change. The core of human nature and society has been the dynamics of
changes taking place in the society at all levels. The sociologists, and for that matter the social scientists, have so far failed to propound a theory or devise a model, which could precisely predict the direction of these changes. The two World Wars and the ensuing mass dislocation of populations, followed by the emergence of a large number of new nations have given rise to confusion in human societies all over the world. No nation is any longer certain of her heritage, culture, values, and ideals that she might have cherished over centuries. New nations are also the victims of the general lack of purpose and national vision. Sociologists have tried to help in the resolution of this confusion by conducting researches into factors, which were disturbing the life of the community. Their endeavours have been valuable in their own sphere but they have failed to evolve a system of knowledge, which could help formulate guidelines for the development of society in the post World War II scenario.

The current goals, before peoples of the world are to provide better conditions of life through raising their standards of living and achieving better distribution of wealth. In other words, it is to bring happiness to the largest numbers and the creation of a welfare state. Unconsciously, the word is trying to achieve objectives laid down by Adam Smith and his contemporaries. I may be mistaken in holding this view yet there is no denying the fact that the modern concept of development is very near the line of thinking based on material progress and generation and accumulation of wealth.

But this is where an all-important question occurs. Should the sociologists concentrate on finding a solution to the problem of social confusion mentioned above or should they help the society in achieving the goal of higher standards of living? I believe that the need is to address both problems together. A man does not live only to consume. Neither can he live on culture and thin air alone. For the creation of a happy society both are required. If progress means the development of material goods alone, it is no development at all. If the factories have to belch smoke on the grave of national heritage and culture, the existence of these...
factories will not add to happiness. I do not want to sound like a champion of morals or of traditions, but at the same time I cannot afford to ignore the culture of a nation, its values and its traditions. I only want to dispute and dilate on the thought that we cannot indulge in the development of a nation without definite goals and objectives encompassed by norms and values of the people. It does not imply that current economic development plans have no consideration for normative values or national heritage but they do lack focus on social issues. Permit me to quote Max Weber where he emphasised the importance of norms and national values in determining any course of action. It strengthens the view that economic development and industrialization need not be opposed to national aspirations based on values. What one wants to stress is the need of greater emphasis upon and keener attention to the social, moral and spiritual structure of the society.

In order to clarify this point further, it would be appropriate to divulge a little bit into the relationship between social, economic and technical changes. It is known that society is always resistant to change. The history of science is replete with examples where almost each invention was unacceptable to society. The story of social and religious thought has incidences at every stage where new ideas met oppositions from the society. It also is an established fact that it was over decades even generations that material inventions and the non-material norms were accepted by the society. In the same way, the economic and political objectives also took years to establish themselves and gain recognition. Modern development planning is a programme of gaining quickly what was previously attained in decades and sometimes in centuries. It would be unrealistic to think that the opposition and turmoil that accompanied previous revolutions would not follow present-day economic development. I dare state with some conviction that social planning is as necessary for the success of a development programme as economic progress. If the two do not go hand in hand with each other, they would only lead to chaos and large-scale social disorganization.
To understand the divorce between social and economic development, one can cite the process of the emergence of slums. The concentration of industries in large cities would cause large-scale migration from rural to urban areas, which would culminate in the rapid growth of slums. These slums would require expensive social services, which the limited economic resources of most nations cannot afford. They say that ‘prevention is better than cure’ and I would insist that this is equally applicable to problems of national development. A thorough study and analysis of the social and economic processes operating in a society can suggest ways and means of balanced growth. The supreme planning body of Pakistan is to be commended for drawing up a detailed programme of research, which would go into the formulation of the 3rd Five Year Plan. If results of these research efforts are taken into consideration and the social forces are given due importance, programmes of economic development are bound to prove more successful and more useful for the society.

While talking of social factors in development, it would be unjust to mention them only in generalizations. The structure of a society is as important for an integrated national effort as are the economic resources or the technical know-how. A nation is not always a single supreme unit. Every nation in the world comprises a cluster of different groups. They differ from each other on the basis of religious diversities, racial prejudices, linguistic variables aspirations and regional affiliations. Within these larger groups there are smaller groups, which are evolved to meet specific needs of the members of the community. If a popular programme of development is to be evolved it has to be woven around certain goals and objectives, which are common to all the people. Higher incomes and better amenities of life may be considered to be the cherished goal of all members of a society. However, in many cases these material goals tend to occupy only a secondary position in the hierarchy of the aspirations of individual groups; their primary goals may be spiritual, ideological or purely moral. It would be a fallacy to believe that development programme could be made successful
without the cooperation of individuals who contribute to the ideals of seemingly insignificant groupings. Societies without operative pressure groups do ignore aspirations and feelings of even the community but there are few such societies in the world today. Problem as such becomes rather acute. People belonging to different faiths and varied schools of thought may find it difficult to come to a common platform except in case of a national emergency or an emotional question. Irrespective of the circumstances it is desirable that goals extracted from societal norms and the generally accepted code of behaviour are bound together to create national consensus on the mode of dealing with problems of a changing society.

This calls for conscious construction of a national character. However, if the national character is accepted as the modal character of a nation, then ideally, every individual has to have a character, which is compatible with the national character. This involves the establishment of certain moral convictions and a moral code, which every individual member of the nation may follow all by himself without any help from outside bodies. The idea may sound attractive yet it has boundless problems. In spite of the recognition of the individual, the group remains the most powerful organ of society. The individual before every action looks around for moral support of a group – generally an in-group – or the reference group. Theoretically, the elite-groups in every society are always strong but in the newly emerging nations, at the lower level of society they are strongly subjugated by elite-groups of the higher order. Every dependent group looks up to the high status group – children to the parents; workers to the leaders; subordinates to the officers and general public to the leaders of society. Indirectly, the task of the building of the character of millions depends upon a few individuals at the top. This situation is truer in the developing nations where the traditional heroes are still alive in the hearts of the masses. Inspired, they look forward to the revival of the glorious times of yore. These may be mere El Doradoes yet they are strong, and have to be taken cognisance of.
In the process of social integration also, the highly placed groups have to play an important role. These groups possess power and prestige. They have to set an example of positive action and constructive role for the common man. Although the charismatic institutions in society are undergoing a rapid change, yet they still retain their original importance and influence. The problems of national development have to be tackled according to hierarchical system of institutions – at least for some time to come. Power groups, due to the rapid changes taking place in their personal life-styles have given rise to conflicts between their newly acquired thoughts and the traditional values. The less powerful groups, while imitating the more powerful ones have fallen victim to similar inner conflicts. There is a need to create harmony among the two. I realise the difficulties involved in this wooing yet it can be achieved. The conflict in values now evident in almost all the developing nations is consuming the energy of the people. Instead of concentrating on urgent national problems like chronically low income, shortage of food, narrow margin of savings and alarming incidence of population growth, these nations are wasting precious energy and time in futile and endless debates over systems of governance, slander and petty quarrels for social mobility. Call of the time is the integration of national efforts towards development of material resources and reconstructing the social and spiritual aspects of life.

I would take the liberty of encroaching upon your valuable time a bit more to state that sociologists in the developing countries will fail in their duties if they do not pay attention to the conservation of nation’s energies which are being drained by frivolities. I beg to reject the usual apology of a ‘society in transition’. I believe that a society in transition has to harness her resources more carefully and more economically so as to serve a definite purpose. Problems of a changing society are numerous. The bureaucratic system set-up by the foreign rulers may be functioning as an agent to bring in changes from the viewpoint of a particular class of society who are a replacement of imperial set-up of the past. Similarly, education might be retaining a bias originally beneficial to foreign rulers who are no longer there,
yet their system tends to continue. ‘The economic institutions under this system might not be efficient and productive for the modern world, but the inertia of time alone would stand as a barrier to change them. In addition, beliefs of the people are strongly resistant to change. On top of all this, the divergent foreign influences and the powerful international interest groups may be sabotaging the situation. In these conditions, Sociology has a wide field for study and social engineering. The developing nations of the world are a laboratory for a sociologist to investigate into the intricacies of progress and facilitate their undertaking.

I believe that sociologists in the under-developed nations are alive to their responsibilities, and they are aware of the great field for operation in front of them. However, they may need a helping hand from influential institutions in society. Sociologist in the developing world so far is not fully recognised. His nature of work is not yet understood and appreciated. His place in society and the government is still to be determined. I would avail myself of this opportunity of appealing to colleagues in the profession to engage themselves in action-oriented research so that a tradition of applied research for the benefit of the common man is established.

However, it would not be inappropriate to sound a note of caution. The newly independent nations, chronically suffer from the habit of doing little but claiming more. Incomplete jobs are announced as complete and those still to be taken in hand are declared as accomplished. I myself may be suffering from this disease, still I would not like to pronounce the first step towards the establishment of a national association of sociologists as a great achievement. We have to go a long way. To start with, the sociologists should take stock of piece-meal research studies in the country and make an endeavour to classify and integrate them into a theoretical framework, which has an operational use for the Pakistani society. It involves deep thinking and the setting up of a tradition of action-oriented research. I have the faith that we are capable of achieving it under our own steam.
There are scholars among us who are working on various important aspects of society. I am glad that sociologists from all over Pakistan are here for the first time to share the thoughts of each other. I am sure that these meetings would open new vistas of research and thought – and their application.

I thank you again for the honour of presenting this address to the First Pakistan Sociological Conference.

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Dr. M.S. Jillani: He was born in 1933 at Jullundher (British India) and migrated to Pakistan in 1947. He earned his Master’s degree in Economics from Government College, Lahore in 1955 and his PhD in Sociology from University of Chicago in 1957-60/62. During this period, he had been the editor of the Ravi, the Punjab University Journal of Economics, etc. He is a former lecturer in Economics at Punjab University; head of the Department of Sociology at the University of Karachi; chief, Economic Group and additional secretary Pakistan Planning Commission; head of Economic Advisor’s Wing, Ministry of Finance; chief/director, Technical Cooperation Division at the United Nations ESCAP; federal secretary to the government of Pakistan; chief executive/executive Director, National Institute of Population Studies, Islamabad. He has represented Pakistan widely at international meetings and has been active in academic bodies. He continues to advise national and international organisations on social and economic matters. He is former president of the Pakistan Sociological Association and the Population Association of Pakistan. He has been writing a weekly column on social issues and current affairs in national English daily of Pakistan, The News International, since his superannuation in 1993.
Pakistan Psychological Association (PPA): A Review of Professional Organisation of Psychologists

Muhammad Pervez and Anila Kamal

The Emergence of Psychology as a Discipline in Pakistan

Discussion about the emergence and development of professional organisation of psychologists in Pakistan needs to follow the description of development of discipline of Psychology in the country. Pakistan did not inherit any department of Psychology at the time of partition of India in 1947, at university level. Pakistani universities were slow to establish a department of Psychology during 1947 to 1955. The first department of Psychology was opened in 1956 at University of Sindh, Jamshoro. Following the Western historical tradition,

Psychology remained a part of Philosophy in India for a very long time. This tradition got transferred to Pakistan also. In the absence of a separate department during this period, Psychology was taught at various levels of education as a component of the discipline of Philosophy. In the conferences of the professional organisation of philosophers, Pakistan Philosophical Congress (PPC), a number of papers on psychological issues were presented and published in its proceedings.

During this period also emerged some philosophers with greater interest in psychological issues than ‘pure’ philosophical issues. In the same period some philosophers went abroad for higher education in Philosophy but came back with specialisation in Psychology. In order to develop separate academic identity, psychologists injected their energy to build pressure for establishment of separate departments of Psychology. This resulted in the establishment of first department of Psychology at Sindh University, Jomshoro followed by Departments of Psychology at Karachi University and Dhaka University.

The development of practical aspect of Psychology took two directions: involvement in selection of civil and military officers and application of Clinical Psychology for treatment.

Clinical Psychology, till middle of 1960s, remained an individualised profession and a small number of psychologists practised it. Secondly, those who treated patients in mental hospitals were not clinical psychologists but psychiatrists who used medical mode of treatment. Consequently, the profession of Clinical Psychology remained undeveloped till 60s and has remained underdeveloped even now.

At the time of Partition, Pakistan did not inherit any department of Psychology at the university level, or an association of psychologists. It appears that there was no association of psychologists before the partition of India. Psychologists used to meet occasionally in subsections of conferences of Indian Science Congress (ISC). Limited information available suggests that subsections of Psychology were organised in five sessions of ICS; first in the Sixteenth Session in 1929, second in Twenty Second Session in 1935, third in Twenty Third Session in 1936, fourth in Twenty Fourth Session in 1937 and fifth in Thirty First Session in 1944.

Nineteen years after the emergence of Pakistan and ten years after the establishment of the first Department of Psychology in Sindh University, Jamshoro in 1956, the idea of establishing a professional organisation of psychologists was discussed in a symposium organised by the Department of Psychology at University of Dhaka in May 1965. In this symposium an ad hoc

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2 In order to be better informed for writing this paper, the authors contacted about 20 psychologists, who in the writers’ opinion could have provided relevant documents or verbal information about PPA. However, the documents or information that the authors were able to collect was very scanty. Many of the persons who were contacted in this regard had been significant past and present office bearers of PPA. It indicates not only lack of motivation but also lack of any system to maintain records of activities or documents related to the PPA. Moreover, none of the libraries of the Psychology teaching institutions had a complete record of the PPA related documents.

3 It is probable that such sections were also organised after Thirty First Conference (1944) of ISC but we do not have any information about them. From the names of psychologists who delivered presidential addresses in the subsections of Psychology one can infer that either there was no prominent Muslim psychologist at that time or Muslim psychologists did not take interest in the gathering of Indian psychologists.

4 Before the creation of PPA, psychologists used to meet in the conferences of Pakistan Philosophical Congress, which came into existence in the year 1954.
organising committee consisting of all heads of Psychology departments in universities and headed by S. M. Moghni was formed to further develop the idea. Subsequently, in a larger gathering of psychologists at Karachi in May 1966 the formation of Pakistan Psychological Association (PPA) was formally announced.\(^5\) For its organisation a meeting of the ad hoc committee was held at the Department of Psychology, Peshawar University in October 1966. Besides the members of the committee a large number of ‘senior’ psychologists and academics from around the country including East Pakistan participated in it.\(^6\) The meeting decided to hold the First Annual Conference of PPA at Dhaka. The conference was held from March 15-18, 1968 in which psychologists from East and West Pakistan participated.\(^7\) S. M. Moghni, S. M. Rehman and Mir Fakhruzman were elected president, vice president and general secretary respectively.\(^8\)

The constitution of PPA approved in 1968 conference, like the Constitution of Pakistan, remained in a flux. In 1975 conference a committee was formed to review the 1968 constitution. The general body of PPA approved the recommendations of the committee in its third session held in Lahore in 1978.\(^9\)

\(^5\) No detailed information is available about this meeting.
\(^6\) The proceedings of the seminar were published but are not available to the authors.
\(^7\) The history of development of professional body of psychologists so far has remained unrecorded. The current president of PPA, Bilal Aslam Sufi, in a personal communication to one of the authors wrote, ‘No record whatsoever regarding membership, constitution, accounts, academic activities, projects, etc., has been transferred to us…. Therefore, in the absence of any formal record, the effort to trace its history and undertake its review is based upon some available documents and some anecdotal narrations’. 
\(^8\) For S. M. Moghni’s presidential address to the First PPA Conference in 1968 see Annex III.
\(^9\) No information about the amendments made in 1978 conference or those made later is available to the authors. However, the composition of the current office bearers indicates that there have been some amendments in it at some time.
The 1978 constitution of PPA lists nine aims and objectives of it. They include: to promote the cause of Psychology as a basic and applied science, suggests ways and means; of improving the quality of teaching and research, to protect, safeguard, and promote the legitimate interests of its members, lay down the qualification and experience for appointment of teachers, and to develop codes of ethics for psychologists working in different vocations. The objectives also include holding national and international conferences, seminars, and workshops and projection of national point of view in international forums.

