CHAPTER SIX

RELATION BETWEEN

INDIVIDUAL AND SOCIETY
6.a Introduction Man by nature is a social animal. His instinctive character leads him into society. Individual and Society are inseparable. They are necessary and complementary to each other. Individual and society are not opposite. "As soon as we are born, the world gets to work on us and transforms us from merely biological into social units. Every human being at every stage of history or prehistory is born into a society and from his earliest years is moulded by the society." [1]

Society is taken to be made up of individuals. Therefore, any discussion on society necessarily involves the problem of explaining the relationship between individual and society. Society is nothing but an entity which has been conceived, shaped and constituted by individual or group of individuals for the sustenance of life and peaceful and safe living conditions. Society does not have an essence of its own. But what seems to have a solid existence over and above the society and the individual is the material and atmospheric conditions of the natural world. Society is something which is made and created out of the infinite choices of diverse individuals.

The individual is basically defined as a social animal. Individual
apart from society would be both speechless and mindless. In this sense, it can be said that the development of society and the development of individual go hand in hand, and conditions each other. Actually there is no difference between the life of the individual and that of the society. If the life of individual is fully developed, then it leads automatically to the fullest development of society. Society is a necessary institution for man. The society came into existence for the sake of good life.

We know that individual life is the complex of his interest and desires. For the fulfilment of his unlimited desires and wants, several groups and association emerge in society. Human beings are not self sufficient in providing for their needs. Ever such biological needs such as food and shelter are largely acquired through co-operative efforts. The social needs, security, recognition, response and the feelings of importance in relation to others cannot be satisfied without group. The group life is the main characteristics of his social life. Group life directs the behaviour of the individual, acquired character, values, attitudes and belief patterns (2).

We noticed that society is a group and it includes all the other groups of an organised population that has a sense of belonging together. So society is a collection of individuals united by certain rela-
tions or modes of behaviour which mark them off from others who
do not enter into these relations or who differ from them in behav­
iour. Individual being or rational animal should think rationally how
peace and harmony will prevail in the human society in order to lead
a happy and contended life. Peace and happiness have always been and
continue to be the most elusive goal of mankind since the dawn of
civilization.

But for reconstruction of human society we should have a feel­ing
that the individual is not only a member of his state but a citizen
of the world. The concept of the world as a family, depends upon
certain values like equality, co-existence, universal brotherhood of all
mankind, mutual co-operation among the nation etc. The ideals of uni­
verse as a whole owes its origin to different religious scriptures and
religion. The Bhagavad Gita, for example, emphasizes that the highest
attainment of life is to work for the upliftment of entire mankind. Again
Koran emphasizes the qualities like service, sacrifice, sociability and
associability which are the steps for the progress of man not in ma­
terial but in ethical values and moral standards. The teachings of the
Bible give importance to love, tolerance and peace for entire mankind.

Society is the whole in which the individual is the unit. Aristot­
tle believed that an individual who is isolated from the state is not
self-sufficient just as a limb of the body is not self-sufficient when it is severed from the whole body.\(^{(3)}\) According to Barker, "The natural impulse prompts human beings to associate with one another with the common end of having good life."\(^{(4)}\) The social instinct is implanted in human nature from the very beginning. Society cannot be different from individuals because individuals constitute the society. So as the individual so is the society. Society is the relationships of the individuals and mind is the basis of it.

J. S. Mackenzie said that the social nature of individual can be explained in the light of its cosmic setting. He believed that an individual is sometimes at the mercy of the forces of nature like vegetable organism and sometimes he is tossed about by appetites and instincts like animals. But he is able to control his instinctive tendencies by the rational aspect of his personality. The triple aspect of human personality must be taken into consideration while analysing the social nature of man. It is the rational faculty in human nature which has unifying power. Human society is organized through thought and language.\(^{(5)}\)

F.H. Altport observed that the individual is the product of social behaviour.\(^{(6)}\) He again believed that an individual develops the characteristics of a social personality in response to social stimuli.\(^{(7)}\) An in-
Individual acquires social behaviour through learning.

N. E. Miller and J. Dollard describe individuals behaviouristically. According to them an individual learns to respond to those stimuli which are rewarded (8).

J. B. Gittler maintains that an individual is not born as a social being. An individual is only a biological organism which acquires personality through association of others in society. An individual has to acquire social habits, attitudes, beliefs and sentiments through contact with other members of a society.

