

Selected Topics in Psychology
Prof. Ajit K. Dalal
Department of Humanities and Social Sciences
Indian Institute of Technology, Kanpur

Module - 1
Lecture - 4
Beginning, Growth and Decline of Western Psychology in India

Well, this afternoon I am going to talk about history of psychology in India. I will be talking about its beginning expansion and decline in the last one century and before I begin my talk, I would like to make a distinction between psychology in India and Indian psychology. Psychology in India is a term, which is used for the, what we called, the western or scientific or modern psychology, modern psychology in India and when they are using the term Indian psychology we mean the psychology, which is of Indian origin. And with this we I would be doing is that, I would be testing its history from the beginning of the twentieth century and I will see what kind of developments, which have taken place in the whole century, one century, because psychology in India is will be completing hundred years of its existence by 1916 to 2016, because it is begin in 1916.

And I think this is the appropriate time for us to also to understand what we have been able to achieve contribute and where we need to go now. Before I begin I would like the psychology as a one of the most ancient country, one of the ancient country in the world psychology was a discipline it begins much earlier in this country and he had a long tradition of studying mind, consciousness and human behavior. As in the old as older, if we look at the voyage old text of Vedas map Upanishads and other c c scriptures, which have a repositories of psychological knowledge and theories and in this context we can say that, the primary goal or objective of these in this psychology was interms of the self realization and elevation of human suffering.

Yoga system you all sophisticated mind control techniques for the purpose of in a growth we can say the geetha in the way is one of the most ancient book on counseling psychology where Krishna is exhorting Arjun to fight rather than giving up. Now, in that sense I can make term that psychology, which was studied earlier psychology, which was discussed earlier was learnt the psychology was using the presently mythology a kind of mythology, which was using was of different kind. Second that during that period no distinction was made between philosophies, psychology as spirituality. So, when

psychology made in new beginning in the last century in the beginning of the last century during the British rule it had no continuity with the knowledge institutions of this country.

Psychology with a laboratory experiment a laboratory studies was a novel idea new approach, which facilitated many of the Indian scholars in the beginning and during the colonial period a large number of teachers were required for colleges and the schools should teach and I think psychology made its beginning if you look at the historically as a subject in the teachers training colleges. In the beginning of the last century it was initiative of the vice chancellor of Calcutta university sir Bajanlal sig, who was the professor of mental and mother psychology in Calcutta university, which is initiative the first laboratory of psychology was started in though 1905. And if you know the history of this country after that in the 1905 the Calcutta was that Bengal was divided into east and west Bengal and because there is lot of hesitation, which taken place for almost six seven years and no put further development could takes place during this period.

So, the first psychology department in this country is a started in 1916 in Calcutta University and the first chairman of this department was Professor Annensen Gupta. Annensen Gupta, if you look at the history of Bengal that was the time when the naxalite movement was very prominent and many naxalites group collected money and send the number of Indian scholars to west for the study, higher studies they thought they when they will come back from the west this start in this country and establish university; however, when these scholars came back that group had disintegrated. And as a resized Professor Annensen Gupta joined Calcutta university and the department, which this restarted, because he stunning was with mustember who was a student of William vont.

So, if the first department of psychology in this country was a department of experimental psychology not the department of psychology. And in that department the kind of work, which was doing was primarily of experimental nature, because they taught at that time I think the forward the idea was that, there is the experimental work in the areas of presumption, commission, learning, memory is easy to have transfer of the knowledge from the west to the east. And these are the areas where cultural factors are not playing very prominent role and because of this reason this kind of work, which by the Annensen Gupta began to conduct and in the laboratories in the department at Calcutta. So, because of the very beginning the scientific nature of psychology in this

country psychology became a part of the Indian science congress in 1923 as earliest in 1923.