Between a lot of legalist phraseology and lofty aims and objectives, the constitution of PPA does not suggest a professional definition of its members. It does not assure continuity in its functions and does not frame appropriate electoral procedures to ensure that office holders of PPA at national level are true representatives of the members.

The constitution of PPA defines a psychologist someone who has at least MA degree in Psychology. However, such a degree does not make its holder a professional for the reason that it is not a specialised degree giving its holder adequate knowledge about theory and methodology of the discipline. As only a small number of MA and MSc degree holders normally acquire a higher degree, it can be estimated fairly that about 95% members of PPA do not possess any higher degree than that of Master’s. In any case, a very large majority of members join PPA just prior to a conference to get membership and to enrol them as voters for the election of office bearers. Consequently, for all practical purposes they become inactive after the conferences.

The exact number of members of PPA at different times is not available, as the association did not maintain a record of its membership. According to the present president of PPA Bilal Aslam Sufi, PPA has about 400 registered members at present (March 2006). According to Sufi the Executive Committee of PPA is seized with this issue and has proposed to end this practice.
Immediately after its establishment, PPA became paralysed and could not implement its programme and hold its annual conference till it was revived in 1975. This lack of activity was partly due to the political conditions that existed in the country from 1968 to 1971. The tussle between the Muslim Bengali nationalists and the military led central government of the country became severe. The failure of political negotiations between President Ayub Khan and political leaders ended in another martial law in 1969. This affected universities and academic activities particularly in East Pakistan. The contacts between West Pakistan based leaders of PPA and its members from East almost snapped. The tussle ended after the creation of Bangladesh, after which PPA became an organisation only for the remaining Pakistan. With the separation of East Pakistan the size of community of psychologists in the present Pakistan became smaller.\textsuperscript{12}

The Revival of PPA in 1975

The trauma of East Pakistan and the surrender of Pakistan army in Dhaka seriously affected the public as well as academic life in Pakistan. The leadership of PPA remained paralysed for several years and did not hold any conference. As political conditions in the remaining Pakistan started settling with lifting of martial law and a civilian government taking over, some senior psychologists who were active in the formation of PPA in Dhaka began thinking of reviving PPA. Four years after the separation of East Pakistan in 1971, PPA was revived in 1975 when it organised its Second Conference from November 14-16, 1975 at

\textsuperscript{12} We do not have exact data about it. The data for the year 1968 shows that there were six departments of Psychology and four of them were located in West Pakistan. In these six departments there were 41 teachers and 24 of them were teaching in the West Pakistani universities. \textit{Handbook of the Universities of Pakistan 1968} (Inter-University Board of Pakistan, Islamabad n.d.). Assuming that the number of teachers was more or less the same in the present Pakistan after the separation of East Pakistan then the separation reduced the number of community of psychologists in present Pakistan by 17.
Allama Iqbal Open University, Islamabad. The personal and logistical support of Muhammad Ajmal, a senior psychologist and federal secretary of education at that time speeded up the revival.

**Conferences Organised by PPA**
The most significant objective of PPA as specified in its constitution was to organise national gatherings of psychologists. Compared to other objectives it became its most important objective in which PPA invested most of its energy and resources. These gatherings were sometime called ‘congress’ sometime ‘session’, and other times ‘international conference’ whenever some participants from abroad participated in it. It was initially expected, though not clearly articulated, that such national gatherings would be organised annually. PPA could not meet this expectation. Most of the conferences that PPA organised were either national or local. It is not clear whether it organised any international conference.

During 39 years of its existence from 1966 to 2005, PPA organised 11 conferences with an average of 0.28 conferences per year. Allama Iqbal Open University, Punjab University and Government College, Lahore hosted two conferences each and Dhaka University, Karachi University, Peshawar University and Quaid-i-Azam University, Islamabad hosted one conference each. The venue of one conference is not known.

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13 We do not have exact information about the number of departments and teachers of Psychology in 1975. However the data for the year 1976 shows that the number of departments by this year remained four as in 1968. Only the number of teachers rose from 24 to 32.


15 However, one does not find a clear articulation about using these different words for essentially the similar activity.

16 Only evidence for holding such a conference is a one-page letter with the authors indicating the acceptance of an abstract of a paper for the conference with the banner of ‘International Conference’, December 19-21, 2002.

17 For a chronology of conferences see Annex I.
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**Participation**
The participation of members in different sessions of conference differed. In scientific sessions it was generally thin. The primary reason for this was that when scientific sessions were in process, the majority of participants of the conference remained busy in lobbying for the election.

In the First Conference in 1968 a large number of students, local elite and nearly 100 delegates from all over the country participated. In the Fifth and Sixth Conferences held in 1983 and 1985 around 200 local delegates participated in each of them. We do not have any information regarding international participation in PPA conferences except that in the Sixth Conference three psychologists from Bangladesh and one Pakistani psychologist from England participated.

In addition to 11 national conferences that PPA organised from 1968 to 2005, some local chapters of it also undertook some activities. One illustration of such activities is the celebration of a Mental Health Week by a particular educational institution under the auspices of Pakistan Psychological Association. However, such activities are organised infrequently.

**Papers**
We have information only about the papers presented in six conferences, which total 237. In the First Conference 29 papers were presented. In the Third Conference the number decreased to 13. In the Fifth and Sixth Conferences, 23 and 28 papers were presented respectively. In the Eighth Conference the number rose to 79 but in the Ninth Conference the number came down to 65.

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18 The information about the number of papers is taken from six proceedings. This number does not include all the papers presented in the conferences, as the editors of the proceedings did not publish all of them.

19 We do not have information about the number of papers presented in the last two conferences held after 1994.
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Themes
We have information about the themes of only three conferences, which are as follows. The theme of the Fifth Conference was ‘New Directions in Pakistani Psychology’, of the Eighth Conference ‘21st Century: Problems and Prospects’ and of the Ninth Conference ‘The Role of Psychologists in the New Social Order’. These themes were just titles of the conferences as the papers presented in them did not follow the theme always. Most of the papers presented by the presidents and sectional presidents were their research works.

The date of a conference was often determined by a combination of factors. It was the willingness and determination of the incumbent office bearers to find a host institution for the next conference. But as their tenure often ended with the conference in which the decision was to be taken, they often were not too keen to find a host institution and fix the date in consultation with it.

Every conference consisted of three basic components: inauguration, and a closing session, business session and the scientific session. The inaugural and closing sessions were basically a struggle to invite politically significant personalities. Highly formal speeches were made during these sessions, often based upon ghost writings. It is generally hoped that the politically significant ‘chief guest’ will announce some financial grant that would be useful for the host institution or PPA. Often these hopes are not fulfilled. The business session is almost entirely devoted to holding of elections of office bearers.

The scientific sessions are mostly based on scientific papers invited by the organisers of the conference. Such invitations are very open-ended; any kind of papers written on any issue in Psychology can be read in scientific sessions. The scientific sessions are distributed further into sections, each section dealing with some theme of that particular branch of Psychology. As often, there is shortage of invited papers, these are neither invited to cover a specific theme nor properly peer reviewed to assure
their minimum scientific quality. The inaugural speeches and the papers read in the scientific sessions form the major bulk of the proceedings, however, once again often without proper peer reviewing or editing.

In the Fifth Conference there were three sections for presentation of scientific papers in which 17 papers were presented. In the Ninth Conference, the number of sections increased to seven in which 31 scientific papers were presented. This showed that at least a quantitative change in terms of the number of technical papers presented in the above mentioned two conferences was occurring.

**Reconstruction of a Conference from its Proceedings**

The proceedings of six conferences available to the authors do not reveal much about the processes going on in the conferences. For instance, there is no section in these proceedings that describes the state of the Association since last meeting of PPA. Similarly, there is not much about the deliberations taking place about the constitutional or management affairs of PPA and nothing about the process of elections of the office bearers, which is of critical importance for the future of the association. Given this the authors picked up the proceedings of the Fifth Conference of PPA to describe the processes that went on it.

The proceedings of the Fifth Conference carried a banner ‘New Directions in Pakistani Psychology’. The title gives an impression that the conference was planned to review the new directions in which Psychology was moving particularly in Pakistan. However, the contents of the proceedings show that no paper was presented on this theme. The editorial in the proceedings justified this title by saying that the selection of papers for publications is based upon their being empirical research, or clinical case studies and that this was ‘our interpretation of the new directions in which Pakistani Psychology is moving’. The selection of papers was arbitrary and was not based on the stated criteria.
Table of contents of proceedings of the Fifth Conference showed that the conference was divided into five sections. After preface and list of authors, the first section contains inaugural addresses consisting of three speeches. The first one was by the head of the host institution, which in this case was vice chancellor of Allama Iqbal Open University. This address was a formal address welcoming the chief guest and other participants of the conference. The vice chancellor’s speech quite understandably focused on the work of Allama Iqbal Open University than on Psychology or PPA. The president of PPA delivered the second speech entitled ‘Introductory Remarks’. He welcomed the chief guest and expressed his gratitude to him for accepting to be the chief guest of the conference and thus supporting the development of Psychology. He appealed to the participants to realise the significance of Psychology in Pakistani context and described the contribution that psychologists were making towards various aspects of life. The inaugural address by the chief guest, who was the federal minister of education, did not say anything significant about the profession and professionals of Psychology in Pakistan.

The next section was devoted to four presidential addresses: a general presidential address and three sectional presidential addresses. The general presidential address delivered by a senior psychologist did not indicate the purpose of her address. It was based on a research project, which she had undertaken.

The three sectional presidential addresses dealt with ‘Abnormal and Clinical Psychology’, ‘Social and Organisational Psychology’, and ‘Testing, Guidance and Educational Psychology’. These sectional addresses were expected to review the state of Psychology; particularly in Pakistan and offer a summary or review of the papers read in these sections and bring out the new directions. However, the three addresses did not do this. They were simply just papers written by three authors and were unrelated to the issues raised in the sectional presidential

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20 Iftikhar N. Hassan.
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address. At best, it could be said that the topics of these papers fell within the broad domain of their own sections.

The sectional addresses were delivered by senior psychologists, who were not prepared for the particular context of the conference. The titles of these sectional presidential addresses are listed below:

2. Mass Communication — Prospects and Problems: Social and Organisational Psychology.21

The next section dealt with papers presented in three symposia. It is not clear if they were planned in advance and the writers were invited to prepare them. The following is the list of symposia and the papers presented in them:

1. National Character

2. Education and Cognitive Development

3. Problems of Mental Health
   b. The Role of Clinical Psychologist in the Field of Mental Health.
   c. Family and Community Psychiatry: The Importance of a Multidisciplinary Approach.

21 The title appears to be an odd combination of topics for a session.
With the exception of first paper in the second symposium, which was based on empirical research, all other papers were reviews or to be exact opinion papers. It may also be noted that the third paper in the third symposium was about Psychiatry — not Psychology. Nevertheless, one must appreciate the effort of PPA in getting seven original papers prepared and presented in symposia.

The title of next section of the proceedings is ‘Research Papers’ in which 10 papers were presented. According to the editors of the proceedings, all 10 papers in this section were based on empirical research. With the exception of two papers, research for other papers was conducted in Pakistan. The titles of these papers indicate a good variety of topics and there was no exclusive concentration on any specific field.

Last section of the proceedings was given the title of ‘Abstracts’ and contained the abstracts of nine papers. As they were not based on empirical research, it appears that the editors decided not to print full papers and instead printed their abstracts.

The above review of the proceedings of the Fifth Conference of PPA suggests the following conclusions:

1. The issues relating to policy and performance of PPA, if deliberated during a conference, were not recorded. The process and results of the election for new office bearers were also not recorded or reported. It appears that some behind the scene activities of PPA are a forbidden area for reporting in the proceedings of the conference.
2. The need and role of various addresses in the conference was not properly deliberated or decided. The writers of addresses did not prepare them well.
3. The scientific section in which scientific papers were read, are substantial and significantly contribute to motivate Pakistani psychologists to undertake and present scientific research.
4. The conference did not address at all the professional issues of psychologists in Pakistan.
The Leadership of PPA
The most important office in PPA is that of president as its occupant often makes the decisions concerning its policy and programmes and decides the way they should be implemented. During 39 years of its existence, PPA had nine presidents. Except Laeeq Mirza, Riaz Fityana and Bilal Aslam Sufi, all other presidents one time or the other were the heads of postgraduate departments of Psychology. Out of nine presidents, seven (77%) possessed PhD degrees, all from abroad, and two had MA degrees from local universities.

Since its formation up to present (January 2006), three women held different offices in PPA. Iftikhar N. Hasan was elected president of PPA in the fifth Conference in 1983, Rafia Hasan vice president in the Third Conference held in 1978 and Najma Najam general secretary in the Eighth Conference in 1991. It is not clear why PPA chose a woman president against its well-established convention of electing male presidents. First it could be due to the eminence of the woman candidates. This could also be due to the fact that the share of woman teachers of Psychology among total teachers of PPA in the discipline was continuously rising. Their percentage share, which was 22% in 1968, grew to 50% in 1976 and to 55% in 1987.

The Elections of the Office Bearers of PPA
The constitution of PPA provides for a number of offices, a president, a general secretary and a certain number of joint or assistant secretaries. There is also, often a treasurer and then

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22 Laiq Mirza who is a PhD in Psychology has close interaction with academic psychologists. Riaz Fityana, at the time of his election was a minister in the Punjab provincial cabinet.
23 For names of Presidents of PPA see Annex I.
24 Calculated by COSS on the basis of information from University Grants Commission Handbooks of 1968, 1976 and 1987. One may point out here that though the share of woman teachers among all teachers of Psychology in Pakistani universities from 1968 to 1987 has significantly increased, their participation in PPA has not increased proportionately.
there is a group of persons, which is called the members of the executive committee. The composition of office bearers has been changing. They are elected during a conference for a three-year term and are expected to publish proceedings of conferences and locate a group or institution, which could take responsibility for organising the next conference.

The electoral process for the office bearers has several structural weaknesses. The host institution often sways the election. Membership is accepted till the last minutes of polling. Teachers and students of the host institutions mostly stuff the conference. There is no provision for absentee ballot. This works as follows. Host institutions are either universities or degree awarding colleges. These institutions have their affiliated non-degree awarding institutions. Then there are a very large number of former students of these institutions who due to their linkages and affiliation to their mother institutions participate in the conference in a large number and tend to vote as a block. Often head of the department of the host institution and his/her associates, generally called a panel, expect a smooth victory in the elections for the top positions. The results of the elections are often predictable and upsets occur rarely.

Due to the lack of proper membership and no tradition of postal ballots, the electoral process is generally dominated by on-the-spot deliberate enlistment of members that provides an instant majority of young graduates and college teachers in that particular locality. Therefore, the local dominant lobby generally wins the elections. Without much consideration of academic standings, voting pattern runs around local lobbies and culminates into obtaining certain elected positions.