Gittler, therefore, believed at the conclusion that an individual acquires social nature through imitation (9).

Social influence moulds different aspects of an individual's personality. The influence of basic social groups, like family and the play group, is very much felt in building individual's discrete social nature. Learning is the process through which an individual acquaints him with the society. Through the process of socialization one's personality is developed and projected.

According to R. T. Lapiere also individual acquires his social nature through social contact. The human nature of an individual is determined by the behavioural attributes that he acquires by imitating the members of his group (10). There are many factors governing
socialisation process of an individual. The social control, however, alone can not be responsible for complete conditioning of human behaviour. This is the reason for variations in human behaviour in certain cases amidst uniform behaviour.

According to them human nature is not genetically inherited by an individual like other biological traits. It is not natural and in born (11).

The social nature of an individual is partly innate and partly acquired. It is most likely that an individual partly inherits his social nature genetically like some of his physical and mental traits, such as stature, colour of the skin, feeble-mindedness etc. (12).

Regarding individual and society it can be said that acquired teleology is incorporated in the personality of an individual through learning and imitation of social customs and norms. The locus of innate teleology is in the personality and the locus of acquired teleology is in the social environment (13). The importance of the social influences in shaping the personality of an individual cannot be totally ignored. Society influence the behaviour pattern of individual. An individual acquires an aspect of his teleology from the social environment.

In social philosophy we noticed that regarding the relation between individual and society there are many theories.

1. Organic theory
2. Group mind theory of Idealism
3. Individualism
4. Socialism.

Lamarck and Charles Darwin, Paul Lillienfeld, Ostwald Spengler. Herbert Spencer, C.H. Cooley all are supporters of organic theory. They borrowed this term from biological sciences and employed it for the description of society or community. Paul Lillienfeld believed that human society was a living being like a living organism. Society and living organism had identical structures and similar functions.\(^{(14)}\)

Ostwald Spengler maintained that each society has a beginning, a development, a full bloom, a decay like other living organism.\(^{(15)}\)

C.H. Cooley believed that Individual and society are so closely interlinked that they can hardly be regarded as separate phenomena.

Herbert Spencer was greatly influenced by Darwin's theory of evolution. According to Spencer a society is subject to the laws of evolution. The similarity between a society and an organism is so great that their resemblance cannot be regarded merely as analogical affinity.\(^{(16)}\) Sociological analysis reveals that both living organism and social system pass through identical stages of growth, maturity and decay. The progressive differentiation of structures of both living organisms and social systems are accompanied by progressive differentition
of functions. So, society is considered as living organism.

There are basic similarities between living organisms and social systems. The structure, growth and functions of social organism resemble those of a living organism \(^{(17)}\).

Society is a living being like a living organism. A society and a living organism has identical structures and similar functions.

All societies move in a definite cycle of birth, growth, development and decay and final collapse. Like a living organism the different segments of the society has different functions. Similar to a living organism a society also have different body parts and organs. He again added "The moral behaviour of individuals in a society are subjected to biological laws. The conduct of an individual involves adjustment of acts to ends". \(^{(18)}\)

Morris Ginsberg believed that "A society is more plastic than a higher organism." \(^{(19)}\)

In a higher organism, the various organs lose their independent existence soon after they are severed from the whole organism. But the members of a society can remain in isolation from the social whole. An individual can also be a member of various social institutions at a time.

A society can be regarded as organic in the sense that the social whole
can be maintained through mutual adjustments of individuals. Social institutions come into existence as the result of interaction between many minds (20).

A social structure is not a conglomeration of individuals, but it is an organism having social mind or psychic unity.

Ernest Barker said that "The term social organism is a metaphor. The purpose of a physical organism is purely physical. But the essential purpose of a social system is more than physical. The metaphor of social organism, for instance, cannot be appropriately applied to the state" (21). "The metaphor of social organism may turn out to be a false guide when carried too far".(22)

Group mind theory of Idealism is supported by Plato, Hegel etc. They believed that the relation between individual and society is purely spiritual.

Again Individualism believed that individuals are more important than social groups of which they are members. Each individual conceives of the goal of his self interest. The doctrine of individualism was developed in its socio-political aspect in the nineteenth century by Jeremy Bentham, James Mill, John Stuart Mill and Herbert Spencer. Adam Smith believed that every individual employs his capital in a way in which it would benefit him most. Economic individualism policy of
the government would be socially beneficial \(^{(23)}\). His theory of economic individualism produced influence upon the views of contemporary economists.