And Indian general of psychology they psychological association was started in 1924 and Indian general of psychology was started year later. So, that was the development, which took place during that particular period, but Sen Gupta did not stay in Calcutta for a very long time, he moved from Calcutta to Lucknow as he did not stay in even academy see move to administrative position in a Lucknow, but there he worked with a very famous sociologist Radha Kamal Mukarjee. And with Radha Kamal Mukarjee he brought out a book on social psychology in 1928 and that book was published from UK.

And then we look at that the first book of social psychology by Albert just I came in 24 this book was quite condemnatory of the earlier work earlier books in the area of social psychology. After Sen Gupta living Calcutta, it was give the Shekar Bose, who became the head of the psychology department in that. In Shekar Bose was not a psychologist by training, he was the doctor, he was a psychiatrist and he was in the close contact with Sigmund Farid. So, because of his five six students because of his constant communication with him psychologists became the main first area of the department he started the Indian psychologist society and the society, which became which got associated with the international psychologist society. That was the period when in the west Sigmund Farid was very controversial, many of the countries, many places where almost men, not talk in the universities and this books were not available and that was the time when India in Calcutta, he was his work was readily accepted in taught in the academic psychology.

He also started the first mental hospital in this country, we call the lumbini park memorial hospital and it mean 1940 and in 47, he started in journal very famous journal of name of samiksha, there was journal he started. And later on when the when u mayer and spearmen came to India to attend the Indian science congress in 1938 the department started another wing, there was a department that was the wing of a plight social a plight psychology, but prior to the independence from the British rule, there was two other departments to started in this country.

One was at Mysore University and that department was headed by professor Gopal Swamy. And the Gopal Swamy was trained at Gandham university with spearmen and so

actually his work was in the area of mental testing and he was the person who started the first element laboratory at Mysore. The other department before independence was started at Patna. And Patna had a very ambitious prong of having a teaching department a psychological discharges and services center. So, that they could coordinate the active research in teaching with the services, psychological services that was the India, which Vethi who was a person, who inspired all these development at Patna was working, Vethi was also trained with he was trained with Mr. Shekar Bose and in that sense work which they are doing in the Patna was of psychiatric and clinical psychology.

In short Patna these were the three centers we can say which of functional doing is only three department of psychology before independence. Research during these period as we can understand was primarily in the area of experimental psychology in psychoanalysis and the work, which was work doing in the areas where cultural factors are not very important this is good that talking about. and the primarily working on the misuse of the laboratory work and the value free kind research that kind of which are prevalent during that particular period and that was British government never paid any attention to the development of psychology. For primarily they have where the lot of investment in the establishment of the department of sociology and topology primarily for the reason that they wanted to understand Indian culture and society, because they knew that 1857 move that rebellion movement was, because they have failed to understand the culture and sensitivity of the people in this country.

So, there was the concern and this was the primarily trust areas, which Britishers promoted for first then psychology was not at all individual society, individual behavior was not importance subject, but during that period one important work, which you can I can cute that was the work of Prasad, which was published in British general of psychology in 1935 and that work was based on there was a big earth quake in those on part of the country in Bihar and Prasad studied what was kind of rumors you people are spreading in that area. And to his amazement he found as the most of the rumors he collected almost thirty thousand rumors and most of the he found that most of the rumors you people are spreading around was fear arousing. And you are rending why people who are afraid already scare of the earth quake are spreading these kind of rumors and, but this is the kind of work, which he did collected and analyzed these rumors and later on when feasting the about thought is studio cognitive dishonest, he has categorically

mentioned in the interview who took other people that he is primarily inspiration or ideas of people coming at dishonest curious come from this work of Prasad and later work by Durana Sena, there was why inspired his betterment of the theory.

One more thing I would like to mention before what happen development before independence much before independence was the close association between contact between William James and Vivekanand. William James is considered to be the father of modern psychology in America and when Vivekanand went to states Chicago for the world religious conference after the conference he stayed at Harvard for almost one month and during that period William James used to go almost every day to attend his discourses and he had a many times the meetings with Sri Vivekanand and that continued almost for a month. And it is said that when the William James talked about stream of consciousness the whole idea of stream of consciousness his idea of stream of consciousness inspired by the his discourses with Vivekanand.