The current management of PPA has proposed some changes in the constitution to remove these shortcomings in election system. Membership of the association has been linked with the calendar year. The current executive committee of PPA has proposed that a member must have joined PPA one year before the date of election to earn the voting right.
Publications of PPA
It appears that PPA did not publish any book in its history but it did publish a directory of Pakistani psychologists, a newsletter, and the proceedings of a number of conferences. The proceedings of six conferences, the First, Third, Fifth, Sixth, Eighth, and Ninth available to the writers suggest that they are usually based on the papers presented in them. There is a preface or editorial of the conference and then the welcome, inaugural and presidential addresses followed by the scientific papers presented in that conference. We hardly find any symmetry in all the proceedings. In all these proceedings one or the other address is missing. The proceedings with the authors are just descriptions of the papers presented in the conferences and follow different styles.

Emergence of Splinter Organisations
Through electoral process, the top leadership of PPA came mostly from the senior psychologists and heads of various educational institutions. Some younger practising psychologists, who thought that under their leadership the performance of PPA was not satisfactory, got disenchanted with it. Together with younger teaching psychologists, who were also in revolt against their senior colleagues, they formed a small group of their own based at Lahore during the first half of the 80s when PPA did not engage in any activity, did not organise any conference and failed to hold elections. The group did not choose its leaders through elections. It held several annual meetings in which very-focused scientific papers were presented. Though the group remained limited in its geographical spread and in its general appeal, it did create an alternative model of a professional psychological organisation.

The year of the directory and the period when it issued the newsletter is not known.

The proceedings of the remaining five conferences may have been published but we do not have any information about them. For PPA publications see Annex II.

The group called itself ‘Bazm-e-Nafsiat’.
During the late 80s another group of young psychologists, who academically not properly established but financially well off, adopted a very different route for creating a professional association. They developed international links at a sub-regional level and were able to establish a multinational regional psychological organisation without attaining any national representative character. Though the senior psychologists with better academic standing and status remained aloof from this group but it attracted many younger psychologists in its fold. The group also published, a more or less, regular magazine of popular Psychology.

Still another splinter group emerged with the establishment of an association known as Pakistan Association of Clinical Psychology (PACP). The major reason for this group to develop some solidarity was their struggle to gain some professional territory from psychiatrists. Moreover, there was also potential of economic gains from developing a psychological clinical private practice. Among the professional groups of Psychology in Pakistan, Clinical Psychology had the best scope for developing as a proper profession. Support for PACP came from two centres of Clinical Psychology at Karachi and Lahore.

PACP — a much smaller association than PPA has done better in organising regular conferences but structurally it has not been able to make much improvement over PPA. Its membership has remained as ill defined, as was that of PPA. It has yet to evolve certification standards for the practice of Clinical Psychology to prevent malpractice.

The above splinter groups did not do better than PPA in establishing more formal and functioning structures for psychological organisations.

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28 Known as Afro-Asian Psychological Association.
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Financial Situation of PPA

PPA does not have any regular source of funding. Most of its funds come from membership fee, which is generally collected just prior to the elections in the conference. Some funds come from advertisers, which are used to meet part of the expenditure on conferences. The universities and the departments of Psychology hosting conferences provide venue, accommodation and some dinners and lunches. The federal government also gives a small amount of money to PPA from its funds reserved for ‘Learned Bodies’. For instance, in the Second Conference of PPA federal minister of education announced a grant of Rs. 50,000.

An Evaluation of PPA

How far and in what direction the development of Pakistan Psychological Association has occurred during the last more than thirty years needs to be explored. The review of 11 conferences and the papers presented in them suggests that PPA has played a significant role in encouraging psychologists to write and read research papers and share them with their colleagues. The conferences also provide a good social occasion to many psychologists from different parts of the country to meet each other. Some expatriate psychologists also have attended these conferences that might have acquainted them with the developments in the discipline of Psychology in Pakistan.

The above description of achievements of PPA needs to be balanced with its inadequacies. PPA has yet to achieve a number of goals that are mentioned in its constitution. Except in its formative phase, it has not published a journal, not even a newsletter. It has not played any role in lobbying for its professional rights, in creating public awareness of the discipline. It has also not organised serious deliberations about its professional and academic issues.

29 However, the execution of such a task requires considerable resources and more work in detail, which the authors do not have.
Reasons for Inadequate Performance of PPA

A professional organisation is built and sustained by the community it represents. Such a community has yet to emerge among the psychologists of Pakistan. No data is available about the total number of living psychologists holding a Master’s or higher degree in Psychology in Pakistan. In the absence of such data one can make following observations on the basis of personal knowledge of the writers. A large numbers of psychologists are not engaged in an activity directly related to Psychology. More than eighty percent of MAs in Psychology are girls who end up as housewives. Among those psychologists who are working as psychologist, 80% are involved in teaching, largely in under-graduate teaching and some in postgraduate teaching. The remaining 20% are involved in personnel selection, in clinical psychological practice and in consultancy related to management, business, social, and research sectors. Some combine consultancy with their teaching job. A small number of psychologists, with only basic degrees and training in the discipline have gone into various other fields such as higher civil service and for nostalgic reasons continue to identify themselves with Psychology.

Except the teachers of Psychology, the psychologists in other jobs do not have keen interest in the growth of the discipline and forming of an association. Consequently, only teachers have been, largely, in the vanguard to create and sustain PPA. However, for different reasons, they have not functioned as a cohesive group. Internal divisions among them, which could be the result of inadequate performance of PPA, have led to the emergence of what we have earlier called ‘splinter groups’. These divisions and groups have cast their shadows on the performance of PPA.

For keeping itself a viable organisation, a professional organisation must keep itself active to retain the interest of

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30 In spite of this PPA has not given adequate attention to the problems in teaching the discipline. One indication of this is that very few papers were devoted to this issue in conferences.
members. The conferences, which were held after three years on the average, so far have not served this purpose. Between the conferences, PPA has not organised many activities. The reasons for this are obvious:

1. PPA does not have a sustained source of funds.
2. PPA does not have enough funds to maintain its secretariat where its records could be kept. Finally, the electoral process does not often bring to office the psychologists most committed to the cause of PPA. A number of them get elected for the reason that they come from the host institutions. The absence of provision of absentee ballot further helps the candidates from the host institution.

**Recommendations for Improving the State of PPA**

1. It should make its constitution workable.
2. Bring some consistency and sustainability in its functioning.
3. Set up professional and ethical standards for its members.
4. Enhance and promote the role of Psychology and psychologists at community, social and national level.
5. Develop linkages with the International Association of Psychologists.
6. The starting point towards development has to be serious conceptualisation of a professional organisation and its roles and responsibilities.
# Annex I

## Chronology of Conferences of PPA and Names of Presidents Elected

<table>
<thead>
<tr>
<th>Conference No.</th>
<th>Year</th>
<th>Elected President</th>
<th>Host Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>March 15-18, 1968</td>
<td>Dr. S. M. Moghni</td>
<td>Dept. of Psychology, University of Dhaka</td>
</tr>
<tr>
<td>2</td>
<td>November 14-16, 1975</td>
<td>Dr. S. M. Rehman</td>
<td>Allama Iqbal Open University</td>
</tr>
<tr>
<td>3</td>
<td>May 1978</td>
<td>Dr. Muhammad Ajmal</td>
<td>Dept. of Applied Psychology, Punjab University, Lahore</td>
</tr>
<tr>
<td>4</td>
<td>December 22-24, 1979</td>
<td>Dr. S. M. Moghni</td>
<td>Dept. of Psychology, Karachi University, Karachi</td>
</tr>
<tr>
<td>5</td>
<td>May 4-6, 1983</td>
<td>Dr. Iftikhar N. Hassan</td>
<td>Allama Iqbal Open University, Islamabad</td>
</tr>
<tr>
<td>6</td>
<td>April 27-29, 1985</td>
<td>Dr. Z. A. Ansari</td>
<td>Peshawar University, Peshawar</td>
</tr>
<tr>
<td>7</td>
<td>April 5-7, 1989</td>
<td>Dr. S. Azhar Ali Rizvi</td>
<td>Govt College, Lahore</td>
</tr>
<tr>
<td>8</td>
<td>October 8-10, 1991</td>
<td>Dr. Laeeq Mirza</td>
<td>National Institute of Psychology, Quaid-i-Azam University, Islamabad</td>
</tr>
<tr>
<td>9</td>
<td>April 3-5, 1994</td>
<td>Riaz Fityana</td>
<td>Punjab University, Lahore</td>
</tr>
<tr>
<td>10</td>
<td>*</td>
<td>*</td>
<td>*Information not available.</td>
</tr>
<tr>
<td>11</td>
<td>2002</td>
<td>Bilal Aslam Sufi</td>
<td>PPA itself organised the conference</td>
</tr>
</tbody>
</table>

Information not available.
Some Publications of PPA

1. *Constitution of Pakistan Psychological Association*, issued by Professor Dr. Azhar Ali Rizvi, Secretary General, Pakistan Psychological Association, Psychology Department, Government College, Lahore.


8. Souvenir Pakistan Psychological Association Fifth Conference, hosted by Allama Iqbal Open University, Islamabad, May 4-6, 1983.

10. Souvenir The 8th International Conference, Pakistan Psychological Association, Islamabad, October 8-10, 1991.


Presidential Address by Professor S. M. Moghni

‘Role of Motivation in National Development’ Delivered in First Conference of Pakistan Psychological Association on March 15-18, 1968

First of all, I should like to extend to all of you, ladies and gentlemen, psychologists and non-psychologists alike, a most cordial welcome to the first session of the Pakistan Psychological Association.

It is not without significance that we are holding our first session in Dacca. But perhaps more significant is the fact that this Association was actually founded here. The idea was no doubt brewing up in several quarters for some time. But the fact that Dacca took the lead fits very well into its well-established intellectual traditions. In a way it was necessary also, for only a fertile soil could insure its firm rooting and further growth.

Happily for us, another event of great significance is the presence in our midst of Mr. Kazi Anwar ul Huque, our Central Minister for Education, Health, Labour and Social Welfare. I have no doubt that his patronage augurs very well for the future of this Association. We are indebted to him for more reasons than one. First, it is not the first time that he has done us, the psychologists, such an honour. The Seminar of Senior Psychologists held in Peshawar in October 1966, was also inaugurated by him. And those of us who have had the privilege of working as psychologists for the Central Public Service Commission during his Chairmanship still remember with delight not only his active and sympathetic interest in our professional work but also the confidence and trust which he reposed in us as experts. This undoubtedly encouraged us to put in our best with whatever limitation we had. The respect for expert opinion on the part of those who formulate and implement policy decisions is one of the necessary conditions of progress in
any civilised society. And since we find this in him in an abundant measure, we welcome him all the more.

To the University of Dacca and its vice chancellor in particular, we are most grateful for inviting us to hold our first session. In the good old days, people used to vie with each other to have guests, the more the merrier; and as you may be knowing, there are all kinds of stories about the hospitality of the Pathans among whom I am working at present. But now to be able to find a hospitable host is a problem, thanks to the scarcity of goods, rising prices, economy drive and guest control orders. Fortunately, it has not been so for us. The invitation from the University of Dacca came most graciously in the vein of that traditional hospitality for which East Pakistan is so well-known, and equally graciously the people of East Pakistan have backed this invitation of their esteemed institution by contributing liberally both in effort and money. I wish I could thank every one of them individually. But as our list of donors and workers is fairly long, I would rather be fair to everyone by omitting the list altogether than mentioning a few names and leaving out the rest.

The question which I often ask myself and which, I believe, is shared by my colleagues as well is: What can I do as a psychologist for my country? But before I attempt to answer it a host of other questions begin to assail me. Does the country really need me, or am I presumptuous in thinking so? If it does, to what people and in what manner can I serve it? But then why is it, I ask myself, that no one seems to know my worth? Am I to blame, or are others to blame? Or, is it one of those necessary evils of a developing society, which along with several good things of life are inherent in the process of development? Some say that even bribery and corruption are among these necessary evils. God alone knows with how many of them we have to put up in the process of developing ourselves, and than what will remain of us as a nation when we are fully developed! ‘But why bother now’, we are counselled, ‘that day is still far off; so let us develop in the meantime’. I am a bit puzzled even though I am all for development.
I do not know whether the reference here is to the Dooms day when the believers will go into paradise and the infidels into hell, or to the day when evil shall cease to be evil and good shall cease to be good. But if it refers to the level of economic development as such, that day is indeed very far off, for even with the accelerated rate of development that we have had during the last ten years or so and the philosophy behind it, we cannot hope to be anywhere close to being a developed country in the foreseeable future. This point is so obvious that it hardly needs any elaboration. Other under-developed countries share more or less the same fate. Should any indications be needed, recent pres reports about the UNCTAD conference in New Delhi are a good pointer (and please read in between the lines as well). It is claimed however that there are some exceptions to this general rule, that under-development, can be wiped out in a much shorter period than what is usually envisaged provided we follow certain rules of the game.

The foremost among such exceptions is China. Can we learn anything useful and interesting from the Chinese experiment? After all, there is so much common between us including the fact that we belong to the same age group that it might be worthwhile seeing why our results differ. But I shall return to it later. Let me continue with our own story.

A very disquieting feature of being under-developed is that even our political existence as a nation is under constant threat, and what is worse, whether as a cause or as an effect of it which we shall see later, is that our whole fabric of moral and spiritual life is in the process of disintegration so that eventually we may be left with nothing to fall back upon in times of crises, not to speak of our utter failure to make any positive contribution to the human civilization of the present or future. Unfortunately, this is the dismal picture of the entire Muslim world and the under-developed countries in general. It is true that the developed countries also have their own problems, not so much economic and political as moral and spiritual. But basically our crisis is not purely economic either. It is a spiritual and moral crisis; it is an
intellectual crisis; it is a crisis in the minds of men, a crisis, which goes deep down into Man’s soul; in a nut-shell it is a psychological crisis. At least, this is how I look at it. The economic and political behaviour of misbehaviour of man has as much a psychological basis as anyone of his psycho-somatic disorders, accident-proneness, apathy towards work, or his normal healthy response. The differences are in his motivations, cognitions, learning, past experience, training, and so an and so forth.

Now, let me be a little more specific. Why are we economically, educationally, and socially so backward? Not that we are not backward in other respects, but income, education, health and hygiene, etc., are universally recognised as measures of backwardness or prosperity. My next question is: Are we as a nation doing all that we can to remove our backwardness? Are we as individuals and groups of individuals working in different spheres of life putting in our best? These questions are specially directed towards the educated men and women of the society, for they should be more conscious of these problems and their responsibilities than their less fortunate brothers and sisters. If your answer is ‘yes’, I have nothing to say except to join you as a member of the mutual admiration society. This incidentally reminds of another malady, which is slowly and gradually paralysing our body and soul—our self-complacency. By all means we should take a legitimate pride in our achievements. But we should also clearly recognise our failures and shortcomings. We should be able to say where we have failed and why, this is not an admission of defeat: it is a sign of courage. Great nations do that, and they do it all the more in times of crisis. Their leaders do it, and ordinary men and women do it. And it is not done in private; it is done in public. Then alone people become conscious of the fact that success and failure are the outcome of their action: that they are responsible for it. This produces in them a still greater sense of responsibility, and more of confidence too. After all, we are a young nation. We are conducting experiments in the various facets of life, some of which may be an utter failure. There is no
reason for dismay so long; as we are prepared to admit our mistakes and correct them.