F.A. Hayek observed that the term individual is used in diverse senses and it is often misunderstood. He supports the idea of voluntary association or spontaneous collaboration of individuals \(^{(24)}\). He supports the view that the main object of individualism is to allow maximum possible scope to individuals so that they may give expression to their ingenuity in framing the most effective set of rules \(^{(25)}\). But his theory is not satisfactory.

Socialism we have seen that it is opposed to the theory of individualism. For the first time Pierre Leroux used in 1833 the word 'socialism' which means that the state should have maximum possible control over individuals. He believed that the instruments of production and distribution should be operated by an organized community like the state. Socialism asserts that all round socio-economic development of a society can take place under collectivism. W.Fellner said that the socialist position can be defined as a system which favours extensive decision making by the representatives of a collective body for the welfare of all the members of the body \(^{(26)}\).

Karl Marx and Friedrich Engels were the another two supporter
of socialism. They believed that the growth of socialism is a historical necessity. History teaches that there is a struggle between the capitalist class and the working class. They believed that the state is the most powerful organisation in a socialist society and it controls almost all social activities. In such a society all members of a society will be workers. J.A. Schumpeter believed that socialism as an institutional pattern in which the control over the means of production is vested with a central authority was a satisfactory socio-economic system. The economic pattern of a socialist system is free from private profit motive which vitiates a capitalistic system of economy. Erich Fromm also believed that the merit of socialism consists in the fact that it recognizes the dignity and freedom of individuals. Socialism aims at the free development of all individual in a socialistic pattern of society. Harold J. Laski believed that socialism had reached a stage of development that it could not be suppressed by any amount of prosecution.

Regarding the relation between individual and society it can be said that individualism and socialism are opposite and contradictory. According to Ernest Barker, individualism and collectivism are extreme doctrines. "The doctrines of individualism and socialism are irreconcilable, when these two doctrines are studied in the light of historical
perspective they appear to be contradictory ideologies. However, individualism and socialism are reconcilable. There are merits in both these doctrines and they can be systematically integrated in a comprehensive socio-political ideology. Socialistic ideas are most valuable for the progress of a society. Socialism aims at the realization of the common world. Again individualism also has great value in a society. "Those individuals of a society who are emotionally, intellectually and ethically mature should be allowed freedom by the state to express their creative talents. They should be let alone to express themselves creatively and freedom provided their creative expressions don't produce harmful effect on society".

Both individualism and socialism are important for a society. A society must attain the stage of socialism first in order to aim at the ideal of individualism. Actually genuine individualism can flourish only in a society.

6.b *What is Socialisation*: We have seen some main principle which socialize individuals. According to V.V.Akolkar the process of adoption by the individual of the conventional patterns of behaviour is described as his socialization, because it occurs on account of his integration with others and his exposure to the culture which operates
through them. Again E.A. Ross said that the development of we feeling in association and the growth in their capacity and will to act together, is called socialization of the individuals. Bogardus believed that the process whereby persons learn to behave as dependable together on behalf of human welfare and in doing so experience social self control, social responsibility, and balanced personality. Though individual has inborn social nature the same is developed and flourished in a social environment only. Individual is not born as a complete social being. He does not possess culture at birth. The innate potential of individual and social environment interact with each other to mould a human personality and experience a complete social life. Socialisation is a process by which individuals acquire social habits, attitudes, beliefs, traditions, laws, and sentiments of a particular society and integrate in his behaviour as a member of that society. Socialisation brings harmony in society. Socialisation enhance interpersonal understanding in the society, imparts social responsibility, and a feeling of responsibility towards other members of the society. Through this process of socialisation an individual attains cultural values and with this he can conceptualise and understand his role in the society and thereby he can perform his duties towards social groups and organisations diligently.
6.c Socializing institutions

We have seen that there are some basic socializing institutions which make a person socialized. Family, school, workshop and state are most important institutions. Individuals get their first social training in a family. Schools try to socialize an individual through intellectual appeal. Educational institutions import education on individuals for the development of intellect.

Again workshop plays role in socializing an individual through the formulation of the laws of fair contract on the basis of which social relations between the members of the former are maintained. Again the state plays its part in socializing an individual. Through religious institutions we learn to become socialized. Influence of religious institutions in a society are very important.