But later on in 1911 when William James wrote the book varieties of religious experiences is his famous book, he had no mentioned when once the of Vivekanand though many of the ideas, which took he took was from his discourses. Now, after independence the government was really concerned and interested in expanding and developing higher education in this country. And for that purpose the government has may this initiative of starting new department tending the faculty in psychology and that was the time when the many of the bureaus and other government bodies were coming up for the purpose of expanding high education in this country.

And during that period one event I could say is that the because of the most Hindu, Muslim violence in communal violence during the partition time government really got concerning that concern that why such much violence can take place and why people kill each other. And for that government approach u n e s c o and from u n e s c o, we have with the collaboration of u n e s c o they conducted a major project in the under distribution of Gordon Murphy and they later on Murphy bought out a book also on many researches also collaborated and the book was in the minds of men the violence is here, not outside. And there was a important work in a period then the stands there was so much expansion in the beginning that after within fifteen years of independence almost twenty, thirty new universities were started. And when these universities were started they did not have the faculty for psychology, because they was not so many

trained and educated psychologist are available during that period. So, most of these departments was started by bifurcating or taking faculty from other states departments once of department most of faculty which came to psychology during that period was from philosophy department. There was one of the development, I think which has serious me taught is important development of psychology. And what another thing, which government during did during that period apart from setting up new departments was the cultural exchange program.

And the cultural exchange program with the west particular the u k and the common wealth in the America during the Canady and Johnson period that common wealth is scholarship of full back scholarship and these type of other scholarship can this will achieve large number of Indian scholars, Indian students went to America, Canada, u k for higher education. In fact, he will used to be the pen loads from students were going at the time, because large number of these people even fellowships to go and study and come back establishes the departments. So, that was one of the major developments, which happened during that particular period in the early years of the independence and when now so when these scholars went to states or west for the studies when they came back earliest in the early seventies or during that period and they started with the work in the academic department.

They were trained better trained in terms of mythology in terms of conserves in terms of scientific science we are doing scientific psychology, because of that turning, because of the vertex parties this area. What actually happened that in doing late sixties when most many of the header departments in this country we looked at the history came from the philosophy departments, but later on the turn that these people who came from the west he took over the leadership rule and psychology was started growing in this country at rapid place as a scientific discipline. Now, this is also period during which I would say psychology was growing outside the universities system also, because university has limitation of research facilities and opportunities and many of these IITs and IIMs and re cultural institutions and you see you choose a where number of prominence psychologist where studying, where teaching and doing research and that was the period when psychology was expanding rapidly in different domains and different regions as when the institute started this clues of special assistance in advance centers and that also helps psychology to its growth in the later decades and years. Now, this I would say, because

of this rapid expansion of psychology in this country in sixties and seventies and psychology was a good expectations of the people actually this was government extend that psychology is really coming up to contribute to the nestle development in the growth or weak reconstruction of the country and there was the period when because of the presence because of so many universities were psychology student was studying and teaching researches are going on.

It was expected that psychology will going be going to make a big mark and contribute to the national development, but these expectations were gradually in later I would say mid seventies, you would imagine this expect the expectations are not being met, because psychology was still an alien discipline in this country. Disciplines which are primarily concerned about as well aliens that I hope was observed by many psychologists at that time he is the discipline, which is on the imitating, replicating, duplicating the western golf. And in the social reality Indian problems and social Indian issues are not becoming part of the research concerns of the Indian psychologies.