Now, let me return to the last question that I posed, which let each one of us put to himself and herself. If your answer like mine is in the negative, then I would venture to ask yet another question. Why is it that we are not putting in our best? Knowing as we do that our per capita income, is as low as Rs. 400- and rate of literacy as low as 20 percent\(^\text{31}\), neither of which reflects the actual state of the common man who is much worse, higher education restricted only to a microscopic minority, conditions of health and hygiene of the general masses far from satisfactory, and so on and so forth, it is inconceivable that we as a nation, particularly its conscious responsible intelligentsia should be so apathetic towards work that it has hardly any standard of excellence to go by. We are so lost in the cobweb of our selfish ends, petty intrigues and jealousies, our promotions and salaries, in the return on our capital rather than labour that we hardly have any worthwhile goals to pursue. There is no commitment to a cause, no genuine involvement with the tasks that we profess to pursue. We do not do our work as best as we can because the work itself has ceased to be intrinsically rewarding for us. Then, how can we take a legitimate pride in our performance? A few honourable exceptions apart, this is by and large true of all of us in whatever vocation we may be. As regards the poor, uneducated masses, their apathy is understandable for they are hardly aware of what stakes they have in this game, nor do they believe that it is their action, which will determine the outcome.

Even our so called ‘entrepreneur’ class whose enterprising spirit, innovative ability and risk-taking are the only justification for having a capitalistic economy does not appear to have these qualities in any large measure. The profit motive is not only dominant, it is the only motive, which is present in them. With

\(^{31}\) These are the estimates in round figures. For actual figures, several government publications are available, e.g., Pakistan Economic Survey, Statistical Year Book, etc.
all the facilities and incentives, which are provided to them, there is hardly any risk-taking behaviour on their part. They not only want to keep their capital safe but also an over-night profit on it. This is the general picture; there may be exceptions. As for their philanthropy, it is for you to judge. In any case, it is not very relevant for purposes of my present discussion.

In brief, what we lack, and the so called ‘entrepreneur’ class is no exception to it, is what psychologists have lately preferred to call ‘Achievement Motive’ or inner need for achievement just as there are inner personality needs for power, affiliation, nurturance, deference and so on and so forth. The need for achievement as the rest of the personality need, is the product of the organism’s interaction with his physical and social environments, which is a life-long process. To his social environment belong his family, his place of work and recreation, and all those institutions and individuals with whom he comes into contact from the moment of his birth to the moment of his death. He is influenced by them and influences them according to his native and acquired characteristics. His personality is therefore environmentally manipulatable. But if it is done in the earlier years of his life, it will be more effective. With the kinds of social control that we are now capable of using, including the extremely effective communicative devices, such an environmental manipulation should not be very difficult to achieve. Perhaps you would like to hear; what this Achievement Motive is; what are its determinants, when it is aroused, what are its implications for society and so on and so forth. Let me begin by giving examples. Examples are no substitute for scientific studies, some of which I shall cite later. But they are helpful in figuring out the nature of the problem.

You may have come across people who hardly have any interest in their work. They always go late to their office, for example, and are never late in leaving it, and even while they are there, they spend the minimum time on their work. Then, there are others who are fairly punctual in observing their working hours, and while they do not take extra pains to see that the job is well
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done, they put in a moderate amount of work in line with their office routine. In the third category you may have persons, very few indeed in our society, who are extremely conscientious about their work, do it as best as they can even if it means sitting beyond scheduled hours and are yet not fully satisfied with what they have done. To the first category belong persons who are low in achievement motive; in the second category are persons whom you might rate as average in achievement motive, and in the third category are persons who are high in achievement motive. You may now decide for yourself how many of us are in the third group.

Let me give you another example. What do you think of the following statements? Merit does not pay these days. Enviable are those who get things done without much of effort. Much though one may try, one cannot change one’s fate. New ideas only corrupt people. The ideal way of living one’s life is to follow the path of least resistance.

Isn’t our typical reaction to the above in the affirmative? Now, what about the following? ‘The essence of life is hard work, Man is the master of his own destiny, Leisure can ruin one’s life. Work is its own reward’.

Although we may not have the moral courage to say an explicit ‘No’ to these statements, in point of fact we do not believe them to be true. At least, our action is quite the opposite.

The above examples give you some idea of what is meant by Achievement motive. Let me spell it out a little further. The Theory of Achievement motivation or achievement oriented performance applies only to that domain of human activities in which the individual knows that (a) his performance will be evaluated (by himself or others) in terms of a certain standard of excellence, and (b) the consequences of his action will be either a favourable evaluation, i.e., success or an unfavourable one, i.e., failure. The main variables, which determine the strength of the tendency to achieve success in a specific task are the following:
The first of these is obviously the strength of the Achievement Motive itself, which is a relatively general and stable characteristic of the individual, which he carries about with him from one situation to another. Of course as said earlier, it is itself the product of individual-environment interaction. As distinct from it, there are certain situational variables, which determine whether the individual will actually attempt to achieve success on a given task and how strong will be his tendency to do so. Two of these variables are mentioned below:

(i) Expectancy of success at a certain task, that is, the individual’s subjective probability of success which depends upon his past experience with similar task. This means that success and failure are the alternative outcomes of his action, the expectancy of success must be strong when the probability of failure is low and vice versa.

(ii) Incentive value of success at a particular task. As a consequence of past experience in which success has been achieved and pride actually experienced, the individual should be able to assess the potential value of certain accomplishments in relation to others. This may be termed as the incentive value of success at the task. The incentive value of a task would be greater in the case of more difficult tasks because the sense of achievement or pride in accomplishing it would be more than what is experienced in a less difficult task.

Therefore, by combining the above two situational variables one can say that tasks having a higher probability of success will have a lower incentive value for the individual and vice versa. Actually, one can predict and test the empirical relationship between all the above variables quantitatively (Atkinson). One can, for example, demonstrate that the tendency to approach success should be strongest when a task appears to be of intermediate difficulty. But a substantially stronger tendency to approach success in such a case is only to be expected if the

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Achievement motive is relatively strong. Again, when the apparent difficulty of a task is held constant for a group of persons, the tendency to achieve success is stronger when the Achievement motive is stronger than when it is weak. But the difference in strength of the tendency to approach success as a result of difference in the strength of Achievement is only to be expected when the task appears to be of intermediate difficulty. When the apparent difficulty of the task is too high or too low, the difference in the strength of the tendency to approach success attributable to a difference in the strength of Achievement motive would be very small.

So much about the motive to succeed, characterised as it is as a capacity for reacting with pride in accomplishment. What about the capacity for reaction with shame and embarrassment to one’s failure. This may be termed as motive to avoid failure, which again is a very important aspect of human behaviour.

The experimental implications concerning the arousal of the tendency to avoid failure are the same as those for the tendency to approach success, that is, in brief it is tasks of intermediate difficulty which arouse the strongest tendency to avoid failure, and so on and so forth, as outlined above. But its behavioural implications are just the opposite not only for the individual but also for the society.

The tendency to avoid his failure implies that there is present in the individual so behaving ‘anxiety about his failure’; he is ‘worried’ about an unfavourable evaluation of his performance; and the more anxious he is, the stronger will be this tendency. As such, his positive motivation to perform a task will be considerably depends and his achievement-related activities will be inhibited. To get therefore the best out of the individual it is necessary not only to strengthen his tendency to approach success but also to inhibit his tendency to avoid failure. In other words, he should be made achievement-oriented rather than failure-oriented. His approach should be positive rather than negative. He should not be allowed to play safe and mark line.
Incidentally, in our country promotions are often claimed, at last in Government service, more so, in its administrative branches, merely on the basis of length of service or what is termed as ‘seniority’, so that a person having once entered such a service can look forward to fairly bright future even if he just goes on playing safe. This obviously is more conducive to a failure-avoidance attitude rather than an achievement oriented one for the latter does involve risks. Fortunately, the pattern in the universities is a little different (no automatic promotion merely on the basis of length of service even if there are vacancies), and equally fortunately, we have not so far been asked to change it perhaps because it is not considered to be enviable. In certain other matters, however, the university people are being gradually pushed to a position when they will have none of the privileges of Government service but all its liabilities. I am not claiming that the university people or our academicians in general are very highly achievement-oriented, or those in the administrative services necessarily failure-oriented, because one cannot decide such an issue merely on the basis of one or two factors. There are so many factors which go into its making, almost as many as one can think of in the organism-environment interactional process in varying degrees of importance.

The most important because it is the most pervasive of all the factors is the ideology of the members of a society, i.e., their view of the world, their philosophy of life, their ideals, values and beliefs, their hopes and aspirations, their goals and means, their view of reward and punishment, and the kind of action which will produce the same. It is not enough that the ideology is merely professed but how far it is lived. Otherwise, incompatible motives may enter life’s processes, and the result may be sheer chaos. It is important however to note that merely having an ideology is not enough for positive healthy action. The nature of the ideology is a very important consideration. But now I am talking about dangerous things! This is not, however, the reason for my not continuing with it. In the first place, this is outside the scope of my talk. Secondly, I do not feel quite competent to deal with this problem. My real purpose in bringing up this issue is to
show, which I am going to do now, very briefly though how the ideology of a people in the final analysis very largely determines their achievements and failures, their rise and fall provided that those who profess it really live according to it, for it is to be clearly understood that ideologies do not function in a vacuum and they have relevance to actual life only to the extent of their impact on Man’s mind, his experience and behaviour.

Let me again start with examples, but this time not with hypothetical cases but with recorded evidence. Max Weber, a well-known German sociologist, traces the rise of modern capitalism and the scientific and technological achievements associated with it to Protestantism. According to Weber, it is the Protestant teachings which brought about a radical change in the values and beliefs of people and their outlook on life which resulted in the development of a type of personality which could be described as anti-traditional innovator receptive to new ideas full of drive and initiative and ready to do his best in whatever station of life he was. The teaching that man could have direct communion with God and everyone has to work for his own salvation did away with the priestly class as an intermediary and with it went the Papal authority and the heavy weight of traditions enforced by it. This created in him a new hope and a new will to live. It released, on the one hand, man’s tremendous creative potentialities, and on the other, produced in him a strong sense of personal responsibility and an indomitable pioneering spirit. Thus, science, technology and capital-formation were, in Weber’s view, the direct outcome of Protestant teachings. Implied in the above analysis is the view that profit motive was just but one element in the growth of Capitalism. Many earlier economists and political thinkers, and Karl Marx is no exception to it, have taken it to be the sole motive force of capitalistic society. (of course, for Marx, it is also the caused of its destruction). This was so because they had taken for granted to rationalistic psychology of the twentieth century, this view of

man as a conscious, rational agent has changed. He also behaves irrationally and has many motives of which he is unconscious. They influence both his individual as well as social behaviour. Thus we now have a more integrated and balanced view of human nature. And I understand that our present-day economists are also having a fresh look at their past view of human nature.

By citing the above study of Weber, I am by no means trying to suggest that we should also so modify our ideology that it can lend a positive support to a capitalistic economy. Nothing could be farther from my intentions. What, however, I am trying to say is that in the final analysis it is Man, his motivations and cognitions, his hopes and aspirations, his beliefs and values which in a very large measure determine the patterns and goals of not only his individual behaviour but also his social, economic and political activities. To illustrate my point further, let me now turn to the two Socialist countries, Russia and China, from whom also we can learn several lessons, and more so from China, as our conditions resemble a great deal. Their examples are helpful because they have achieved their present level of development in a much shorter period than what the Western countries with a capitalistic economy took. Theirs on all sides is admitted to be a miraculous achievement. And as we are also striving to wipe out our under-development in the minimum possible time, we might as well examine how they did it. This is a long story. But I will only point out those of its features, which are most relevant to our problem. To my mind the most important aspects of their ideological indoctrination and politico-economic system consist in emphasizing the following: That Man is the master of his own destiny; that human labour has precedence over everything else in the production of wealth; that the national wealth belongs to those who produce it; this includes the natural resources as well because it is they who exploit these resources and make them useful. Thus the focus of attention in the Marxist system, both in production and distribution of wealth is man, his needs and capacities, his rights and well-being, his duties and obligations to other human beings, and what one can achieve against all odds.
This is the humanistic side of communism and herein perhaps lies the secret of its appeal and the success it has achieved.

I have not gone into the question of why communism has failed to appeal to many, of how a socialist state once it has come into being treats an individual and his right and privileges, and much more important, of what are Our misgivings about it as Muslims, particularly in so far as its dialectical materialism is concerned, which is fundamentally opposed to our own view of the universe and man’s place in it. I am afraid, these questions will take me far beyond the present scope of my discussion. I will, however, point out that the success of Communism in my view does not lie in its dialectical materialistic view of the world, much though the communists may claim to the contrary. And I must also express here my deep-rooted conviction, not in self-defence or as a rationalization but as a positive belief that Islam presents a more comprehensive, more dynamic and deeper view of man by giving him place only next to God. The Islamic view of Man is that he is the vicegerent of God; he is the best and noblest of His creations; he partakes of the divine, even His creativity no wonder that angels were asked to bow before him and yet is not fully divine, nay, he still remains a man. This view of man puts him in the centre of creation with everything else subservient to him, and while this confers on him certain unique rights and privileges including the most important one namely choice of action, it also obligates him to certain duties and responsibilities not only to his fellow-beings but also to the rest of the creation, which necessarily follow from his undivided allegiance to his Creator. It is what he does in this world that will determine his happiness not only in his life here but also in his life hereafter. Thus he is made responsible for the outcome of his action.

Therefore, as a student of Psychology, I do not find anything in the Islamic view of man, which should inhibit his achievement motive; on the contrary, I find everything, which should raise it. Behavioural implications of ‘Fate’ should therefore be different for a Muslim, than what they have unfortunately come to be,
‘Fatalism’ in the usually understood sense of the term should have no place in a Muslim’s life. But unfortunately this is not so.

Closely liked up with fatalistic outlook on life is traditionalism, which is one of the most formidable impediments to progress in any society. Tradition oriented people are least receptive to new ideas and most resistant to change. Anti-traditional attitude is, therefore, held to be conducive to high achievement.\(^{34}\) This is not saying that all traditions are necessarily bad. But it is a question of an attitude of mind in which all traditions, good or bad, are necessarily respected and adhered to nay, the whole pattern of life becomes traditional. Even God is worshipped as a mere tradition, and so on so forth. Thinking becomes highly conventional, rigid and uncritical. Everything is accepted on authority. Even ordinary modes of perception and feeling become resistant to change. New knowledge is decried, new learning is frowned up. It is meaningless to talk of scientific or technological advancement or of progress in any field unless this basic fact about the mental framework of our people is clearly understood, and an ill-round concerted effort is made to change it. This should be made basic objective of our national policy. Without this, even our scientists and technologists etc. will not be able to produce much, which is worthwhile.

I must underline here the fact that it is not only our illiterate masses who have a low achievement motive, but also our educated men and women who lead them in different walks of life. If the ‘orthodox’ is after the form of the religion and not its spirit so is the liberal or the radical who uncritically accepts everything ‘modern’. No attempt is made at critical examination and finding out our own solution to our problems. We tend to depend, rather too heavily on authority of one kind or the other which will save us from this painstaking task.

I will just give you one very small example of what we have taken for granted in the field of education. It is our declared

policy that we should have trained teachers in our schools. Now-if you ask a trained teacher how much of his training he is able to apply in schools, his answer will probably be ‘nil’; (you can also verify it from other sources). As for the cause, most of them will say that school conditions do not permit it, and perhaps some of them may explicitly say that their training was defective. So, whether the source of the defect is in the training college or the school or both, the fact remains that our children are not getting the desired benefit out of this training. What a national loss it is, you can see for yourself. Similar examples can be cited almost from every field.