6.d The impact of society on individuals :- The concept of individual occupies an important position in our thought from age to age. A child learns the socially acceptable behaviour pattern of his society mainly through contact with his family group. It has been noticed that in a society it is usually expected that the behaviour of individuals must conform to the social norms. There are certain ways through which one society can influence the conduct and behaviour of its members.
(1) Customs: Through customs society can influence upon individual. R.M. Maclver points out that customs are sustained by their common acceptance by the member of a society. "Customs have great influence on the members of a society if the latter are unreflective and credulous. Hence, an underdeveloped society is usually custom dominated. But customs cease to have their influence on individuals when the latter become reflective and critical in their attitudes." 

(2) Mores: In each society there are certain mores. Mores are the controller of individual's behaviour. In each and every family there are different types of mores. As for example, married women of certain backward social groups in India have to cover their faces with long veils in the presence of elderly male relatives or strangers.

(3) Social Laws: "The mores of a society may be transformed in to laws. Generally those mores which are found to be beneficial for a society are transformed in to laws. For instance, in certain civilized societies drinking, gambling, prostitution etc. are prohibited by law because, they are found to be harmful for society." Social laws control social behaviour. They are the governing principles of all forms of social behaviour. Malinowski said that "Social laws are codified customs". By nature laws are coercive. They are recognised by the
state. With the help of these laws the state maintains order in a society. These laws help to stabilise a society and command social behaviour of citizens. In a stable and well-integrated society deviations from social laws are considered to be undesirable. There is predefined role for each member of a society and it keeps on changing as the personality keeps on changing from childhood to old age. The social laws are also changing to keep pace with time and age.

6.e **Influence of Religion on individual** : Religion has great significance for human life. It gives meaning and purpose to human life. It is a binding force which can bring peace, love, fellow feeling in the world and can save human life from disaster. Religion can solve all the national, international, individual and social problems. Religion is not a personal affair since it is a part of life of a society. It is the task of religion to grow in man the consciousness that he is part and parcel of society. Religion clearly states that misunderstanding is the root cause of social disharmony. Religion also points out that social relations are fundamentally valuable. The religion which involves belief, superstition, feeling, fear, worships and concept of God, the creation of all being animate and inanimate is a gross misunderstanding of the nature and purpose of religion. This type of misunderstanding arises due to the use of the religious language in ways which suggest that something and some state of affairs are being described. This descriptive and factual use of religions language led to belief in a peculiar
type of ontology - the belief that God is a superior kind of being which exists. Wittgenstein said that "religious beliefs don't involve weighing of evidence or reasoning from premise to conclusion. What they do involve is that belief that regulates a person's life and such beliefs are not testable hypotheses but absolutes for believes." (36)

The concept of religion can cultivate feelings of altruism which is essentially ethics of love for good of others. This understanding of religion must promote good conditions for a man to live in and leave this world peacefully. Dr. Radhakrishnan believed that "Common element that every religions shares is not a creed, or a code, but an insight into reality." (17) All true religions are equally important. He believes in the unity of religions.

The purpose of religion is to unite people irrespective of colour, creed, language, sex and nationality. This ought to be its sole objective. The inter religious understanding is the common bond of religions and believers of the world to sustain the family of human kind. Inter religious understanding aims at bringing the leaders and members of religions to work together to remove the causes of hatred and tension among people and to establish a future with human experience of unity and harmony.
The universal religion guides people to raise above the ordinary evils of the world and enables to unify thoughts for the promotion of human kind. Patrick said that "The old conflict between religion and science has disappeared with our better understanding what science really is and our fuller understanding of religion." (38)

Society cannot be different from individuals because individuals constitute the society. So as the individual so is the society. J.Krishnamurti says that "You and the world are not an ideal, but actuality. As the world is yourself, in the transformation of yourself you produce a transformation in society." (39)

Real change of mind means to change oneself, one's mind, by which real change of the human society can be possible.

6.4 Gandhi's concept on individual and society :- Mahatma Gandhi regarded the individual as the centre of authority and value. Society cannot exist without the co-operation of individuals.

In the present day society, mankind is facing a crisis and we have observed that there is unrest all over the human society. There is no respect for human values and as a result there are conflicts, confusion and oppression.
For solving of all problems, Gandhi tries to develop spiritual evolution. This is the way to save mankind from the present catastrophe. As Gandhi was a great social philosopher as well as a prophet of compassion and servant of the poor, he believed in spiritual evolution. Man lived in society from the very beginning. Man is social by nature. He wanted to establish a new society, a society which is completely free from exploitation and oppression.

