

OUTLINES
OF
SOCIAL PHILOSOPHY

AJIT KUMAR SINHA

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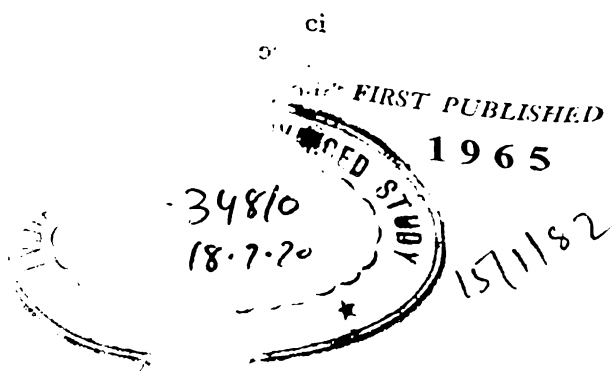
Sinha Publishing House Pvt. Ltd.

39, S. R. Das Road,

Calcutta-26.

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By AJIT KUMAR SINHA



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Price : Rupees Ten Only



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A. K. SINHA

Academic Press

39, S. R. Das Road

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PREFACE

The advancement of human knowledge has taken place on the age-long-side the phased development of the individuo-social reality. Creative persons give expression to their knowledge of the individuo-social reality in the context of culture through the increased logical complexity and linguistic clarity of their theory construction. Philosophy is the expression of the understanding of the individuo-social reality in the context of Nature. Social philosophy is the application of the philosophical principles for the interpretation of the nature of social phenomena which are obtained through the methodology of social sciences.

In the construction of a generalized theory of society the scientific method has played a vital role. The scientific method has given clear insight into the societal processes, and thereby made philosophical interpretation of those processes relatively easier. It is necessary, therefore, that philosophy must be rooted in science. Science prepares the way for the philosophical interpretation in Nature, and subsequent creative adventure in the realm of knowledge. A theory is the meeting point between science and an aspect of philosophy through multiple methodology. A theory which fails to give insight into the foundational principles of an aspect of Nature through the methodological procedures of science and philosophy is a 'model' or a 'doctrine'. At any stage of the development of knowledge there can be only one theory concerning a certain aspect of Nature through the convergence of scientific and philosophical principles. Obviously, then, there can be only one philosophical or metascientific theory of society.

An attempt has been made in this book to interpret the individuo-social reality from the standpoint of creative teleology. It has been claimed that it is an intelligible, consistent, and generalized theory of society which is at once scientific as well as philosophical. From the methodological standpoint a sharpotomy between science of society and philosophy of society

is illegitimate. Both social science and social philosophy give us knowledge of the foundational principles of society through their respective epistemic procedures. The structure and functions of a society can be known through the epistemic procedures of science, and the meaning and purpose of society can be known through the epistemic procedures of philosophy. The theory of society gives us generalized knowledge of the individuo-social reality in the context of Nature. Social theory bridges the provisional gap between social science and social philosophy. The vagueness of speculative social philosophy is being progressively minimized by linking it to social science through its methodological procedures.

The development of knowledge is not strictly speaking an approximation to truth and absolute certainty. It was the basic error of most of the metaphysicians and speculative thinkers who maintained that absolutely certain knowledge of the so-called 'ultimate truths' was possible. Recent advances in the field of science have revealed that knowledge is relative in its character, and that the structure of knowledge may have to be radically changed in the light of new information. Advancement of knowledge is taking place through the progressive elimination of errors and clarity of concepts. It is the most urgent and the most important task of modern scientists and philosophers to clear the errors and confusions of principles of knowledge, and discover the foundational principles of Nature in its diverse aspects. This urgency is particularly felt because epoch-making changes have taken place in the epistemology of science, and its unavoidable impact has fallen on all other branches of knowledge.

Consequently, a purely speculative social thought is being replaced by scientific and metascientific social thought. The theorizing tendency of the verbal specialists, closed-systemed logicians, metaphysicians, theologians, mystics, and the like have been assigned a secondary importance in the delineation of various social issues. Emphasis has been laid on the scientific explanation of the various social processes. However, care

has been taken to point out the flaws of those social thinkers who have committed the error of isomorphic thinking. It is true that there is some kind of unity in the methodological procedures of different sciences, and that each science profits considerably from interdisciplinary approach. It is, however, necessary to utter a word of caution against the assumption that there is one fixed method of all sciences and that there are pre-established methods of social inquiry. I agree with Felix Kaufmann's thesis that there is methodological pluralism particularly in the field of social sciences. The plea for a sort of unity of all sciences suffers from a sort of monistic bias which is not fundamentally different from the ontological dogma of most of the monistic metaphysicians. Moreover, the method of physical sciences cannot be extended without appropriate modification to social inquiry. Consequently, it is illegitimate to demand an entirely value-neutral method of social inquiry because societal processes centre round value concepts.

Values are, however, not mysterious concepts. They are the actualizations of ideas which are conceived by creative persons. Since actualized ideas have spatio-temporal location they are capable of quantification and subsequent measurement. The meaning aspect of a value can be ascertained through the measurement of its quantified aspect. It is determined by the unique configuration of its quantified elements. From the standpoint of the creator the cognition of the meaning aspect of a value precedes its quantified expression in the temporal sequence. From the standpoint of the appreciator, on the other hand, the understanding of the configuration of the quantified elements of a value precedes the cognition of its meaning aspect. In the contemporary period philosophers have been able to greatly rule out the possibilities of confusion in their theory construction through their undue emphasis on the ontological principles which are unwarranted by epistemic criteria. Confusion, however, still widely prevails in the theory construction of most of the philosophers due to their inability to comprehend the nature of values, and their failure to distinguish between norms and values. Values are 'living' in the sense of their novelty, originality and uniqueness. Norms,

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on the other hand, are in the different stages of 'fossilisation' in the sense of their relative primitiveness, public character, and general acceptance by the masses of mediocre persons. In the conceptual scheme of the theory of creative teleology there are three main classes in the system of values, viz., intellectual values, aesthetic values, and cultural values. Intellectual and aesthetic values have a structural-functional aspect, and being so they may be partially subsumed under the schema of operational definition. Cultural values are the fundamental values of human society which include utilitarian, hedonic, ethical, juridical, and other subsidiary values. Ethical values, which absorbed the attention of philosophers for centuries and with reference to which many verbal battles were fought, can be subsumed under the schema of operational definition since ethical behaviour is a subvariety of normal behaviour in a given socio-cultural context. The so-called 'spiritual value' is a myth. It has no theoretical significance. In sum, it cannot be theoretically refuted that at least one of the aspects of a value has a spatio-temporal location with a quantified structure, and being so it is measurable. The quantified elements of a value can be expressed symbolically, and may also be logically manipulable. This possibility can find its full expression when the micro-laws of the individuo-social reality in the pattern of the micro-laws of quantum mechanics and physiological genetics are discovered and formalized.

Knowledge does not consist exclusively in the discovery of laws which are in the individuo-social reality and Nature. It is also a form of theoretical construction. The theoretical construction of knowledge is partially determined by the unique socio-cultural conditions of each historical epoch, and partially by the cognitive activity of creative persons. Errors took place in the theory construction of many thinkers on account of their fallacious separation of the individual and the society for the explanation of various types of societal processes. Even during the contemporary period many social thinkers have mainly laid emphasis either upon the individual or the society in their theory construction. In the conceptual scheme of the theory of creative teleology equal emphasis have been laid on all the

aspects of the individuo-social reality. Consequently, it is an error if it is maintained that social processes are influenced and steered mainly by physically powerful and intellectually creative persons. Likewise it is equally a mistake if it is held that social forces are too powerful in shaping the personality structure of individuals, and influencing their behaviour patterns.

The individuo-social reality itself is a dynamic, purposive, and creative process. The theoretical construction of knowledge is the conjoint expression of the socio-cultural conditions as well as intellectual adventures of creative persons. The structure of knowledge itself undergoes modification in each historical epoch through changed socio-cultural situations and clearer perspective of Nature in all its aspects by creative persons through new discoveries of methodological techniques.

The doctrine of social causation, therefore, seems to be theoretically meaningless. There is functional interdependence between socio-cultural processes and creative adventures of teleological persons. The advancement of knowledge is, therefore, conditioned by socio-cultural necessity as well as creative adventures of teleological persons. Hence, it is impossible in principle to arrive at a final and unalterable stage in the theoretical construction of knowledge, and also it is impossible in principle to construct a theory of Nature or an aspect thereof which will be valid for all times.

The situation in the modern theory of knowledge is such that a sharp line of demarcation cannot any longer be made between the socio-cultural situation and the intellectual adventures of creative persons. There is logical complexity in the formalization of knowledge because it is the expression of individuo-social reality itself. In the contemporary period only those items of knowledge are regarded as significant which are scientifically tenable, socially useful, and interpersonally transmissible and satisfying. Advancement of knowledge takes place alongside the creative advance of the individuo-social reality. The new transformations which have taken place in the epistemic principles on account of basic theoretical reasons have necessitated a reorientation in the formalization of social theory which has its inevitable philosophical overtones.

The major flaws of this work could not be eliminated because it was composed in a great hurry, and in the midst of multifarious types of social, vocational, and domestic obligations. It is hoped, however, that the flaws of this intellectually solo act will be overlooked by the reader and his attention will be focussed on some of the new theoretical suggestions which have been put forward in this work.

March 8, 1965.

Ajit Kumar Sinha

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OUTLINES OF SOCIAL PHILOSOPHY

CHAPTER I

PHILOSOPHICAL FOUNDATIONS OF SOCIETY

Society is a systematic organization of teleological individuals. Anthropological investigations clearly indicate that human individuals always lived in some form of society. There was never a time when individuals lived in complete isolation from one another. An individual is born in society ; and thereafter interacts with society all his life. Society serves as soil, as it were, where his personality is nurtured. Individual and society are not mutually independent, but they are interdependent. Certain aspects of society are present in the individual, and certain aspects of the individual are present in the society. Individuals are not like the 'monads' which we find in the philosophy of Leibnitz. There are no 'China Walls' around the personality of an individual. In fact, there are no walls around the personality of an individual. Social influences react upon the personality of an individual in some way or the other. Likewise the ideas of an individual influence the society in some way or the other. Individual and the society seem to be the two poles of the same phenomena.

Animal Society and Human Society

Society is a very wide term. It refers to both human society and animal society. In fact, all living organisms with locomotion have some form of society or the other. Wherever there are living forms with physical movement there is society. Living organisms of such species form societies, and try their best to adjust themselves to their environmental conditions.

It is found by bacteriologists that even bacteria of certain varieties live together in colonies. Colonies are formed by other living organisms also throughout the world.

There are, however, certain differences between animal society and human society. There is greater flux and flexibility in human society. Human individuals have the capacity for adjusting themselves quickly and efficiently to changing environmental conditions. That is the reason why there is comparatively rapid change in human society. Animals, on the other hand, have lesser capacity for adaptation to environmental conditions. That is why the social life of animals is comparatively fixed and rigid. R. T. LaPiere has maintained that the mode of behaviour of animals in their societies is rather stereotyped. Bees, for instance, have the same pattern of behaving both under natural and artificial conditions of living. The mode of behaviour of ants in their societies is the same to-day as it was generations ago. It is obvious, then, that in the lower forms of organisms there are very few modifications or changes in their pattern of social life¹.

Certain psychologists and sociologists do not subscribe to the view that there is rigidity in the pattern of social life of animals. They are of the opinion that evolution and change have taken place even in animal societies. William McDougall maintained that animal instincts are not blind. In his view, even animals do not perform their instinctive actions in a stereotyped fashion. They are capable of adjusting their behaviour to changing environmental conditions. Their instinctive actions are guided by intelligence. Intelligence and instinct are not two diverse principles of actions. There is no sharp line of demarcation between instinct and intelligence. All types of animal behaviour is both instinctive and intelligent². Modifications have taken place in the pattern of instincts of animals due to the operation of intelligence in their adjustive behaviour. Changes have not only taken place in the instinctive behaviour of animals, but also in their social structures.

Social anthropologists have found out through their investigations in the field of social phenomena that various forms of

social life had pre-human origin. Modern researches in the field of anthropology have thrown light on the evolution of the structure of human society. It has also been discovered that there is continuity between the pattern of animal society and the human society. There is some similarity between animal society and human society. For instance, the major prototypes of the social behaviour of the human beings is found in the behaviour pattern of the primates, especially the anthropoid apes. Group solidarity is quite strong in the society of apes.

S. Zuckerman has maintained that the social behaviour of the sub-human primates paved the way for the development of culture in the primitive people³. In his view, there are certain similarities between human and ape societies from the familial point of view. The association between apes of opposite sexes are relatively permanent as in the case of human beings. In human society the institution of family is usually monogamous, while, on the other hand, in the sub-human primates the structure of the family is usually polygamous. The adult males in the ape society usually maintain harem of females, and the former play a very domineering role in their relationship with the latter. The society of apes is devoid any trace of culture. The social behaviour of human individuals, on the other hand, is culturally conditioned. The human individuals have greater social awareness than the apes.

Members of lower species of animals co-operate with one another mainly for their survival. The members of insect societies mutually assist one another, and behave in an organized fashion for survival and perpetuation of the race. Insect societies are the highly developed societies from the organizational point of view. A. D. Imms has defined a 'social insect' as an insect which lives in society⁴. Each insect society, according to Imms, consists of two parents, and their innumerable offspring who live together in a common abode. For instance, termites live in highly organized social groups. They live in colonies which may be either small or large. Each colony of ants has three kinds of individuals, viz., males, females, and workers. There is elaborate system of communication in the ant society. Ants build very complicated subter-

ranian nests. In short, they have highly complicated social organization.

Human societies are also highly organized. Social purpose in human society is more clearly well-defined than in animal society. Human society is, therefore, far more advanced than animal society from the teleological point of view. Human society is highly organized because human beings use their intelligence for developing planned social organizations. There is close co-operation and mutual assistance between the members of a highly organized human society. Altruistic behaviour is the most conspicuous feature of progressive human societies. Many individuals consciously work hard for the service of mankind with no expectation of getting reward. They dedicate their lives for the service of their fellow-beings. This sort of unselfish behaviour of some of the members of the human race is responsible for the fast development of the human society.

The governing law in animal society, in my view, is the law of biological creativity. The members of animal societies are highly prolific. They procreate very fast. They procreate a large number of offspring so that some at least may survive in the struggle for existence. Procreation of a large number of offspring amongst the lower forms of organisms is a biological necessity. It is quite possible that animals have a sort of vague awareness of the purpose of biological creativity. Biological creativity prepares the way for creativity of other forms through the process of evolution. Survival has great importance for the emergence of the complex forms of living organisms in course of the evolutionary process.

Human societies is more developed than animal societies. There is greater social cohesion in human society because it has clearly defined social purpose. The purposive aspect in human personalities is more well-defined than in animals. The conflux of purposiveness in human individuals gives rise to social purpose. Social purpose expresses itself in the form of cultural progress in society. The governing law in human society is the law of value creativity. Human life is basically value oriented. The value oriented existence of human personalities can be

explained satisfactorily from the standpoint of the philosophy of creative teleology.

Early Greek Conceptions of Society

The early Greek thinkers had certain conceptions regarding the nature of society. They were the earliest social philosophers. Socrates was one of the earliest social thinkers. He instilled the ideas of social progress in the youths of his time. In his view, a new society can be brought into existence if people cultivate virtue. Virtue is the natural endowment of people. People do wrong acts due to ignorance. But those individuals who have the knowledge of the right necessarily perform right actions. Virtue is, therefore, identical with knowledge. A healthy society can be ushered into existence if individuals have knowledge. Socrates maintained that the management of society must be in the hands of the wise, just, and the good. A good society can be brought into existence if the management of the government is in the hands of wise men.

Plato worked out his social theory more elaborately than his master, Socrates. In his view, individuals can live usefully in society in and through the political community. The drawbacks of human personalities are removed by the wise rulers of the state. A human individual has both earthly and divine aspects in his nature. His earthly nature is responsible for his ignorance and confusion, and his divine nature manifests itself through his simplicity and goodness. Unity and harmony in society is due to the innate goodness of his nature. The state must be governed by the virtuous rulers for they alone have clear comprehension of social good. An unwise ruler cannot tolerate the existence of wicked citizens ; and hence, they may not recoil from destroying the wicked citizens. A wise ruler, on the other hand, allows even the wicked citizens to live, and persuades them to be good and virtuous. He is the best of men. He is the philosopher-king. He is both contemplative and practical, solitary and sociable, enthusiastic and critical, dialectician and a visionary.

According to Plato, in an ideal state there are three main

sections in the society, *viz.*, the guardians, the soldiers, and the common people. The guardians are the philosopher-kings who wield political power in the state. The life of the guardians is governed by a type of rigid communistic laws. There is complete equality between the sexes. In this community of guardians all adult females are the wives of all men. They dine together and live together. They procreate children of the best type who might eventually become the future guardians of the state. The guardians of the state are strictly forbidden to have private property. Their main function is to look after the interests of the common people, and enforce justice. The main duty of the military class is to exhibit courageous behaviour, and fight for the protection of the state from external aggression. The task of the masses of people consists in obeying the commands of the rulers of the state. The members of each class must perform their duties specified for each class. The three-fold functions of the state are based upon the three-fold aspects of the soul. The rational soul is analogous to the nature of the philosopher-kings, the nobler half of the mortal soul corresponds to the basic qualities of the warriors, and the appetitive aspect of the soul tallies with the basic nature of the masses. In sum, wisdom is embodied in the philosopher-kings, power and force in the soldiers, and uncritical obedience and labour in the masses. Justice prevails in the society in which there is harmonious co-operation between the three sections of the people. Plato gave prime importance to education for the all-round development of personalities, and for the development of a new culture⁵. His interpretation of the society is metaphysical.

Plato propounded a type of communistic society so that the rulers might not have morbid love of power. But in trying to guard the guardians against the temptations of absolute power Plato overlooked some of the major defects of communism from creeping into his metaphysical theory of the society. Plato's abolition of the institution of family amongst the guardians seems to be unsatisfactory. Family is the basic unit of society. No healthy society can function satisfactorily in the absence of family units. A society without family units as its basic consti-

tments is likely to produce certain types of behaviour disorders in individuals. Some of the rulers may devise certain means for perpetuating their power. Some of them have morbid love of honour. It is also very unfortunate that even though Plato was a great philosopher he pinned his faith on social stratification. He recognized the importance of different sets of ethical rules in his conception of highly stratified society. Extreme stratification of society sometimes becomes the inciting cause for social disintegration. The masses of people are looked down upon by the people of the upper strata of society. They are treated with dishonour. Hence, they tend to become the disgruntled members of the society.

Aristotle's social thought is more advanced than that of Plato. The concepts of 'process' and 'progress' are found in the social philosophy of Aristotle. According to Aristotle, individual and society cannot be separated. An individual realizes his true nature in and through the society. Family is the smallest unit of society. Families are prior to the state in time. In an ideal society both the state and the individual have their relative importance. The aim of the state is to create good citizens. In an ideal state individuals are able to lead a virtuous life. The function of the state is not merely to maintain law and order within its territory, but also educate its citizens. When the state performs its educative function satisfactorily the individuals usually reach the stage of intellectual aristocracy. Intellectual aristocrats are the ablest members of the society. They alone have the right to rule in an ideal society. They alone can aim at the supreme good of the state.

According to Aristotle, individuals can realize virtue in society. Virtue is socially valuable. It leads to happiness. The supreme end of all actions is the greatest happiness of the greatest number. An ideal state alone can ensure greatest happiness of the greatest number. Aristotle did not use the term 'happiness' in a hedonistic sense, but in an eudaemonistic sense. In his view, an individual gets genuine happiness when he has philosophic contemplation. Contemplative life is the highest form of life. It is the life of intense activity. It has practical utility.

Goodness, according to Aristotle, is the end of an individual as well as society. The ideal of goodness can be realized through the cultivation of virtue. Virtue is a mean. It is acquired through practice and habit formation. It consists in selecting the mean between the vice of excess and the vice of deficiency. For instance, courage is the mean between cowardice and foolhardiness. Virtue and vice are both acquired by individuals when they perform voluntary actions. Individuals have the freedom of choosing between right and wrong actions.

Justice involves virtue. It is also a form of mean between two extremes. It is relative to certain persons holding opposing views and attitudes. Balance and harmony is maintained in society through enforcing justice. Justice regulates the relations between individuals in society. It is a distributive principle. It functions in society so that every individual receives a fair treatment from the state. Aristotle repudiated the communistic theory of Plato. In his view, collective ownership of property may create social disharmony. Individuals may quarrel with one another if property is equally distributed amongst persons who work hard and persons who shirk their duty. Aristotle also repudiated Plato's thesis of communism of wives and children in an ideal society. In his view, such a state of affairs in the society is absurd because it destroys the basic principle of social cohesion, namely, love between the members of a family.

Aristotle maintained that the management of the state must be under the control of the middle class people. In his view, there is stability in the state when it is controlled by the middle class people. If the extremely rich and the extremely poor people live side by side in the same society, there is likelihood of chaos and political disaster in the state. Stability of the state may be disturbed if there is concentration of wealth in a few hands in a society in which there is preponderance of poor people. Inequality amongst people is the source of revolution in a society. In a society, on the other hand, in which middle class people predominate there are relatively lesser chances of strife and chaos.

Religious Conception of Society

Early religious thinkers have given various interpretations of society and social relations. Religious interpretations of society and social relation are based the mystic experience of religious thinkers. Religious conceptions of social relations played a vital role in bringing about social cohesion in the earlier times. Even in the contemporary period religious conception of social relations plays a vital role in establishing social bonds between individuals.

The Hindu Conception of Social Relations

The Indian tradition is contained in the corpus of the philosophico-religious poetry known as the *Vedas*, or, more technically known as the *Vedic Mantras* or hymns. According to the *Vedas*, reality is identical through and through, but it is interpreted in different ways by different philosophers. Diversity is due to the different ways of describing the identical reality. This monistic philosophy of the *Vedas* was further elaborated and explained in the *Upanishads*. The basic thought of the *Upanishads* centres round the twin conceptions of Brahman and *atman*. According to the *Upanishads*, Brahman is the ultimate reality. Brahman and *atman* are identical. As the basis from which the objective world arises, reality is called 'Brahman', and as the basis of all thinking subjects, reality is called '*atman*'. *Atman* is the indestructible principle in every individual. In the ultimate sense, therefore, there is no basic difference between one individual and another. All individuals are the aspects of the identical reality. The plurality of objects and individuals which are found in the universe is nothing but appearance. The distinction between the Brahman and the diversified universe is due to *avidya* or ignorance of the knower.

According to the Hindu philosophy, the individuals should not get deeply absorbed in the practical problems of life, for after all, they have only temporary value. They should not also be deeply concerned about what happens to

people around them because all sorts of trials and tribulations, and ups and downs of life are nothing but appearances. The effort of individuals, therefore, should be to escape from the practical problems of life which have only temporary significance. In human life even *dharmā* or virtue has to be transcended in order to attain *moksha* or liberation which is the supreme goal of life. Individuals, therefore, should have a non-attached attitude towards life. They should perform all their actions with a feeling of detachment. They should not expect any reward for their moral actions. They should have equanimity of the mind even if they are shabily treated by the fellow-members of their society. This was the gospel which the vested interests of the Brahmin caste or the professional intellectuals preached in the Hindu society. This type of escapist philosophy which the Brahmin vested interests preached was very appealing to the credulous, timid, and lethargic masses of the Hindu society. It also proved to be beneficial in certain ways for their survival in their days of adversity.