And that was the time when it was there was some kind of a doubt attain into Indian psychology was really crisis that the, that it may be constrain the crisis of identity. That what psychology you can contribute and what how psychology can play a more meaningful role, more propulsive role in the various government bodies in the prefer places and in terms of the social development and social issues and problems. And how they can contribute and there was a time Nandi like Nandi road very categorically that Indian psychology has become really imitative and subservient, but also dull in the applicative there was a very famous statement, which he made in the paper in 1974 in the who was Dhukan Seena and other people said psychology is nothing, but applicative is a carbon copy of the western work.

And that was the kind of ethos and which you know psychology was lot of soul searching and thinking was going in that how psychology can be made more viable efficient more we choose the through this concern society and first to the country and many of the analyzes was done during in the period that why psychology is not able to make this kind of contribution. I think one of the explanations there are many explanation we were given during the later period and one of the which I develop much earlier is that Indian psychologist live in two different worlds. There was one of the thesis one of the hypothesis that in spite of all these kind of developments what was

emergency when the western psychology started low aside as well started during in this particular in this country there was role lot of hopes and expectations.

And there was an excitement that mistake in that psychologists in this country will make important discoveries in terms of understanding on social reality. And this hopes that a positive science, a science which was not existing this country earlier before the British period you will have something new explanations, new interpretations, new ways of thinking, new ways of understanding our own problems, which our traditional Indian psychology could not provide those kind of explanations. And keeping that in mind that another thing, which was to that before the expectations from a psychologist, but you look at that the academic psychology, which was within the academic setting was not consistent or not compatible with the values, beliefs, practices, social systems, social family and other systems within this country.

So, that kind of a gross incompatibility he was that Indian psychologist as a professional was a different person then as a social being as a creative person as a creative being. And that kind of demarcation that kind of division of the psychologist split over somebody says use of the let of one I say that in a psychologist suffer from a kind of split personality as a professional he is at one person and as individual as a social being as a creative being is a different person. And cord looking this two verse would say this professional and foster cultural Indian psychology had the problem in balancing how to balance this two worlds and so there is the problem of making a kind of division between meta physical and empirical.

These are one of the thing between clinical and experiential between inductive and objective all this kind of device or this kind of delay mass, because in real life they are doing something else. And the academic setting they are doing something else and because of that what is said very statement that Indian psychology is another thing is that Indian mind works in the different weather the whole the book, which occur note and he will not early also that Indian mind does not try to reconcile or the opposites are different way text the word Indian mind is that they live them convolution existence that the coexist the both realities are considered to be accepted as the way of nature works.

And he made a statement that a static section of a Hindu met is in a full slaving of both the extent rather seeking a synthesis. So, that kind of ethos was not in this culture, which

was very much in the western culture and that kind of a bloom mindset that you have to study the subject with a very objective and objective way that kind of ethos and that kind of mindset Indian did not have. Indians we have more use of a kind of a more humanistic and more holistic and that kind of approach which Indian has was not very relevant or mark very conducive to the growth of academic scientific psychology, science existence is understand understood in terms of the scientific practices in the network sciences and then in social science. Now, how Indians psychologists lived in two different worlds, I will give you some examples; I think that will make this point clearer that how they lived.

And if you look at the first the bojanath c who wrote who started the first psychology laboratory, he was an eminent scholar of ancient Indian sciences that was he was the thing he wrote lot about how Indian involving system about he wrote. And he was the person who he one way he was starting in the laboratory, psychology laboratory other he is he really in curries Jagudath Sena he was one of the scholar of that time to write a volumes on Indian psychology, he was mens idea behind him. If you look at the work of Annensen Gupta, Annensen Gupta wrote on a wide variety of subjects, he wrote about the mystical experiences also, he wrote about the western dance also, he wrote about the all kind of different Indian thoughts, Indian concerns and these was published in the jungle of that particular time, which was of different natures of an experiments psychology if the permanently he started.