Now having listened to all this, you may as well ask, what is the solution which I have to offer as a psychologist. I must, to start with, in all humility admit that I have no clear-cut solution in mind for such a complex and difficult problem, which is really multidimensional in nature. I must also admit my own limitation in terms of scholarship in saying anything more than what I have outlined above about the ideological basis of our state, which needs a thorough and dispassionate study by scholars of Islam, and at the same time appeal to all concerned, scholars and non-scholars alike, not to use the sacred name of Islam to justify all their words and deeds about the propriety of which people may have genuine misgivings or serious differences of opinion, because by such a use or misuse, they may begging to have suspicions and doubts about Islam itself, and with it whatever appeal it has will also be gone.

I will, therefore, content myself with just indicating very broadly some of the measures which might bring us close to solving this problem, in doing so, I must acknowledge that I have taken considerable help from the works of McClelland and Atkinson and others, some of which have been cited earlier. Our basic problem is how to generate a sufficiently high degree of achievement motive and how to sustain and raise it further. This involves regulating the entire individual-environment interactional process from the very moment of birth.
Studies have shown that child-rearing practices play a very important role in developing self-confidence, initiative and warm human relationship in the child, which later persist as a part of his personality make-up. Even such apparently small things as weaning and toilet training and the kinds of stories which mothers tell their children, not to speak of other aspects of his parents and siblings, etc., go into the making of his personality. The one single individual who can play the most important role in the development of achievement motive in this phase is the mother because she can be both affectionate and demanding. (You will hear more about in the symposium on our child-rearing practices.)

Later, his schooling, his teachers and school mates, and how he is treated by his family, his neighbours, the kinds of materials to which he is exposed, all those influence his personality development a great deal. Certain studies have shown that themes of children’s readers have a significant effect on the achievement need of the child, so much so that it is claimed that we can predict the level of economic development of a country on the basis of the analysis on these themes.

It is in these early years of life that every effort should be made to develop in the child such qualities as self-confidence, initiative, open-mindedness, a reasonably high standard of excellence, receptiveness to new ideas, healthy curiosity, freedom of expression and action (of course within reasonable limits) and a strong sense of responsibility for what he is doing by letting him learn for himself the outcome of his action and by explaining to him as best as one can. Why, is he encouraged or discouraged to do certain things, and so on and so forth. These qualities can only grow if the social atmosphere is generally permissive but at the same demanding a high standard of performance.

It may not be out of place to mention here that the personality need for power does not generally go with the personality need for achievement. The two are almost incompatible with each
other. Several studies lend support to this view. A pilot study recently conducted on this problem in Peshawar University on a sample of 100 University students also shows that the need for Achievement and the need for Power are highly significantly negatively correlated. A tentative analysis of results of an exploratory study using interview technique in Sindh University suggests how achievement-oriented parents, mothers in particular, train their children as distinct from those who appear to be low in achievement motive. I am very much hoping that researches into the various aspects of this very important problem namely achievement motivation will continue to grow both in quality and volume in our country, faced as it is by the gigantic task of economic development in this shortest possible time.

The time factor is so important that I must say something about what can be immediately done at the adult level. Positions of responsibility particularly in projects of national development must be entrusted to persons who by their past performances have proved themselves to be highly achievement motivated.

In other words, leaders in different walks of life must themselves be highly achievement motivated in order to stimulate achievement-oriented performance among those who work with them. It is also necessary that they should be made to feel that they have stakes in this game which will not so much depend upon the cards, which they get but how best they make use of the cuds in collaboration with their partners. It will also be very helpful if they knew beforehand that rewards will not go by mere age or seniority or by merely having entered a particular cadre, that at each stop they have to work for it. In fact, even in making personnel selection at various levels, apart from tests of intelligence, aptitude and personality, we should introduce special tests of achievement.

In order to elicit greater cooperation from the people as a whole, they must be made to feel more and more that it is their house, which is being built, that it is they, the common man and
woman, who are to gain or lose. So another characteristic of good leadership, apart from high achievement motive is how much it can evoke participatory behaviour from the people working with him. This is particularly true of those leaders who are directly in contact with the masses. Besides the various media of publicity, which can be used for this purpose, the actual leader-follower interaction is the most important element in the whole situation.

There is another side of this picture, which I wish I could deal with in some detail because it requires an extensive treatment by itself. At the moment I will very briefly touch upon this point. While motivation constitutes the core of human behaviour, cognition and learning are inseparable from it; people must be able to cognise things in their proper perspective, learn new and desirable things and unlearn the bad ones.

With our rate of literacy as low as 20 per cent, how can the common man and woman cognise their problems and our development programmes and adopt suitable measures to solve them without being literate. To wipe out illiteracy is no doubt a huge task. But psychologists have now developed method of teaching, a sensible use of which should enable us to eradicate it in a relatively shorter time and with lesser cost than what was possible a decade or two ago. At last, experimental projects can be undertaken for this purpose to find out the feasibility of these methods. Fortunately, the International Union of Scientific Psychology and the UNESCO also appear to be interested in tackling this problem. So my suggestion in not all that unrealistic as it may appear! (These new instructional methods can also be very profitably applied to other educational levels about which I have already talked elsewhere).35 You are probably aware that one of the first things, which Lenin did immediately after the revolution was to wage a whole-sale attack against illiteracy. This was essential not only to make the people understand the goals and purposes of the revolution but also to prepare the

necessary groundwork for the introduction of science and technology.

In brief, what I wish to emphasise is that understanding Man, his motives and capacities, his relations to physical and social environments and how he organises them is basic to the formulation and execution of any plan of national development; that economic behaviour in the final analysis is itself determined by psychological factors that targets of economic development are much easier to reach if they are understood and treated as the goals of purposive behaviour of man. And it is here that we psychologists have some role to play.

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S. M. Moghni36 (1925-1990): Earned a Master’s degree from Muslim University, Aligarh, and PhD in experimental psychology from London University under the supervision of R. W. Russell. He was the founding chair of the Psychology Department, University of Peshawar established in 1964. Dr. Moghni’s original research involved studying motives. He developed attitude scales to differentiate the respondents on the strength of their achievement-orientation, power-orientation, and affiliation-orientation. During 1980 and 1981 he worked with David McClelland at Harvard University as a postdoctoral fellow. The second area of Moghni’s research interest involved the development of objective-type tests for secondary school examinations. Most of his studies were published in Pakistan Psychological Studies. Later, Moghni became interested in the scientific study of the development of millat and Muslim nationalism.

36 Abdul Haque, ‘Development of Psychology…’ op.cit.
The Asiatic Society of Bengal and Asiatic Society of Pakistan

Ahmad Salim

a. Asiatic Society of Bengal (ASB)
The oldest and first civil society association formed during British rule in India was called the Asiatic Society of Bengal (ASB). It was established on January 15, 1784 in a meeting of thirty leading European citizens of Calcutta at Fort William in Bengal. Its main purpose was to enquire into the history-civil and natural- the antiquities, arts, sciences and literature of Asia.

Memorandum of Articles of the Society read as follows: ‘The bounds of its investigations will be the geographical limits of Asia, and within these limits its enquiries will be extended to whatever is performed by MAN or produced by NATURE.’

Until August 1796, the ASB held weekly meetings for exchanging notes among the members and reading papers on subjects of common interest. However, the original plan of having weekly and even monthly meetings had to be discarded.

The membership of the Society for many years remained exclusively European, and only in January 1829, on the

1 www.asiaticsocietycal.com/history/1.htm.
2 Ibid.
suggestion of Horace Hayman Wilson, the secretary of the Asiatic Society, Indian members were for the first time admitted to the Society. The earliest Indian members of the Society were Prasanna Kumar Tagore, Dwarkanath Tagore, Russamay Dutt and Ram Camul Sen. It was not until December 1832 that Radhakanta Deb was invited to become a member. Rajendra Lal Mitra (1822-1891) assumed responsibility as the first Indian president of the Society in 1885.

ASB started with 30 members. At the close of 1788 the number rose to eighty-nine. In 1876 when the subscription of resident members was brought down to nine rupees per quarter, it rose to 285. The associate membership of the Society was opened on May 6, 1835, to secure the cooperation of distinguished persons in India, who would not offer themselves as candidates for ordinary membership.

After the death of Sir William, the founder president, on April 27, 1794, John Shore, the then Governor General of India, became the president of ASB. At this time the government provided land for construction of a building for the Society.

Publications
The Transactions of the ASB were first published under the title of *Asiatick Researches* in 1788. The subsequent four volumes were issued in 1790, 1793, 1795 and 1797, respectively. At first the publication was private, undertaken by Manual Cantopher on the condition that each member of the Society would purchase one volume at a price of Rs. 20. Later on, ASB itself undertook the responsibility of the publication. The publication *Asiatick Researches* was in such great demand in the literary and scholarly world that a pirated edition of the first volume came into circulation in England in 1798, and some of the volumes of the *Asiatick Researches* were translated into German as well as

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4 [www.asiaticsocietycal.com/history/1.htm](http://www.asiaticsocietycal.com/history/1.htm).
The Asiatic Society of Bengal and Asiatic Society of Pakistan

in French. Through its published Transactions the Society came in touch with several distinguished scholarly associations such as the American Philosophical Society of Philadelphia, the Linnean Society of London, the Royal Society of Edinburgh, and the Society of Antiquities of England. From 1788 till its cessation in 1839 the *Asiatick Researches* ran into twenty volumes and was superseded by the *Journal of the Asiatic Society*, henceforth the official organ of the Society.\(^6\)

The first series of the periodical entitled the *Journal of the Asiatic Society of Bengal*, consisted of 75 volumes covering the period from 1832 to 1904, while the second had 30 volumes, published from 1905 to 1934. The third series, called the *Journal of the Royal Asiatic Society of Bengal*, was issued between 1935 and 1952. The present series, known as *Journal of the Asiatic Society*, was started in 1953.\(^7\) The Journal covered subjects like literature, arts, physical and mineral sciences, geography, natural productions of Asia, its climate, and astronomy.

During the first hundred years (from 1784 to 1884) of its existence, the Society had published eighty-four volumes of the journal, and nineteen volumes of the proceedings of its conferences. These 103 volumes covered a total of 50,000 pages. This is how the Bibleotheca India, the Society’s monthly serial of Oriental publications came into being at the beginning of 1848. It consists of an extraordinary series of Oriental texts in Sanskrit, Arabic, Persian, Bengali, Tibetan and other Asian languages and their translations. The Society’s library, archives and museum have rich collections.\(^8\)

The years 1834 to 1839 are the most interesting and important period of Society’s activity. With regard to reading and translation of ancient inscriptions, great discoveries were made which form the foundation of our knowledge of the ancient art of

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\(^6\) www.asiaticsoccietycal.com/history/3.htm.


\(^8\) banglapedia.search.com.bd/HT/A_0326.htm.
Associations of Social Scientists: An Analytical Study

writing, language and history of India. The chronology and history of India paved the path of Indian cultural renaissance and this is where the special importance of Asiatic Society lies. The Society also conducted systematic research on Prakrit dialects that were current in ancient India besides the Sanskrit language and pages of the earlier issues of the journal abound with valuable findings on Prakrit dialects.

The Asiatic Society, located now at its own site at 1, Park Street, Kolkata, had played the pioneering and most crucial role in discovering India’s past. Reconstruction of the ancient Indian history is almost entirely due to the achievement of the Asiatic Society. The great Indologists and Orientalists like William Jones, Charles Wilkins, H. T. Colebrooke, B. H. Hodson, Francis Wilford, Samuel Davis, H. H. Wilson, James Prinsep, Edward Fell, Henry Ferdinand Blochmann, Alexander Cunningham and Henry Beveridge, had created their intellectual marvels at the Asiatic Society, which gave them a forum for their investigation through its publication facilities and journals — Asiatick Researches, Gleanings in Science, Journal of the Asiatic Society of Bengal and various Memoirs. The proceedings and actual publications of the Society reveal its role in the reconstruction of the history of modern South Asia from the debris of the past.

What is particularly remarkable is the fact that the Asiatic Society had a tremendous impact on the trends of intellectual exercises of the world. For the study of mankind, Orientalism emerged as a powerful tool to interpret civilisations. Learned organisations like the Asiatic Society were spriring up all over the civilised world. In 1829, the Royal Asiatic Society of Great Britain and Ireland with its chapter at Bombay, called Bombay Royal Asiatic Society was established. Asiatic Societies were also established in Sri Lanka, Malaysia, Tokyo, and America (with a different name Oriental Academy), and lately in Pakistan.\(^9\)

\(^9\) Ibid.
b. **Asiatic Society of Pakistan (ASP)**  
During the partition of India in 1947, the Asiatic Society of Bengal, with its office in Kolkata fell to the share of India. Quite a number of scholars active as members of the Society migrated to Dhaka. They conceived the idea of founding a similar Society in East Pakistan. The initiative to set up a similar Society in Dhaka came from Ahmad Hasan Dani, then a teacher in the Department of History at the University of Dhaka and curator of Dhaka Museum. During pre-Partition days, Dani was a regional superintendent of the Archaeological Survey of India. He may be called William Jones of the Asiatic Society of Pakistan. Dani’s idea received enthusiastic support from other scholars of Dhaka who met on January 3, 1952 and established the Asiatic Society of Pakistan. The other founding members included A. B. M. Habibullah, Muhammad Shahidullah, I. H. Zuberi, Sayed Moazzem Hossain, W. H. A. Sadani, Abdul Halim, Serajul Haque, Abdul Hamid, Syed Muhammad Taifoor, Khan Bahadur Abdur Rahman, Sheikh Sharafuddin and J. S. Turner.\(^{10}\) Recalling the memoirs of its foundation, Dani relates the event in following words:

‘Probably we were ten or fifteen … It was decided at the meeting that the name of the learned body would be the Asiatic Society of Pakistan. Thereafter it was probably Dr. Habibullah who proposed my name as the Secretary [later he was made the secretary] … It was also decided that the constitution of the Society would be drafted by Dr. Habibullah, Juberi and myself. Later, the constitution was passed. Thereafter, we started the monthly paper reading sessions or meetings. My office in the Museum became the office of the Society. This is how the journey of the Society began’.\(^{11}\)

Dani was replaced by Serajul Haque in 1954. Later during 1956 to 1958, and 1960 to 1961, he became general secretary again.  