The Buddhist Social Thought

Gautama Buddha, the originator of the Buddhist philosophy, was overwhelmed to observe suffering in all walks of life. After a deep philosophical reflection he claimed to find a solution for the removal of suffering from life, and he preached his philosophical ideas for the cessation of suffering of the entire mankind.

According to Buddhism, the existence is impermanent in its nature. Hence, all physical and mental phenomena are transitory in their nature. They all get perished. Wisdom, therefore, consists in eliminating the craving for existence. Consequently prudence consists in having an apathetic attitude towards life. Buddhism taught 'a practical contempt for all earthly things.'⁶

Buddha had a basically anti-metaphysical attitude. In his view, the suffering of life cannot be minimized through metaphysical speculation⁷. Buddha taught his disciples to rely upon

their own reason and personal experience for finding solutions to actual difficulties of life. A person knows through his practical experience that desire or craving for things is the cause of suffering. Hence, wisdom consists in renouncing ones desires for attaining freedom from bondage. The state of desirelessness is known as 'Nirvana'. Nirvana is the transcendent state of emancipation. It is the stage of final deliverance from the sufferings of life.

Buddha preached the message of infinite compassion to all those who suffer in the world. It is the duty of a follower of Buddhism to assist all those who lack sufficient strength to endure suffering calmly. The life of a Buddhist is one of dedication for the service of suffering mankind. The Buddhist monks set the example of dedicated life before their disciples. They do not possess any private property because they think that craving for property is a human weakness which letters persons to the world. Buddhist social philosophy is theoretically more advanced than the Hindu social thought. According to Buddhism, every individual has relative freedom. He has to work for his own salvation without waiting for any *avatara* or divine incarnation to give them moral guidance. He has, therefore, a sense of responsibility, and personal dignity. Buddhist philosophy can be regarded as theoretically advanced because it has done away with caste system. Hence, social stratification is not conspicuous in the Buddhist community. Buddhism emphasises on the brotherhood of mankind. This conception of fellowship and equality was responsible for social cohesion in the Buddhist communities in earlier times.

The Christian Social Thought

Jesus Christ preached certain ethico-religious ideas amongst his fellow-men which ushered in a new social order. He did not propound a systematic social philosophy. But the basic social ideas of Christianity may be gleaned from the sayings of Christ and his disciples, and a general outline of Christian social thought may be formulated.

According to Christianity, the conception of love is the

central principle in human life. An individual has a loving personality. This principle of love orients his life towards the ideal of goodness. One who has a loving heart naturally performs good actions without any guidance from others. A loving personality has no necessity for a list of rules for the guidance of his social behaviour. He is able to adjust himself to any social situation without any difficulty whatsoever. Paul emphatically pointed out that social rules and etiquettes have no significance for a Christian. He declared that ceremonies and rituals have nothing to do with the real spirit of Christianity. Paul said : 'If ye are led by the Spirit, ye are not under the law'. According to the fundamental principle of Christianity, all social laws can be subsumed under one basic law which may be stated as follows : 'Thou shalt love thy neighbour as thyself'.

Paul emphasized upon the central principle of love for bringing about harmony in society. In his view, the Christian ethics believes in the self-direction of moral life. The principle of love gives orientation to the ethical behaviour of individuals. The law of love is expressed through concrete types of behaviour. Forgiveness is a practical application of the principle of love. A loving person forgives the injuries done to him by others. God's forgiveness is universal. He is impartial in bestowing his love on his children. Jesus said : 'Love your enemies, and pray for those who persecute you'.

According to Christianity, love for the entire mankind is the highest ideal of life. One should dedicate his life for service of humanity. Charity and compassion are the noble virtues of life. A loving person has compassion towards the poor and the weak. Love also expresses itself through humility. Humbleness of Spirit is an expression of love. Humility is the expression of the culture of the soul. 'Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted'. Hence, blessed are the meek and the poor. It is the principle of love which prompts a person to endure suffering boldly. Courage is the product of faith in the power of love.

Jesus was the symbol of solidarity for the Christians. He

died for the sins of men. He suffered for preaching the gospel of love and universal brotherhood. Men should repent because Jesus died for their sins. They should be conscious of their weakness. Hence, they should try to banish evil from society by their corporate effort through the application of the principle of love. Jesus brought the kingdom of heaven on earth. This kingdom is in the hearts of individuals. It is the spirit of love and self-sacrifice which leads individuals towards corporate living. Jesus emphatically pointed out that anybody who acts according to the will of God becomes a member of the kingdom of heaven. Hence, the entire mankind constitutes one family. The perfect social order can be brought into existence when people recognize the Fatherhood of God and brotherhood of mankind. The principle of love can reform the entire human race, and transform it into a cosmopolitan society. It can foster the ideal of genuine greatness in people.

Jesus preached the ideal of spiritual socialism amongst his disciples. In his view, all men are equal. There is also equality between men and women from the spiritual point of view. God sits in heaven and arranges all marriages. 'What God hath joined together, let not man put asunder'. Family is the basis of social order. It is founded on the principle of love. Marriage is the divine gift of completeness. Men and women supplement each other when they enter into marriage relationship. Men and women fulfil God's mission when they get married. Respect for family is one of the greatest principles of life.

Christianity is a powerful religious force in the world. It brought about social solidarity in a large number of societies in the Western hemisphere of the world. In Christian societies all individuals are on a footing of equality from the religious point of view. In a Christian community one section of people does not look down upon another section as in the Hindu society. Christ's message of love is a powerful principle which has brought about social cohesion in the Christian world.

Metaphysical Theories of Social Relations

Metaphysicians have given various theories of social relations.

They did not formulate their theories of society on the basis of their direct observation of experience of social phenomena. They mainly employed the speculative method while formulating their theories of society. Hence, quite often their theories of society are uncorroborated by scientific facts.

Social Thought of Individualistic Thinkers

Thomas Hobbes maintained that human society was in a highly disorganized state when people lived in the state of nature. The life of an individual was "solitary, poor, nasty, brutish and short."⁸ In the state of nature people were engaged in constant warfare and struggle. Existence in the state of nature was intolerable for people. Individuals lived in state of constant danger of being exterminated. When life of individuals in the state of nature became too risky and unbearable they entered into a contract, and formulated certain laws for ushering in an organized society. Government was brought into existence by the people after the social contract, and sovereignty was conferred upon the ruler. People gave up their unruly savage habits, and acted in accordance with the social standards.

John Locke agreed with Hobbes that individuals were in a miserable state when there was no political authority in the state of nature. Locke's view of human nature is, however, different from that of Hobbes. According to Hobbes, individuals were originally self-centered, egoistic, and pleasure-loving. Their actions were guided by self-regarding motives. Locke, on the other hand, maintained that individuals were sociable in their nature even in the pre-political state of society. They had the conception of right and wrong even during pre-political state of society. They were born equal. They had freedom even in the state of nature. But their freedom in the state of nature was not tantamount to license. They did not have the liberty of either destroying themselves or destroying others. The state was brought into existence by the people after the social contract was completed. The political society was a better organized society than the original pre-

political society. The organized government was superior to the state of nature from the legal point of view⁹. An organized civil society guarantees rights to individuals and safeguards those rights.

Jean Jacques Rousseau maintained that people were free and happy in the state of nature. In his view, people were simple and good-natured in the pre-political society. Peace prevailed in the original state of nature. When the people entered into a social contract in order to form a government they found their freedom considerably curtailed. The formation of the state was a mistake from the social point of view. "Man is born free; and everywhere he is in chains"¹⁰. Rousseau depreciated the artificial elements in civilized society. He suggested that people ought to return back to nature, and trust nature. In his view, people can regain their original simplicity and goodness if they abide by the laws of nature.

The theories of Hobbes, Locke, and Rousseau are known as social contract theories. According to them, the organized society was brought into existence through the common consent of the people. Individuals surrendered their rights which they originally had in the pre-political society and formed the government. They were guaranteed a new set of rights when the organized government was brought into existence. The government protected those rights through the maintenance of law and order. It was effective body which maintained social control.

Social Thought of Idealistic Thinkers

Hegel was one of the greatest idealistic thinkers. In his view, individuals are naturally social and ethical. They are organically related to the society. They cannot live apart from the society. Social organization creates a favourable atmosphere for the ethical behaviour of its members. It harmonizes the private and the public interests of people by interweaving their rights and duties. There is harmony in society when an individual accepts the social good as his own good. Ethical life is social in its nature.

According to Hegel, individuals are related to the family. Family is the smallest social unit. It is a kind of immature state. Civil society is also a type of immature state, but it is less immature than the family. Both the family and the civil society are transcended and absorbed in the state¹¹. The state resolves the conflict between the private interests of the family and the public interests of the civic community. In other words, the state harmoniously welds together the family and the civic community into an organic social whole. Family, civic society and the state are the different states of the same dialectical process. The family may be called 'unity', the civic community may be called 'particularity', and the state may be called the 'universality'. In other words, the family is the thesis, the civic community is the antithesis, and the state is the synthesis.

According to Hegel, the civil society performed an important function in the evolution of mankind. Individuals were able to get rid of their relatively self-centred outlook of their family circle when saw the larger interests of the community. They were able to realize that they were the members of a larger social organization. Their membership of the civic community was a very important step for their understanding of significance of the state which transcends both the family and the civic society. The perfect state is the goal of history.

F. H. Bradley was one of the greatest neo-Hegelian idealist. According to him, an individual is a member of a social whole. The universe is organic in its nature. Individual is related to the organic whole. His social nature is derived from his membership of the social whole. Society influences the nature of an individual profoundly. The influence of society on the individual is profound because the selfhood is a social concept. Bradley's emphasis on the social nature of an individual is due to his reaction against the extreme form of individualism of the empiricist tradition. According to Bradley, each individual has a unique station in society. For instance, a teacher has a unique station in the society. He performs his duties in accordance with his special role

as a teacher ; apart from this he also performs his duties as a father, husband, neighbour, and so on. Bradley's view on 'my station and its duties' is an improvement on Kant's theory of 'categorical imperative' because every individual knows what specific duties he has to perform in his life.

In Bradley's view, an individual can attain happiness by performing his appropriate duty in an organized community. There is close relationship between individual good and social good. There is harmony between individual good and social good because the society itself is a moral organism. Likewise the duties of a citizen must be in harmony with the norms of various social and political institutions. The social life of an individual must fall within the general framework of an organized political community¹². The political organization is also moral in its nature. Hence, there is harmony between the moral and the political behaviour of an individual.

In Bradley's view, an individual apart from the community is an abstraction. The selfhood of an individual includes the selfhood of other individuals also. "Man is a social being ; he is real only because he is social, and can realize himself only because it is as social being that he realizes himself¹³". An individual can realize his moral ideal as an integral member of an organized whole. Morality is an unending process. An individual is able to realize more and more comprehensive moral ideals as he includes in the essence of his selfhood the essence of his fellow-beings. A stage will come in the moral development of an individual when he will live harmoniously with the universal human society. An individual progressively identifies himself with the family, community, nation, and humanity. In sum, self-realization is not possible apart from society¹⁴.

T. H. Green also gave an idealistic interpretation of society. In his view, there is a spiritual principle in nature. Finite individuals are the reproductions of the eternal and timeless spirit. Since all individuals are the reproductions of the identical eternal and universal spirit it is possible for each individual to identify his personal good with the good

of others. The moral end of an individual consists in his effort to understand the rational and spiritual principle which pervades the social whole, and realize the common good. There can be no incompatibility between individual good and social good. There is usually harmony between individual good and social good. Common good is of an ethically higher order than private good of a narrow type. The genuine good of an individual is compatible with general good. This assumption is based upon the fact that the higher good is capable of being enjoyed by large number of persons. Good will is the only good. Hence, the good of an individual can never come into conflict with the good of others. Self-realization is the highest personal good as well as social good. An individual can realize his ethical and rational self through society. Reason enables an individual to clearly understand the nature of the social good.

In agreement with F. H. Bradley, T. H. Green rejected the conception of the atomic individual. According to Green, an individual is not completely isolated from the society. He is always an integral member of a community of persons. It is because of this close organic relationship of the individual to society that the genuine good of an individual is identical with social or common good. Green wrote, "Thus we conclude that the earliest stages of human consciousness in which the idea of a true or permanent good could lead anyone to call in question the good of an immediately attractive pleasure, it was already an idea of a social good, of a good not private to the man himself, but good for him as the member of a community¹⁵."

In Green's view, an individual is a member of the moral community. The moral community is co-extensive with the entire human society. A moral individual realizes that genuine good is not only good for the moral agent but for the entire mankind. As a moral agent an individual has the responsibility for the welfare of the entire mankind. Consequently an ethical person can realize the ideal of goodness by being a good family man, a broad-minded neighbour, and a law-abiding citizen. It is obvious, then, that Green's political

theory is the further extension of his moral theory and social philosophy.

B. Bosanquet's theory of selfhood and society has close affinity with that of F. H. Bradley. In his view, the self attains its true individuality when it is transmuted and dissolved into the Absolute. The finite self remains imperfect so long as it is a mere appearance. The ultimate goal of a finite self consists in getting transformed into the Absolute. The life of a finite individual is full of struggle, hazard, and hardship. The self comes across failures and defeats in the process of self-transmutation. The selves are not completely exclusive of one another. They are not completely separate from one another. If the selves were completely exclusive of one another, there would not be any common interest or common ideal amongst them. Finite selves have common ideals and aspirations. They share the feelings in common with other selves. There is unity and identity of content amongst them.

According to Bosanquet, self-consciousness is the clue to the structure of reality. Finite individuals are not guiding and regulating the process of evolution in the universe. They are in fact, acting in accordance with the meaning of the whole reality. Since one underlying principle pervades the reality, there is no basic difference between one individual and another. There is a sort of unity and identity amongst individuals. The personality of each individual is moulded by the social atmosphere. An individual also moulds the social environment through his personal influence. Individuals are organically related to the society.

Bosanquet emphasized the social character of human personality. In his view, the behaviour of an individual has social significance. Rational way of an individual's behaving is also in a sense identical with his social way of behaving. Rationality is at the very basis of social life. That is why there is no conflict in society when individuals behave in a rational way. Moral principles and social customs have rational basis. Social institutions have a rational foundation. Individuals are able to realize their latent potentialities to the full.

est possible extent when they behave in accordance with the norms laid down by the social institutions.

Josiah Royce was one of the outstanding American idealists. He gave an idealistic interpretation of reality and society. In his view, the finite self is an ethical being. Individuals try their best to achieve perfection in the eternal moral order. God is the governor of the moral order. The moral behaviour of finite individuals is in conformity with the ethical order in society. There is basic unity in society because there is fundamental goodness in all individuals. The ills and misfortunes in human society are due to morally defective behaviour of certain individuals. It is not clearly known from where evil and misfortune originates in human society. The moral purpose of individuals consists in performing all actions for the service of God. Those individuals who act against the divine plan commit sin. This is the ethico-religious explanation for human ills and misfortunes. In brief, this is the metaphysical foundation of Royce's Conception of society.

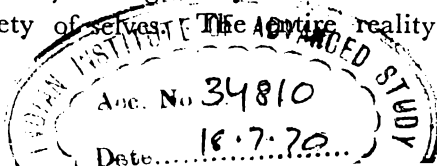
Royce worked his metaphysical theory of the society in greater detail in some of his philosophical works. In his view, individuals realize their immediate moral ideals in the immediate social context. They realize their moral and social ideals in the family, community and the province. A province has conscious unity of its own. "For me", Royce wrote, "a province shall mean any part of a national domain, which is, geographically and socially, sufficiently unified to have a true consciousness of its own unity, to feel pride in its own ideals and customs, to possess a sense of its distinction from other parts of the country. And by the term 'provincialism' I shall mean, first, the tendency of such a province to possess its own choice and ideals; secondly, the totality of these customs and ideals themselves; and thirdly, the love and pride which leads the inhabitants of a province to cherish as their own these traditions, beliefs and aspirations¹⁷." According to Royce, development of wholesome provincialism is necessary for social cohesion in a particular society. Highly organized provincial life is a social necessity in the modern world. The idea of wholesome provincialism is different from the false and harmful

type of sectionism. By provincialism Royce means a type of 'higher provincialism'. A healthy type of provincialism paves the way for the development of healthy nationalism. Loyalty of individuals to their community and their province gets further expanded to the loyalty to the nation. But devotion to the nation should not curb the loyalty of individuals to community and province. A healthy type of provincialism counteracts the all-engulfing tendency of the state in the modern civilization. The social consciousness of individuals is fostered by their community and the province.

According to Royce, the personality of an individual gets elevated when he takes pride in his immediate surroundings, neighbourhood, and the province. An individual takes pride in serving his community and the province. He resists the levelling tendency of modern state by having profound faith in the dignity of his province. No good society can flourish without the growth of healthy provincialism. Individuals cannot realize their ethical and social ideals in the absence of local loyalty to their community and province. Loyalty flourishes best in small social communities. Individuals tend to have impersonal attitude towards the state in the absence of healthy provincialism. Healthy provincialism plays a very important function in relating free individuals to the democratic state. The richness of a democratic state is enhanced by a wide variety of provinces and diverse types of individuals within its territory. World order can be achieved through the cultivation of higher provincialism within the democratic set up of states. The growing tension between the state and the individual can be reduced by giving due importance to the growth of healthy provincialism in the modern civilization. The stabilizing influence of higher provincialism is likely to unite democratic states into a world community.

Reality as a Social Structure

J. E. McTaggart was a neo-Hegelian idealist. In his view, the entire reality may be regarded as a social structure. The Absolute is a society of selves. The Absolute reality is spiritual



in its nature. Nothing but conscious beings exist in the spiritual reality¹⁸. Reality is the systematic unity of spiritual beings. Reality is not undifferentiated unity which engulfs all diversities within it. It is the plurality of selves. It is the society of selves though it is not itself a self¹⁹. Finite selves are real and eternal. The Absolute is not a self-conscious personality though it is itself a unity of self-conscious individuals. Unity exists for the parts, but parts do not necessarily exist for the unity because the parts can exist by themselves. The Absolute is a society of independent and real selves. It is like a college or a club which is composed of self-conscious and independent individuals, and yet it is not itself a person. Finite selves are persons because they are unique by virtue of their self-consciousness. They are conscious of their exclusiveness from one another. The Absolute, in the other hand, being all-inclusive does not exclude anything. It has nothing outside it from which it can distinguish itself. Hence, the Absolute cannot be regarded as a person because it has no not-self from which it can distinguish itself. Finite individuals are the members of the Absolute. They are not lost and dissolved into the Absolute as it is maintained in F. H. Bradley's conception of the Absolute. Finite individuals retain their individuality and uniqueness in the Absolute.

According to McTaggart, the reality as a society of finite individuals cannot be, strictly speaking, regarded as a process. Reality can be more appropriately described as a structure with a relatively permanent pattern. The selves are the ultimate constituents of reality. They are not subject to any change. They are eternal. They have neither any beginning nor any end. They were never created at any definite time, and they will never be destroyed. The identity of the self does not consist in the continuity of its consciousness or memory. The self is the changeless spiritual substantiality. It is conscious, but it is not self-conscious. Hence, the real nature of the self is unknown. The eternal and independent selves are the members of reality as a society.

The selves, in McTaggart's view, have endless existence. They can be regarded as immortal in the sense that they exist

endlessly in future. The immortality of the soul is tantamount to their eternal existence. Immortality implies pre-existence as well as post-existence because the selves have neither beginning nor end. The selves have successive lives because they are eternal. Finite individuals have existence through all times both past and present. The same self has many births. This view is called the doctrine of 'the plurality of lives'. The selves are always members of society either in their state of existence on earth or in their immortal state of existence.

Love, according to McTaggart, is the uniting principle in society. It is an emotion which springs from the sense of union with other selves. There can be no love between individuals without a sense of union amongst them. Whenever there is sufficiently close union between individuals there is love. Love is the supreme binding principle between individuals in reality as a society²⁰. There is harmony amongst individuals in reality as society due to the unifying principle of love.

Society as a Nexus

A. N. Whitehead, one of the greatest philosophers of the twentieth century, explained society as a nexus. In his view, actual entities are the ontological truths. The term 'entity' means 'being' or 'existence'. 'Actual entity' means a 'fully existing entity'. They are the ultimate entities of the universe. They are the centres of experience.

The fact of experiencing is 'prehension'. 'Prehension' literally means 'grasping' or 'apprehending'. It is the basic term in the knowing process. An actual entity is nothing but a unity of feeling in which other entities are grasped. Feelings constitute the bonds of the universe. It is by means of feelings that many entities are joined together to form a concrete actual entity.

According to Whitehead, a nexus is a collection of actual entities. A special type of nexus is a society. A nexus is a group of actual entities. It may also be called a 'society'. In other words, anything may be called a 'society' which is made up of actual occasions or actual entities. Since in Whitehead's

view all things in the universe are constituted by actual entities all types of societies cannot be strictly speaking regarded as living. Usually a society is called 'living' when the regnant nexus in it are entirely living. A vegetable or animal organism is a 'living society'. In other words, a society may be called 'living' according to the prevalence of its living occasions.

Whitehead called an ordered group of actual entities a 'society'. A nexus is a group of actual entities which are organically related. A 'society' taken in its ordinary sense is also a nexus, but a nexus of a special type. A nexus of actual entities is also called a society when its members exhibit a common form. The common form is the defining character of the society. The members of a society must be alike in some respects, and their likeness must be due to their being born in society. The common form is inherited from member to member. There is no society where there is no social inheritance or tradition. A society is a nexus which shares in some type of social order. Another important fact which may be noted regarding the nature of society is that it is not found in isolation. A society has always a background of wider environment to the laws of which the members of the society are subjected, in addition to the laws of their own society.

A society is a nexus which enjoys personal order. Personal order is a special kind of social order. Personal order can be found only in a society. Social order is a self-sustaining unity. It is an order amidst actual entities. There is perennial transition of the ordered society to ever newer and newer types of order. Creative advance is a sort of self-transcendence of the ordered societies to newer and newer forms.

In Whitehead's view, order is one of the most essential features of a society. A society is structured, and sometimes its complexity is enormous. Some of the societies may be just sub-societies within larger social wholes. "A structured society as a whole provides a favourable environment for the subordinate societies which it harbours within itself. Also the whole society must be set in a wider environment permissive

of its continuance²¹." The structured society provides immediate environment which sustains its sub-societies. There is a hierarchy of societies which intertwine various nexus. "The Universe achieves its values by reason of its cordination into societies of societies, and into societies of societies of societies. Thus an army is a society of regiments, and regiments are societies of men, and men are societies of cells, and of blood, and of bones, together with the dominant society of personal human experience, and cells are societies of smaller physical entities such as protons, and so on, and so on²²". It is obvious, then, that according to Whitehead, there are societies at different levels. The natural universe is the larger society for human individuals.

Whitehead used the term 'society' in a highly philosophical sense. In his view, organized groups of actual entities may be called 'society'. The term 'society' has, therefore, a very wide meaning. It refers to society taken in its ordinary meaning, viz., an organized group of individuals. Apart from this, it also refers all other types of organisms composed of cells. It also refers to physical systems, such as atomic systems, molecules, and so on. In sum, Whitehead's conception of society has a very wide connotation.

Reality as a Social process

Reality is not a mere collection of discrete individuals. Personality of an individual includes certain features of other individuals. There is a sort of confluence between self-consciousness and other-consciousness. Self-consciousness and other-consciousness involve each other. Jean-Paul Sartre emphasized upon the inseparability of self-consciousness and other-consciousness. Atomic conception of individuals in the social structure is inadequate. There is 'I' and 'Thou' involvement in society. Charles Hartshorne has emphasized upon the I-and-Thou principle in his metaphysical theory.