And if you look at another as I wrote in his biography of Sen Gupta, the Sen Gupta turn religious and got interested in mystical tradition and published work in that area, that was another stream which he followed apart from the experimental works he was doing in the department. Jiendar Shekar Bose, his work was as I said was in the area of psychoanalytic and he started mental hospital also, he in the in the kind activities, he was and he wrote as a scholar a series of articles and a long series of commentary on Bhagavath Geetha in the very famous Maxine of that period, which is of pravesh, pravasi was one of the very prominent Bengali Maxine of that period he was same writing series of articles in that which are nothing to do with the psychoanalytic work no conjunction raised why would you are doing in the professional areas.

And same thing, which I am say about the Gopal Swamy also that he was a laboratory started, but at the same time he also started radio station at that time. And he got more

interested in the cultural activities; I am giving those these courses talks on the Indian culture. So, that was the before the independence if you look at the after independence also when the psychology departments was started by bifurcating philosophy department then lot of philosophy department people from philosophy joined the psychology departments. So, there was an expectation that they will bring their background academic background to psychology, background of their knowledge of philosophy and Indian psychology and activity they would be they did not happen that all. In fact, most of these philosophy faculty from Indian psychology the more interest in learning the research new mythology being work in the scientific area and they almost is to show that the almost ignore what they whatever background they had because they wanted to develop a new identity as a scientist.

So, this is what I think you will look at the work which has done even doing before we do they hardly any difference of Indian in the world freedom movement, during that period. So, means in this that Indians movement was Indian freedom national movement or freedom movement was got a concern of Indian psychologist. And if you look at the as that the political scenario and the kind of society which had that it is not it has not got reflected in kind of work, which Indian psychology was doing as a professionals.

So, all these if you look at the later period also that they creative talent they have what they was doing they was they assume they were living in two separate worlds. Something which was close to the heart you are doing somewhere else and for professional work they were doing as a part of the job or activity professional, but may be that the heart was divided in that sense. And I think this is only reason that they could not put their whole energy and effort in developing the faculty discipline at that time I am saying this is to the for everybody, but I am talking about the generally ethos of the period that this is the crisis with psychology that was psychologist, which will they been doing his as academic discipline and what they see outside the world there is not much compatibility between these two and to and there no way they can recognize these two, most of the criticizes they have no to able to recognize these two different worlds.

So, this is about from one of the arguments Indian psychologists have always live in two different worlds. Now, this may be ok, in the case of physicist or chemist or chemistry or biology in these subjects, these alright if they live you know different laboratory and as in real life they will have different, but psychology as a subject, which is concerned

about human behavior, human attitude about consciousness about you. Then if it is that is the associated from they what they observed outside world it case a kind of a problem, but you know, if you looking at the point of views psychology was going in any case because one these of one of the resin, one of the thesis, which have this one of major called, but psychology in this country was growing in any case.

And if you look by do not have much data the whole problem this country we do not have data and somebody some j n he collected some data in 2001 he published some work he said they may be around fifteen thousand psychologist working in this country, which concludes clinical and all other field toss as well academic all other fields also we may be around two hundred universities where psychology is being taught. And so in terms of expansion, in terms of research and I think one famous western psychologist he say India is a eighty seventh India is a publication joint outside the western world with the kind of we work, which we have been doing research, which have been doing and there was quite substantial in the terms of publication, but in terms of the impact and in the terms of the continues they have early any work of that period if you look at the of this period of history that we have they have some kind of continuity.

What we echoing maybe we can very few of scholars like Ramadass seeing how did a work in the particular following a particular stream or particular theme, but not they are not such people in this country, because Indian psychologist was supposed to play diverse rules you have to do research in different with areas there was very few ahead a particular thrust area in which they had they could make any particular mark. So, this is what one of the concern as the thesis that, but beside of this expansion what was psychology was going that I would say in later years in eighties and later period psychology give in three different directions.