"Gandhi refuses to accept the empirical self as true self and while recognising the brute in man, he calls for self purification. For him, while man is rooted in and springs from the animal world, he has the capacity to rise above it and can, only if he so recognises and wills, set on a journey to give free play to his moral and spiritual propensity for self-development. In his view, the attributes of being uniquely human are neither fixed for all times nor immutable. He believes that goodness in man can be articulated, strengthened and perfected. Once the good in man is aroused, man can move on the path of self-realisation. He carries hopes on the perfectibility of human nature."
Gandhi believed that "the service of society or the service of the whole of humanity becomes the duty of every man. We must think about every one and show love, sympathy and kindness to all because we are basically one." (41)

Gandhi thought that self development is learning to be human, a learning that is characterised by a ceaseless process of inner illumination and self-transformation. Self knowledge does not depend upon the knowledge of the phenomenal world. "The search for the transcendental centre must be pursued in the world of here and now. But this necessity does not imply submersion into the phenomenal. The phenomenal, the every dayness is not only the point of departure but also the eventual return of any significant moral and spiritual journey. This return is not however, to lose again in the phenomenal but to reshape it, recreate it and transform it according to the law of transcendental freedom."(42) Man is treated more than a biologically, psychologically and sociologically determined being; man is considered as an ethico-religious entity.

Gandhian concept of individual and society is related with reality. The recognition of the manysidedness of reality within the framework of the essential unity of existence leads to the rejection of exclusivism. It recognises the essential uprightness of the many posi-
tions that can be taken to define reality. As such, many paths, many ways can co-exist. By implication, it also recognises that human being has its own structure and that it cannot be fully explained in terms of some general laws governing animal kingdom as a whole. The rejection of exclusivism also points to the fact that one must abstain from imposing one's way on others in order to preserve their integrity. Such an outlook leads necessarily to the adoption of ahimsa as the basic principle of social interaction.

Ahimsa, harmony, service, duty, swadeshi, self-restraint, self-sufficiency, non-possessiveness, equality, non-exploitation and decentralisation all are related with Gandhi's concept of society. In realising God, an individual should fulfill his or her duties in the society.

Swadeshi of Gandhi's conception broadly involved the idea that one had a natural moral obligation towards one's neighbour to the exclusion of those remotely situated. In his own words "Swadeshi is that spirit in us which restricts us to the use of service of our immediate surroundings to the exclusion of the more remote". Gandhi is generally regarded as a votary of universal love and service and therefore, quite naturally it may be said that his doctrine of swadeshi in the above
sense goes against that spirit of universal service. But it is not so, as Gandhi himself explained it. Gandhi believed swadeshi as the acme of universal service. Swadeshi is thus based upon the recognition of the "scientific limitation of the human capacity for service". Gandhi laid down a condition with his doctrine of swadeshi that "the neighbour thus served has in his turn to serve his own neighbour." Gandhi again added that "the logical conclusion of self-sacrifice was that the individual sacrifice himself for the community. The community sacrifices itself for the district, the district for the province, the province for the nation and the nation for the world." Gandhi's Swadeshi when properly understood doesn't go against the spirit of Sarvodoya and it is here that we can see that although his call for the national Swaraj was promoted by his Swadeshi spirit, still it was not a replica of his narrow nationalism. Christian teaching "Love thy neighbour as thyself is a symbol of universal love and service, similarly Gandhi concept of Swadeshi is an example of universal service.

Gandhi's religion and its bearing on social life include the following sentences, "The bearing of this religion on social life, is or has to be, seen in one's daily social contact. To be true to such reli-
gion one has to lose oneself in continuous and continuing service of all life. Realization of Truth is impossible, without a complete merging of oneself in, and identification with, this limitless ocean of life. Hence, for me, there is no escape from social service, there is no happiness on earth beyond or apart it. Social service here must be taken to include every department of life. In this scheme there is nothing low, nothing high. For, all is one, though we seem to be many.148

Gandhi wanted to do good of all, a Sarvodaya Samaj. In this connection, it may be noted here that Gandhi was not the author of the idea of Sarvodaya. He borrowed the idea as well as the term from Ruskin, and Ruskin also borrowed this idea from the Bible. But the credit of Gandhi lies in fact that he devoted his entire life to a creation of a new society, a society based on the principle of Sarvodaya. As Gandhi was very much influenced by Ishopanishad and Bhagavad Purana. His ideas of socialism and Sarvodaya were also very much influenced by his study of the Upanishads and Puranas.
As Gandhi was a great humanist he always tried to establish a new society. He developed his entire life for the achievement of this goal. He wanted to uplift man's life, which in the modern set up of society, has become very much complicated.