Charles Hartshorne has maintained in his theory of 'societism' that reality is essentially social in its nature. According to him, every society has its own set of customary laws and

rules of social behaviour. These social laws govern common ways of behaving. In the absence of rules and standards of social ways of behaving there would be no co-operation and understanding between the members of a society. However, the norms of social behaviour are not fixed and rigid. There is scope for creative departure on the part of individuals in a society which is governed by certain customary laws. In advanced societies the customary rules play a minor role in determining the behaviour of creative individuals. Nonetheless, even in such a society the social customs are likely to prevail in some form of the other. Orderliness in society can be satisfactorily explained only when it is recognized that social behaviour of individuals is governed by certain commonly accepted social standards. The members of a society share certain experiences in common because they recognize certain commonly accepted social norms.

An individual, in Hartshorne's view, is an inseparable member of a social whole. The experience of a particular individual echoes in the experience of other individuals. Hartshorne writes, "Nothing can be social that is without experience. The minimum of experience is feeling. Creatures are social if they feel, and feel in relation to each others' feelings.²³" In a harmonious society feelings unite people. An individual identifies himself with the feelings of others.

Hartshorne has maintained in agreement with Whitehead that the term 'society' may be applied to living organisms composed of many cells. For instance, a vegetable organism is a society of many cells. There is a type of democracy in the behaviour of cells in a vegetable organism. An animal organism, on the other hand, cannot be legitimately described as a type of democracy. It is because the cells in an animal organism are subordinate to the animal acting as a unit. Likewise a human organism is different from a vegetable organism. The mind of a human personality is like the king ruling over the cells of his body²⁴. The cells in living organisms seem to follow the basic principles of social philosophy as in the human society proper. The term 'society' can be applied to physical entities, such as molecules, atoms, and the like. Molecules and atoms

are composed of minute particles which are intimately related to one another.

According to Hartshorne, the concept of 'society' is the basic concept of reality. The entire world may be regarded a society. God is the supreme ruler of the world society. In brief, Hartshorne has applied the concept of 'society' to all aspects of reality. His doctrine of reality as a social process is an elaboration of Whitehead's conception of 'society'.

Dialectical Materialist Theory of Society

Karl Marx was greatly influenced by Hegel's method of interpretation of society and history. He accepted one of the aspects of Hegel's thesis that there was change and development in human history, and that all developments took place in a dialectic fashion. But Marx rejected the Hegelian thesis that the dialectic movement of human history was guided by Divine Providence. Marx and his collaborator F. Engels maintained that the dialectical movement in society was not spiritual, but that it was basically due to class struggle. According to them, new socio-economic systems emerge out of violent class conflicts. Social and political changes of a country are determined by the latter's economic production. The great moving power of all important historical events in a society is the economic factor which is manifested through the modes of production²⁵. The material conditions of a society change with the changes in the modes of production, and the people of a society think in terms of changed socio-economic conditions. The struggle between the capitalist class and the working class is the most important factor in accelerating social, political, and economic changes. Different forms of social, political, and intellectual activities of individuals of a society are determined by the mode of economic production of that country. The working class is the greatest productive force of a country. The economic condition of a society is the most important factor in determining the nature of social relations. Unsatisfactory relation between the capitalist class and the working class leads to class conflicts. A society inevitably moves towards the goal of communism by virtue of its inherent laws of development.

According to Marx, an individual is a social unit. The interest of the whole society is woven into the individual existence of each. The interest of the society is not separate from the interest of the individuals as it was believed by earlier social theorists. The clash between the interest of the individual and the interest of the society is removed through the abolition of private property in a socialist society. A new social order is ushered into existence with the introduction of the socialized means of production. In this new society each individual will receive wages not according to his work, but according to his needs.

Conception of Society According to Humanism

Humanism lays emphasis upon the freedom and individuality of persons in society. Auguste Comte, one of the nineteenth century French philosophers, propounded a positivistic theory for the reorganization of society along scientific lines. In his view, human society has passed through the theological and the metaphysical stages, and has entered into the positivist stage. Positivism is a scientific doctrine which aims at progressive increase of materials, and intellectual well-being of human societies all over the world. Welfare of mankind through scientific, technological, and educational progress is the sole aim of positivism. In Comte's positivistic philosophy the entire humanity is the object of religious worship for individuals. He suggested that mystical religion could be replaced by religion of humanity.

Humanism is to a very large extent a scientifically oriented social philosophy. Scientific humanism is oriented towards the reconstruction and progress of society along scientific lines. Mature scientific humanism does not any longer require a theological or metaphysical framework for explaining the values of individuals in society. Scientific humanism is a new social philosophy which has considerable promise for the mankind.

Some of the contemporary existentialist philosophers lay great emphasis on humanistic values. Existentialism is type

of practical philosophy which aims at a new revaluation of human values. In existentialist philosophy 'man' occupies a central position in society. Man, in fact, makes himself through his own efforts in a given social setting. The existentialism of Jean-Paul Sartre is humanistic. Sartre's view is humanistic in the sense that individuals themselves are the creators of values. Individuals, according to him, are free. They have great responsibility in the society. They have the capacity for choosing what is better not only for themselves, but also for the entire mankind.

Anthropological Conception of Society

Anthropology is the scientific study of man, and his place in the natural setting of society. It takes into account both the organic and inorganic environment in the midst of which the socio-cultural patterns of human beings develop. One of the important branches of Anthropology which studies the organizational and the cultural aspect of human society is called 'Cultural Anthropology'. Cultural anthropology studies the pattern of evolution of human society from the scientific point of view.

In social reality two orders of social phenomena are observed *viz.*, social institutions, and social groups. Social dimensions are basically qualitative in their nature²⁶. These dimensions are qualitative in their nature because they are dependent upon diverse types of relations. Social dimensions are different from spatial dimensions which are quantitative in their nature. "Society, as I see it," Nadel writes, "means the totality of social facts projected on the dimension of relationships and groupings; culture, the same totality in the dimension of action²⁷."

All anthropologists are not agreed on the reality of the two dimensions social phenomena. According to A. R. Radcliff-Brown, social relations are concrete and real, but culture is a mere abstraction. B. Malinowski, on the other hand, maintained that culture is the only concrete reality of all the social phenomena. S. F. Nadel is of the opinion that the views of

both Radcliff-Brown and Malinowski are one-sided, and abstractions derived from the same observational data. The social reality, in his view, with its two order of social phenomena are real.

Relations between individuals in society, according to Nadel, may be referred to as 'pointer relations'. It is possible to study the behaviour patterns of individuals by examining their pointer relations. For instance, the relationship between husband and wife furnishes us with a pointer with the help of which we can study the cluster of their behaviour patterns. The nature of society can be adequately understood by carefully studying the clusters of relations between individuals.

Some of the contemporary anthropologists maintain that we can get thorough knowledge of the different types of social structures in the world through study of specialized subjects, such as linguistics, art, music, weaving, metal-working, house building, and so on. According to them, we can also study the process of social development down the ages by systematically studying the broad facts of social organization, religion, law, economics, and the like. We can get a fairly clear picture of the social life of a community if we are able to know about the details of the social structure through anthropological studies. Social institutions function in accordance with the dominant tendency of the social structure, B. Malinowski, A. R. Radcliff-Brown and others have emphasized on the point that the function of a culture is determined by its social structure. Modern anthropologists have been trying to explain the structure and functions of society from a scientific point of view.

Philosophico-Historical Conception of Society

The nature of human society can be studied from the standpoint of philosophy of history. At this stage of the development of human knowledge it is not any longer possible to draw a sharp line of demarcation between history and philosophy of history. The study of history leads ultimately to philosophy of history. The study of history originates at the empirical level, and at a later stage moves towards the philo-

sophical level through the channel of axiology²⁸. Ernest Nagel has aptly pointed out that there is logic at the basis of historical situations. In his view, logical principles are applied to historical situations. The application of logical principles to historical facts can be effective if the selection of the data is appropriate. Moreover, the task of a historian is not merely concerned with the study of occurrences which take place in the society, but also with the 'value-impregnated' subject matter concerning social phenomena. A historian must take into consideration the value concepts and value standards while studying the historical process of a society.

K. R. Popper has expressed the doubt that the historical process in society follows certain definite laws. In his view, the statements of historical facts are merely statements about social trends, and not about laws. Quentin Gibson, on the other hand, has maintained that the historical process in society follows certain laws. In his view, wherever, there is human society, events of a certain type necessarily occur at certain intervals. There is a pattern in the historical process of social development.

G. W. Hegel worked his philosophy of history in detail. According to him, philosophy of history is nothing but thoughtful consideration of events which take place in human society²⁹. It is thoughtful reflection on the fundamental principles which guide human history. Realization of freedom is the goal towards which human history is oriented. The meaningful orientation of the historical process towards the realization of freedom began with self-conscious social activity. The mind of the society is ethical in its nature which tries to realize freedom of the highest order. It realizes freedom of the highest order through the state. The state is the actualization of freedom. It enhances the ethical freedom of the individuals. "Society and the state are the very conditions in which freedom is realized."³⁰ The greater the ethical consciousness of the societies the greater is the possibility of the realization of the higher orders of freedom.

Karl Marx was influenced by Hegel's dialectic method in interpreting history, but he rejected the latter's spiritual inter-

pretation of history. In his view, the movement of history is basically due to class struggle. New socio-economic systems emerge in society due to violent class conflicts. Social and political changes of a country are determined by the latter's economic production. As human history moves on the struggle between the capitalist class and working class becomes more and more acute. The socialist society emerges as a result of this class conflict. A society inevitably moves towards the goal of communism by virtue of its inherent laws of development. The history of all societies in the world is the history of struggle between free men and slaves, the master and the servant, and the oppressor and the oppressed. This class struggle between the two sections of a society inevitably ushers in a socialist society.

A. J. Toynbee has maintained that the intelligible unit of historical study is neither a nation state nor mankind as a whole, but certain distinguishable groups of individuals called 'societies'. In his view, some of these societies are primitive, and others are civilized. Primitive societies outnumber civilized societies. Mimesis or imitation is the generic feature of all types of societies. In primitive societies mimesis is directed backward towards the customary rules of the past. The members of primitive societies act according to the social standards formulated by their ancestors. In civilized societies, on the other hand, the members act according to the standards set up by a few creative persons who command a following. A new civilization emerges when a society passes from its static stage to its dynamic stage. A society acquires the stage of civilization through self-determination and self-articulation which are expressed through the creative activities of individuals. Progress towards self-determination is the criterion of growth of a society.

The internal discord of a society, according to Toynbee, is the predisposing cause of its disintegration. The breakdown of a civilization is not due to the termination of the life-span of a society or due to the loss of command of a society over its environment, or due to lack of industrial techniques, or due to attack of a society by a hostile nation, but it is

due to its loss of self-determination. The breakdown of a civilization is heralded by the outbreak of internal discords through which a society loses power of self-determination³¹. The discords of a society can be overcome by taking refuge in religion through which the real meaning of history can be understood. The growth of civilization is marked by spiritual progress. Religious progress takes place through the spiritual lives of human personalities³². The goal of human civilization is to raise itself from the human plane to the divine through willing participation in God's plan.

I have maintained in my earlier writings that history is the comprehensive study of the incessant flux of human societies down the ages. It is the study of the social structures in their diverse aspects, viz., social, political, economic, religious, intellectual, and so on. It studies particularly the important landmarks and conspicuous events of various societies. The real object of history is the study of society, but not specifically the lives and activities of individuals. The aim of history consists in the study of the organizational aspect of human societies. A historian gets clues from the study of the organizational aspect of societies, and tries to interpret the meanings of various social situations. Whereas history is mainly concerned with the detailed description of the organizational aspect of human societies; philosophy of history is mainly concerned with the interpretation of the meaning aspect of those societies which have human significance. The chief aim of philosophy of history is to give a synoptic view of the entire human race with special reference to the teleological orientations of the social processes. The aim of philosophy of history is to give interpretation of the evolution of the entire human race down the ages in terms of its fundamental meanings and teleologies.

In my view, human history is inseparable linked with the approximation to the norms of creativity or retrogression from it. The study of human history during the last five or six thousand years clearly reveals that there has been a progressive movement towards creativity. However, in certain human societies and during certain periods history lapses into uneventful chronicle.

There are two major currents in human history which are clearly observed. In some of the societies social changes are definitely oriented towards the ideal of creativity. In some of the societies there are forces which restrict social development from approximating the ideal of creativity. In certain societies the forces of creativity as well as non-creativity are simultaneously present. Human history is marked by this subtle and implicit conflict between creative and uncreative persons. The uncreative persons far surpass the creative few because unwise and ignorant persons predominate in society. Uncreative persons are mediocre persons. They give top priority to biological values, and remain impervious to cultural values. Such mediocre persons individually or collectively put obstacles in different ways on the way of various creative tendencies of creative persons or groups of creative persons.

The congregation of uncreative persons into various groups takes place first through 'herd' consciousness. Uncreative persons are generally conscious of the fact that apart from their association with various institutions they are helpless and weak. They derive their social solidarity and political strength through various social and political institutions of which they are members. Creative persons, on the other hand, do not necessarily depend upon the membership of various social and political institutions in order to retain the uniqueness of their creative teleology. They generally rely upon the strength of their own creativity, and may even remain aloof from various social and political institutions for the sake of sticking to their creative teleologies. Uncreative persons who play the role of leaders in society may be called 'superior mediocres'. Feudal lords, priests, kings, emperors, dictators, war lords, intellectual snobs, and the like are usually 'superior mediocres.' They play a domineering role in the society. Majority of persons who constitute the bulk of the society are mediocre persons, and they are swayed by the blandishments of 'superior mediocres'. Hence, mediocre persons usually behave in accordance with the norms set up by 'superior mediocres'. They realize the significance of the values created by creative persons only during times of crisis. Creative per-

sons are the unrecognized guides of human destiny. Their indirect influence on the masses of mediocre persons is the most potent factor in ultimately determining the course of movement in history.

Creative persons have been playing a very powerful role, however indirect, for the inevitable cultural progress of the entire human race down the ages. There has been a definite ethical, intellectual, and aesthetic advancement of values since the beginning of human history. There has been creative advance in human society with the passage of time. There is not only gradual widening of the area of creativity in different spheres of human life, but there is also depth, intensity, and rich variety in creative expressions in course of the movement of human history³³.

Teleological Interpretation of Society

In my earlier philosophical writings I propounded a theory of universal teleology. In my view psycho-physical entities are the ultimate constituents of reality. There is universal bipolarity of physical and physical aspects in the ultimate constituents of reality. The physical aspect of an entity refers to its mass and spatio-temporal location. The psychical aspect of an entity refers to its spontaneous change or movement, directional quality, and teleological orientation. Creativity is the central theme of psycho-physical entities and the organizations of psycho-physical entities. This world-view is corroborated partially by epistemology of science and partially by the philosophy of values. The entire structure of knowledge has been considerably changed with the new developments in contemporary physics and philosophical thinking. I tried to give an outline of my world-view by taking into consideration the latest developments in science and philosophy.

Life-view, in my opinion, can be founded only on a consistent and comprehensive world-view. Creative purpose constitutes the basic meaning of life. It is the principle of individuation. It makes a person what he is. It makes him a unique person, and differentiates him from others. As a unique person he incessantly creates novel and original values. He

creates a creative field through the incessant creation of novel and original values. There is extension and intensification in his creative field as he incessantly creates infinitely subtle and rich values of innumerable varieties. The law of creativity is the source of an individual's creative advance, and cultural progress.

An individual, in my view, is not merely creative, but also appreciative. In fact, an individual is creative-appreciative. It is by virtue of his creative-appreciativeness that his personality is not entirely exclusive from society. There is continuity between individual and society due to the operation of this basic principle of creativity-appreciation. Individual-in-society is the function of the principle of creativity-appreciation. Complete exclusiveness of individual is an illegitimate abstraction. Likewise, society as an exclusively independent category is an equally illegitimate abstraction. Individual-in-society is the basic individuo-social reality as the inevitable function of the law of creativity-appreciation. Aspects of society are in the interstices of individuals. For instance, aspects of society are within the intervening spaces between a mother and her child, a lover and his beloved, a teacher and his disciple. The strength and solidarity of a society is enhanced by the predominance of interstitial social aspects subsisting between creative-appreciative individuals. Individuals are the termini of the social reality. The interstitial social aspects subsisting between individuals may be called 'social bonds'.

Social bonds intertwine the members of a society. They are the filaments, as it were, of social relationships which make a society well-integrated. It is the principle of creativity-appreciation which emits waves of a dual nature and thereby completes the circuit between the individual and society. It is the principle which establishes the bipolarity of the individuo-social reality. It is the principle of creativity which establishes the link between creative person and society via the field of creativity. On the other hand, it is the principle of appreciation which establishes link between individual as an aspect of society and a creative person as a unique creator of values via the field of appreciation. Taken in this sense the locus of indi-

vidual as well as society is at the same place. In other words, the loci of both the individual and the society are in the same creative-appreciative personality. The loci of society subsisting in creative-appreciative personalities may be called 'located society'.

Apart from the located society there is the projected society which subsists in the intervening space between individuals. 'Projected society' subsists in the intervening space between individuals. It is the expression of 'located society' which is located in the configuration of creative-appreciative persons. The logical consequence of this theory is that there are two aspects of society, viz., located society and projected society. The loci of located society are in the appreciative aspects of creative-appreciative personalities. The fields of appreciation originate from the appreciative aspects of personalities. The loci of projected society are in those regions where the fields of creativity and appreciation intersect and interfuse.

Social purpose emerges through the fusion of the aspects of projected society. Creative advance and cultural progress of a society are the expressions of social purpose. In other words, projected social nuclei play a more important role than located social nuclei for social solidarity. Lasting social bonds are in the projected social nuclei. In the absence of lasting projected social nuclei a society tends to be composed of self-centred individuals and groups of individuals. Such self-centred individuals and groups of individuals may be called 'social cocoons'. In a society consisting of cocoonish individuals and groups of individuals there is extreme sparceness of projected social nuclei. The individuals or groups of individuals of such societies have very narrow fields of creativity and appreciation which do not usually extend beyond their family circles or communities. Cocoons are spun, so to say, around the family circles and communal groups by the filaments of social fabrics. The bonds connecting social cocoons are usually very delicate and flimsy which can be easily broken during periods of crisis. These social cocoons can be cast as under whenever a catastrophe takes place in such a society.

The social structure of India clearly illustrates this type of society. There are ample historical evidences which clearly establish that the Indian society was smashed and ravaged several times by waves of foreign invaders in spite of the fact that the country had a vast man power and even superior military strength of some of the ruling princes and kings. The filaments of social fabrics connecting the social cocoons were so flimsy and delicate that they were easily broken by the slightest efforts of the foreign invaders. That is why India remained a slave for centuries under foreign rulers until over a decade ago.

Indian philosophy has all along been supporting the coconish attitude on the part of its people. The Vedas, the Upanishads, and the Vedantas emphasize upon the ideal of *moksha* or salvation for each individual separately. According to these philosophical systems, the world has always been regarded as an appearance, and positive injunctions have been repeatedly given to the common people by metaphysicians and theologians to have an indifferent and a non-attached attitude towards the actual problems of life. The Hinayana Buddhism is the small vehicle which suggests that the achievement of salvation of a few only is possible. The Yoga system suggests that the aspirants of *moksha* should withdraw their sense organs from the external objects, and inhibit their mental processes. In the highly stratified social structure of India the interests of the individuals are rarely identified with the basic interests of the society. It is because of this self-centred attitude on the part of the people that during the post-independence era corruptions of the most deplorable type are rampant in the Indian society despite its rich heritage of ethico-religious literature.

In a society in which the projected social nuclei are extremely sparse the relations between individuals and groups of individuals are usually determined by opportunistic reasons. Individuals in such a society associate with one another with opportunistic reasons ; and they dissociate with one another as soon as their selfish motives are satisfied. Individuals who associate with one another with opportunistic reasons may be

called 'social hooks.'¹³ For instance, a flattering clerk is hooked to his boss for opportunistic reasons. He flatters his boss, and shows feeling of attachment towards him for personal gain. Sometimes social hooks may be two-wayed. Two persons may associate with each other for mutual benefit. Two businesses, for instance, may associate with each other for purely opportunistic reasons. In India the number of social hooks has increased considerably during the post independence era. High ranking state officials are being constantly surrounded by shameless flatterers and open sycophants. Servile petty officers revolve round their big bosses like satellites. These obsequious followers and stupid admirers cling to their intellectually shallow masters for opportunistic reasons. Earlier during the foreign domination the majority of people with slavish mentality were anchored to their masters, and they had no other alternative but to uncritically submit to their authority.

In a culturally progressive society, on the other hand, the projected social nuclei are numerous. Such a society is highly well-integrated. Hence, the disintegration of such a society is almost impossible. The annihilation of such a society may be possible in a dreadful nuclear warfare, but it is most unlikely that its members may submit to any foreign invador. It is most unlikely for the members of such a society to accept serfdom under any foreign invador at any cost. It is my contention, therefore, that projected social nuclei play a very dominant role for social solidarity and cultural progress.

My teleological interpretation of society is further justified by my thesis of 'psychic tides' about which I have already discussed in my earlier writings. I have maintained that the psychical aspect in the personality of an individual gives him teleological orientation, and enables him to incessantly create values. It has the capacity of producing direct influence on the psychical aspects of other persons. It is capable of raising psychic tides in other personalities.

The field of creativity of an individual stimulates, intensifies, and extends the field of appreciation in another individual. This theory of psychic tide is partially corroborated by parapsychological phenomena. It has been partially establi-

shed that psychic phenomena have effect extending over a very long range. Moreover, they have a very powerful influence over the psychic and even non-psychic phenomena. They are beyond the range of behaviouristic explanation. They are perhaps beyond the range of equational systems of natural science. Nonetheless, they are established facts. It is an established fact psychic processes can be transmitted from one person to another. It is also possible to understand the significance of psychic processes of other minds in the absence of other means of communication. This phenomenon is commonly known as 'telepathy'.

I go a step further and maintain that raised psychic tides of two individuals are capable of interfusing and consolidating in a region of space intervening between two persons. There is consolidation of psychic tides when there is conflux of the field of creativity and appreciation in the intervening space between two creative-appreciative persons. The consolidated psychic tides constitute social bonds. These social bonds are real and objective. These bonds have relative independence even though they have subjective origin.

Cultural nuclei originate from social bonds when there is intensification, extension, and qualitative richness of intersecting and interfusing fields of creativity and appreciation. For the sake of illustration I took a hypothetical case in which the cultural nucleus is formed through the consolidation of raised psychic tides between two individuals. In actuality, however, there are several fields of creativity and appreciation which intersect and interfuse, and thereby bring into existence the cultural nuclei. The diversity and qualitative richness of cultural nuclei are determined by the nature of intersecting fields of creativity and appreciation. The cultural nuclei are the expressions of social purpose. It is the social purpose which steers a society, and enhances its cultural progress. Cultural nuclei become numerous, and qualitatively diverse with the creative advance of society. They are the products of the conflux of the fields of creativity and appreciation. After they come into existence through the conflux of creativity and appreciation they acquire relative independence. Since

they are objective and relatively independent they stimulate creative-appreciative individuals to make novel and incessant creative adventures. They aid the formation of creative-appreciative atmosphere. Creative-appreciative atmosphere is objective and real since it is the integrated configuration of cultural nuclei which are themselves objective and relatively independent. A creative-appreciative atmosphere enhances the cultural progress of a society.