\(^{10}\) Ibid.  
Associations of Social Scientists: An Analytical Study

Shahidullah assumed the position of Society’s first president Abdul Hamid, during 1954, 1962 to 1964, and 1967.12

Members
ASP was registered in July 1958 under the Societies Registration Act of 1860.13 The monthly meetings of the Society were held regularly.14 ASP started its journey with 16 members only. According to its later records, the total numbers were 80 in 1958-59, 101 in 1960 and 197 in 1965.15


Publications
The Journal of Asiatic Society of Pakistan (JASP) was the first publication of the Society that started in 1956. Dani’s two publications Bibliography of Muslim Inscriptions of Bengal and Muslim Architecture in Bengal appeared in 1957 and 1961, respectively. Besides JASP, 30 titles in English and five in Bangla16 were also published during 1952 to 1971. Indo-Muslim

12 Ibid., p. 28.
14 Ibid., p. 2.
15 Fourteenth Annual General Meeting of the Asiatic Society of Pakistan, Dacca, June 18, 1965, Appendix A, List of Members, p. VII-XIX.
16 Fifty Years of Glory and Achievements..., op.cit., pp. 36-37.
The Asiatic Society of Bengal and Asiatic Society of Pakistan

history, sociology, politics architecture, Muslim and colonial Bengal, archaeology and foreign relations were the broad themes of these publications. The studies like *Documents on Wahabi Trails* by M. A. Khan (1961), *Tribesmen of Chittagong Hill Tracts* by Pierre Bessaignet (1958), *British Policy and the Muslims in Bengal* by A.R. Mallick (1961), *Tarikh-i-Khan Jahani wa Mukhzan-I-Afghani* by Munshi Abdul Karim (1960), *Sociology in East Pakistan* by J.E. Owen (ed.) (1962), *Dacca The Mughal Capital* by Abdul Karim (1964), *East India Company’s Land Policy and Commerce in Bengal* by M. Huq (1964), *Sir Alexander Cunningham and the Beginnings of Indian Archaeology* by Abu Imam (1966) and *Everyday Life in Pala Empire* by Shahanara Hussain (1968), were most significant among them. Another noteworthy publication was *Muhammad Shahidullah Felicitation* volume compiled by M. Enamul Haq (1966), while the *Manara in Indo-Muslim Architecture* by A.B.M. Hossain (1970)\(^{17}\) was the last publication of ASP.

ASP continued to grow from strength to strength till 1971. It is worth mentioning here that its work was being increasingly appreciated in the country as well as abroad. In 1969, ASP instituted a biennial special prize in the form of gold medal to be called ‘The Society’s Gold Medal’ for outstanding contributions in the field of fundamental researches on ‘Man and Nature of Asia’. Accordingly, Sir Mortimer Wheeler and Salimuzzaman Siddiqui were selected for the Award of Gold Medals in 1971, but due to circumstances beyond control the medals could not be awarded.\(^{18}\)

On December 16, 1971 the State of Bangladesh was born from a sea of blood and gore. Some distinguished members of ASP died during the course of fateful events. In his annual report on May 14, 1972 the general secretary of the Asiatic Society of Bangladesh, Ahmed Sharif mourned the death of some distinguished members of the Society during military action of Pakistan army in East Pakistan. They included G. C. Dev, Munir

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\(^{17}\) Ibid., p. 36.

\(^{18}\) Ibid., p. 24.
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c. Asiatic Society of Bangladesh (ASBD)
With the birth of Bangladesh in 1971 the name of ASP underwent a change and came to be known as the Asiatic Society of Bangladesh. ASBD organises and publishes original research studies pertaining to ‘Man and Nature’ in Asia. It also publishes a number of journals in English and Bangla. It undertakes research projects and awards scholarships and fellowships to scholars. The Society maintains a reference library and also a laboratory for cartographic, photographic and multimedia work.20 In January 2002, the ASBD celebrated its Golden Jubilee. A. H. Dani was invited from Pakistan to present a paper on ‘Role of the Asiatic Society in Asian Studies’ with many other scholars from India, USA, France, UK and Sri Lanka.

In his message, Abdul Momin Chowdhury, president, ASBD noted:

‘Among the noteworthy events that transpired during the last fifty years in the Society we can proudly mention a remarkable record of publications: the History of Bangladesh in 3 volumes (1704-1971), the volume of essays on Dhaka city entitled Dhaka: Past, Present, Future, three remarkable works on our archaeological heritage — Gawr-Lakhnawati, Sonargaon-Panam and Mainamati-Devaparvate; books such as Shari’a Law and Society: Tradition Change in the Indian subcontinent and Medicinal Plants of Bangladesh. We are also proud of organising major seminars such as the Bangladesh on the Threshold of the 21st Century and important workshops such as the one for the project personnel of the Bangladesh Project for the National Encyclopaedia of Bangladesh, the major preoccupation of the society at present time’. 21

19 Ibid.
21 Fifty Years of Glory and Achievements..., op.cit., p. 4.
As mentioned earlier, the Royal Asiatic Society of Bengal with its office located in Kolkata fell to the share of India. In this regard Abdus Subhan relates:

‘Following the path shown by Jones, whose comprehensive knowledge of the wisdom of the East symbolised the essence of orientalism, the Society has been evaluating whatever has been performed by the human intellect within the Asian region. Whether in language, literature and philology, or in history, art and archaeology, or in religion, philosophy and folklore, or in epigraphy, palaeography and numismatics, the Society has done significant work worthy of evaluation by other organizations with similar objectives. It maintains research fellowships for Sanskritic, Buddhistic, Islamic, epigraphic and numismatic studies. The Society’s contributions to the three great languages of Asia, i.e., Arabic, Persian and Sanskrit, are out-standing in the whole range of humanistic scholarship. The Society’s achievements in scientific and humanistic studies can be a matter of pride for any cultural centre anywhere in the world. For Asia, and particularly India it has pioneered extraordinarily wide-ranging inquiries. Almost every branch of the scientific establishment in India owes its birth to this Society, which, through its publications, made invaluable contributions to different scientific disciplines’.

The original Society today stands alone with its in-depth studies in the field of Asian ‘Man and Nature’.

22 Abdus Subhan, ‘Discovery of Asia…’, op.cit.
Development of Associations of Social Scientists During British Rule in India

Ahmad Salim

Modern science and social sciences came to India with the arrival of British rule. As more and more universities were opened in India, teaching and research in both sciences developed. This gave rise to the emergence of infant communities of scientists and social scientists in the 20th century which organised themselves into professional associations.

This paper traces the emergence, functioning and performance of a number of professional associations of social scientists in British India. They include associations of the disciplines of

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1 This paper traces the development of professional associations of social scientists during British India. It provides the background and link or lack of it to the emergence and functioning of the associations, which developed in Pakistan and which are subject of this book. As the information about the associations formed during British India is not available in Pakistan, Ahmed Salim, the author of this chapter could not collect all the data needed for a comprehensive study. In view of the utility of the information he has gathered for understanding of associations in Pakistan, we find this chapter a significant addition to this book despite its incompleteness on some issues.
Associations of Social Scientists: An Analytical Study

Economics, History, Philosophy, and Political Science. As the disciplines of Anthropology and Psychology did not have their separate associations and their practitioners occasionally met in the conferences of Indian Science Congress (ISC) therefore a brief introduction to this Congress is also given.

We chose to study only all India associations excluding the regional and provincial associations such as Punjab Historical Society established in 1910. As we do not have information on the titles of the papers presented in the conferences of the six associations nor the full text of presidential addresses delivered in a conference therefore we are unable to analyse them. To compensate for this gap we are quoting selected statements from the presidential addresses to bring out the issues in which the leaders of these associations were interested.

Indian Economic Congress (IEC)
Formed in 1917, the Indian Economic Congress (IEC) aimed at developing tools of economic analysis, creating awareness of economic problems in the country, making a survey of economic studies in India and suggesting improvements in them. Prof. V. G. Kale of Poona played a leading role in launching the Association and its journal. From its inception in 1917 up to 1943, it held 26 conferences. IEC also issued a quarterly journal in cooperation with some universities.

Punjab University Lahore was the venue of Sixth Conference held in 1923 and the Seventh Economic Conference was held at

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2 Information about the year of establishment, the name of founder and the number of conferences is summarised in Annex I of this chapter.
3 It may be pointed out Prof. Partha Mukherji current President of Indian Sociological Society, and Dr. Brinder Pal Singh, Chairman, Department of Sociology, Punjabi University, Patiala have confirmed that Indian sociologists did not create an association before 1947.
4 In presenting the information on the associations we have followed their year of establishment.
5 We did not have information about the meetings it held after 1943.
Development of Associations of Social Scientists During British Rule

Bombay in January 1924. The Tenth Conference was held in Calcutta on January 3, 1926. It was attended by distinguished teachers and practitioners of Economics as well as businessmen representing almost all provinces and universities. M. L. Tannan of Bombay presided the session.

In the Twelfth Session of IEC in January 1929, Prof. V. G. Kale while expressing his satisfaction over the performance of IEC noted that much remains to be done with respect to the study and the teaching of economic science in general and the investigation of India’s economic problems in particular. He also said that ‘perceptibly and imperceptibly Economics is vying with politics attempting to mould the destinies of humanity today’.

In the Seventeenth Session of the conference held at Annamalainagar in January 1934, IEC President, Professor C. D. Thompson in his presidential address raised the questions: ‘Is Economics an exact science in any such sense as Physics or Chemistry? Is it even an exact descriptive science such as Botany or Zoology in some of their branches? Is it even a practical science such as Engineering or Medicine, or Agriculture?’

In his presidential address delivered to the Eighteenth Session of IEC held at Patna in December 1934, Prof. C. N. Vakil gave a number of suggestions for improvement of economic research and teaching. One of them was that government should remove all restrictions on their academic staff that they had imposed on their expression of opinion on economic problems. Such a measure, he said, would be a statesman like gesture and would

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7 Ibid.
8 They included Sir Alexander Murry, Lala Harkishan Lal Gauba of Lahore, Sir DP Sarvadhikary, Sir Lalubhai Samaldas, Jadunath Sarkar, Radhakumud Mukerjee, Radha Kamal Mukerjee, Prof. P. Basu of Indore, Radha Kirsan.
9 AIR, Part I of 1926, Calcutta, p. 413.
11 Ibid., Part I of 1934, Calcutta, p. 375.
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remove public prejudice against government actions as well as would facilitate the formation of a healthy economic opinion.  

The Nineteenth Session of IEC was held at Dhaka on January 2, 1936, under the presidency of Mr. Manohar Lal of Lahore. In his presidential address Manohar Lal said:

‘The economist in India today is worthily engaged in the close study of economic fact and theory. But I venture to think that his most urgent task now is more than ever before, to rouse the conscience of both the people and the government to a consciousness of the peril towards which we are drifting and to the necessity of straining every nerve to reconstruct our economic life. Events are marching with such swiftness, the rest of the world with their alert governments in taking such rapid action, that if we are not up and doing now, aware of the possible dangers ahead and determined on the one course of salvation, our doom may be irretrievably sealed. That is the supreme task of the Indian economist. He is faced by a call, which if missed today may never come again.’

Several interesting papers, concerning fiscal questions, were read in the conference by prominent scholars.

The Twenty Third Session of IEC was held at the Senate Hall of Allahabad University on January 2, 1940, was presided by Dr. L. C Jain, Professor of Economics of Punjab University. Mrs. Vijoy Lakshmi Pandit inaugurated the conference in the absence of Pandit Jawaharlal Nehru, who could not be present. In his welcome address Prof. Amarnath Jha, vice chancellor, Allahabad University made the following observation, ‘politics, philosophy,

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12 Ibid., Part II of 1934, Calcutta, p. 401.
14 They included Prof. S. V. Aiyer of Dhaka University, Prof. BN Ganguly of the Hindu College, Delhi, Prof. Radha Kumar Mukherjee of Lucknow University, Mr. JW Thomas of Lahore, Prof. Benoy Kumar Sarkar of Calcutta University, Dr. HL Dey and Dr. KB Saha of Dhaka University.
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history, religion, psychology, economics, commerce, all these so constantly act and react on each other, that it is difficult to disentangle one from the rest and impossible to treat it an independent unrelated unit'.

The Twenty Fifth Session of IEC was held at Bombay on December 31, 1941. Presiding over the session, Prof. J. P. Niyogi, Professor of Economics in Calcutta University stressed the need for an intensive study of Analytical Economics at the postgraduate stage in Indian universities. He said it was not the storing of information that was valuable in the study of Economics but the training of the mind. Emphasising the value of cooperation between academic economists and industrialists and financier, he suggested the establishment of provincial institutes of economic research.

The Twenty Sixth Session of the Indian Economic Conference was opened on December 30, 1943 at the Senate House, Chepauk, Madras. Delegates from all over India attended the conference. Among them were Dr. R. N. Poduwal of Annamalai University, Prof. V. V. Ramanathan of Andhra University, Prof. Sh. Ata Ullah of Aligarh University, Prof. M. Abdul Qadir and Dr. Anwar Iqbal Qureshi of Osmania University, and Prof. Rudra, Economic Adviser to the UP government.

In his presidential address Dr. B. V. Narayanaswami Naidu said:

'It is a blot on civilisation that one-fifth of the human race should live in perpetual starvation, miserably perishing for lack of food, clothes and shelter, steeped in ignorance and harassed by disease and when war and scarcity stalk the land, they die in their thousands like flies by the roadside, a grave and bitter testimony to man’s inhumanity to man. Is it too much to ask that every nerve should be strained; every power mobilised to prevent the repetition of such catastrophes and make India safe for healthy living and high endeavour? Here in India, farsighted and sympathetic

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15 Ibid., Part I of 1940, p. 376.
16 Ibid., Part II of 1941, p. 297.
statesmanship has got unparalleled scope for inaugurating an era of plenty and prosperity for all sections of the vast population of India'.

The Indian Economic Congress continued to work up to 1947. The World War II and then Partition of India and new economic trends continued to appear as the themes of its sessions.

The Indian Philosophical Congress (IPC)
The poet Rabindranath Tagore and the philosopher Sarvepalli Radhakrishnan, who later became President of India in 1960s, founded the Indian Philosophical Congress (IPC) in 1925. In eighteen years, from 1925 to 1943, IPC organised eighteen sessions, which suggests that it held its meetings annually.

The founders of IPC made some observations at the time of its inception, which set the directions for it. A few of them are quoted here. "The aim before the Congress is to restore the lost "soul" to human life. Indian thought is not enlightened enough and is to a large extent sunk in superstitions, spells and totem."

"What is truth?" The attempt of modern civilisation to answer that question has not been a great success. We do not know what truth is. What kind of world we are aiming at. We are a broken-minded generation without a worldview or a passionate faith.

Presiding over the Sixth Session of IPC held at Dhaka on December 20, 1930, A. R. Wadia brought out two characteristics of Indian thought; the supremacy of spirit and pragmatism. Indian philosophical pragmatism, he argued, was different from the shallow pragmatism of the Americans. That was also different from pragmatism 'which makes man the centre or the measure of everything'. That was pragmatism of a

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17 Ibid., Part II of 1943, p. 346.
18 It had a total of 18 conferences, however, we have information only for four of them.
19 AIR, Part II of 1925.
20 Ibid.
21 Ibid., Part II of 1930, Calcutta, p. 374.
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profound type, which made philosophy not a mere play of intellectual powers but a basic principle of life.22

The Tenth Session of IPC was held under the auspices of the Andhra University on December 20, 1934. John Mackenzie of Bombay in his presidential address to the Congress stressed the importance of cooperation between scientists and philosophers in the great task of discovering truth, ‘in the true meaning of the word, philosophy begins when men have not merely taken to asking questions and when they are no longer content with any kind of answer, but when they have discovered that behind all the diversity of the world there is unity, or at least coherence’.23

G. C. Chatterjee presided over the annual session of IPC held at Aligarh on December 21, 1941. In his presidential address he said, ‘though man is a value knowing, value carrying and value creating individual. However, we must admit that our sense of values is often perverted, and what we pursue may be disvalues. Values are not accidental or subjective in the sense that our thinking makes them so. They are created by our own efforts. But we have no guarantee that the values we have found or created will not prove to be evanescent, and in fact may indeed be lost or destroyed through our own folly, or the malignity of others’.24

The Eighteenth Session of IPC was held in the Hailey Hall of Punjab University, Lahore on December 21, 1943. It was presided over by Prof. P. N. Srinivasachari who in his presidential address said that modern life suffered from racialism in social life, sectional thinking in science, and nationalism in politics and fanaticism in religion. Need of the day was a new synoptic outlook which would combine the seriousness of the thinker with the social virtues of the man of action, which would break down the barrier of departmental thinking and

22 Ibid.
23 Ibid., Part II of 1934, Calcutta, p. 479.
24 Ibid., Part II of 1941, Calcutta, p. 411.
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exclusiveness, heal all discords and give a new spiritual direction to society.\textsuperscript{25}

Though during first few years of its existence IPC was not very active, as it grew up it made significant contributions to the development of intense philosophical discourse among its members and triggered a renaissance in Indian thought. The annual sessions of IPC remained a great attraction for the philosophers throughout India.