The philosophy of Sarvodaya is an organic whole where the difference between the individual and the group disappears. Individual is considered as a group of individuals. Man is a living principle and society is dynamic. Man is the nucleus of the entire society and the society is the organic whole. The synthesis between man and society is creative. The establishment of Sarvodaya Samaj is more than this synthesis. Sarvodaya Samaj teaches us a comprehensive view of life. Its ultimate goal is the welfare of the entire human race. Individual is important for society. So Gandhi said, "The Gandhian alternative is Sarvodaya, or the welfare of all, a classless society based on destruction of the classes but not on the destruction of the individuals who constitute the classes, a system of production that does not fail to make use of science and technology for creating an economy of abundance but does not in the process either kill individual initiative or
freedom for development nor create a psychology of ceaseless striving for more and more of material goods, a system of distribution that will ensure a reasonable minimum income for all and while not aiming at a universal equality of an arithmetical kind, will nevertheless ensure that all private property or talent beyond the minimum will be used as a trust for the public good and not for individual aggrandisement, a social order where all will work but there is no inequality, either in status or in opportunity for any individual, and a political system where change is the result of persuasion, differences and resolved by discussion, and conflicts by love and recognition of mutuality of interest.

Society is the whole in which the individual is the unit. Society may be considered as the whole complex of the relationships of individuals. The present society is the product of service of the evolutionary process. Man outside society is no longer a man and society without man is absurd. But no one can say what exactly the original nature of society was millions of years ago.

The basic conditions for reconstructing society according to Gandhi is only by remaking man himself. The Sarvodaya movement aims at the eradication of untouchability. It aims at a classless society, a society which is free from oppression and ill will.
Gandhi believed that spiritual perfection of the individual is the ultimate end of society. It cannot be considered as a means to any other end. Every individual's supreme efforts will have to be directed towards the realisation of the Real which is Sat-Cit-Ananda. This ideal, therefore, is common. The pursuit of this would mean happiness to all.

A society, if it is to survive, must regularly fulfil the supreme value of personality. Sarvodaya is closely connected with spirituality. Gandhi's humanism gave rise to the principle of Sarvodaya. Sarvodaya stands for the emancipation, the uplift and the elevation of all. Sarvodaya is not opposed to the concept of social and economic equality. Sarvodaya is not merely a theory of ethical justice.

"The philosophy and sociology of Sarvodaya is based on the insights and experience of Gandhi and is a reassertion of the valuational and moral approach to the problems of mankind which has been a part of ancient Indian culture for ages. The philosophy and sociology of Sarvodaya can add the moral tonic to Indian civilisation. The greatest contributes of Sarvodaya lies in the reassertion of the Gandhian moral approach to the problems of man"[50].

Gandhi believed that the real individual is an immortal spiritual entity. So he said that the individual is a divine spark.

Gandhi emphasised on the necessity of constant efforts for the
moral and spiritual remaking of man. He accepted the creative power of self-suffering human individuals by his philosophical notion of incessant efforts for the perfection of individuality. Gandhi thought that even social betterment depends upon individual efforts for self-purification.

"Gandhi worked for a social order which would remove the tragic isolation and powerlessness of the individual in a society based on mass production and mass consumption, which reduces him to a mere cog in a vast machine-a role that induces pseudo-thinking, pseudo-feeling and pseudo-willing, because man is caught in the hypnotic spell of taboos, conventions and status symbols of a materialistic regime of mass consumption and mass production."(51)