The cultural nuclei may be even called 'trans-subjective' since they are objective and relatively independent. They originate from creative persons; and after they come into existence they acquire relative independence. In this way after acquiring independent status they stimulate creative persons to make further creative adventures into the realms beyond their conceptual schemes. It seems, therefore, that not merely creative-appreciative persons inter-stimulate one another through the creation and appreciation of values, but trans-subjective cultural nuclei also stimulate creative individuals to create values. Such trans-subjective cultural nuclei tend to raise a society to higher and higher stages of cultural progress and refinement. There is cultural diversity in a society in which there is preponderance of cultural nuclei. The preponderance of cultural nuclei in a progressive society causes multidirectional creative advance.

Finally, I may say that in the final stage of creative advance there may be conflux between the social teleologies of different nations creating thereby a world-purpose. The emergence of world purpose is theoretically conceivable if it is assumed that all or most societies of the world will have appreciable cultural progress on some future date through the process of historical development. The ideal of peaceful co-existence seems to give a prior indication to the possible development of well-defined world-purpose. Lasting world-order can be established only when world-purpose becomes well-defined. The world-order of the future may not mean a static and non-progressive state of human society. Since creativity is the central theme of individuo-social reality it is likely to have creative advance in innumerable directions. Thus even in a lasting world-order

there is likely to be rich diversity in the midst of cultural flux. In sum, from my theoretical standpoint creative teleology is the philosophical foundation of society.

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CHAPTER II

Nature of Social Philosophy

The structure of human knowledge has considerably changed during the twentieth century. The meanings of some of the terms which were in use earlier have been changed. Some of the terms which were never in use before have been introduced. Hence, new terms are being coined with the advancement of human knowledge. Some of the universally accepted theories have been outmoded. Obviously, then, any branch of knowledge which does not incorporate new informations that are acquired through scientific investigations are likely to be shallow, superficial, and naive. The study of any branch of knowledge is futile which deals with merely stale knowledge. I think it necessary, therefore, to discuss the nature of philosophy itself before I discuss the nature of social philosophy.

The Nature of Philosophy

Philosophy literally means 'love of wisdom'. A philosopher who has love of wisdom may not necessarily have wisdom. Philosophic attitude depends upon one's appreciation for contemplation and wisdom. Ultimate truths are revealed when an individual has philosophical contemplation. Ultimate metaphysical truths are intuitively grasped by philosophers.

Philosophy attempts to arrive at a rational conception of the entire reality. It aims at co-ordinating the results of various branches of knowledge, and attempts to give a comprehensive view of the whole reality. The philosophical approach to the problems of reality is essentially synthetic and synoptic. Bernard Bosanquet maintained that the basic aim of philosophy consisted in providing a connected picture of the totality of things¹. Certain philosophers, however, maintain that philosophy employs the analytic method besides

adopting the synthetic method. A. N. Whitehead aptly maintained that philosophy aimed at giving a self-consistent understanding of the things observed. In his view, philosophy aims at the elucidation of the things observed.² Analysis and synthesis are equally important in the methodology of philosophy. Intellectual analysis as well as integration of knowledge is equally necessary in philosophical approach to the problems of reality.

Breakdown of Traditional Metaphysics

Philosophy, in its traditional sense, is mainly concerned with the study of the ultimate problems of reality. It is concerned with the study of the problems of the Absolute, God, soul, spirit, and the like. The subject-matter of philosophy is quite mysterious. Philosophy deals with concepts which are far removed from Nature and actual experience. This type of philosophy which is entirely speculative in its nature is now-a-days known as 'metaphysics'. Metaphysical theories do not tally with actual facts of experience. They lack literal significance. However, they have strong emotive significance. Strictly speaking they cannot be legitimately described as theories. They have merely outward semblance of theories. They are merely the expressions of idle speculations which have no significance. It is most curious, however, that a large number of intellectuals down the ages have been indulging in talking metaphysical nonsense without being aware of it. For instance, it is stated by certain metaphysicians that motion is impossible because it is a self-contradictory concept. On the other hand, certain other metaphysicians maintain that change is real and universal, and that immobility is an appearance. These two doctrines are diametrically opposed; and yet the supporters of these two views adhere to either one of these doctrines with great deal of tenacity.

Metaphysical doctrines do not get empirically verified and established. Hence, metaphysical doctrines fall neither within the scope of logic nor natural science. John Laird maintained in agreement with Lotze that metaphysics origina-

ted from ethics. A. E. Taylor maintained that metaphysics was mainly concerned with the study of values. Metaphysics is concerned with the study of trans-empirical reality. For many thinkers metaphysics is a sort of unconscious intellectual substitute for religion³. However, from the standpoint of scientific knowledge metaphysics has no value. Propositions of metaphysics are senseless because they are unintelligible from the scientific point of view. They are meaningless because they cannot be verified by sense experience. Consequently, such propositions can be rejected as useless from the standpoint of science because they cannot be tested and verified. Metaphysical search for the ultimates, therefore, seems to be futile.

Linguistic Analysis in Philosophy

During the contemporary period a great revolution has taken place in the entire field of philosophy. The earlier foundations of philosophy have crumbled down. The superstructure of contemporary philosophy is being raised on entirely new foundations. The revolutionary changes which have taken place in the realm of philosophy are so fundamental that there is change in the concept of philosophy itself. In fact, revolution has taken place in the nature of philosophy itself. There is a sort of new procedural change in the intellectual activity of philosophical thinking.

Ludwig Wittgenstein brought about a great revolution in the field of philosophy. In his view, the drawbacks in philosophy arise out of confusion in language. The so-called sentences of ethics and of metaphysics are pseudo-sentences. They are full of confusion. It is the aim of philosophy to seek logical clarification of ideas. Philosophy is, therefore, a critique of language. Confusion in philosophy arises out of misuse of language. It is due to the ignorance of the principles of symbolism. In a logically perfect language the principles of symbolism must be observed. A logically perfect language must find the criteria of accurate symbolism. There must be appropriate linguistic symbols representing the various objects of the world. In actual practice, however, language expressing objects are more or less vague and obscure. Consequently

what we express through language is never quite precise. A logically perfect language observes the rules of syntax which considerably eliminate the possibility of nonsense from creeping into linguistic expressions. In a logically perfect language each symbol has a unique and precise meaning. Every single fact of Nature must have a single name or a simple symbol. There is, therefore, a correlation between the structure of a sentence and the structure of an objective fact of Nature.

According to Wittgenstein, a picture is a model of reality, and the elements of that picture stand for objects of the world⁴. 'The world is composed of atomic facts. A proposition which expresses an atomic fact is called an atomic proposition. A logical proposition is a picture of the fact which in its turn corresponds with the structure of objects which are combined in a definite way. Unfortunately, however, in philosophy, in its traditional sense, sentences are vague and meaningless. "Most propositions and questions that have been written about philosophical matters are not false, but senseless....Most questions and propositions of philosophers result from the fact that we do not understand the logic of our language."⁵

Wittgenstein's influence on contemporary philosophy was profound. A reorientation took place in philosophical thinking after Wittgenstein wrote his *Tractatus Logico-Philosophicus*. Rudolf Carnap, one of the greatest exponents of Logical Positivism, has maintained that philosophy has to be replaced by logic of science, and that logic of science is nothing but the logical syntax of the language of science. In his view, the aim of logical syntax is to have a system of concepts with the help of which the results of logical analysis can be precisely formulated. The sentences of metaphysics on logical analysis are proved to be empty phrases because they violate the rules of syntax. Metaphysics deals with certain suppositions which are not corroborated by science, such as the Absolute, things-in-themselves, non-Being, and so on. Hence, the sentences of metaphysics, philosophy of value, and ethics are pseudo-sentences. They merely express feelings of metaphysicians, and evoke certain emotions in their hearers⁶. But the

sentences of metaphysics have no value from the scientific point of view. It is necessary, therefore, that traditional philosophy must be purged of its unscientific elements through the application of the principles of logical syntax of language.

Carnap agrees with the general methodology which Wittgenstein adopted in philosophy. In some of the details, however, Carnap has gone even beyond the standpoint of Wittgenstein. He has maintained that syntax can be correctly formulated, and that syntactical sentences do exist. In his view, this is possible when the concepts of science are logically analysed. The logic of science, in fact, is nothing but the logical syntax of the language of science. Hence, philosophy has to be replaced by the logic of science⁷. It is possible to reduce language of all sciences into a common language which may be called physical language. Physical language is universally acceptable, and hence, it may serve as the basis of language of science. The only method of philosophy consists in the analysis of the formal structure of language of physical science.

A. J. Ayer, one of the outstanding advocates of Logical Positivism, has also maintained that metaphysical speculations are futile. In his view, the nature of trans-empirical reality cannot be inferred by the empirical method. Hence, the theory of trans-empirical reality of some of the metaphysicians has no significance from the empirical point of view. There is no such thing as intuitively perceived truth on the basis of which a metaphysical theory of reality can be constructed. Hence, metaphysics is impossible because it cannot be grasped and verified by experience. Likewise metaphysical entities have no significance because they have not been corroborated by science.

Ayer has laid emphasis upon the principle of verification in his theory of Logical Positivism. In his view, the principle of verification provides a criterion on the basis of which it is possible to judge the validity and meaningfulness of sentences. These sentences which do not satisfy the principle of verification are meaningless. Obviously, then, those metaphysical

theories which regard the sensible world as mere appearance are nonsensical from the standpoint of Logical Positivism⁸. The controversies which are usually found between the traditional philosophers are unfruitful and useless. All those philosophers who have been theorizing about the trans-empirical reality have been talking nonsense.

According to Ayer, a philosophical theory which is based upon *a priori* truths and 'first principles' lands itself in confusion. Philosophical statements must be based upon sense-experience. They must be linguistically necessary and analytic. The function of a philosopher does not consist in analysis of physical properties of physical entities, but his function is merely to define the scientific concepts and clarify the propositions of physical science by exhibiting their logical relationships. Philosophy does not claim to compete with science. It does not describe the behaviour of physical entities. It is mainly concerned with the linguistic analysis of the statements of physical science. Philosophical propositions merely define the concepts and symbols of science, and state the formal consequences of such definitions. In this sense, philosophy can be regarded as a mere branch of logic⁹.

According to Ayer, there is close relation between philosophy and science. Philosophy has no significance in the absence of its relationship with science. It may be regarded as the logic of science. Hence, a philosopher must also be a scientist in a sense in order to make substantial contribution to the development of human knowledge. He must have sufficient knowledge of science to define the scientific concepts and find out the logical relationships between the propositions of sciences. However, as a mere philosopher he is not in a position to assess the value of any scientific theory¹⁰. Philosophy cannot be regarded as a science of sciences. Its function consists in logically analysing the empirical statements of sciences.

It is clear from the foregoing discussion that one of the movements in the contemporary philosophy is linguistic analysis. The absurdities and confusions of metaphysical propositions have been exposed through linguistic analysis. The so-called

'ultimate problems', 'first principles', and metaphysical abstractions, such as the Absolute, God, Spirit, and the like have been demonstrated to be linguistically useless. It is the main contribution of linguistic analysis that a sound and intelligible philosophy must have an empirical foundation. A. N. Whitehead aptly remarked that the analysis of language is based on the 'elucidation of the things observed'. Linguistic analysis contributes to our understanding of how we think of occurrences of events in Nature, and how we express our experience through language. Linguistic analysis has demonstrated that the 'linguistic unknowables' of metaphysicians are absurdities. It is exposed through linguistic analysis that the metaphysicians have been juggling with meaningless words. From the standpoint of linguistic analysis metaphysics may be regarded as a game played with 'linguistic unknowables'. Metaphysics, then, is analogous to a 'verbal dream'.¹¹ The illusion which is created through metaphysical theorising is exposed to be meaningless through linguistic analysis. It is obvious from the foregoing discussion that a philosophical theory must be free from linguistic obscurity, confusion, and unintelligibility. The propositions of a philosophical theory must tally with actual facts in Nature, and they must be linguistically precise and intelligible.

Rise of Scientific Philosophy

Metaphysics is essentially speculative in its nature. Metaphysicians use a type of language which is often logically consistent, but which is not necessarily accessible to verification. It is, therefore, usually found that a metaphysical theory has a mystical and subjective character. It does not necessarily tally with actual occurrences in Nature. A scientific theory, on the other hand, is tied down to Nature. It aims at making true and adequate statements about the various phenomena of Nature¹². It cannot be regarded as valid unless it observes the rules of verification. Hence, it has a public character because it originates at the correlational level. It is objective, and has a definite human significance. It is most valuable for the advancement of human knowledge.

At the present stage of the advancement of human knowledge philosophy cannot any longer ignore the contributions of science. If philosophy ignores the contributions of science to the advancement of knowledge, it cannot serve any useful function because it is one of its basic functions to analyse and critically evaluate the concepts and propositions of science. Consequently, in order to perform its useful function philosophy must take into consideration the changing concepts of rapidly developing scientific theories. Scientists in their turn cannot afford to ignore the useful function which the new philosophy performs. Haig Khatchadourian has aptly pointed out that science is not self-sufficient by itself. In his view, scientific theories must be supplemented and interpreted by philosophy¹³. C. F. von Weizsacker and J. Juilfs have pointed out that the development of theoretical physics has both philosophical origin and consequences¹⁴. Henry Margenau has also aptly remarked that any new discovery in the field of physical science inevitably makes an important contribution to philosophy despite the fact that it may not be in philosophical terms.

It is obvious, then, that philosophy cannot any longer remain impervious to the rapid developments which are taking place in the realm of science. There is an inevitable relation between philosophy and science. The concept of philosophy itself has changed as a consequence of the rapid developments in the field of science. Speculative philosophy has been replaced by scientific philosophy. Scientific theories have recently produced a profound influence on contemporary philosophy. The theory of knowledge has been considerably influenced by the recent discoveries in the field of science. It seems now that our understanding of Nature is not purely a construction of the observer, but Nature itself in a way prompts an observer to picture it in a manner in which it is structured. Nature, in a sense, enters into the very structure of human knowledge.

The rise of scientific philosophy was influenced by the epoch-making revolutions in the field of physical science in the twentieth century. The quantum theory which was formulated by Max Planck in 1901 gave a shattering blow to Newtonian

physics, and radically changed the structure of scientific thought. The history of new physics reached the acme of brilliance when Heisenberg formulated the theory of quantum mechanics in 1925. The structure of human knowledge was also considerably changed when Einstein formulated the special theory of relativity in 1905, and the general theory of relativity in 1915. These were the colossal landmarks in the history of new physics. The influence of new physics has been so powerful and far-reaching that the very structure of human knowledge has been radically changed. Philosophy has acquired a new meaning in the present era under the powerful influence of contemporary science. In fact, knowledge has reincarnated itself in a new form in the contemporary period in the light of the new information which is available through the remarkable investigations in the field of new physics.

In the present era the old theory of knowledge in the field of science has been replaced by an entirely new theory of knowledge. It was one of the basic assumptions of Newtonian physics that an observer could know all the past and the future states of a particle, if we could know its position and velocity with exactness. Calculations could be made with great precision about all the possible states of a particle by applying the laws of motion. In Newtonian physics, therefore, there was distinction between the 'knower' and the 'known'. It was an assumption of classical physics that the object which was known was not in any way disturbed by the knower in the process of knowing. On the other hand, it is one of the major contributions of quantum mechanics that the 'knower' disturbs the 'known' the moment the former devises certain experiments to know the latter. A physicist disturbs Nature the moment he tries to know the behaviour of a particle by making certain instrumental operations. It is evident, then, that the process of knowing itself alters the behaviour of a particle in some way or the other. Quantum mechanics has, therefore, arrived at a position in which a sharp distinction cannot any longer be made between the 'observer' and the 'observed'. The observed is affected by the very process of knowing itself. This new situation in physics has produced

a profound influence on the structure of knowledge itself.

Another major contribution of quantum mechanics which may be especially mentioned here is the breakdown of the causal principle. Heisenberg's 'principle of indeterminacy' has given a shattering blow to the deterministic interpretation of physical reality. In his view, the subatomic particles do not behave in a causal or deterministic way. Subatomic phenomena violate some of the essential requirements of cause and effect relationship. The behaviour of subatomic particles is governed by the laws of probability. The laws of quantum mechanics do not refer to the behaviour of individual particles, but to the aggregates of particles. The laws governing the behaviour of subatomic particles are governed by statistical laws. In the contemporary period the law of probability has attained an epistemological status. This new discovery in the field of physical science has produced a profound influence on the very structure of human knowledge.

Recent researches in the field of physical science have given us some glimpse into the structure of physical reality. The epistemology of science has also proved to be of great value for the development of new philosophy. Philosophy has acquired a new meaning during this momentous period of the advancement of human knowledge. In the historical perspective philosophy has three distinguishable stages. In the first stage philosophy precedes science. Historically philosophical knowledge originated prior to the development of science. Pre-scientific philosophical thought may sometimes offer valuable suggestions for thorough scientific inquiry. In the second stage of its development philosophy refers to the basic constituents, and the fundamental laws which are discovered through scientific investigations. The basic conclusions of science which are relatively permanent are also philosophical in their nature. For instance, it has been recognized not only in quantum mechanics, but also in philosophy that it is no longer possible to make a sharp line of demarcation between 'observer' and 'observed' in the process of knowing. It is obvious, then, that the philosophical understanding of some of the aspects of Nature is possible through the methodology of science. In

the third stage of its development philosophy refers to post-scientific speculation. It is always found that at a particular stage of the development of a scientific theory speculative jump is inevitable. There can be no advancement in scientific knowledge unless it is followed by speculative jump at some stage or the other. Some of the post-scientific speculative jumps are likely to lead to valid conclusions because they are the outcomes of scientific outlook. Post-scientific philosophy stimulates further scientific inquiry.

It may be said on the basis of the foregoing discussion that the relation between science and philosophy is fluid. Philosophy flows into science, and science flows into philosophy in the process of its theoretical development. The barriers which segregated philosophy from science have been demolished in the light of new knowledge which is now in our possession. Philosophy and science are the different stages in the development of knowledge. Philosophy does not necessarily give valid answers to questions posed by human intellect. But it stimulates serious reflection when scientific knowledge is unable to see its way through the haziness of Nature. In the contemporary period Nature appears to be more hazy and complex than what it used to be believed during Newton's days. The complexity of Nature which scientists try to explain become relatively simplified when the logical complexity of the theory increases. Nevertheless, the haziness and complexity of Nature can never be completely eliminated even though there is rapid advancement in scientific knowledge. Hence, the role of philosophy in ever-advancing human knowledge can never be completely ignored.

New philosophy which is a constant ally of science will always play a very important role in ever-growing human knowledge. It is entirely different from old speculative philosophy or metaphysics. It has discarded old philosophy which is nothing but a history of human errors and fallacious thinking. Old philosophy or metaphysics has been pronounced to be dead because it has ceased to perform any useful function. It has been replaced by scientific philosophy which is aided by epistemology of science. Scientific philosophy has

made use of the methodology of science. Hence, it is considered to be reliable as a worthwhile subject in the pursuit of knowledge. It is inherent in the scientific situation, and emerges out of advanced scientific research. It is an inseparable aspect of advanced scientific investigation. It is the logic of science. It attempts to discover meaning in scientific theories. Hence, apart from profiting from the operational method of natural science it also makes use of the valuational method of axiology.

Scientific philosophy may be called meta-theory of science. New philosophy is founded on the superstructure of theoretical science. It is the inevitable outcome the synthesis of philosophy and science. This is my standpoint in philosophy. I thought it necessary to discuss the nature of philosophy itself prior to our discussion on the nature of social philosophy because without clearly understanding the changed concept of philosophy in the twentieth century it is not possible to understand the significance of social philosophy in its right perspective.

I shall make references to social philosophy as it is usually understood in its traditional sense. I shall briefly discuss the pre-scientific social thoughts of ancient as well as modern philosophers. Pre-scientific social thoughts were based on the pet notions or dogmas of social thinkers. It is necessary to make references to pre-scientific social thoughts because such views played a very important part in guiding the course of human history for centuries. Mediocre persons who are incapable of carrying on serious thought themselves easily accept the philosophical justification of social customs and social codes provided in a readymade form by social thinkers. Hence, brief historical background of early forms of social thought will be given in this book.

Besides tracing the history of social thought with reference to various types of social phenomena I shall also very frequently refer to some of the most important conclusions of sociology. Sociology is the science of society. Obviously as a science of society sociology is in a position to arrive at certain important scientific conclusions regarding social pheno-

mena. The valid conclusions of sociology are not merely scientific truths, but also philosophical truths. For instance, the law of gravitation is not merely a scientific truth, but it also refers to one of the philosophical truths concerning Nature. Likewise the most important conclusions of the science of society have philosophical significance. Hence, social philosophy also refers to the valid conclusions of social science. There is inevitable relation between social science and social philosophy. It is, therefore, improper to draw a rigid line of demarcation between social science and social philosophy. Social science inevitably has certain philosophical consequences.

Finally, I shall occasionally also make references to the more basic and fundamental principles which lie at the root of various social phenomena. I shall make passing references to the fundamental laws in accordance with which changes take place in society. Strictly speaking it is a topic which comes within the scope of philosophy of history. Nonetheless, I shall not hesitate from occasionally discussing the philosophy of social sciences. In other words, I shall refer to meta-theoretical sociology or meta-sociological problems. Attempts will also be made to show the underlying meaning and purpose of all social changes which take place in the course of historical process. Social philosophy of this type is the outcome of the synthesis of philosophy of history, social sciences, and philosophy of values. Social philosophy of this variety is a type of post-scientific social thought which may be empirically verified at advanced stages of human knowledge by the precise and advanced methods of social sciences.

I believe that this brief introduction will serve a useful purpose because the reader will be in a position to know exactly what are the implications of social philosophy in the contemporary period. The meaning and scope of social philosophy has been clearly, though briefly, defined here. Hence, I believe, the reader will be able to ascertain what he may expect to find in this introductory book on social philosophy.

The Nature of Social Philosophy

Social philosophy is the expression of the meaning and

purpose of highly organized life itself in response to its reaction to the significant Nature which environs it. Human personality has evolved out of Nature in the course of organic evolution. He has a highly complex organism. The most complex part of his highly developed organism is the central nervous system. The well-defined purpose in the personality of an individual has developed side by side with the development of his cerebral structure. It is the creative purpose which is the central guiding principle in human personality. It is the creative purpose which steers the life of an individual and makes him incessantly create novel and original values. It makes him the creator and appreciator of cultural values. Natural sciences and value sciences are the products of the cultural advancement of a society. The creative person now turns back upon Nature out of which he has evolved and tries to understand its meaning and purpose as clearly as possible by synthesizing and interpreting the natural and value sciences. He tries to formulate a philosophical theory by reflecting on the significance and purpose of Nature. Thus he formulates a world-view on the basis of a sound epistemological theory.

The life-view of a human personality is the expression of his world-view. It represents the meaning of human life itself in the context of Nature. The social structure is an aspect of Nature. Individuals are the members of the social structure. They come to possess a life-view when they reflect upon the meaning and purpose of society as a whole. Ethics, religion, social and political philosophy are the expressions of life-view.

Social philosophy is the thoughtful consideration of human society which is perpetually undergoing change. It studies the meaning, purpose, and value in changing human society. Whereas sociology and social psychology study the structure and functions of human society from the scientific point of view, social philosophy tries to study the nature of human society in the context of reality itself. In other words, a social philosopher tries to study the nature of human society from the philosophical point of view. He tries to find out

the link between human society and the basic nature of reality. He tries to find out the basic laws which operate in society. He tries to find out the fundamental principles in accordance with which social bonds are established among the members of a society. He also tries to find out those basic principles which are responsible for social organization, and social disintegration. His final aim is to find out the basic nature of human society in the context of the reality itself.

