

The Problems of India

To recapitulate at this point some of the situations that one meets in discussing the problems of India, one may list:

1. It is not met forthwith that here is a use land of scarcity-economics being discussed by theorists—capitalist, socialist, commissariats or otherwise—who are psychologically influenced by economics of abundance.
2. Gadgetism does not always win the attention of peoples who have different backgrounds.
3. However much they differ both Indians and Pakistanis are engrossed in some manner of God-realization to a degree we do not appreciate, and so do not make the same emphases in facing situations.
4. There is a possibility of studying political economy from the standpoint of the consumer as Frederick Soddy has pointed out. This could harmonize with many traditions and prejudices of the Middle Asians—and others.
5. The Yogi is by aptitude at the extreme opposite pole of the Commissar. When people are won over to “communism” in India it is by default in many instances.
6. Despite its size and the variety of languages, there are not so many social systems and orders in India. It is a land basically of village economies and projectionists do not give full play to their size and importance.
7. Social and personal ethics vary and care must be exercised in dealing with the habits and customs of strangers. Even more so there is a danger of imposing a philosophical imperialism when other kinds are abolished.
8. What is the basic problem? What are the basic problems? How do we know there is agreement? Is not India more likely to follow the “man of the hour” than any theoretical system of propaganda?

Despite W. Somerset Maugham’s recent article, “Why the British Lost Out in Asia,” also entitled “Why the British are Hated in Asia,” the article does not deal with any mass opinion of any suitable group of Orientals. It is superficial and quotes Aga Khan. It is a Tory reaction to Tory situations. The mass of Indians do not hate the British. They love them, now that they are out of power there. They may learn to love us if we do not impose our power, religion and petty prejudices on them. We can do just that. They can accept our goods, our skills and our national sports. The doors to goodwill and friendship are wide open.