Regarding Gandhi's social Philosophy again we can say that Gandhi's conception of an ideal social order crystallised around his basic ideal of a nonviolent society. This was, indeed, a measuring rod by which he judged the legitimacy of social institution, human motivation and social processes. Concept of individual and society is related with the Sarvodaya. It is this humanism that gave rise to the principle of Sarvodaya. Sarvodaya stands for the emancipation, the uplift and the
elevation of all. It aims to serve the good of all and not merely the numerical majority. The word 'Sarvodaya' is a compound of two words 'Sarva' and 'udaya'. Thus it means the welfare or upliftment of all. It is certainly not opposed to the concept of social and economic equality. It means all round development of all people irrespective of class, creed, religion or caste. Nature, Gandhi said, produces enough for our wants and if only everybody took enough for himself and nothing more, there would be no pauperism in the world. He did not want the property or the wealth of the rich to be grabbed by the state. In an ideal society, property would be held as trust by its owners and the whole. He used it for public good. Mill according to whom the aim of our actions should be the greatest good of the greatest number. Gandhi could never subscribe to such a view that we should always care for the majority only. The minority which was left out of the purview of such views was really his main concern. In the light of his philosophy of Advaita he believed in the unity of all existence and consequently in the unity and equality of all men. So, he wondered how could we aim at the good of a few only leaving aside others, even if the latter might be in a sheer minority.
Gandhi wanted to have an ideal society of his imagination in which he wanted to have complete decentralization of authority. Panchayati Raj, all love and no hatred and in which all would be loved and persuaded to give their surplus to the needy. We don't know how far he would have been a success in implementing his ideas but he had no opportunity to practice the ideals for which he stood.

Sarvodaya aims at creating a high moral atmosphere in the country. That is to be achieved by following the Gandhian principles of truth, nonviolence and purity of means. The power of the people called 'Lok Shakti' is to be developed.

Self-sacrifice is the essence of Sarvodaya. Every individual is to be ready and willing to sacrifice happiness for the sake of others. Everyone is to follow the policy of giving and not taking. He should feel happy when he is giving and not when he is taking. He should work for others and not expect anything in return for this.

The philosophy and the sociology of Sarvodaya, based on the insights and experience of Gandhiji is a reassertion of the valuational and moral approach to the problems of mankind, which has been part of ancient Indian Culture for ages. The Philosophy and the sociology of Sarvodaya can act as the moral tonic to Indian Civilization. The
greatest contribution of Sarvodaya lies in the reassertion of the Gandhian moral approach to the problems of man. Men were all essentially one and therefore, it was not conceivable how others could gain while even one suffered. Gandhi said "I don't believe that an individual may gain, spiritually and those that surrounded him suffer. I believe in advaita. I believe in the essential unity of men and for that matter of all that lives. Therefore, I believe that if one man gains spiritually, the whole world gains with him and if one man falls, the whole world falls to that extent" (55).

The concept of Sarvodaya seems to be a direct outcome of Gandhi's philosophy of truth and ahimsa. Gandhi took truth as the end and ahimsa as the means. By truth he actually meant God himself and as God is absolutely one. Truth is also absolutely one. But there are various refraction of manifestations of God or Truth., everyone of which represents truth in its own partial way. A seeker after truth and a votary of ahimsa cannot work for the good of a few, leaving aside others. Gandhi remarked, "A votary of ahimsa cannot subscribe to the utilitarian formula. He will strive for the greatest good of all and will die in the attempt to realize the ideal. He will therefore be willing to die, so that others may live. He will serve himself with the rest.
himself dying. The greatest good of all inevitably includes the good of the greatest number, and therefore, he and the utilitarian will converge in many points in their career but there does come a time when they must part company, and even work in opposite directions. The utilitarian to be logical will never sacrifice himself. The absolutes will even sacrifice himself'.

We have seen that the last two sentences clearly indicate that the pain of a sarvodaya is necessarily the pain of ahimsa of pure love, suffering and sacrifice for the sake of others but the pain of an utilitarian is not so.

For Gandhi religion consisted in helping the helpless and working for the poor and the needy. Gandhi said "I am endeavouring to see God through the service of humanity, for I know that God is neither in heaven nor down below, but in every one." For Gandhi religion consisted in helping the helpless and working for the poor and the needy. Gandhi said "I am endeavouring to see God through the service of humanity, for I know that God is neither in heaven nor down below, but in every one." So it is clear that by "Sarvodaya" Gandhi meant all round development. Here 'all' means not only human class but it includes subhuman sphere of existence including animals, plants, etc. as well as the inanimate nature. "To cause pain or wish ill to or to take the life of any living being out of anger or a selfish intent is Himsa." He took cow in this context as a representative of animal life and it was a sym-
bol of this feeling that he praised the custom of cow-protection or cow worship that is prevalent amongst the Hindus. Gandhi was totally opposed to the killing animals for the purpose of food. He, therefore, always took vegetarian diet.