Social Philosophy of the Early Indian Thinkers

In India the Aryan thinkers were the first to develop social philosophy. The social philosophy of the Aryan thinkers was a sort of queer mixture of metaphysics, religion, ethics, and polity. The first outline of the Indian social philosophy is contained in the corpus of the philosophico-religious poetry known as the '*Vedas*'. The Vedas throw light upon the social structure of the Aryans. During the Vedic period the Aryans gave up their nomadic habits, and led settled lives. Joint family was the smallest social group of the Aryan society. The head of the Aryan tribe was the king. He also performed the function of the chief of the army during periods of war. Protection of life and property of the subjects was the main duty of the king. The king also administered justice with the assistance and advice of the *purohita* or the priest.

According to Manu, one of the ancient Indian social philosophers, God created the king for the protection of the subjects. The turbulent members of the society could be kept under discipline if they were subjected to the authority of the king. Thus the primary justification for the existence of the state was the welfare of the people. Manu doubted the common belief that human nature was basically good. Hence, in his view, the selfish and disorderly behaviour of ordinary people could be kept under control by inflicting punishment on the guilty.

According to Kautilya, it is the duty of the king to keep the subjects happy and contented. The welfare of the king consists in the welfare of his subjects. Hence, it is the most important duty of the king to protect the state from internal troubles and external aggression¹⁸. The function of the state was to safe-

guard the common law of the land which was in the form of ancient customs and traditions. The maintenance of *dharma* or law, customs, virtue, justice, and the like was considered to be of great importance for the maintenance of order in society.

According to the social philosophy of ancient Indian thinkers, the idea of social justice was derived from the conception of *dharma*. The term *dharma* is a comprehensive term which includes the notion of law, customs, usages, morality, religious duty, justice, and righteous conduct. All forms of rational and just behaviour of individuals in the social setting can be explained from the standpoint of *dharma*. *Dharma* is the basis of social order and political justice in the state.

In ancient India the system of law had a philosophical basis. Law is one of the aspects of the philosophical interpretation of life itself. In fact, there is no *Dharmashastra* which deals exclusively with the system of laws. *Dharmashastras* mention the rules of conduct, rules of religious duties, and the system of laws. It is obvious, then, that there was link between ethics, religion, and law in the social philosophy of the ancient Aryan social thinkers.

The ancient Aryan social philosophers maintained that the function of education was to thoroughly control the mind. In their view, the aim of education was to assist an individual in realizing his inner self. Knowledge of the objective world was not considered to be the main aim of education¹⁷. An individual gains real knowledge when he withdraws his mind from the external environment, and concentrates his mind on his inner self for self-realization and self-fulfilment.

According to the ancient Hindu social thinkers, a society can function smoothly, if the members of its various communities perform their respective duties faithfully. The society of the Hindus is highly stratified. There are four main castes in the Hindu society. The main function of the Brahmin in ancient times was to perform the duties of a teacher. The main duty of the Kshatriya was to fight in the battle field. The main duty of the Vaishya was to tend the cattle, and carry on agriculture. The duty of the Shudras was to serve the members of the upper castes. They did not have any right or privileges.

They were treated by the members of the three upper castes as slightly higher than the beasts¹³.

In the Hindu society the women did not have the same status as the males. The women were regarded as untrustworthy and mean. The role of women was considered to be of secondary importance. She was ruled over by her husband. The married adult male was considered to be the virtual dictator of the family. The relatively higher status of the male and the lower status of the female in the Hindu society was considered by the ancient Hindu thinkers to be preordained by God.

The social philosophy of the early Indian thinkers was nothing but a sort of justification for perpetuating the prevailing social customs and traditions. It cannot be strictly speaking called social philosophy because it is too naive to be designated as an aspect of philosophy. It was just pre-scientific speculation which was put into practice in actual life.

Social Philosophy of the Early Greek Thinkers

In the West social philosophy originated in ancient Greece. The social philosophy of the early Greek thinkers was also a type of arm-chair philosophizing like the pre-scientific speculation of the early Indian social thinkers. According to Greek social thinkers, loyalty to the state was considered to be the primary aim of all law-abiding citizens. In their view, social cohesion could be effectively secured through uncritical and undivided loyalty of citizens to the state. The mystical and trans-empirical element which was conspicuous in ancient Indian social thought was much less prominent in Greek social thought.

Protagoras was one of the most important pre-Socratic social thinkers. He was the chief of the Sophists. Sophists were the travelling teachers. They moved from city to city and taught the young men belonging to wealthy families the importance of success in public life. Their social philosophy was pragmatic and humanistic in its nature. They expected the successful and good citizens to be educated and civilized. They taught the art of rhetorical oratory to the young men

of Greece. They also supported the political ideology of democracy. However, in the democratic system in ancient Greece the rich were not dispossessed of their wealth. The rich could enjoy their wealth without disturbing or without being disturbed by other citizens. The Sophists laid great emphasis on the personality of human beings in their social philosophy. According to Protagoras, 'Man is the measure of all things'. Each individual is the measure of all things. There is no absolute standard for measuring truth. There is no absolute criterion for evaluating goodness. Right and wrong are relative concepts. The social philosophy of the Sophists had a baneful influence on the society of their time. Degradation took place in the ancient Greek society because the sanctities of traditions and moral principles were doubted and denounced by the Sophists.

The social philosophy which Socrates taught was diametrically opposed to the social thought of the Sophists. Socrates had great intellectual humility. His criterion of nobility was tolerance and temperance. It is love of knowledge which produces intellectual humility in a person. According to Socrates, knowledge has great importance in the ethical life of a person. In fact, virtue is knowledge. Vice is ignorance. A person commits mistakes only when he is ignorant. Nobody commits mistakes knowingly. Reason or intellect plays a very important part in the moral life of an individual. There can be lasting social order only when people act according to the dictates of their reason.

Plato was greatly influenced by the teachings of Socrates. He criticised Protagoras who maintained that human knowledge was relative. He pointed out that if knowledge was relative as Protagoras maintained, then truth was subjective. It was not possible to have a criterion of valid knowledge, if truth was purely subjective. Plato maintained that truth was objective. In his view, there are realities or objective truths or eternal forms or Ideas which exist independently of the knowing minds. They can be apprehended by pure intellect. The diversity of objects in the world corresponds with the plurality of Ideas or universal forms. The eternal and

universal forms are immanent in finite things. Pure forms, however, are never completely realized in actual things even though they participate in the essence of the former. Actual things come into existence, and later pass away, but the eternal forms persist and repeat themselves through the flux of creation. Goodness is the ultimate motive of the creative process. It is the principle of perfection. It is the essence of value.

According to Plato, goodness is value in general. It is greater than justice and moral virtue. It is the universal object of desire. It is desired by all rational beings. The notion of justice is based on the conception of goodness. Justice prevails in an ideal state. In an ideal state people perform their actions according to their specific duties.

Plato's social philosophy is an admixture of ethics, philosophy of education, and political philosophy. He gave a detailed programme for the formation of a good society. He suggested that all social institutions must be subservient to the state. It is the ideal state which is in a position to enforce social justice. In an ideal state everybody does his duty without interfering with other persons' affairs. There is harmony and order in a society where there is political justice.

Aristotle was a disciple of Plato. But he differed from Plato's philosophical standpoint. He vehemently criticised Plato's metaphysics and social philosophy. He pointed out that Plato's metaphysics and social philosophy were far removed from Nature and actual experience. His philosophy is not God-centred, but cosmos-centred. Likewise his social philosophy is society-centred.

According to Aristotle, man is a social being. He is able to realize his true nature through social institutions. He becomes a good citizen through his membership of an ideal state. He performs his ethical duties by being a good citizen. Good life is possible only in a community in which everybody receives his fair proportion of justice. The state guarantees political justice to its citizens. Ethics is, therefore, subservient to political philosophy because good life is primarily public rather than private in its nature. State is the highest type of com-

munity which aims at the highest good of all its citizens. It is the greatest benefactor of the people. Individuals cannot perform their moral functions apart from their membership of the state. In the absence of political laws human beings are even worse than animals. It is the state which regulates the social behaviour of individuals. However, prevention of crimes and social disorders alone is not the function of the state, but it also tries to promote the good life of the people. A good government aims at the good of the whole community.

Western social thought was deeply influenced by the social ideas of Plato and Aristotle. The idealistic tradition created by the social philosophies of Plato and Aristotle had a profound influence on Western social thought. The entire Western social tradition bears definite marks of the influence of early Greek social thought. The early Greek thinkers maintained that the drawbacks of society could be remedied through planned social control. Plato and Aristotle maintained that new social order could be ushered into existence through planned social control. According to them, thoughtful social leaders have the capacity for changing the very structure of society through efficient planning. The Western social thought was considerably influenced by this applied aspect of early Greek social thinking.

Modern Western Social Philosophy

In the Western world we find a large variety of social thought in the modern period. The diversity of social thoughts in the Western social thinkers is the expression of their perennial adventure of ideas. The Western thinkers are always fond of introducing new ideas into their conceptual schemes and theoretical standpoints. In the contemporary period the Western society is pre-eminently research oriented. That is the reason why we find a wide variety of theories including social philosophies. I shall briefly mention the views of a few Western social thinkers who have explained the nature of social philosophy.

J. S. Mackenzie gave a detailed outline of the nature and scope of social philosophy. He applied the philosophical

principles to social problems. He gave a higher type of philosophical analysis of the social problems, and pointed out the philosophical foundations of social order. In his view, the province of social philosophy is different from that of sociology. Social philosophy studies the philosophical foundation of human society.

According to Mackenzie, the aim of social philosophy consists in the interpretation of society with reference to the norm of social unity¹⁹. In other words, the aim of social philosophy consists in discovering the meaning of the actual mode of existence in society. Social philosophy tries to interpret the results of social sciences. It studies the ideals and values which are prevalent in a society. It has, however, no specific practical value like philosophy. It does not suggest any course of actions which people ought to follow in society. Its influence on the social behaviour of the members of a society is indirect. It merely suggests certain guiding principles for the regulation of social behaviour of the members of a society²⁰.

Mackenzie's definition of social philosophy is narrow in the sense that he has taken a very restricted view of social philosophy. His interpretation of social philosophy is partly metaphysical and partly ethical. He has ignored some of the valid concepts of social sciences even though he has maintained that it is the function of social philosophy to interpret the results of social sciences. Finally, he did not mention the function of social philosophy as a meta-sociological study. However, he cannot be blamed for this drawback in his theory of social philosophy because he was perhaps not fully aware of the meta-sociological problems.

According to F. W. Blackmar, social philosophy is based upon the general facts of society. The function of social philosophy is to make general observations on the nature of society. In Blackmar's view, therefore, social philosophy does not completely ignore the actual events which take place in society. Social philosophy is based on the super-structure of social sciences. It supplements social sciences. It is obvious then, that there is a close relation between social philosophy and social sciences²¹.

His view of social philosophy is, therefore, slightly different from Mackenzie's social philosophy which is critical rather than scientific²².

Blackmar aptly pointed out that social philosophy must take into account the actual events which take place in society. A social theory cannot be regarded as satisfactory if it tends to ignore the actual events which take place in society. But at the same time social philosophy must thoroughly study the basic philosophical problems concerning social phenomena. That is the legitimate field of social philosophy. The basic philosophical problems of society cannot be strictly speaking studied by social sciences. Therefore, social philosophy must be speculative in its nature in a sense. In other words, some of the meta-sociological problems which cannot be empirically verified must be studied by social philosophy. Blackmar failed to emphasize on this aspect of social philosophy.

Morris Ginsberg has made a unique contribution to social philosophy by giving a philosophical interpretation to social sciences. In his view, social philosophy mainly aims at the formulation of the general principles of human behaviour through speculation on social phenomena. But he warns against excessive formalization in social philosophy which tends a social theory to be far-removed from actual social phenomena. A social philosophy, according to Ginsberg, which is not based on empirical or inductive method ends in arm-chair speculation²³. Social philosophy, therefore, must take into account the results of social sciences in order to arrive at the most general laws of human behaviour in society. A social philosopher must critically study the postulates and methods of social sciences. He also reflects upon the epistemology of social sciences. On the constructive side a social philosopher applies his standards of value to various social phenomena. He studies in particular the ethical significance of various social phenomena²⁴. In brief, social philosophy has two main aspects, viz., the critical, and the constructive. The critical aspect of social philosophy mainly tries to find out the logic of the postulates and the methods of social

sciences. The constructive aspect of social philosophy, on the other hand, studies the validity of the social ideals²⁵.

Ginsberg has made a fervant appeal that a synthesis must be made between social sciences and social philosophy, and that the gap between the two disciplines must be narrowed down as far as possible. The social scientists particularly must study and employ the methodology of philosophy in order to understand the fundamental problems of society. For instance, the role of human will in bringing about social change can be adequately studied through philosophical reflection. Social problems can be adequately studied through philosophical reflection along with scientific explanation. Ginsberg has, therefore, maintained that social problems can be adequately understood through a synthesis of social sciences and social philosophy without completely identifying the two disciplines²⁶. Rational ordering of society is possible only when social problems are jointly studied by social sciences and social philosophy.

Ginsberg has given a satisfactory definition of social philosophy. His contribution to social philosophy is remarkable. He has aptly suggested that there must be a very close relation between social sciences and social philosophy. It is true that social sciences and social philosophy remain imperfect disciplines if they study social phenomena by completely excluding each other. It is evident, then, Ginsberg has struck the right note by suggesting a possible synthesis between social sciences and social philosophy. However, in his over-enthusiasm to synthesize the social sciences and social philosophy Ginsberg seems to have laid too much emphasis on ethical value in governing social relations. It seems to me, on the contrary, that synthesis between social sciences and social philosophy is possible on epistemological grounds rather than exclusively on axiological grounds.

P. A. Sorokin, one of the outstanding social philosophers of the contemporary period, has maintained that the reflections of social philosophers on the nature of social phenomena are valuable for human knowledge. In his view, social philosophers cannot ignore the valid conclusions of social sciences.

Sociology is an empirical science. The conclusions of sociological investigation of social phenomena are based upon empirical evidences. Hence, they are reliable. Sorokin has maintained that social philosophy must be ultimately based upon the conclusions of sociological studies. Sociology gives support to social philosophy. It is in a position to verify the validity of the propositions of social philosophy²⁷.

It may be pointed out here that there is slight difference between the point of view of Ginsberg and that of Sorokin on the problem of the relation between sociology and social philosophy. According to Ginsberg, the logic of the methodology of social sciences must be ascertained by social philosophy. According to Sorokin, on the other hand, social philosophy must be subsumed under sociology so that the validity of the former must be ascertained by the empirical methods of the latter. In other words, Sorokin has attached greater importance to sociology compared to social philosophy with reference to the study of social phenomena. Sociology and social philosophy, in my opinion, have their distinctive functions even though there is very close relation between them. Sociology studies the structure and functions of society primarily from the scientific point of view; while, on the other hand, social philosophy studies the ideals and value systems in a society from the philosophical point of view. In other words the social phenomena are studied from two different angles. In the ultimate analysis, however, the relation between sociology and social philosophy is so fluid that the study of any one of the disciplines necessarily leads to the other.

R. T. LaPiere has maintained that social philosophers were the forerunners in modern sociologists. The social problems which engaged the attention of social philosophers in earlier centuries are now being studied by social scientists. LaPiere has observed that the interpretations of social philosophers on social problems are mostly useless and unfruitful²⁸. He has recognized the importance of social philosophy only in so far as it paved the way for the development of sociology as a well-developed science. According to him, the hasty generalizations of social philosophers on casual and superficial

observation of social phenomena are nothing but a set of justifications for supporting the prevailing social practices and rationalizations²⁹. The views of social philosophers on social phenomena are mostly dogmatic. Hence, the contribution of social philosophy to human knowledge is almost nil.

It is true that social philosophy preceded sociology in its historical development. It is also partially true that some of the statements of certain earlier social philosophers are dogmatic, trivial, and naive. In other words, the statements of some of the earlier social philosophers were the expressions of their speculations which were uncorroborated by empirical verification. It is obvious, then, that LaPiere's criticism of useless type of social philosophy is not entirely baseless. It would be, however, unfair to say that social philosophy of all types are useless. It is most rash statement of LaPiere that the contribution of social philosophy to the stock of human knowledge is almost nil. LaPiere is not justified in completely ignoring the value of social *philosophy* as a valuable branch of human knowledge. Sociology cannot completely replace social philosophy. It is a serious drawback of the social scientists that they overlook the importance of social philosophy as one of the most valuable branches of human knowledge. Social sciences remain imperfect in the absence of philosophical theorizing. Social philosophy, therefore, will always retain its importance however much the social sciences make theoretical advancement.

In brief, it may be emphasized once again that social philosophy is valuable as an important branch of human knowledge even in the contemporary period. A social philosopher reflects upon the basic principles of human behaviour, the supreme values of human life, and the purpose of entire existence. A social scientist, on the other hand, does not usually speculate upon these philosophical problems relating to society. But he has to philosophize when he inquires into the basic questions pertaining to social phenomena. Hence, so far as the study of the fundamental questions concerning social phenomena is concerned there is very little difference between the attitude of social philosopher and that of a social

scientist. A social scientist is more concerned with the analysis of facts in a social system rather than with the evaluation of the meanings and values of various social phenomena. A social philosopher, on the other hand, is more deeply concerned with the study of the inner implications of social phenomena rather with the analysis and description of social events.

A. J. Bahm has aptly maintained that the difference between social philosophy and social science is chiefly one of degree. In his view, whereas social philosophy is primarily concerned with the general questions, social science is primarily concerned with the detailed proofs concerning specific problems of society³⁰. J. Rumney has stated the difference between social philosophy and sociology in a slightly different way. In his view, while sociology treats values as facts, social philosophy considers facts as values³¹. E. S. Bogardus has maintained that social philosophy gives broader interpretation of human personality and society on the basis of scientifically collected data on social phenomena. The claim of social philosophy is recognized particularly by those sociologists who believe that the analytic and the fragmentary findings of sociology are inadequate³². F. A. Olafson has pointed out that social philosophy can be interpreted in a number of ways. Certain social philosophers maintain that social philosophy is concerned with the study of social ideals which can give guidance to social institutions. Such social philosophers may be branded as practicing moralists. The views of such social philosophers can be accepted or rejected as sound theories only after due deliberation. In this sense social philosophy can be regarded as a branch of moral philosophy³³. It is primarily concerned with moral deliberation. Certain social philosophers regard social philosophy as roughly equivalent to 'philosophy of social science'. It primarily studies the logical framework and the methods of explanation used by the social scientists. It studies the conceptual questions and logical implications of the methodology of the social scientists. Social philosophers of this type differ in their approach from the approach of social philosophers who belong to a sub-group of practicing moralists.

Social philosophy which primarily studies the meta-sociological problems is more theoretically advanced than social philosophies of other varieties. The upshot of the discussion so far is that social philosophy can never be ignored at any stage of the advancement of human knowledge. Peter Winch has aptly maintained that any worthwhile study of society must be ultimately philosophical in its nature, and that any worthwhile philosophical theory must be deeply concerned with the study of human society³⁴. Some of the contemporary philosophers have maintained that philosophy must necessarily have social significance. For instance, the social philosophy of John Dewey forms an integral part of his general philosophy.

It is obvious from the discussion so far that the developments of social philosophy, and sociology have taken place side by side. As developments take place in sociology some of the complex fundamental issues are raised which evoke serious philosophical reflection. A social philosopher critically examines the fundamental concepts and methods of sociology. He particularly studies the relationship between sociology and ethics. He cannot ignore the conclusions of sociology while giving a comprehensive and consistent interpretation of social phenomena. In the contemporary period social philosophy is more mature, comprehensive and systematic study of social phenomena than what it used to be in the earlier periods. Social philosophy has value not merely as a pre-scientific body of reflections on social phenomena, but it has also great value as post-scientific speculation on the nature and purpose of social phenomena.

Social Philosophy from the Standpoint of the Theory of Creative Teleology

The nature of social philosophy can be adequately explained from the standpoint of my theory of creative teleology. The concept of 'creative teleology' is a very comprehensive idea. It exhausts the entire field of human knowledge. It is a value concept because it is intimately connected with the concept of actualized values. It has also an epistemological status because it involves the apprehension of ideas, and the

subsequent actualization of those ideas into values. In other words, creativity necessarily involves knowing process. Furthermore, it is one of the great merits 'creativity' as an epistemological concept that the rigid line of demarcation between the 'knower' and the 'known' is considerably obliterated. Finally, it is also an ontological concept because creativity is the central theme of reality, and the values are the ingredients of reality. However, creativity, as an ontological concept is based on the firm foundation of epistemology.

The philosophy of creative teleology has a deep impact upon society. In fact, social philosophy is a necessarily an integral aspect of the philosophy of creative teleology. The principle of creative purpose necessarily refers to creative-appreciative persons, and the values which they incessantly create. It refers to the fields of creativity and appreciation which creative-appreciative persons create. The philosophy of creative purpose has, therefore, a basically human significance. In other words, the philosophy of creative teleology is not other-worldly, and far removed from the actual human experience. As a philosophical theory it must necessarily and inevitably have social significance. Social philosophy is the inevitable application of the philosophy of creative teleology. The philosophy of creative teleology is a theoretical study with the possibility of wide applicability in all spheres of human experience. Furthermore, it is not a type of static philosophy in which reality is regarded as a closed system; but rather it is a type of dynamic philosophy which is based on a sound footing of epistemology of science. Hence, it takes the position that human knowledge advances together with the advancement of dynamic reality itself. Any new information which is obtained through the technique of science is incorporated into the ever expanding structure of knowledge. Obviously, then, social philosophy which is the application of the philosophy of creative teleology is dynamic in its nature which progressively advances with the advancement of social sciences.

In brief, social philosophy, in my view, studies the fundamental laws which operate in society. It studies the funda-

mental principles which determine and influence social cohesion, social progress, and social disintegration. It reflects upon the basic nature of human relations in society. It studies the nature of the basic principles in accordance with which persons behave in society. It studies the nature of the fundamental laws of social change. It studies the nature of teleological orientations in society. Advanced social philosophy is based upon the results of social sciences, and yet it is not merely tantamount to their unity. It includes the results of social sciences, and yet it transcends them. The statements of advanced social philosophy on the basic nature of social relations between individuals, and social change are based upon scientific analysis of social phenomena and critical evaluation of their philosophical significance. Social philosophy has passed through the same stages of development as other branches of human knowledge, such as astronomy, physics, psychology, and so on. In almost all branches of human knowledge there have been transition from the speculative to the descriptive study, and thereafter from the descriptive to the analytical study, and finally from the analytical to the philosophical *reflections on the nature of the phenomena under investigation*. Advanced social philosophy is the post-scientific study of the most fundamental and general laws of social behaviour and social change. It is meta-sociological study of the nature of social phenomena. It is a meta-theory of the science of society. It studies the methodological or epistemological problems of the social sciences. It is the philosophy of social sciences.

Advanced social philosophy studies the nature of social teleis. It studies how social purpose is formed. It examines how the telic principle operates on the social plane, and how the social teleis gives orientation to the culture progress in a society. It studies the nature of the philosophical significance of the function of social teleis in determining various social progresses. It studies the nature and function of social teleis in relation to world-teleology or teleology on the cosmic plane. In brief, advanced social philosophy is post-scientific speculation on the nature and functions of society.