Subsections of Psychology and Anthropology in the Conferences of Indian Science Congress (ISC)

As mentioned earlier, unlike the practitioners of some other social science disciplines, Indian psychologists and anthropologists did not form their separate associations probably because the two disciplines did not exist in many universities and their communities were small. However, each profession organised subsections in some sessions of Indian Science Congress (ISC), which was established in 1911 for the advancement of science.\textsuperscript{26}

The Subsections of Psychology

Full information on how many sessions of ISC had subsections on Psychology is not available. Whatever information is available suggests that such subsections were organised in five sessions of ISC; first in the Sixteenth (1929), second in the Twenty Second (1935), third in the Twenty Third (1936), fourth in the Twenty Fourth (1937) and fifth in the Thirty First (1944).\textsuperscript{27}

\textsuperscript{25} Ibid., Part II of 1943, Calcutta, p. 357.
\textsuperscript{26} Though primarily concerned with the advancement of natural sciences, Indian Science Congress made a significant contribution to the development of associations of social sciences by holding special sessions for Psychology and Anthropology. Out of its 24 conferences it organised five sessions for Psychology and five for Anthropology.
\textsuperscript{27} It is probable that such sections were also organised after Thirty First Conference (1944) of ISC but we do not have information about them.

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In the first subsection of Psychology during the Sixteenth Session of ISC in 1929 Professor M. V. Gopalaswami, Professor of Psychology, Maharaja’s College, Mysore devoted his presidential address to the theme of the psycho-galvanic Reflex and its Application to crime detection and described at length his experiments regarding the psycho-galvanic reflex as an indicator of consciousness of guilt. Although, at the time, the position of the psycho-galvanic reflex was far from satisfactory on the theoretical side, it had been put to a large number of practical applications in the fields of education, medicine, aesthetics, criminology, etc., he added. According to him, psycho-galvanic test offered a new and the only useful approach and can render invaluable help to law enforcement agencies.  

Presiding over the subsection of Psychology during the Twenty Second Session of ISC, Subrit Chandra Mitra dealt with relations between Psychology and life. After describing behaviourism and philosophy he discussed the choice for individual to adjust himself/herself to the social conditions of life or to make the social conditions suitable to development of one’s self. He maintained that the ability to offer useful solutions of that problem depended on the development of Psychology as a practical science.

In the Twenty Third Session of ISC commenced on January 2, 1936, Sir Upendranath Brahmachari, in his presidential address discussed the issue of integration of Psychology with medical science. He said that mental disease, before the advent of Psychology in medicine, was a terra incognita. Recent researches in Psychology had thrown a flood of light on these diseases and have produced extremely encouraging results in the treatment of such disorders.

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Presiding over the subsection of Psychology in the Twenty Fourth Session of ISC in 1937, K. C. Mukherjee spoke on the topic ‘The Social Mind of the Individual’ in which he maintained that social relations were essentially mental. They projected the invariable involvement of the other people on an individual’s mental life and that social consciousness followed almost a cyclic order of development where the individual was more a social outcome than the social unit.

Presiding over the subsection of Psychology and Educational Science of ISC on January 6, 1944, Mr. John Sargent, Educational Commissioner with the Government of India, surveyed the position of education in India and set forth a plan of national education. It was first time in 1944 that under ISC, the discipline of Psychology was introduced in relationship to the development of education and literacy.

**The Subsections of Anthropology**

As with Psychology the Indian Science Congress (ISC) arranged five subsections on Anthropology. First subsection was organised in the Sixteenth Session of ISC held in 1929, second in 1935, third in 1936, fourth in 1937 and fifth in 1944. Four of these subsections were held simultaneously with the subsections of Psychology.

In his presidential address to the subsection of Anthropology in the conference of ISC on January 4, 1929, L. A. Anantakrishna Aiyar discussed ‘the Manners and Customs of the Korachas, a Criminal Tribe of Mysore’. He explained the different theories regarding the origin of man and brought out the need to keep a record of changes in the habits and customs of groups. He urged every educational authority to institute a system, which should be prepared by anthropologist. In this system a record of every student should be maintained consisting of observations about changes in the length and breadth of the heads of students and their maximum circumference. In his view such observations

31 Ibid., Part I of 1937.
32 Ibid., Part I of 1944, Calcutta, p. 311.
could be a valuable addition to the knowledge for understanding the development of the race as a whole.\textsuperscript{33}

On January 5, 1929 Mr. R. B. Seymour Sewell, in the course of his presidential address to the same Anthropology section on ‘The Origin of Man and the Population of India in the Past and the Future’ said:

‘The population of India at the present day is a great heterogeneous collection of races and tribes of differing physique in all stages of culture. If ever this mass of humanity is to be welded together — I do not say into an Indian nation, for at present such a result appears to be beyond the bounds of possibility — and is to assume politically a more or less homogeneous character, a knowledge of the habits, culture, religion and last least of the physique and bodily structure of the various tribes and especially of ‘the stronger that is within your gates’ or on your borders is of prime importance; and not a mere knowledge only, but a full appreciation of all those habits, customs and traditions mean to him. To some these customs may appear foolish or a result of ignorance and superstition, a relic of a far-off past, but to the individual himself they may be the very essence of his being’.\textsuperscript{34}

Addressing the subsection of Anthropology during the Twenty Second Session of ISC. G. S. Ghurya spoke on ‘Anthropology and Our Educational System’. He discussed the difference between a course in Anthropology and the one in Sociology emphasising that difference essentially lied in their emphasis. While Anthropology dealt with racial evolution, culture, and the social institutions of preliterate peoples, Sociology studied these aspects of life in modern nations. He added that any other distinction between the two disciplines would be spurious and detrimental to both.

\textsuperscript{33} Ibid., Part I of 1929, p. 438.
\textsuperscript{34} Ibid., p. 441.
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B. S. Guha in the subsection of Anthropology during the Twenty Fourth Session of the ISC at Hyderabad on January 7, 1937 discussed the issue of ‘Racial Types in the Population of India’. He traced the racial types from pre-historic times and dealt at length with the similarities and differences in facial features, growth of hair, colour of skin and other details of the different races in India.\(^{35}\)

Verrier Elwin in his presidential address to the section of Anthropology and Archaeology organised in the annual session of the ISC in 1944 said:

‘I have taken “Truth in Anthropology” as my subject for this seems to be of great importance at a time when our science has been debased in the interest of false racial theories. Truth is especially important also at a time when a young science is passing the age of puberty and entering maturity. I propose to speak to you very simply as a field-worker. I have no theories to advance and no axe to grind. I am concerned in my own work simply in recording the facts’. He criticised certain scholars and politicians for excluding the aboriginal tribes from the Hindu community at the time of the census.\(^{36}\)

Indian History Congress (IHC)
The idea of creating an All-India Congress of Modern History emerged in 1934 in a meeting of historians called by Shafaat Ahmad Khan of Allahabad University. It held its First Conference on June 8-10, 1935 at Poona. To provide the organization a broad base and a wider field of work, it was decided in the second annual session at Allahabad in 1938 to drop the word ‘Modern’. The Constitution adopted in the 1940 session of Indian History Congress (IHC) described its objective as the promotion and encouragement of the scientific study of Indian history.

\(^{35}\) Ibid., Part I of 1937.
\(^{36}\) Ibid., Part I of 1944, p. 317.
In his presidential address at the inaugural session of the Congress Prof. Sir Shafaat Ahmad Khan further elaborated its objectives and stated that IHC was to perform three functions: firstly to be the clearing-house of Indian historical research, secondly to give impetus to research on an all-India basis through a strong and effective organisation and, thirdly to pave the way for the preparation of a comprehensive and scientific history of India.

A resolution passed in this session, besides formalising the above objectives, further added that the Congress should function as an Academy, which could regulate the standards of historical research with strenuous vigilance and scrupulous honesty.\(^{37}\)

The foundations thus firmly laid in Poona were built upon at Allahabad, where the Second Session was held in October 1938. In this session constitution of IHC was given a shape and steps were taken to implement the main objectives so emphatically expressed at Poona. In this session all-India character of IHC was clearly established as the delegates came from almost all the universities, from a large number of provincial governments and central government, the leading Indian States and the major regional historical associations in India.\(^{38}\)

The Third Session of IHC was held in Calcutta University in 1939. By this session the popularity and utility of IHC has been well established. Its steady progress and growing value were clearly reflected in its increasing membership and the ready cooperation of the various institutions, official and non-official of the country. Its published proceedings, the latest of which was the impressive volume published by the organisers of Calcutta session, had been heartily welcomed by the students of History both in India and outside.\(^{39}\) Compared to Poona session larger number of members attended the session. The number of papers

\(^{37}\) Proceedings of the Indian History Congress (IHC), Fourth Session, Lahore, 1940, pp. 30-31.
\(^{38}\) Ibid., p. 31.
\(^{39}\) Ibid.
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presented had increased and their quality had significantly improved.

The Fourth Conference of IHC was held from December 16-18, 1940, at Punjab University, Lahore. The participation of members in the conference further increased. Out of its 269 members, a large proportion attended it.

In his inaugural address, Sir Sikander Hayat, the then Premier of Punjab, citing the example of Churchill said that political policies and actions became effective and relevant if they were framed and taken with the knowledge of history. In his welcome address, K. B. M. Afzal Hussain, vice chancellor of the Punjab University said that the future surely lied with those nations whose culture was not-rigid, but possessed rich and abundant material for the process of natural selection to act upon. He argued that during the scientific age, History should be taught scientifically in the schools and colleges of the country.40

The Fifth Session of IHC was held at Hyderabad Deccan on December 21, 1941. Inaugurating this session, President of IHC, Rai Sahib U. S. Srinivasachari said that systematic Indian studies started with the foundation of the mother of Asiatic Societies, the Asiatic Society of Bengal. He further added that the vista of Indian history had been receding more and more into what may be regarded as prehistory which was widened on an unparallel scale by the epoch-making discovery of the Indus Valley civilization. He argued that the pressing need of the time was a correct, impartial and just interpretation of the material, which had been accumulated thus far. He urged that the interpretation of historical resources should always be conducted with a critical mind and conclusions should be drawn without prejudice.

IHC made an important contribution to the discipline of History and to the creation of a community of historians. Its annual

40 Ibid., p. 19.
sessions provided an opportunity for its members to interact with each other, discuss the progress and problems of their work and explore fresh fields of research. They were especially useful for new members and young scholars as they provided them stimulus and encouragement to upgrade their work. They came across senior knowledgeable scholars whose help and guidance could be of value to them in getting at new sources of material, particularly in languages other than their own.

The Political Science Congress (PSC)
The Political Science Congress (PSC) was founded in 1937 with the objective to provide the government and statesmen with concrete ideas and proposals to help them solve political and economic problems. From 1937 to 1943 it held five conferences. We have information about only two meetings, the Fourth and Fifth. The Fourth meeting was held in 1941 at Bombay and the Fifth in 1943 at Agra.\(^4\)

Shortly after the inception of PSC, the world was engulfed into political and economic crises, which resulted in World War II and exerted strong impact on India. This became a general theme of PSC meetings.

Presiding over the Fourth annual session of PSC held at Bombay on December 31, 1941 V. S. Ram, Professor of Political Science, Lucknow University, said, ‘There is no alternative to the federation of all nations except endless war’. Following the presidential address the meeting further stressed the need of such a federation to organise the international community on the basis of freedom and permanent peace.

In the Fifth annual session of PSC held at Agra on January 2, 1943, the President Gurmukh Nihal Singh said, ‘we are meeting at a most critical juncture of the history of this country when on the one hand, Indians are struggling for immediate and complete independence of the country and on the other, there is a fixed

\(^4\) We do not have information about its meetings between 1943 and 1947.
determination to Partition the country and establish separate and independent Muslim States, both in the West and the East’. At such a juncture he said PSC must make a constructive contribution towards the solution of the Indian constitutional problem.

**All India Islamic History Congress (AIHIC)**

All India Islamic History Congress (AIHIC) was established to preserve and document Islamic history. It held its first session in Lahore but the date of the meeting and name of its founder is not known. Its Second Session was held at Islamia College, Peshawar from April 7-9, 1944. Prof. Mohammad Shafi, the then Principal of Oriental College, Lahore, highlighted the historical significance of Peshawar and the need to preserve the source material for writing Muslim history. He also pointed out that so far British and Hindu scholars have written the history of Muslims. Now the time has come Muslim historians themselves must undertake this task.

Speaking in the same session K. B. Kazi Mir Ahmad Khan said that History was a subject in which the Muslims once excelled. The names of early Muslim historians, e.g., Tabari, Ibn-ul-Athir, Ibn-i-Khaldun, Ibn Khallikan, Ibn Haukal, Ibn Hisham, Al-Bilazuri, Asam Kufi and many others were well known. However, in the modern age no distinguished Muslim historian had emerged. Recently, however, a new school of Muslim historians had risen in India who were rewriting the history of Muslim rule in India on scientific lines. Professor Mohammad Habib, Professor Haroon Khan Sherwani, Dr. Mehdi Hussain, Dr. I. H. Qureshi, Z. D. Faruki and Dr. Mohammad Nazim represent this school. Khan did not see any hopeful signs with respect to the emergence of similar scholars for writing a scientific history of Muslims in general. The late Syed Amir Ali’s *Spirit of Islam* and *Short History of Saracens* were the only exceptions. After Amir Ali no further progress had been made in this field particularly in the English language.
Conclusion
Subsequent to the establishment of social science departments in Indian universities, a number of associations of social scientists emerged in British ruled India in the first half of twentieth century. First to emerge was Indian Economics Congress (IEC), which was set up in 1917. From its inception to 1943 it held 26 meetings, which suggests that it met annually without missing a year. Indian Philosophical Congress (IPC) was established in 1925 and up to 1943 it met 18 times. Established in 1935 Indian History Congress (IHC) met five times between 1935 and 1941. Psychologists and anthropologists did not and probably could not create separate associations. However, both organised subsections in the conferences of ISC. Both psychologists and anthropologists organised five subsections each in conferences organised by ISC. Psychologists also met in a subsection in the Tenth Conference of IPC. For unknown reasons the practitioners of Sociology were unable to create a sociological association.

The conferences of social scientists’ associations during British rule were held at different places with different frequency. Three conferences each were held in Mysore and Hyderabad, two in Lahore and one conference was held in each of the following cities; Patna, Madras, Dhaka, Andhra University, Aigah, Annamalainagar, Calcutta, Poona, Allahabad, Peshawar, Bombay, and Agra. It is noteworthy that no conference was held at Delhi, the capital of the country.

All the founders of associations were non-Muslims except Sir Shafaat Ahmad Khan of Allahabad University who founded IHC and AIIHC Congress. Only other Muslim who was elected as President of Muslim Philosophical Section in 1942 and IPC in 1945, was Professor M. M. Sharif.