Sarvodaya puts emphasis on villages and stands for their rehabilitation. The village is the backbone of Indian life. We must direct our attention from cities to villages. The villages have to be given more than what they have got today. According to Gandhi they have been exploited for long and that must end now.

Political parties, professional, politicians, elections, majority rule, centralisation of power are all condemned by the exponents of Sarvodaya. It emphasizes the necessity of improving the human material first before anything else can be achieved.

In the light of the above analysis of Gandhi's concept of Sarvodaya, it may be said that if this is all that he meant by Sarvodaya, then certainly it is nothing but an utopian ideal which could never be achieved. (59) We know that Sarvodaya is an ideal, and ideals are not to be achieved in full. So Gandhi remarked "Let us be sure of our ideal. We shall ever fail to realize it but should never cease to strive for it." (60). Again he said "The goal ever recedes from us. The greater
the progress the greater the recognition of our unworthiness. Satisfaction lies in the effort, not in the attainment. Full effort is full victory\textsuperscript{16}. We noticed that Gandhi's ideal of Sarvodaya seems to have a near affinity with the Christian idea of the kingdom of God, by the realization of which God's purpose will be completely fulfilled and everyone will live in a reign of perfect love and brotherliness with all aspects of natural, animal and human life improved and developed to the maximum extent. According to Gandhi our duty is simply to work and result is in the hands of God.

It is noticed that religions like Buddhism, Christianity etc. played a vital role in strengthening the ideas of self-sacrifice, universal brotherhood, selfless service etc. In Gandhi, mainly it is the deep-rooted Hindu beliefs and ideas in him which made him a true votary of the ideal of Sarvodaya and the Gita also influenced Gandhi. Sarvodaya is the path of social service.

So from the above discussion it is clear that it is this humanism that gave rise to the principle of Sarvodaya. Gandhi's aesthetic humanism was derived from his ethical and metaphysical principles. He saw beauty in truth and ugliness in evil. The harmonious world is the manifestation of God. Gandhi felt an admiration for the harmony of
nature and saw the divine beauty in it. Gandhi said that, "I find in it deep pathos and poetic beauty. It symbolises true reverence for the entire vegetable kingdom which with its endless panorama of beautiful shapes and form, declares to us, as it were, with a million tongues, the greatness and glory of God. Gandhi believed that beauty is truth and truth is life. Life is the real field for cultivation of the highest values—Truth, Good and Beauty (Satyam, Shivam and Sundaram). Gandhi attributed these three values of life to God who is true, good and beautiful. Gandhi's aesthetic humanism leads to self-realization and thus provides the real values in life.

Modern civilization attaches too much importance to the material satisfaction and bodily welfare as the real object of life and neglects the importance of religion and morality. Man forgets that the secret of happiness lies in ramification. Gandhi said that, "Those who are intoxicated by modern civilization are not likely to write against it. Their care will be to find out facts and arguments in support of it, and this they do unconsciously believing it to be true. A man whilst he is dreaming, believes in his dream, he is indecisive only when he is awakened from his sleep. A man labouring under the bane of civilization is like a dreaming man".
Gandhi was so optimistic about human nature that he believed that man was always going higher and higher both materially and spiritually. Along with the change in everything, human nature was also changing, it was changing for the better. All men were acting towards the realization of the inner spiritual unity of mankind.

6. Conclusion: Today, the entire mankind is facing a crisis in human history. There is unrest all over the world. There is no respect for mankind, people do not realise the importance of human values. There are conflicts, chaos, confusion, oppression, exploitation and subordination all over the world. The bigger nations are trying to swallow smaller nations. In order to achieve this end, they sometimes indulge in wars.

Modern man, spent most of his energy trying to steady himself in a hostile and unstable environment. He had neither the inclination nor the ability to slow down the tempo of his life, but alone with himself, look inwards, reflect on his pattern of life, and nurture the inner springs of energy. Inwardly empty and frightened to face himself, he is easily bored, and looks at new sources of energy and amusement. Modern civilization neglected the soul, privileged the body.
misunderstood the nature and limits of reason and fails to appreciate the role of the individual. Morality is seen not as an expression and realisation of human dignity. In such a horrible situation Gandhi's role of the individual and his dealings in relation to the society is undoubtedly most relevant.
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