Finally, from the standpoint of the theory of creative teleology social philosophy is essentially value-centred. Social philosophy with this particular slant of creative teleology tries to explain all social processes from the valuational standpoint. However, while explaining social processes from the valuational standpoint it does not completely ignore the operational method of the value science. It takes into consideration the methodology of value science which aims at arriving at qualitative preciseness in evaluating the meanings of objects. It cannot afford to ignore the methodology and the results of value science because it is expected to play a very vital role in throwing new light on human knowledge in not too distant future. It is hoped that when value science becomes sufficiently advanced it is likely to revolutionize human knowledge in the same way as natural sciences did as in the first quarter of the twentieth century.

From the standpoint of the theory of creative teleology, the social development of the entire human race down the ages may be regarded as a tendency towards progressive realization of diverse forms of values. The significance of the diversity of human values can be studied through critical evaluation of the stages of development of human civilization. As we study the development of human history we find that human beings are gradually becoming more and more value conscious. We observe, for instance, that with the development of scientific knowledge and philosophical insight human beings have clearer and more comprehensive knowledge of reality, greater open-mindedness and catholicity, greater realization of freedom, greater spontaneity in creative expressions, and greater initiative for creative adventures. It is obvious, then, that progress in human civilization is characterized by refinement and diversification of human values. Values are no doubt created by creative persons, but they have primarily social significance. In sum, from the standpoint of the theory of creative teleology social philosophy studies the significance of the system of values in society.

Sociology : Its Relation to Social Philosophy

Sociology is one of the youngest sciences. Auguste Comte first used the term 'sociology' in its modern sense in 1839. The term 'socio' means society, and 'logy' means science. Hence, etymologically 'sociology' means the science of society. Sociology gives us a clear understanding of the laws of social development. Comte believed that scientific study of society was of vital importance for the improvement of society. Herbert Spencer was also one of the outstanding pioneers of sociology. He interpreted social phenomena from the standpoint of biological sciences. According to him, society evolves from the uniform to the multiform stages in the course of evolution. L. H. Morgan also applied the concept of evolution to the study of social phenomena. He studied the nature and functions of social institutions in the context of cultural evolution from the scientific point of view.

W. G. Sumner tried to place sociology on a scientific footing. He gave a fairly good descriptive analysis of social phenomena in his sociological works. He was mainly concerned with the analysis of the origin and nature of social customs and moral codes in society. In his analysis of social phenomena he applied both Darwinian and Spencerian doctrines of evolution for the study of social evolution. L. F. Ward maintained that the aim of sociology was not merely to study the structure of society but also its functions. He also maintained that sociology was not merely a theoretical science but also an applied science. He further suggested that the laws of social sciences might be applied for the betterment of human society. Ward's line of approach for the study of social phenomena was quite novel and original.

George Simmel was one of the founders of the 'formal school' of sociology. His main purpose was to study the forms of social interactions in society. In his view, society is a process in which there are interactions between individuals and groups of individuals. L. von Wiese also maintained that sociology was mainly concerned with the study of interhuman relations in society. In his view, we study of processes of association and dissociation between individuals

in society. In brief, these are the views of some of the early pioneers of sociology.

Sociology as the science of society has been defined in various ways by different sociologists. Max Weber defined sociology as a science which interprets social behaviour of individuals with the aim of arriving at a causal explanation of human activities³⁵. V. Pareto maintained that sociology was a logico-experimental science which studied real individuals and real social phenomena. F. Le Play also held that sociology was an observational science which studies actual social phenomena. He even pointed out that social phenomena could be quantitatively measured. He was the founder of the modern method of social survey. L. T. Hobhouse maintained that sociology was a comprehensive science of society which aimed at the interpretation of social life. In his view, sociology studies the concrete social life which is actually enjoyed or suffered³⁶. According to Morris Ginsberg, sociology aims at the study of the conditions and consequences of human interactions and inter-relations³⁷. According to F. H. Giddings, sociology is the science of the association of minds³⁸.

In the contemporary period sociology is considered to be an advanced science which occupies a prominent place in the rapidly growing human knowledge. Sociology tries to scientifically study the origin, growth, structure, and functions of society. P. A. Sorokin has defined sociology as a generalized theory of the structure and dynamics of social systems. R. M. MacIver has defined sociology as the study of the nature of social relationships³⁹. In his view, sociology is the study of the social relationships between individuals. It aims at the discovery of the principles of cohesion and harmony in social structure which condition the activities of social individuals⁴⁰. E. S. Bogardus has defined sociology as the study of the ways in which social experiences influence the development, maturity, and suppression of individuals through inter-personal stimulation. Sociology, in brief, is the study of social processes⁴¹. E. C. Hayes has maintained that the sociological point of view is causal in the sense that it

studies the general principles of social sentiments, beliefs, customs, practices, and all other forms of social activities. The generalizations of sociology, according to him, are based upon the data gathered from every aspect of social life⁴². Talcott Parsons holds that sociology studies the structure and processes of social systems in which there are direct or indirect interactions between individuals⁴³. N. S. Timasheff has defined sociology as the study of 'men in inter-dependence'⁴⁴. J. B. Gittler has defined sociology as the study of the various forms of processes of 'human togetherness'. Sociology studies the basic principles of human associations⁴⁵.

These are some of the definitions of sociology all of which emphasize the point that sociology is the study of social relationships between individuals or groups of individuals. Generalizations are made in sociology on the basis of observation of social phenomena. Sociology, in my view, primarily studies the nature of conflux of the psychical aspects of human personalities in various social groups and organizations. It studies the structure and functions of society itself.

Sociology is the scientific study of society. It studies all branches of social phenomena. It studies the nature of various social phenomena in different stages of social evolution. It studies normal as well as abnormal forms of behaviour of individuals in society. It studies anything which has direct or indirect bearing upon social phenomena. In brief, anything concerning society is included in the scope of sociology.

Morris Ginsberg maintains that there are four main objects of sociology. In his view, it is the object of sociology to study the nature and functions of various social groups, and the laws of their development. It is also its object to find out by means of the comparative method the inter-relations between institutions. Furthermore, it is its object to formulate the laws or empirical generalizations of social development. Finally, its object is to interpret the social laws in the light of the more general laws of life. In sum, sociology studies all forms of relations between individuals in society.

Sociology as the science of society makes use of the empirical method for the study of social phenomena. It is an analytical science. The data which sociology gathers from the observation of social phenomena are systematically analysed and classified. In sociology generalizations are made on the basis of observation of social phenomena. A social theory is formulated on the basis of the accumulation of a large number of generalizations.

According to V. Pareto, sociology is a logico-experimental science which is based on observation and experiment of social phenomena. In his view, *a priori* principles should not be used in sociology. Nothing should be included in the methodology of sociology which cannot be observed and empirically verified. F. Le Play also maintains that sociology as a science must be based on observation of actual social phenomena. In his view, even the mathematical principles can be successfully employed for the analysis of social phenomena. Morris Ginsberg maintains that social phenomena should be studied inductively. In his view, sociological laws are formulated on the basis of actual observation of social phenomena. They are empirically established probabilities or statistical generalizations of social behaviour which can be interpreted⁴⁶.

There is very close and intimate relation between sociology and social philosophy. Social philosophy of the early social theorists prepared the way for the development of sociology as a science. Social philosophy also developed side by side with sociology. The valid conclusions of sociology have philosophical significance. Finally, the advancement of sociology as a science prepares the way for the development of social philosophy as an advanced metatheory of society. It is obvious, then, that there is lot of overlapping between the scope of sociology and that of social philosophy. That is the reason why most of the sociologists are also social philosophers in the advanced stages of their theoretical development. Social philosophers in their turn never remain totally impervious to the developments in the field of sociology. In

advanced stages of theoretical development the fusion and merging of sociology and social philosophy is inevitable.

There are, however, certain points of difference between the methods of approach of sociology and social philosophy to social problems. Sociology is an objective and analytic science. It mainly makes use of the empirical method for the analysis, explanation, and interpretation of social phenomena. Social philosophy, on the other hand, attempts to give the philosophical implications of the generalizations of sociology. It has primarily a speculative bias. It goes beyond the factual description of social phenomena, and tries to have insight into the philosophical implications of the latter. However, the line of demarcation between sociology and social philosophy is not very rigid. Some of the speculations of social philosophers which have thrown light upon the nature of social phenomena are verified by the empirical method of sociology. P. A. Sorokin has aptly pointed out that the studies of sociology represent the basis for deciding whether a particular philosophical generalization is valid or not.

In conclusion, it may be briefly stated that whereas sociology mainly employs the operational method for the study of social phenomena, social philosophy primarily makes use of the valuational method for the interpretation of social processes. Whereas sociology emphasizes on the structural and the functional aspects of social phenomena, social philosophy mainly emphasizes the teleological and meaning aspects of social processes. Sociology is mainly concerned with the study of a specified problem of society or a particular aspect of society. Social philosophy, on the other hand, is concerned with the study of society in its broad aspect. It is concerned with the study of the fundamental problems of society or social processes. It is concerned with the study of the meaning, purpose, and value in all types of social relations and social systems.

The difference between sociology and social philosophy is only a matter of emphasis either on the operational method or on the valuational method. Sociology emphasizes the operational method, while, on the other hand, social philosophy

emphasizes the valuational and the speculative method. Ultimately, however, both the disciplines make use of both the methods with slight variations of emphasis.

In the final stages of theoretical development synthesis between social philosophy and sociology is inevitable. Social philosophy, in my opinion, is not only the matrix of sociology, but also the former blossoms out of the latter in the advanced stages of human knowledge. Sociology has its philosophical consequences which may be called social philosophy. All sciences have their philosophical consequences and implications. For instance, physics, genetics, and astronomy have their philosophical consequences. Likewise sociology has also its unique philosophical consequences ushering in thereby advanced social philosophy or meta-sociological theory. In my view, social philosophy precedes as well as follows sociology. There is no hard and fast line of demarcation between sociology and social philosophy. Sociology and social philosophy are the two ways of apprehending and appraising the identical social phenomena.

Social Psychology : Its Relation to Social Philosophy

Social psychology is an offshoot of general psychology and sociology. It occupies an intermediate position between general psychology and sociology. It studies the social behaviour of individuals in relation to their social environment. It also studies the nature of social organizations, and social processes, and their impact upon the behaviour of individuals. It studies the nature of individuals as well as the structure and functions of society.

Social psychology emphasizes that the nature of social groups and social institutions cannot be studied apart from their close and intimate relation with individuals. It also points out that individuals cannot live in complete isolation from social groups. Social groups and social institutions are formed only when individuals associate with one another relatively frequently and permanently.

Social psychology has a long historical background even though it is a relatively new science. Traces of social psycho-

logy in their rudimentary form are found in the writings of Plato, Aristotle, Auguste Comte, Hegel, and others. For instance, Plato threw open certain suggestions for setting up a new pattern of society in ancient Greece. For this purpose he gave an entirely new analysis of human behaviour from the standpoint of social psychology of a very rudimentary form. Likewise, fragments of social psychology are to be found in the writings of many other early social thinkers.

Social psychology still lacks full-fledged autonomy in spite of the fact that it has well-developed theoretical systems. One of the reasons for this lack of complete autonomy for social psychology is due to the fact that some of the writers of social psychology are either psychologists or sociologists. That is the reason why social psychology is usually regarded as a branch of general psychology. Sometimes, however, social psychology is also regarded as a division of sociology. During the early stages of the development of social psychology it was sometimes designated as crowd psychology, mass psychology, collective psychology, and so on. Sociology was primarily concerned with the analysis of social behaviour in the last decade of the nineteenth century. In the first quarter of the twentieth century some of the social psychologists were concerned with the analysis of personality in its social aspect. The social aspect of human personality was studied through the analysis of the nature of human instincts, and interpretation of unconscious motives. During this period the social behaviour of individuals was interpreted from the standpoint of behaviourist psychology. The effects of conditioning and environmental influence on human behaviour were studied in social psychology.

In the contemporary period social psychology is considered to be an autonomous discipline in its own right. The field of the study of the social psychology is distinct from those of general psychology and sociology. Social psychology studies the social nature of human personality from the biological, sociological, and cultural points of view. This tridimensional approach gives a clearer perspective of the social nature of human personality than a mere isolated approach. In contemporary

social psychology a balanced emphasis is given on the individual approach and the cultural approach for getting a comprehensive picture of the social behaviour of individuals in the social context. Contemporary social psychologists have abandoned the earlier doctrine of one-way cause and effect in favour of the concept of interaction. It is wrong to believe that the behaviour of individuals is due to social influence. It is also wrong to hold that social processes are due to the influence of individuals. Behaviour of individuals and social processes are the results of interactions between individuals in society.

In the contemporary period social psychology is recognized to be a scientific study of society. M. Sherif and C. W. Sherif have defined social psychology as the scientific study of the experiences and behaviour of individuals in relation to social stimulus situations⁴⁸. The social stimulus situations are created by individuals; and after such situations are brought into existence they influence the behaviour of individuals. The behaviour of an individual can never be studied by completely isolating it from the social context. R. T. LaPiere and P. R. Fransworth have aptly pointed out that an individual has no value apart from the society⁴⁹. A. R. Lindesmith and A. L. Strauss maintain that social psychology is concerned with the study of those aspects of human behaviour which are influenced by social institutions, customs, beliefs, and so on. In their view, every individual has within him certain aspects of society⁵⁰.

Social psychology mainly studies those problems which have social significance. It studies the nature of sympathy, imitation, suggestion, crowd behaviour, collective behaviour and so on. As a science social psychology makes use of the operational and objective methods for the study of social phenomena. Controlled observation of social phenomena is made through the adoption of questionnaire procedures. The statistical method is also employed for the measurement of certain types of social phenomena. This clearly indicates that in the contemporary period the objective method occupies an important position in social psychology. As an

objective science, therefore, social psychology aims at describing, explaining, and predicting social phenomena.

Social psychology throws light upon the nature of social behaviour of individuals in the context of their social setting. It studies the nature of human instincts, desires, motives, and purposes which influence either co-operation or antagonism between individuals. The nature and purpose of inter-personal relations between individuals have become quite intelligible through investigations in the field of social psychology. The contribution of social psychology to general psychology consists in the fact that it has emphasized that the behaviour of an individual cannot be adequately understood in isolation from his social context.

Social phenomena cannot be studied in complete isolation from interacting individuals. They are the results of interaction between individuals. Morris Ginsberg rightly maintains that social phenomena imply inter-personal relations between individuals. In his view, society is not a mere sumtotal of minds, but it is a relational complex of individual minds⁵¹. It is a network of interpersonal relationships.

Individuals are the units of social groups and social systems. Social psychology is concerned with the interaction between two or more individuals who mutually stimulate and respond to one another. According to D. Katz and R. L. Schanch social psychology mainly studies three classes of social phenomena, viz., (i) social stimuli and social stimuli situations, (ii) responses of individuals arising from social stimulation, and (iii) the long-run effects of social atmosphere upon individual behaviour⁵². A stimulus can be directly social when it comes from another human personality. A stimulation, on the other hand, is indirectly social if it originates from an inanimate object which derives its stimulating characteristic from previous human associations. Any civilized person, for instance, understands the meanings of street signals. The behaviour of persons can be described from the standpoint of their uniform modes of response to social situations. The uniform ways of behaviour of individuals can be grouped into six classes, viz., folkways, mores,

institutional ways, normal behaviour, fads, and fashions. Apart from the uniform modes of behaviour there can be a typical ways of behaviour which may be grouped into three main classes, such as non-conformity, abnormal variations, and unique ways. Non-conformity and abnormal variations are quantitative departures from the majority. While, on the other hand, unique ways of behaviour are qualitatively different from uniform modes of behaviour. Thus, it is clear that social psychology is concerned with different modes of behaviour of individuals in response to social situations.

Social psychology not only studies the interactions between individuals in society, but also the ways in which ideas, attitudes, and values of social groups operate in the personality of an individual⁵³. It studies every aspect of an individual's behaviour in society. It tries to find out the general laws of human behaviour in society. The aim of social psychology not only consists in finding out the general laws of social behaviour of individuals, but in the application of the basic principles to the understanding of the concrete social situations. Furthermore, any outstanding development in the field of psychology has influence upon the principles of social psychology⁵¹. From this point of view a social psychologist is an applied scientist. An expert social psychologist must be also conversant with the basic principles of general psychology. Talcott Parsons maintains that the relation between psychology and social theories is interpenetrating⁵⁵. T. M. Newcomb has used the term *microsociology* for social psychology since it deals with single individuals who are the smallest units whom sociologists can observe. Macrosociology, on the other hand, is concerned with the study of social organizations, and large scale social phenomena.

In conclusion, it may be said that psychology, sociology, and social psychology are sciences. They employ the empirical method for the study of social phenomena. They are concerned with the study of actual behaviour pattern of individuals in the social environment. Social philosophy, on the other hand, is the application of philosophy to the study of social phenomena. It is concerned with the study of the

meaning, purpose, and value of social phenomena. It employs the valuational method for the assessment and interpretation of social phenomena. It also makes use of the results of social sciences for getting a clear perspective of social phenomena. But it also goes beyond the method of approach to social phenomena, and speculates upon the meta-theory of social sciences. Psychology, sociology, and social psychology have practical significance. They throw light upon the actual operation of social processes. They give us sufficiently clear glimpse of the actual working of social phenomena, and their scientific implications. Social philosophy, on the other hand, has primarily theoretical significance. It is primarily concerned with the philosophical interpretation of various social processes. Its practical significance is indirect. It takes into consideration the conclusions of social psychology, and sociology and philosophically interprets them. Nevertheless, in spite of the fact that the practical significance of social philosophy is only indirect, the reflections and observations that it makes on social processes and social institutions are of vital importance and of far-reaching consequences. Social philosophy is enriched by the rapid developments in the field of social psychology. Its value is of such vital importance that no society or social institution can be expected to progress rapidly and effectively unless its philosophical foundation is sound and consistent. In the contemporary period social philosophy is based upon the superstructure of social psychology. As a branch of human knowledge its scope is wider than that of social psychology.

Politics : Its Relation to Social Philosophy

Politics is the study of a systematically organized society. It has three major divisions, viz., political philosophy, practical politics, and political science. Political philosophy is concerned with the study of the fundamental problems of a politically organized society. Political science is the study of the means for bringing into existence a politically organized society. Practical politics as an art studies the techniques of statecraft, and the principles of political action. The relation

between these three major divisions of politics is very intimate.

Plato and Aristotle maintain that a sound political theory must be founded on a systematic philosophical theory. In their view, an ideal political theory presents a model of government as well as an ideal society. W. W. Willoughby has aptly pointed out that the political theory of Aristotle has a wide scope which includes both political and social matters⁵⁶. Politics, according to Plato and Aristotle, includes the entire range of human behaviour⁵⁷. The state and the society, according to Plato and Aristotle, are one and the same thing without any sharp distinction. The concepts of the society and the state are harmoniously integrated in a single ordered system in which 'society-state' are fused into each other⁵⁸. The political association is all-inclusive in its nature which incorporates and regulates all other social institutions. Every society is a kind of community ; and a community is brought into existence with an ethical end of view⁵⁹. Aristotle's theory of ethics leads to the development of his political theory, which in its turn includes social philosophy. Plato maintains that individuals can properly perform their social and ethical duties only through political community. Aristotle also maintains that individuals can have good life only in a politically just society. Thus, ethical and political ends of individuals as well as social organizations are identical. In sum, politics, according to Plato and Aristotle, has a wider scope than that of social philosophy.

Rousseau's political theory is different from those of Plato and Aristotle. His political theory is the development of his social theory. Political problems, according to him, can be explained from the social point of view. In his view, family is the most primordial and natural social institution. All persons are born free and equal in society. The state or the political institution is brought into existence to restrain the natural liberty of individuals. Political laws are the results of social contract. 'General will' (*volonte generale*) is the most significant aspect of social contract. It voices the will of the society. It is the unvarying will of all members of a society. Legality is the product of political community which is brought

into existence through general will or common conviction. General will is the product of social atmosphere. It symbolizes the common interest of the people. Rousseau's political theory is, therefore, derived from his social theory.

In the modern period many changes have taken place in the political theory. Politics has ceased to be a purely speculative study of political institutions. It is also closely related to social science. It is often regarded as a branch of social science. It is, however, not an exact science like physics or chemistry. It is difficult to make precise predictions concerning political events because they are so complex that they cannot be studied under controlled conditions. Hence, political science has all the drawbacks of social sciences.

There is close relation between sociology and political science because both are the branches of social science. According to H. Sidgwick, sociology studies the general nature of human societies, while, on the other hand, politics deals with governed societies the members of which are accustomed to obey the laws of the government⁶⁰. G. C. G. Catlin has defined politics as the study of 'the controlled relationship of wills'. Social institutions can function smoothly only when human wills are kept under control. Some of the contemporary sociologists have aptly pointed out that there is close relation between sociology of organization and political science. Politics may be regarded as the study of society as organized. According to Catlin, politics is the study of the multiplicity of relations between the controlled and the controller⁶¹.

R. G. Gettell has maintained that sociology is the general social science, whereas political science is the specialized social science in the sense that it deals only with political behaviour of human personalities. Sociology tries to find out how and why persons become political beings. Political science, on the other hand, tries to take it for granted that individuals are political beings. In this sense the scope of political science is narrower than that of sociology⁶². According to J. W. Garner, the relation between sociology and poli-

tical science is reciprocal. Sociology gets some information regarding the structure and functions of the state through the study of political science. Political science, on the other hand, derives a lot of information regarding the origin of political authority and the principles of social control through the study of sociology. A competent social scientist, therefore, should be a social scientist too, and *vice versa*⁶³. Ludwig Stein aptly maintained that a political thinker must be thoroughly conversant the social structure of a country in order to propound a suitable theory of government for it. In his view, the evolution of political and legal institutions must keep pace with the general course of social evolution. The political institution fails to perform its function effectively, if it does not take into account the needs of the present social conditions. It is obvious, then, that a very close relation between social science and political science is inevitable.

Political authority presupposes the willingness on the part of the members of a society to accept the former. Gabriel Tarde maintained that political authority rests on the basic desires of the members of a society. Modification of political authority depends upon the transformation of the desires and beliefs of the members of a society. It is obvious, then, that political phenomena can be usefully studied after gaining thorough knowledge of the general pattern of social life of particular society. A sound political theory can be based only upon thorough knowledge of social structure.

Recent researches in the field of cultural anthropology have thrown light on the formation of political institutions, and legal systems. Anthropological and cultural approach to political problems give insight into the norms which are responsible for the formation of association of the people in a particular culture⁶⁴. F. S. C. Northrop has maintained that studies in philosophical anthropology have thrown light on the social and political structure of a society. It is obvious, then, that political phenomena can be studied from the standpoint of philosophical anthropology.

There is yet another valuable method of studying the

nature of social phenomena. The foundations of political institutions and problems can be studied through scientific and epistemological methods. Arnold Brecht has maintained that methodological perfection in the field of social sciences is likely to throw valuable light on the theoretical foundations of political theory. In his view, many logical inconsistencies in political theories are revealed through scientific study of political problems. Political science in contradistinction from political philosophy makes use of the scientific method for the study of political issues. A speculative thesis of political philosophy may be accepted as a working hypothesis by political science for further investigation through the application of scientific methods⁶⁵. Brecht has used the term 'political theory' with its special emphasis on political science which freely makes use of the scientific methods for the understanding of political problems.