And I think there was a lot of special for Indian psychology to become more and more concerned about the problems and of this particular of this country to participate in the developmental process. I would recall the new memory started at the movement of indigenization that faculty should be indigenized. And indigenized indigenization has different connotations of course, but there was one of the concerned and one of the trust with was visible in the around eighties in the later period. And Indian indigenization may mean two different things. One the what we called exogenous indigenization and an indigenous indigenization, exogenous is the indigenization is what we these terms are

used by Durana Sena and exogenous indigenization is that taking the theories western theories and concepts how they can be indigenized you can adopt it and solved in the within the context.

This is what that how with they we can indigenize them how we can make them useful for studying our own problems. An indigenous indigenization was the kind of indigenization that we taking our own heritage our own traditional psychology which was therefore, thousands of years the how that psychology can be examined understood and may be make the relevant for the present society for the present times. So, this was the two different kinds of streams coming up and because of that I think the three movements in this country. And the first movement was I would say cross cultural psychology it is also in the big way this country that many of the Indian psychologists joined this cross cultural movement is started in the seventies and grew in eighties and later period. And work not only part of this movement they part of the you know they were president of the two president of international association of cross cultural psychology was from India two presidents many members many members in their executive members are from India.

So, that is was the way Indian I though Indian psychologist thought this is one way they could make find a way to test western theories or if you expand the knowledge psychological knowledge in country and different areas, but as Durana Sena said later on that what cross cultural psychology was doing in spite of all popularity and all participation in the cross cultural psychology. Cross cultural psychology was primarily testing the western modern centuries in different countries. They hardly shown as instances they may be instances, but very few instances were theory is in concerns which was part of the third world war other country, but a state cross culturally very few examples, such examples. So, cross cultural movement in the became in the way for against to mark internationally for at the same time that did not help us in understanding and developing our own concern.

Another movements would say would started, because cross cultural psychology has own problems now I think there was the lot of by say that cross cultural psychology movement is also internationally are declined. The another well movement was what we can call problem oriented research, they were won among the by their p b c in who thought that western theories can be brought in India, but these choice can be used for

the purpose of understanding and studying in the Indian problems and bringing the mythology particularly the western mythology using this mythologies in this country and expanding the you know making element for the full society for society here, there are one thing.

Another thing which movement is started was of Indian psychology, another way we say indigenous indigenization in the Indian psychology in the science that we should need to know our own heritage, we need to know our own traditions, our contribution, our own theories and concepts, which may be useful for the present society and that we also how the old movement of Indian psychology started. Indian psychology movement is not very old, I would say twentieth, fifteenth or twenty or thirty years old though the book was written much earlier by Durana Sena, but not they would not much has appointed during this period only is resent times this movement is now catching up. So, this another movement was of the movement of Indian psychology that is understand types examine our own heritage, our own knowledge, which we have been we can expand. I think the whole idea which is coming up with the sent times I would say that can we develop a psychology, which is alternative to the western psychology is not that western psychology is useless, the whole idea is not that western psychology is not applicable or useful in this country.

But there may be another ways to understanding the problems other way of billing with these problems, because western psychology has not been able to handle the problems with the best also. If you look at the w h o reports as we look at the before that the way depression is increasing worldwide and w h o data shows suggest that by twenty, thirty the fifty percent of the world population will be suffering from depression, half of the world will be depression suffering from depression by twenty thirty, this is the w h o data. You look in terms of mental health problems, you look at the at the kind of crisis, which has been the world is going few of the west even the west is going through these western theory and consists of even not working within in the western system. So, the whole idea is that is it possible to develop an alternative a new way of thinking, a new psychology a psychology, which can be more conducive more.

I think in this is the area we are Indian work, Indian contribution can be significant not are all the Indian, but the traditional societies, Chinese or the Indian societies are getting over societies were they are in the own knowledge they are traditional knowledge can

these be will become together and provide a kind of alternative to the western psychology. This is one of the theme which is emerging from the present discourses in this particular area. Now, we can think that western psychology also declining in this country this is big concern of everywhere that the psychology is not going the western the psychology we start it in 1916 in this country is not doing in this country.