There were a number of Muslim scholars who were associated with the above associations. Most prominent among them were

42 For details about these associations see Annex I.
43 None of the founders and presidents of these associations was a woman.
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M. M. Sharif, M. Abdul Qadir, Anwar Iqbal Qureshi, Sir Shafaat Ahmad Khan, K. B. M. Afzal Hussain, Mahmud Hussain, I. H. Qureshi, Mohammad Shafi, Abdul Halim and S. M. Jaffar. We do not have exact information how many of them played a role in setting up similar associations after the creation of Pakistan except, M. M. Sharif who worked for the establishment of Pakistan Philosophical Congress; I. H. Qureshi for All Pakistan Political Science Association (APPSA); and Mahmud Hussain and Abdul Halim for creation of Pakistan Historical Society (PHS).
### Development of Associations of Social Scientists During British Rule

#### Annex I

<table>
<thead>
<tr>
<th>Discipline</th>
<th>The year Established</th>
<th>Founder Name and Conferences Held</th>
<th>Total Meetings</th>
<th>Site of Conference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indian Economic Congress</td>
<td>1917</td>
<td>Prof. V. G. Kale</td>
<td>26</td>
<td>1926 (Calcutta) 1929 (Mysore) 1934 (Annamalainagar) 1934 (Patna) 1943 (Madras)</td>
</tr>
<tr>
<td>Indian Philosophical Congress</td>
<td>1925</td>
<td>Rabindranath Tagore</td>
<td>18</td>
<td>1930 (Dhaka) 1934 (Andhra University) 1941 (Aligarh) 1943 (PU, Lahore)</td>
</tr>
<tr>
<td>Psychology (Indian Science Congress)</td>
<td>1929</td>
<td>Professor M. V. Gopalaswami (Psychology Section)</td>
<td>4</td>
<td>1929 (Mysore) 1936 1937 (Hyderabad)</td>
</tr>
<tr>
<td>Anthropology (Indian Science Congress)</td>
<td>First subsection was organised in 1929</td>
<td>L. A. Anantakrishna Aiyer</td>
<td>5</td>
<td>1929 (Mysore) 1936 1937 (Hyderabad) 1944</td>
</tr>
<tr>
<td>Indian History Congress</td>
<td>1935</td>
<td>Professor Shafiat Ahmad Khan</td>
<td>5</td>
<td>1935 (Poona) 1938 (Allahabad) 1940 (PU, Lahore) 1941 (Hyderabad)</td>
</tr>
<tr>
<td>All India Islamic History Congress</td>
<td>*</td>
<td>*</td>
<td>2</td>
<td>1944 (Islamia College Peshawar)</td>
</tr>
<tr>
<td>Political Science Congress</td>
<td>1937</td>
<td>*</td>
<td>5</td>
<td>1941 (Bombay) 1943 (Agra)</td>
</tr>
</tbody>
</table>

*Information not available.*
Brief Introduction of Some Associations of Social Scientists

i. Pakistan Association of Women’s Studies (PAWS)\(^1\)

The idea of setting up a Pakistan Women’s Studies Association (PWSA) was first conceived by Sabeeha Hafeez in 1987. The main aim of PWSA was ‘to introduce and promote the discipline of Women’s Studies in Pakistan by providing a forum for exchange of ideas among experts, policy makers, programmers, NGOs, teachers, other concerned organisations and the general public’.\(^2\) However, on account of the pressing previous commitments of various members, the Association could not be established. Five years later in March 1992, Tahira Aftab, Professor of History and Director of the Women’s Study Centre at Karachi University set up Pakistan Association of Women’s Studies (PAWS). It was intended to provide ‘a forum of

\(^1\) This note is based on excerpts from papers of Rubina Saigol, ‘The State of the Discipline of Women’s Studies in Pakistan’ and Anwar Shaheen, ‘Contribution of the NGOs to Social Science Research in Pakistan’ in Inayatullah, Rubina Saigol and Pervez Tahir (eds.), *Social Sciences in Pakistan: A Profile* (Council of Social Sciences, Islamabad, 2005).

interaction and coordination for those engaged in teaching, research or action for women’s development, national and internationally’.

PAWS has organised national seminars on ‘Women’s Struggle for Survival’, ‘Human Rights Abuse in the Family’ and ‘Women’s Work Experiences’. It has produced four books and has issued a biannual *Alam-e-Niswan: Pakistan Journal of Women’s Studies*, which is the first journal that publishes papers on women issues and is unique in being the only refereed journal in Women’s Studies in Pakistan. Founded in 1993, the journal has completed ten years (by 2003) and has published 16 issues. Apart from articles, it publishes news, views, reviews, and a chronology of events significant for Pakistani women, and important documents on the issues. It also brings out a quarterly newsletter called *Panghat*. The latter is distributed free of cost to non-government organisations, grassroot workers, and concerned people working on women’s issues in rural and semi-urban Sindh. PAWS has 72 members and has developed close links with women at the grassroot level, in particular with self-employed women. It has also published other works.³

**ii. Pakistan Society of Development Economists (PSDE)⁴**

Pakistan Society of Development of Economists (PSDE) was established in 1982 on the initiative of Syed Nawab Haider Naqvi, Sarfraz Khan Qureshi and M. Ghaffar Chaudhry. It is an autonomous, non-profit professional body, based at the Pakistan Institute of Development Economics (PIDE). PSDE provides a forum for academics and policy makers to exchange ideas on the pressing economic and social problems facing Pakistan. The Society organises conferences and seminars on topical themes in Development Economics to promote a better understanding of the mystique of economic development and arranges lectures on

³ Ibid.
⁴ Drafted on the basis of material provided by PSDE.
Development Economics by economists, demographers, and anthropologists of international repute. The Society confers awards on scholars who make seminal contributions to their respective fields. The Society is registered under the Societies Registration Act, 1860.

Leadership
During 24 years of its existence (1982-2005), there have been three presidents and ten secretaries. The presidents were Syed Nawab Haider Naqvi (1984-1995), Sarfraz Khan Qureshi (1995-1999), and A. R. Kemal (1999-2006). The secretaries were Sarfraz Khan Qureshi, M. Ghaffar Chaudhry, A. R. Kemal, Shamim Ara Sahibzada, Zafar Mahmood, Ashfaque Hassan Khan, Athar Maqsood Ahmed, Faiz Bilquees, Naushin Mahmood, and Rehana Siddiqui. All the three presidents and ten secretaries held PhD degrees.

M. Akram Sheikh, who is the chairman of Board of Governors of PIDE, is the patron-in-chief PSDE and the chairman of its Governing Council.

Conferences
Since its inception till present (January 2006), PSDE has held 21 conferences. It held 17 conferences regularly every year from 1984 to 1987, from 1989 to 1997 and from 2001 to 2004. It held two conferences each in 1999 and 2005. It did not hold any conference in 1988 and 1998. A total of 1,006 papers were presented in 20 conferences of PSDE including 48 papers presented in the Twenty-first Annual General Meeting and Conference. Besides Pakistani scholars, 352 foreign scholars have participated in the 21 PSDE conferences. PSDE also holds its Annual General Meeting whenever it holds a conference.

Publications
During its 24 years of history, PSDE has not published a book. It also does not issue any journal. However, the papers presented in the conferences are published in *Pakistan Development Review* (PDR).
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Membership
The membership of the Society is restricted to those working in the general area of Development Economics and related disciplines. The members with at least a Master’s degree in any of the following disciplines, Economics, Business Administration, Public Administration, Agricultural Economics, Statistics, Econometrics or Economic Demography are eligible for membership. The membership of PSDE has increased overtime. Currently PSDE has 387 members out of which 118 hold PhD degrees.

Funds
To sustain and grow, PSDE has been receiving funds through different sources. Besides annual membership fee of Rs. 500, PSDE has been receiving funds from the federal government, government funded institutions, commercial banks, and international donor agencies and NGOs.

iii. Society of Asian Civilizations Pakistan (SAC)\(^5\)

The Society of Asian Civilizations Pakistan (SAC) was established on March 23, 2000 on the initiative of Ahmad Hasan Dani, Razia Sultana and Z. A. Qureshi. The major objectives of SAC include to create understanding and awareness about Asian civilisations, and to promote research and publications about Asian civilisations.

Leadership
During six years of the existence of SAC, there have been two presidents Ahmad Hasan Dani (2000-2002 and 2004-2006), and Anwar Hussain Siddiqui (2002-2004); and two general secretaries, Z. A. Qureshi (2000-2002 and 2004-2006), and Mohamed Amin Gaziani (2002-2004). Both the presidents had PhD degrees and the first and current president Dani is a professor emeritus and a life patron of SAC. Out of two

\(^5\) Drafted on the basis of material provided by SAC.
Brief Introduction of Some Associations of Social Scientists

secretaries, Qureshi had a PhD degree. The educational qualifications of Gaziani are not available.

Conferences
Since its inception in 2000, SAC has held four conferences: one in 2000, two in 2001, and one in 2003. The theme of the First Conference was ‘Sultan Mahmood of Ghazna’, of Second Conference ‘Sultan Shahabuddin Ghauri’, of Third Conference ‘Chinese Civilization’, and theme of the Fourth Conference was ‘Cultural Diversity and Inter-Cultural Dialogue’.

Sometimes foreign scholars also have been participating in the SAC conferences. Two scholars Liu Qing and An Jia of Chinese Academy of Social Sciences, Beijing were delegates to the Third Conference held from May19-20, 2001.

Publications
Out of four conferences held up to 2005, SAC has published proceedings of two conferences. They include Sultan Mahmood of Ghazna (2001), and Cultural Diversity and Inter-Cultural Dialogue (2005). Anwar Hussain Siddiqui, and Z. A. Qureshi jointly edited both the proceedings. However, it is not known which of the four conferences, these proceedings are.

Membership
SAC has around 200 members. Under the SAC constitution, a member who does not pay his/her membership fee for two consecutive years automatically loses membership. SAC members come from all the disciplines. It is not known how much of them hold PhD degrees but probably a majority of the members are PhD degree holders.

Funds
During six years of its existence, SAC has sustained itself through funds generated from different sources, which include membership fees, earnings from sale of publications, and sponsorships.

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iv. Population Association of Pakistan (PAP)\textsuperscript{6}

The Population Association of Pakistan (PAP) was established in August 2000 by M. S. Jillani, Zeba A. Sathar, and Peter C. Miller. PAP was created with the mission to promote and strengthen the discipline of Population by providing forum to subject experts, facilitating their professional development, sharing scientific knowledge in Population, and sharing experience in the different disciplines related to Population. The main objectives of PAP are:

a. Bring members of the Association together periodically in a multidisciplinary environment of professional exchange and in contact with Population professionals from other countries for sharing knowledge.

b. Arrange conferences, lectures, meetings by recognised national/international scholars for presentation of scientific and technical papers and discussion.

c. Facilitate research, offer advice on critical policy issues and encourage research in the different disciplines of Population.

d. Develop and train young professionals/students by arranging funds for scholarships and by identifying courses/training in population at the national and international level.

e. Publish journal, newsletters or any other scientific or professional publications under the direction of an editorial board appointed by the executive council.

f. Confer awards on scholars for outstanding contributions in the general area of Population.

g. Collaborate with other national and international organisations pursuing similar goals, and do such things as are conducive to the attainment of the above objectives.

\textsuperscript{6} Drafted on the basis of material provided by PAP.
Brief Introduction of Some Associations of Social Scientists

Leadership
During five and a half years of its history, there have been three presidents of PAP: Mehtab S. Karim (2005-2006), Zeba A. Sathar (2002-2004), and M. S. Jillani (2000-2002), and three general secretaries: Ali Mohammad Mir (2005-2006), Naushin Mahmood (2002-2004), and Abdul Hakim (2000-2002). All the presidents and general secretaries held PhD degrees.

Conferences

Publications
Out of the six conferences held, PAP has published proceedings of five conferences. PAP also publishes a quarterly journal ‘Population Windows’ in English, and ‘Dareecha’ in Urdu language.
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Abbreviations

AIIHC  All India Islamic History Congress  
APDC  Asian Pacific Development Centre  
APPSA  All Pakistan Political Science Association  
ASB  Asiatic Society of Bengal  
COSS  Council of Social Sciences  
FISP  Federation of International Societies in Philosophy  
HEC  Higher Education Commission  
IEC  Indian Economic Congress  
IEJ  Indian Economic Journal  
IHC  Indian History Congress  
IPA  Islamic Philosophical Association  
IPC  Indian Philosophical Congress  
ISC  Indian Science Congress  
JPHS  *Journal of Pakistan Historical Society*  
NGOs  Non-Government Organisations  
NIP  National Institute of Psychology  
PACA  Pakistan Association of Clinical Psychology  
PAP  Population Association of Pakistan  
PCC  Pakistan Philosophical Congress  
PEA  Pakistan Economic Association  
PEJ  Pakistan Economic Journal  
PHS  Pakistan Historical Society  
PIDE  Pakistan Institute of Development Economics  
PIIA  Pakistan Institute of International Affairs  
PPA  Pakistan Psychological Association  
PSA  Pakistan Sociological Association  
PSC  Political Science Congress  
PSDE  Pakistan Society of Development Economists  
PSDE  Pakistan Society of Development Economists  
PUES  Punjab University Economic Society  
PWAS  Pakistan Women’s Studies Association  
PYPSS  Pakistan Youth Political Scientists Society  
SAC  Society of Asian Civilizations Pakistan  
SOPE  Society of Pakistan Economists  
UGC  University Grants Commission  
UNRISD  United Nations Research Institute for Social Development  
VC  Vice-chancellor
COSS Publications

Books:


Monographs:


Bulletins

5. COSS Bulletin No. 5, 2003
7. COSS Bulletin No. 7, 2005
8. COSS Bulletin No. 7, 2006

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COSS Publications under Preparation

Introduction to Council of Social Sciences, Pakistan [COSS]

Registered on 3rd June 2000, Council of Social Sciences, Pakistan (COSS) is a service oriented, non-profit and autonomous organisation of social scientists. It is committed to:

- Work towards evaluating and raising the standard of social sciences.
- Fostering interdisciplinary orientation in social sciences and strengthening their links with natural sciences.
- Building and strengthening a community of social scientists belonging to different disciplines and working in recognised universities, research institutes and civil society organisations by providing them a platform that promotes interaction among them.
- Foster scientific approach among the public through means such as seminars, discussions in the media and dissemination of non-technical versions of outstanding works of social scientists in national and regional languages.

By April 2006 COSS had 352 members. They include 49 life members, 297 regular members and six institutional members. Since its inception COSS has reprinted the book *The State of Social Sciences in Pakistan* and published four books, *Associations of Social Scientists: An Analytical Study*, *Social Science in Pakistan in the 1990s*, *Towards Understanding the State of Science in Pakistan* and *Social Science in Pakistan: A Profile*. It has also published three monographs, one by Ayesha Jalal, *Religion as Difference, Religion as Faith: Paradoxes of Muslim Identity*, second by S. Akbar Zaidi, *The Dismal State of Social Sciences in Pakistan* and third by Rubina Saigol, *Becoming a Modern Nation: Educational Discourse in the Early years of Ayub Khan (1958-64)*. It has issued six bulletins, which carried reports on developments in Academia, publications and activities of social scientists and on seminars and conferences in which COSS members participated.

Council of Social Sciences, Pakistan [COSS]
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Email addresses: coss@apollo.net.pk
Website www.coss.sdn pk.org
Printed at Pisces Enterprises, Islamabad