It is evident from the discussion so far that the relation between politics and social philosophy is close and intimate. The theoretical and the speculative aspect of politics is known as 'political philosophy'. Both social philosophy and political philosophy are engaged in philosophical reflections concerning the nature and functions of social systems. But whereas political philosophy is founded on metaphysical and ethical principles, social philosophy has no specific preference for any ethical assumptions. Social philosophy is *a moral* in its approach to the study of social phenomena. It does not give any directive for the guidance of social policies. Political philosophy, on the other hand, does give positive suggestions for the guidance of social policies on the basis of which the constitution for the state is framed. Social philosophy provides the foundation for political philosophy. Later, however, after the constitution of the state is framed it directly or indirectly influences the structure and the functions of social institutions and social organizations. H. J. Laski aptly remarked that 'the state is the keystone of the social arch'. Social institutions and social organizations are moulded in conformity with the general directives of the state. The relation between social philosophy and political philosophy, then, is inevitable. Cer-

tain writers maintain that the scope of social philosophy is wider than that of political philosophy. Certain other writers, on the other hand, maintain that the scope of political philosophy is wider than that of social philosophy. The earlier social thinkers particularly held such a view.

The study of social philosophy is of great value for the clarification of political thought. The drawbacks of a political theory can be remedied through careful study of social philosophy. The study of social philosophy gives deep and penetrating insight into the structure and functions of a society. A political philosopher or a political scientist may profit considerably through his philosophical study of the nature of a society. A political thinker may think ahead of his time, if he is at the same time a competent social philosopher. He may suggest means for the reorganization of society by suggesting a political theory through the utilization of scientific method. In this way the state may ensure social order without undermining the importance of socio-cultural dynamics. The philosophy of the state must necessarily have practical consequence. Laski aptly pointed out that a theory of the state must be formulated in administrated terms⁶⁶. In his view, the state is an institution of individuals which aims at the enrichment of the common life. That is the reason why the citizens in an ideal state obey the authority of the government because it truly represents them. It does not mean, however, that the state rigidly enforces uniformity in the behaviour pattern of its citizens. On the contrary, it aims at the formation of a well-organized society which is most likely, to produce a 'race of straight-minded men'. A political thinker, therefore, must have a comprehensive view society in order to formulate a systematic political theory. It is obvious, then, that there is some common ground between the interests of a political thinker and those of a social thinker. Intimate relation between social philosophy and politics is, therefore, inevitable.

Ethics : Its Relation to Social Philosophy

Ethics is the study of human conduct. It is mainly concerned with the study of the conscious and voluntary actions

of individuals for which they can be held responsible. It is concerned with the notions of good and right. It is concerned with the standard of moral judgment. It passes moral judgments on the voluntary actions of individuals with references to the moral ideal⁶⁷. Certain writers maintain that the criterion of moral judgment is ultimate and unalterable. W. R. Sorley maintained that the moral order was the essence of reality. In his view, there is compatibility between the ethical unity and the unity in nature. The ethical unity of the universe is the unity which is to be understood and attained by finite individuals⁶⁸. J. Royce also maintained that there was moral order in the universe, and that there was goodness at the root of things⁶⁹. In his view, the finite individuals who are ethical beings have insight into the nature of the ought. They try to realize the moral ideal which constitutes the very essence of reality. Pursuing a different line of thinking C. E. M. Joad has maintained that goodness as a value is objective. Certain types of human actions are right in their own merits. We may consider them to be otherwise because we consider them from our private and subjective point of view. But the variability of individual judgments does not affect the objective goodness of certain types of human actions. Goodness is an ultimate value⁷⁰.

In the contemporary period many writers think that the ethical ideal is closely related to the rational mode of behaviour of individuals in society. Ethics is concerned with the study of right actions of individuals. Kant maintained that right action is actuated by good will. E. Jordan replaced the notion of 'good will' by the notion of 'good life' in his ethical theory⁷¹. His conception of good life is a sort of compromise between the Aristotelian conception of happy life and Kantian conception of moral law.

G. E. Moore maintained that the conception of good is indefinable. In his view, the term 'good' is a simple notion like the term 'red'. It cannot be defined by further analysis. The notion of good denotes a simple and indefinable quality. It may be just stated that good is good. The propositions concerning the notion of good are not analytic, but synthetic.

The aim of ethics is knowledge, not practice. Bertrand Russell has also maintained in agreement with Moore that the notion of 'good' is indefinable, but he later abandoned the position after his view was criticised by George Santayana. He is of the opinion that whatever objectivity the concept 'good' may possess is political rather than logical⁷². He has further expressed the opinion that a satisfactory theory of ethics cannot be arrived at.

The Logical Positivists have taken the position of relativists in a non-technical sense in their ethical theory. According to A. J. Ayer, value judgments are expressions of emotions which can be regarded as neither true nor false. Moral judgments are emotive rather than descriptive; they are persuasive expressions of attitudes, and not statements of facts; hence the categories of truth and falsehood cannot be applied to them⁷³. Ethical statements are nothing but verbalized expressions of feelings. Such statements may have significance for psychologists, sociologists and anthropologists, but they have no theoretical significance for philosophers. Ayer has further maintained that ethics cannot be regarded as a science if by science one means 'the elaboration of a true system of morals'.

R. M. Hare has maintained that ethics may be regarded as the logical study of the language of morals. In his view, the language of morals is a sort of prescriptive language. The confusion about our moral language is at the root of theoretical difficulties⁷⁴. The nature of ethical concepts can be understood through analysis of its language.

In the contemporary period there is a lot of indcision amongst philosophers regarding the exact nature of the subject-matter of ethics. Ethics has lost its theoretical importance in the academic quarters. Ethical standards are relative. They vary from culture to culture, and from age to age. To a great extent they are determined by the directives given by the state. The political laws regulate the ethical behaviour of the members of a politically organized society. Moral theories, on the other hand, which are neutral with reference to actual moral behaviour of individuals are of the nature of philosophical theories. Hence, they belong to the field of meta-ethics,

and not ethics proper.

Ethics as the science of human conduct is founded on social science as well as social philosophy. The greater knowledge we have of human needs and aspirations, and social attitudes and purposes, the greater is our insight into the nature of ethical ideals. Moral philosophy is based upon social science and social philosophy even though the latter are ethically neutral. The scope of social philosophy is wider than that of ethics. It studies the basic laws of social relationships and philosophically reflects on them. Ethics, on the other hand, evaluates the ethical significance of social relations of individuals in society. It passes judgments upon the conduct of individuals in society. Besides this, social philosophy is concerned with the philosophical reflection on the nature of *relations* between individuals in society. Ethics, on the other hand, is primarily concerned with the study of the conduct of individuals as *agents* interacting with one another either rightly or wrongly.

There is, however, some common ground between social philosophy and moral philosophy. Both these branches of study have philosophical foundations. Social philosophy is concerned with the study of the philosophical significance of all types of social relations. Ethics, on the other hand, is concerned with the study of right or wrong actions of individuals in society. It is concerned with the study of the philosophical foundation on which the ethical standard is based. Both social philosophy and ethics are branches of philosophy.

According to Jeremy Bentham, there is close relation between social philosophy and ethics. The moral standard has ethical basis. It is found that all persons are pleasure loving by nature. The ethical standard, therefore, must be in conformity with the dominant hedonic interests of the members of a society. Bentham, therefore, maintained that 'the greatest happiness of the greatest number' is the supreme ethical end of mankind. In his view, the hedonic values which are shared by large number of persons have greater social and ethical significance than those that are shared by only a few. Individuals become altruistic in their attitude on account of social

pressure or social sanction. They become altruistic in their attitude towards their fellow members of the society out of fear of social ostracism. The utilitarian principle is the basis of all social relations.

J. S. Mill criticised Bentham's utilitarianism on the ground that the latter did not recognize the qualitative distinction between pleasures. Bentham believed that 'pushpin was as good as poetry'. Mill remarked that Bentham's refusal to recognize the qualitative distinction between pleasures reduced his ethics to a kind of 'pig philosophy'. He remarked that it was better to be a human being dissatisfied than a pig satisfied. He accepted Bentham's utilitarian principle, but rejected the latter's *hedonistic calculus*. He maintained that there was close relation between ethics and social philosophy on the ground that both these branches of study recognize that human nature is basically hedonic in its attitude, and that 'the greatest happiness of the greatest number' is the supreme end of life.

Some of the modern thinkers also believe that there is close relation between ethics and social philosophy. J. S. Mackenzie maintained that the relation between ethics and social philosophy was quite intimate. In his view, both ethics and social philosophy are concerned with the study of the fundamental problems of life. Ethics is mainly concerned with the study of the conduct of individuals in society. Social philosophy, on the other hand, is primarily concerned with the study of social relations of individuals in a community. Hence, in Mackenzie's opinion, the relation between social philosophy and ethics is very close⁷⁵. G. D. H. Cole also maintained that social philosophy was complementary to ethics. Social philosophy, in his view, is a normative study which tells us about the nature of social good⁷⁶. Moral values are social in their nature. They acquire fuller and deeper meaning in a developing civilization. There is, therefore, intimate relation between social philosophy and ethics.

L. T. Hobhouse maintained that there was close relation between social philosophy and ethics. In his view, the ideal of harmony is a plastic principle which helps personal as well as

social development. Social as well as personal development consists in finding satisfactory modes of expression of basic needs. On this point the view of Hobhouse differs from that of Bentham who emphasized on the principle of maximum happiness. The concept of 'harmony', in Hobhouse's opinion, is a better principle than the concept of 'greatest happiness'. It is one of the functions of social philosophy to further the cause of 'harmony' throughout society. The harmonious fulfilment of human personalities is the essence of happy life. The task of social philosophy consists in promoting this understanding⁷⁷. The concept of 'harmony' must be extended as far as possible, and include as many persons of good-will as possible⁷⁸. R. B. Perry also tried to synthesize happiness and harmony because taken in isolation these are defective social ideals. He maintained that 'harmonious happiness' was the highest standard in society. In his view, the validity of this standard cannot be scientifically proved, but the 'paramount reason' suggests this standard should be chosen. The acceptance of this standard is in everybody's interest⁷⁹.

The views of these thinkers who have maintained that the relation between ethics and social philosophy is very intimate on the ground that both accept certain common socio-ethical standard is wrong. Social philosophy is *a moral* in its nature. It is based on social science which adopts the scientific method as the only reliable method for the study of society. It is philosophical reflection on the nature of social relations of individuals in society. It adopts the position of ethical neutralism in the study of social phenomena. It has no ethical purpose in giving interpretation to social phenomena. The relation between ethics and social philosophy is not close, but indirect. It is more so because there is great deal of vagueness and uncertainty about the exact nature of ethics in the contemporary period.

Philosophy : Its Relation to Social Philosophy

Philosophy means 'love of knowledge'. Pythagoras coined the term 'philosopher' which means a 'lover of wisdom'. Philosophy aims at the integration of knowledge. It clarifies,

evaluates and synthesizes all aspects of knowledge. All branches of knowledge originate from philosophy. Plato rightly maintained that philosophy aims at making persistent attempts to have clear notions about things. In his view, philosophy aims at the knowledge of the eternal and the essential nature of things. It tries to have synoptive view of reality. It aims to have comprehensive and consistent world-view. Aristotle maintained that wonder is at the root of man's philosophical reflection about the nature of reality. In his view, intellectual curiosity is at the core of man's philosophical thinking.

Herbert Spencer defined philosophy as a completely unified knowledge. According to R. F. A. Hoernle, philosophy is the vision of reality which satisfies both the head and the heart. Philosophy is the intelligent understanding of the universe. According to A. N. Whitehead, philosophy aims at gaining self-consistent understanding of things observed⁸⁰.

According to Susanne Langer, the main purpose of philosophy is to search for the meaning of existence. In the contemporary period a large number of philosophers maintain that the main task of philosophy consists in the analysis of language. The philosophical analysis of language assists the elucidation of the nature of things observed. It assists us in understanding how we think about things and events we find in experience.

It follows, then, that philosophy is not naive inquiry about the nature of existence, but rather it is reflective inquiry. It investigates into the nature of truth. It can ascertain the nature of truth through the application of the criteria of rational necessity and universality. It arises from persistent attempt to arrive at real knowledge⁸¹. C. D. Broad has maintained that the purpose of speculative is to take into account the results of various sciences and add to them the results of religious and ethical experiences of mankind, and reflect upon the nature of the entire reality⁸². He has maintained that speculative philosophy must presuppose critical philosophy. Critical philosophy, in his view, tries to analyse the concepts of sciences. It critically evaluates the assumptions of sciences. It tries to discover links between the conclu-

sions of various sciences. Philosophy is the scientific attitude towards the entire reality. It tries to interpret the various phenomena of critically. It is not merely concerned with the study of the trans-empirical reality, but it is also concerned with the study of empirical reality.

In the contemporary period philosophers do not any longer like to study the nature of trans-empirical reality. They regard such study as futile, and they brand this type of study as 'metaphysics'. Certain thinkers have retained the term 'metaphysics' but they have radically redesigned its aim and functions. A. N. Whitehead, a distinguished contemporary metaphysician and philosopher, described metaphysical categories as 'tentative formulations of the ultimate generalities'. In his view, it is the function of metaphysics to form a coherent and logical system of general ideas 'in terms of which every element of our experience can be interpreted⁸³'. D. W. Gotshalk has defined metaphysics as 'an attempt to construct a conceptual scheme interpretive of every item of experience⁸⁴'. The general attitude of contemporary philosophers, however, is to avoid the term 'metaphysics' and use the term 'philosophy' instead. The Logical Positivists are most vociferous in their anti-metaphysical attitude.

In the contemporary period with the development of some of the epoch-making scientific theories the status of philosophy itself has changed. Philosophy can be discovered in the structure of scientific theory itself. Philosophical knowledge does not differ basically from scientific knowledge. Bertrand Russell has, however, maintained that philosophy has a critical approach which distinguishes it from the scientific approach. It critically examines the fundamental principles which are employed in science⁸⁵. Besides this, philosophy provides us with a perspective with reference to which we interpret the universe. Nevertheless, the recent position is such that a sharp line of demarcation between philosophy and science can be hardly made.

During recent years it is rather very difficult to point out the subtle distinctions between 'philosophy', 'science' and

‘theory’. Philosophy, science, and theory try to explain Nature or aspects thereof in most general terms. Modern philosophy may be designated as ‘scientific philosophy’ insofar as it does not contradict the results of science. Nonetheless, philosophy must go beyond what is known as pure science, and makes assertions about the entire universe. W. E. Hocking, therefore, suggested a sort of ‘jurisdictional agreement’ between science and philosophy. In brief, the present state of philosophy is such that either it must be based on the epistemology of science or at least it must not contradict the fundamental conclusions and methods of science.

Philosophy in its present state is not far removed from Nature and life. It inquires into the nature, purpose, and value of human life. It critically studies and interprets the values that human personalities create. It critically studies the problems of human life. It is a rational attitude towards life. However, since philosophy is intimately related to science, it cannot ignore the importance of the basic conclusions and methods of behaviour science and social sciences. Social philosophy as a sub-division of philosophy, therefore, must take into consideration the basic conclusions of social sciences.

Sociology first emerged as a new point of view in Western philosophy. In its early stage it was just of the nature of social philosophy. It was later raised to the status of a science when it evolved its special methods in conformity with the methodology of sister sciences. It is, therefore, observed that the earliest schools of sociological theory had their roots in philosophy. Auguste Comte used the expression ‘positive philosophy’ for philosophy applied to the study of society before the term ‘sociology’ was coined by him. Apart from Auguste Comte, a large number of early social thinkers were social philosophers first before they formulated their sociological theories. In fact, they applied the philosophical theory to the study of society. Wilhelm Windleband maintained that the task of philosophy was to find out the meaning of life in the social setting.

It is an undeniable fact that philosophical thinking in each age in the historical process deeply influenced the social

philosophy of that era. In each age the ideas of great philosophers and intellectuals deeply influenced the actual way of living of millions of people, and in this way the values of progressing human culture became well-defined and subtle. For instance, the ideas of the eighteenth-century nationalism had profound influence upon the social philosophy of that age. During this period reason was considered to be the most important characteristic of human personality, and rationalization of humanity was regarded as the most important social ideal. In the nineteenth and the twentieth centuries the philosophical ideas underwent great changes, and consequently the social philosophies also correspondingly changed. It is obvious, then, that philosophical ideas play an important role in changing philosophical outlook on society and social relations.

It is quite obvious, then, that the relation between philosophy and social philosophy is very close. There is always the impact of a philosophical theory on social philosophy. Hence, the greater is the clarity and consistency of a philosophical theory, the greater is the possible soundness of the social theory corresponding with the former. The philosophical foundations of a social theory are sound if such a theory is able to explain the philosophical implications of social phenomena satisfactorily. It is evident, then, that there is close link between philosophy, social philosophy, scientific theory, and sociology. There is continuity between these different branches of knowledge. Philosophy must take into account the basic conclusions of science, and social philosophy must take into consideration the basic conclusions of sociology. It may be pointed out here that the scope of philosophy is wider than that of science, and that the scope of social philosophy is wider than that of sociology. A philosophical theory must be consistent with the conclusions of social philosophy. A philosophical theory is likely to be defective, if it does not tally with the conclusions of social philosophy. Social philosophy exerts its influence on philosophy, and takes care that the latter does not get far removed from the actualities of life. Thus there must be compatibility between general philo-

sophy and social philosophy. Philosophy is the common link between all branches of knowledge.

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CHAPTER III

Social Structure and Social Functions

Society is an organization of teleological individuals. It is an organized system of persons. The organization of persons is determined by the principles of creativity and appreciation. Creative purpose constitutes the very core of human existence. It gives directions to all types of human behaviour. All types of social relations are governed by the principles of creativity and appreciation. Social relations are unintelligible without the recognition of the principle of purposiveness. It is possible to discover certain aspects of purposiveness in the social behaviour of individuals. It is also possible to discover conflux of purposiveness of individuals in all types of social systems and social institutions through analysis of social structures and social functions. Society is not an accidental aggregate of behaving individuals. It is an organization of teleological personalities. The teleological interpretation of society, therefore, seems to be satisfactory.

The Nature of Society

The term 'society' is derived from the Latin root 'sequi' which means 'to follow'. To be in society means to be following a social group. Society may be defined as a gathering or company of individuals. It refers to the togetherness of individuals who mutually exclude one another. J. K. Murry points out that individuals can behave socially in the presence of others in society, and that they behave in solitary fashion when they are not in society¹.

Human society came into existence in the course of evolution. Different societies came into existence in the course of social evolution and historical processes. Individuals are the units of a society. However, individuals do not precede society. The very fact that family is based upon sexual and parental motives gives clear indication that the impact of social

life on human personalities is inevitable. Apart from the sexual and the parental motives there are many other factors which bring about social relationships. On careful analysis of various types of social systems it is found that some form of inter-relation of purposes of participating individuals is inevitable for social cohesion.

According to Blackmar, the motive of self-preservation is the uniting principle of a society. The aim of a society is to protect its members from destruction from external forces². The function of society consists in the perpetuation of its members by protecting them from hostile individuals within the group and harmful external forces.

Blackmar's view is partially true. The motive of self-preservation cannot be regarded as the only uniting principle of all forms of societies. In certain societies the prestige motive may even surpass the motive of self-preservation. The members of certain societies may even stake their entire social group for the sake of prestige during a period of crisis. Blackmar's interpretation of society, therefore, seems to be narrow.

Society, according to M. Ginsberg, refers to the entire human race. It is different from a society which refers only to a special types of society. It refers to the tissue of entire social relations³. Social processes hold good of different types of societies on account of the underlying similarity of mankind⁴. Ginsberg, therefore, shows that there are interconnections and inter-relations between various groups of people.

The element of truth in Ginsberg's view of society consists in the fact that he emphasizes the concept of *relations* in explaining the structure of society. But the defect of his view lies in the fact that he erroneously considers the entire human race to be society on account of his monistic bias. The human race, in fact, consists of many societies, and the differences between the latter seem to be more conspicuous than their similarities.

R. M. MacIver maintains that a society is a web of social relationships. In his view, individuals are held together through social relations. Social relations are possible amongst those individuals who resemble one another both in body and in

mind in some respects. But complete likeness between individuals is not necessary. Social relations are possible amongst individuals who have certain degrees of difference. Reciprocity and exchange of views and the like are possible only when there are partial differences between individuals⁵. Individuals live in society through different types of social relationships.

R. T. LaPiere maintains that the term 'society' refers to the 'complex pattern of norms of interactions' which arise out of the relationships between individuals. The term 'society', according to him, is an abstraction which is mainly derived from the characteristic ways in which a group of individuals live together. The pattern of norms of a particular society persists for a considerable duration of time even though individuals constituting a society may come and go. A society is an intangible process which is mainly constituted by a changing pattern of norms⁶.

Society refers to the total complex of relations between the individuals. Such relationships between individuals are the products of their activities. These activities are performed 'in terms of means-end relationship, intrinsic or symbolic'⁷. Society refers to the whole human social life in all its aspects. It refers to all the facets of culture, such as scientific knowledge, technological devices, religious beliefs, metaphysical and ethical systems of ideas, artistic creations, and the like. But the various concrete manifestations of society cannot be regarded as identical with society. Society refers to 'the complex of social relationships as such'⁸. Interaction between individuals is responsible for the formation of social systems. A social system which fulfils all the essential functional prerequisites of the long term persistence may be called a society⁹. A social system function independently of other social systems. It has the structural and functional prerequisites of an independently subsisting system.

A society has a unique system of norms. We can know the nature of a society by studying its norms. The study of human society involves the study of culture. Various types of societies differ from one another on the basis of their unique cultural patterns. The behaviour pattern of individuals

of a society is determined by its prevailing norms. The cultural norms have a profound influence on the diverse forms of creative expressions of individuals. The uniqueness of a society is determined by the uniqueness of its culture. It is obvious, then, that there are various types of societies. Societies vary in their nature. The nature of a particular society is determined by its unique social purpose. Hence, a general science of society cannot be formulated by studying a particular type of society or certain societies which are similar in their nature. Fundamental principles of the general science of society can be formulated by observing and analysing the structure and functions of various types of society.

Society, in my view, is an organization of purposive individuals. A society is formed because there is common purpose amongst its members. A society or a social group cannot be formed without any purpose. A group of insane persons do not form a social group. But a group of mountaineers form a social group because they have the common purpose of climbing mountains. Likewise, large societies or social groups are formed with some kind of common purpose as the basis for social cohesion. Societies may be formed mainly on the basis of biological purpose. Aboriginal societies are formed mainly on the basis of common biological purpose of survival. Similarly, societies may be formed on the basis of utilitarian purpose. Some of the civilized societies have been formed mainly on the basis of utilitarian purpose. The teleological interpretation of society seems to be quite satisfactory¹⁰.

Characteristics of a Society

A society is a complex organization of teleological individuals. There is relatively close association between the various members of a society. The members of a society form social groups and social institutions. Such groups or institutions are formed on the basis of some common purpose of the participating members. Associations and social bonds between the members of a social group or a social institution are relatively more close and intimate than the social relations between the

members of a crowd. A social group or social institution, therefore, cannot be regarded as an accidental or mechanical aggregate or conglomeration of individuals. There is closer and more intimate relationship between the members of a society than a mere mechanical assemblage of things. There is internal relationship between the members of a social group or a social institution. The psychic bonds interlink the members of a social group or a social institution. The filaments, as it were, of psychic waves inter-penetrate the personalities of the participating individuals and intertwine them into an organized whole. Evidently, then, external relationship or close proximity between individuals is not necessarily the fundamental principle of a social organization, but rather the internal psychic bond relating the members of a society is the basic principle for the formation of social groups or social institutions. The formation of social purpose is the most important prerequisite for the formation of a society or a social unit.