In case it is going down now, after all these expansions and all these developments, if we see the psychology is has not been able to make any impact rather than in terms of the quality of the student, in terms of the faculty, in terms of the research output, because recent data six months back the data, which is come that with analyze publishing nine papers, we are publishing two papers. And ten years back to fifteen years back we are publishing ten papers Chandras publishing nine papers. So, that where do we should look at the rapid decline in our contribution in our work. So, number of papers I has not bought the data today, but the more of Indian publishing in the western journals in the standard international journals even number of those Indians scholars is declining from India there may be outside who are working, but whose were working within India the publications of Indians in the international journals, extended journals is declined they petty declining this declining is rapidly.

So, they so we can so the easy I think there is a kind of concern anxiety that the psychology, which started hundred years back almost that is psychology is now and we need to think very again and understand that what factors are, what reasons are there how this psychology can have been regenerated. Now, this psychology is declining maybe there are many reasons you know people have heavy work the whole analyzes, if we look at these analyzes that why this psychology is declining there are many reasons. There is no supporting one is our main important point, which is read in as many papers is that there is no supporting intellectual climate. If you are doing some work and you want to do find people who can look at your work and look at his work review it give you a kind of feedback and understand you appreciate what you are doing that kind of culture and that kind of support system is not there.

Psychology is profession has remained, but psychology in the, that is sense suppose within the academic community and outside both ways that kind of support system is liking. This one of the point, which is made that and they may be other point is met that there is a skewing spelt population look at the university system and you go university

citizen using that they we are do not by the students one class two hundred students, three hundred BA student and there have been a small laboratory where you work. And if you look at the date is very interesting that somewhat I collected data in the eastern u p and up an part of the Bihar the study shows that they produce more than thirty percent of the students in busy in India, if you the production is more than thirty percent college is small college have psychology student how many six hundred students they was fall in laboratory somewhere.

So, this mass production there, but in terms of quality of education, quality of teaching, quality of environment that is sadly missing in this country and the kind of will to do it. Another point which are making is decline is that we have not been able to make much progress in terms of mythology in this country, how we can develop the mythology, which is more appropriate for studying the problems of this country. Keeping in mind the kind of you know ethos and the kind of culture from which we come that let that kind of imperialist and the experimental methodology work in some cases in some areas, but if you want to do research at the at the global at the hoisting level or kind of a more what we see level that becomes a problem how we do it. I just see that problem that kind of methodology, which works at the individual level we have, but which can work at a larger group level of societal level or that kind of methodology we are is not able to develop, because psychology has always individual analyzes of individual subjects.

Another point is that psychology it has become as the point which is made very restricted we seen that they are all disciplinary boundaries. You know we can do research for the purpose of research for rebut we want to understand the social problems then we cannot just remain confine within the psychology boundaries and that is becoming problem the sociology or anthropology or economics unless that kind of cross disciplinary research takes place, this kind of problem oriented research does not become very meaningful purpose in this country. Even those passages, where people of the different disciplines are together, they stayed in the same on the same floor as I can see here the various department this very much very less inter disciplinary work will goes on.

And in the university system they are different departments and this departments are confined to all the, what they keep doing, but that kind of an approach, that kind of concern is completely missing. Any way these some of the points I thought I would make that how now pushen, which before us and this challenge for us that how we can

rejuvenate psychology in this country. How we can psychology to paradox is that the demand for psychology is increasing here elsewhere whether he is a clinical or professional or social or other areas these is a demand good psychologist and these psychologist are not available. Now, there are not many students the other maybe there is the there is need for students for good research programs and these are not available. So, this kind of that we have people, we have students, but that quality is sadly missing and I think what we need to do need is that we have need we need really a good thinking about it, I think that given in the present scenario what we can do. And I think this is the major question or question mark, which will have been put on that.