Society or a social unit is a system of relations. The relations which unite the members of a society or a social unit are not merely external but also internal. Not merely physical proximity, but also psychic affinity, between individuals are the prerequisites for the formation of a society or a social unit. From this point of view there is some resemblance between a living organism and a social organization. A living organism is not a mere mechanical aggregate of cells and nerves, but it is a vital system in which there is a sort of internal relation between the cells and nerves. The links connecting the cells of a living organism are not merely external. Apart from the external relations between the various cells there are internal relations between the constituent cells of an organism. The unity and vitality of a living organism are determined by the internal relations subsisting between its constituent cells and nerves. A living organism may be defined as an organized system of living cells with a dominant urge for progressively developing its inherent teleology. The properties of assimilation, growth, reproduction, adaptation, and the like are the expressions of its inherent teleology.¹¹

The uniform behaviour of a living organism is the expression of its inherent teleology¹¹.

There is similarity between a living organism and a social organization in the sense that there is inherent unity of purpose in both the systems. There is no inherent unity of purpose in a machine. Purpose is imparted to a machine. A machine functions in a particular way to serve human purpose of a particular type. It has no purpose of its own. A society, on the other hand, has a purpose of its own. It is called a 'social system' simply because some kind of common purpose of its constituent members operates through its various functions. There is one dominant purpose in a society. It may be described as the 'cultural theme' of that society. There may be various other purposive themes of different social groups and social institutions within that society. The purposive themes of different social groups and social institutions are ultimately integrated with the dominant purpose or cultural theme of the society. It is obvious, then, that there is similarity between the basic nature of a society and that of an organism. However, the difference between a living organism and a society consists in the fact that the former has birth and death, but the latter has neither, and that the former has the capacity for reproduction, but the latter has not.

Society evolves and develops in the course of historical development. It can never completely perish even though disintegration may take place within it. The constituent members of a society perish in course of time, but the society itself persists in some form or the other. Individuals are born, and die, but the society persists and continues to develop or disintegrate with the passage of time.

E. C. Hayes avers that every society has certain common characteristics. According to him, the members of society must participate in some important common activity. For instance, they must have a common language, a common creed, or a common belief. They must follow certain common customs. They must share amongst themselves some common beliefs and opinions. They must have some kind of uniformity in their behaviour pattern. However, in some of the

modern advanced societies complete uniformity of behaviour is not always found amongst all their members. In modern advanced societies a wide variety of norms and standards of social behaviour are sometimes found. Nevertheless, in each society there is some harmonizing principle which binds all individuals together.

The second important characteristic of society, according to Hayes, is that the activities of its members causally condition each other. This similarity of behaviour which is found amongst the members of a society is due to their mutual influence and interaction. In a society every generation passes its own standard of behaviour to its successors, even though it may be modified in the course of evolution. The continuity of a society is maintained through this causal relation.

The third characteristic of a society, according to Hayes, is inter-communication. Individuals of a society get acquainted with one another directly or indirectly through a net-work of inter-communication. The unity of a society is maintained through inter-communication¹².

Fourthly, a society is a functional whole. It operates as an organized unit. Despite the fact that society is made up of individuals it functions as a whole. The functions of a society are determined by its dominant purpose or cultural theme. The teleologies of individuals are subordinate to the general purpose of the society itself. The social purpose persists from age to age, and the individuals who are born in it are influenced by this dominant social purpose or cultural theme.

Finally, the most important characteristic of a society is the inter-relationship among its members. No society or social group can be formed unless there is inter-relation among its constituent members¹³. This inter-relation must be not merely external, but also internal. There must be psychic affinity between the members of a society. The members of a society must have psychic ties amongst themselves. The consolidated psychic ties among individuals are responsible for the formation of social bonds. The nature of a society cannot be explained in the absence of psychic social bonds subsisting among its members.

Social Structure and Social Functions

Each society has a structure. The structured nature of society is a manifestation of the structured nature of reality itself. It has been established through recent researches in the field of quantum mechanics that the entire physical reality is structured. Energy quanta are the constituents of physical reality. Living phenomena are also structured. Living organisms are composed of cells, cytoplasm, chromosomes, genes, nucleoprotein, amino acids, and so on. Likewise a society is also structured. It is composed of various types of social units, social groups, social organizations, social institutions, and the like.

E. E. Bergel observes that if a whole is composed of two or more distinguishable parts, it may be called a 'structure'. A structured system is composed of distinguishable units or components. A society is structured. It is composed of various types of social units. A social unit is composed of two or more individuals amongst whom there is relatively close and intimate association. Not only society, but also social units are structured¹⁴.

There is a relatively stable patterned relationship among various social units of a society. The configuration of social units and social institutions is relatively enduring in a society. The identity of a social system is determined by the relatively enduring pattern of social units. This relatively stable and continuing pattern of social units and their inter-relationships constitute the structure of a society. The term 'social function' refers to the various dynamic processes within a society. Social function refers to the various types of adjustive activities of social units within the social structure. There is close inter-relation between the structure of a society and its functions. The social structure of a society determines its various functions. The functions of various social units and social groups determine the nature of the entire social structure. There is inter-dependence between the structure and functions of a society.

The concept of social structure and its functions has been emphasized by various social thinkers. Herbert Spencer

maintains that a society has a structure, and that the structure of a society increases in size in the course of evolution. In his view, the size and the complexity of social structure increases through the process of evolution¹⁵. The heterogeneity of society increases with the growing complexity of social structure. The mass of a society increases with the increasing complexity of the social structure.

Herbert Spencer maintains that changes in social structures are brought about through changes in social functions. Some of the functional changes of a society cannot be directly observed. Such imperceptible functional changes bring about changes in social structure. There seems to be, therefore, close relation between social structure and social function.

Emile Durkheim gives a systematic formulation of the logic of a functionalist approach for the study of society. In his view, the causal and the functional methods of analysis are the two complementary methods for the study of society. For an adequate explanation of social phenomena the efficient cause which produces it must be ascertained, and the function which such a phenomenon fulfils must be known. The term 'function' is used instead of the term 'purpose' because society does not necessarily produce useful results¹⁶.

It has been recognized by many social thinkers that there is close relation between social structure and social function. A. R. Radcliffe-Brown and B. Malinowski try to explain social phenomena from the functional point of view. Some of the social thinkers who do not specifically adopt the functional approach recognize the importance of functional analysis for getting adequate knowledge of social phenomena. V. Pareto maintains that a society is essentially in a state of equilibrium. According to him, the various units of a society are inter-dependent; hence change in one of the parts necessarily brings about change in the entire social structure.

R. K. Merton introduces a number of new concepts into his theory of functional analysis of society. He distinguishes between latent and manifest functions of a social structure. He also introduces the concept of functional alternatives in his theory. In his view, social function refers to an observable

event which can be studied from the standpoint of an observer. The nature of a social structure can be studied from the empirical point of view. It is known through functional analysis that socially deviant behaviour as well as conformist behaviour of individuals is generated by the social structure. Social structure is not static, but it is active¹⁷. It puts pressure on the behaviour of individuals. In agreement with the Freudian theory Merton maintains that non-conformity to social norms is rooted in human nature. Conformity to social standards, according to Merton, is the result of 'utilitarian calculus'. In other words, individuals behave in accordance with the social norms for pragmatic reasons. The social structure itself exerts pressures upon the non-conforming as well as conforming behaviour of individuals.

A society tends to become unstable when the system of values gets attenuated. Emile Durkheim calls this attenuation of the value-system in a society the 'anomie' or normlessness. A society tends to disintegrate when valuelessness becomes conspicuous amongst its members. In such a society in which the value-system is weak the members tend to behave in a deviant fashion. The strain towards anomie tends toward the breakdown of the regulatory system in a society.

The normative system of a society puts pressure on the behaviour pattern of individuals. It is usually the practice that the members of a society accept the social norms uncritically. They do not philosophically reflect upon them. They are born into a complex social structure, and the norms of that society become a part of their existence. In this way the social traditions exercise authority over the lives of individuals. Mediocre individuals cannot usually escape from being influenced by social traditions. In course of time social traditions assume the form of laws or rules of a society. Social laws are not strictly speaking externally imposed on a society, but rather they are intrinsic to society¹⁸. Social laws guide the behaviour of individuals. They function through the lives of individuals.

There is close and intimate relationship between the structure and function of a society. Certain functional pre-requi-

sites are necessary for the maintenance and persistence of a social system. The identity and persistence of a society are sustained through the system of actions of the members of the former. The 'system of action' constitutes the core of a society. According to D. F. Aberle, A. K. Cohen, A. K. Davis, M. J. Levy, Jr., and F. X. Sutton, a society has a 'self-sufficient system of action'¹⁹. They use the terms 'structure' and 'system' interchangeably. According to them, the structure of action must be self-sufficient for the maintenance and persistence of a society. In other words, neither the sum-total of natural resources nor the group of individuals is important for the formation of a society. The most important prerequisite for the formation of a society is the 'structure of action'. It is the foundational concept of society. The superstructure of a society is based upon the foundational notion of the structure of action. There is the possibility of social change because the 'structure of action' is the key concept of society. Profound structural changes may take place in a society, and thereby usher into existence a 'new society'.

D. F. Aberle and others hold that termination of the 'structure of action' leads to the termination of a society, and that a society gets terminated under four conditions. First, biological extinction of the members of a society through low fertility, morbidity, mass migration, and so on may render the structure of action inoperative.

Secondly, apathy or lack of motivation in the members of a society may lead to its termination. Thirdly war of all against all leads to the termination of a society. A society, therefore, cannot be based solely upon force. Fourthly, there may be termination of a society through its absorption into another society. There is loss of the 'identity and self-sufficiency of the total action system' through the transformation of one society into another society²⁰.

According to Aberle and others, a society can function if the self-sufficient system of action operate satisfactorily. First, individuals living in a society must have sufficient adjustive ability to their physical environment, and individuals must be

recruited to the society through sexual reproduction. In other words, sexual reproduction and successful adjustment of individuals to physical environment are prerequisites for the continuance of a society. Secondly, the maintenance of a society is determined by systematic and stable division of activities amongst its members. System and orderliness of action pattern is the prerequisite of a stable society. A society functions satisfactorily if there is appropriate allocation of ranks and role-differentiation amongst its members. Thirdly, there is the persistence of a society through the utilization of symbolic modes of communication, which aids the maintenance of the common value-structure. Fourthly, the members of a society share a body of cognitive orientations which sustain their motivation²¹.

The analysis given by D. F. Aberle and others seems to be quite systematic. It is quite clear from their analysis of the functional prerequisites of a society that the self-sufficient system of action is the most essential requirement of a social structure. It may be, however, pointed out here that the notion of 'system of action' is too broad and too ambiguous. D. F. Aberle and others do not clearly state the nature of action. The members of a society do act in some way or the other whether rightly or wrongly, legally or illegally, and so on. But all types of actions are not necessarily important for the sustenance of a society. I think that only teleological behaviour of individuals is important for the sustenance and progress of a society. To be more precise I may say that there is order, stability, and progress in a society in which the fields of creativity and appreciation created by creative-appreciative individuals intersect. It is only social purpose which sustains a society. It is only creative purpose which gives progressive orientations to a society. In other words, creative purpose alone, and not mere system of action, sustains a social structure. Social concepts cannot be explained in non-psychic and non-teleological terms as behaviourist social psychologists try to do. The nature of social structure and its functions can be explained satisfactorily from the standpoint of creative teleology.

Theories of Society

Society has been existing ever since human beings and pre-human primates came into existence on the planet earth. Persons have always lived in society, and they will always do so. Yet it is doubtful whether they have understood the nature of society philosophically. Social scientists as well as social philosophers have defined society in different ways, and they have propounded various types of theories of society. The earliest social thinkers propounded metaphysical theories of society. Such theories were primarily speculative in their nature. The social theories of Hobbes, Locke, and Rousseau fall under this category. Such theories are far removed from human experience. Hence such theories cannot be regarded as valid from the standpoint of the criteria of scientific methodology. They may be branded as 'metaphysical or speculative theories of society'.

Later some of the early pioneers of sociology and social sciences tried to give quasi-scientific explanation of social phenomena. They claimed that their theories of society were scientific. They, in fact, ridiculed the earlier metaphysical theories of society as purely speculative and abstract. However, when the social theories of the early pioneers of social scientists are examined carefully it is found that such theories were also quasi-scientific, and not exactly scientific. Some of the social thinkers tried to explain the nature of society from the mechanistic point of view. According to them, all social phenomena are merely variations of physical phenomena. Social phenomena can be explained in terms of natural and physical laws. Some of the social thinkers were greatly influenced by the extraordinary progress in the fields of physics, astronomy, and mathematics, and they believed that social phenomena could be explained from the mechanistic point of view. For instance, human society was pictured as analogous to an astronomical system in which individuals were regarded as units in mutual attraction or repulsion. According to certain social thinkers, social groups are regarded as 'social molecules' and the constituent members of which are regarded as 'social atoms'. Descartes, Leibniz, and others had a mechanistic bias

in propounding their social theories. Even the modern advocates of the mechanistic theory of society have more or less reiterated the arguments of the seventeenth century mechanistic social thinkers.

The views of the seventeenth century social thinkers are, in fact, metaphysical in their nature even though they employed certain scientific concepts for the explanation of social phenomena. Their use of the scientific terms for the explanation of social phenomena was just metaphorical. Their use of scientific concepts for the explanation of social phenomena gave merely pseudo-explanation, and not scientific explanation. They merely tried to state their metaphysical theory of society disguised as science. This is true of the views of many modern social theorists also.

There are certain social thinkers who maintain that scientific study of society is possible. They try to propound scientific theories of society, and explain social phenomena from the scientific point of view. Certain objections are made against such theories on the ground that precise prediction of social phenomena cannot be made. In physical sciences, on the other hand, precise prediction of physical phenomena can be made. The criticisms which are usually levelled against the possibility of scientific theory of society are not necessarily cogent. It seems that with certain limitations it is possible to have a scientific theory of society. So far there is no unified social science, but it seems to be quite likely that in future a comprehensive scientific theory of society may be developed through the utilization of the methodology of science with certain necessary modifications. The predictions made by scientific theory of society of various social phenomena are likely to be approximate only, and not absolutely exact because diversity of values which permeate human society vitiate the possibility of precise social prediction.

Finally, in a comprehensive theory of society we have to study not merely the methodology of social sciences, but also the philosophical foundation of such a theory. The study of society reveals that social phenomena are different from physical and biological phenomena because the former are relatively sur-

charged with value categories. Philosophical foundation of society is, therefore, slightly different from the philosophical foundations of physical and biological phenomena. In society social norms give orientations to human behaviour. Cultural values are the ends toward which human actions are oriented. The philosophical foundation of human society is, therefore, unique.

Society is more than an aggregate of individuals. Some of the theories of society are inadequate which regard it as a mere aggregate of individuals. Society cannot be also regarded as a mere multiplication of interpersonal relations. The following definition of society may be cited as an illustration : "A society is a group of human beings sharing a self-sufficient system of action which is capable of existing longer than the life-span of an individual, the group being recruited at least in part by the sexual reproduction of the members²²". This definition is too vague and ambiguous. D. F. Aberle and others have nowhere made it clear how the self-sufficient system of action is capable of subsisting beyond the life span of individuals. Furthermore, a 'system of action' alone does not necessarily make a society because 'action' is a very ambiguous term. It seems to me that most of the social philosophers and social scientists have not been able to understand the nature of society because they did not so far study it through the utilization of the unique methodologies of science and philosophy. Science primarily makes use of the operational method ; philosophy, on the other hand, primarily makes use of the valuational method. Synthesis of both the methods of science and philosophy is necessary for clear and comprehensive understanding of the nature of society. This synthesis of the methodologies of philosophy and science is absolutely necessary because a sharp line of demarcation between philosophy and science cannot be any longer made. It is only through the convergence of the methodologies of philosophy and science that we can formulate an intelligible theory of society.

In the following few pages theories of society will be discussed under three major headings. It is not possible to discuss all the different theories of society since it is not within

the scope of this book. The organic and the structural-functional theories of society will be discussed first. Thereafter I shall give a brief outline of my theory of society as a teleological organization. In the brief outline of my theory of society I shall indicate how the methodologies of science and philosophy have been synthesized. My purpose will be to show that the explanation of society from the teleological point of view alone is adequate because it satisfies the criteria of the scientific method and the philosophical method. Hence, it is my contention that this point of view alone can be regarded as the *theory* of society. Other explanations of society which do not satisfy the most essential criteria of the scientific method and the philosophical method may be called the hypotheses or doctrines of society. The theory of the society is at once philosophy as well as science of society. It gives us insight into the *foundation* of society.

(i) The doctrine of Society as an Organism

J. B. Lamarck and Charles Darwin were the outstanding advocates of the theory of organic evolution. Their contribution to the biological science was the greatest in the nineteenth century. Their theory was so epoch-making that the very structure of human knowledge had to be modified because of the Lamarckian and Darwinian influence. The human race is no longer regarded as the special creation of God, but it is regarded as a product of evolution from the anthropoid apes and other lower forms of organism. Some of the outstanding philosophers were influenced by the nineteenth century theory of evolution, and tried to apply the basic concepts of evolution to various branches of knowledge. Auguste Comte and Herbert Spencer were greatly influenced by Lamarck and Darwin's theory of evolution. They employed evolutionary concepts to their doctrines of society. They advocated a form of unilinear social evolution analogous to the Lamarckian and Darwinian theory of organic evolution²³.

A number of social philosophers described human society as an organism under the influence of the nineteenth century doctrine of evolution. According to them, social organism

undergoes a process of growth and development like living organisms. Some of the social thinkers carried the analogy between a living organism and society too far. They employed the concepts of Darwin's theory of evolution for the study of society. The Darwinian theory of evolution gave a powerful impetus to a large number of social thinkers to give a reorientation to their social thinking.

The main thesis of the social thinkers who were influenced by Darwin's theory of evolution maintained that society was an organism, and that in many ways it functioned like an organism. Paul Lilienfeld maintained that human society was a living being similar to a living organism. He pointed out that a society and a living organism had identical structures, and that they had similar functions. Albert G. Schaffle employed the organic analogy for the description of society. According to him, even though society is not an organism, it closely resembles the latter both in its structure and in its function. For instance, the economic growth of a society is analogous to nutrition, the accumulation of goods is analogous to the growth of cells, the exchange of goods is similar to physical locomotion, the development of technology is analogous to the development of the muscular system, the system of communication is similar to the working of the nervous system, and the colonization of a society is similar to the self-assertive nature of an organism. Schaffle believed on these grounds that society resembled an organism.

Alfred Fouillee was an advocate of organismic doctrine of society. There is close resemblance between his organismic interpretation of society and that of Herbert Spencer. Fouillee's organismic interpretation of society, however, differs from that of Herbert Spencer on certain fundamental points. He maintained that the unity of a social structure depended on the willing co-operation of individuals who associate with one another with the purpose of realizing their common ends. The formation of society, in his opinion, is due to the implicit contract between its members. Society, therefore, resembles an organism even though it is not an organism. According to Herbert Spencer, on the other hand, society is an organism

of which individuals are the inter-dependent parts. Fouillee's organismic interpretation of society, therefore, is not as staunch as that of Herbert Spencer. Nevertheless in spite of the difference of his view from that of Herbert Spencer he maintained that the universe was a vast social organism of individual wills which were united by mutual sympathy. In his view, society is a living reality analogous to an organism.

Herbert Spencer gave a philosophical interpretation to the Darwinian theory of evolution, and he saw the universal application of this theory. In his view, society is an organism. It is subject to the laws of evolution. The development of society follows the evolutionary pattern. It develops from the relatively homogeneous state to the relatively heterogeneous state. It is a super-organic phenomenon. The similarity between a society and an organism is so great that their resemblance cannot be regarded merely as analogical affinity²⁴. Society as a super-organic phenomenon grows. The members of a society resemble the cells of an organism. The social organism continues to live even though individuals are born and die just as a living organism continues to exist through the continuous replacement of the dead cells by new ones. There are basic similarities between living organisms and social systems. Social processes are organic in their nature. The structure, growth, and functions of a social organism resemble those of a living organism²⁵. Social organism has the sustaining, regulative, and the distributive systems like living organisms. A living organism has the sustaining system for the digestion of nutritive substances, the regulative system to control and regulate the organism, and the distributing system in the form of circulation of blood and nerve impulses. Likewise the social organism has the sustaining system in the form of agricultural processes and industrial techniques for the sustenance of the social structure and its constituent members, the regulative system in the form of armed forces and the governmental machinery, and the distributing system in the form of transportation, communication, banking and so on.

The social organism, according to Herbert Spencer, undergoes continuous growth. Its parts grow as the social organism

itself grows, and in this way the social organism develops an appreciable size. Societies differ in their sizes and relative complexities. Societies, therefore, can be arranged in a hierarchy beginning from the most simple ones to the most complex ones. Besides this, there are different types of societies, such as industrial type, militant type, and the like.

Spencer, however, took care not to push the analogy of organism to social phenomena too far. He pointed out some of the basic differences between a living organism and a society. In a living organism consciousness is located in the brain, and not in the constituent cells of the organism. Society, according to Spencer, has no consciousness except in its members. In a living organism the cells have a subordinate place in relation to the organism itself. Society, on the other hand, lives for the enhancement of the progress of its constituent members. Welfare of the society results in the welfare of its constituent members. It is clear, therefore, that even though Spencer regarded society as an organism, the similarities are in many ways inadequate.

According to Herbert Spencer, the moral behaviours of individuals in a society are subject to biological laws. The conduct of an individual involves adjustment of acts to ends²⁶. The actions of individuals are either good or evil according as they are satisfactorily or unsatisfactorily adapted to achieve prescribed ends. Evolution tends towards self-preservation and equilibrium of society²⁷. Sociology studies the evolution of societies which are superorganic systems. It is found through sociological analysis that both living organisms and social systems 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 differentiation of functions. Herbert Spencer maintained on these grounds that a society was a living organism.

Herbert Spencer's doctrine of society as a super-organism is open to objections. He employed the evolutionary and biological concepts outside their legitimate contexts. His view suffers from the defect of confusion of context. In other words, the use of biological concepts has meaning with reference to a

living system, but they have no meaning outside an organic system. Herbert Spencer employed the biological terms for the description of social phenomena beyond legitimate limits. He tended to use the biological terms in describing the social phenomena in too literal sense instead of their metaphorical sense. Society is a system or an organization of teleological personalities rather than an organism. Vilfredo Pareto maintained that society was a system rather than an organism. J. Rumney contends that the resemblance between a living organism and a social system is only metaphorical. In his view, Herbert Spencer exaggerated the analogy between living organism and society so much that absurd metaphorical illustrations get inextricably interwoven with the real social phenomena so that clear understanding of social problems becomes difficult²⁸. The parallelism that Herbert Spencer has drawn between a living organism and society is unsatisfactory. J. Sinha has also pointed out that Herbert Spencer's organismic analogy has been carried too far. The term social organism is only a metaphor. The principles of biological evolution cannot be applied in too literal sense to social and ethical phenomena²⁹.

Ostwald Spengler also gave an organismic interpretation of society. In his view, each culture is an organism³⁰. Each culture has its unique peculiarities ; but since it is an organism its mode of development is similar to that of the other cultures. It inevitably follows a deterministic pattern of development, decay and death. It has a beginning, a development, a full bloom, a decay, and a final collapse. The various phases of development and decay are the distinguishable aspects in all cultures. The natural processes of development and decay are analogous to all other phenomena of Nature. There are four distinguishable stages of the evolution of a culture, viz., its preliminary, early, late, and civilized stages. The term 'culture' refers to the earlier stages of evolution of a society, and the term 'civilization' refers to the later stages of its development. In each culture social processes are oriented toward the realization of the final stage of civilization. Civilization is the final and the inevitable destiny

of each culture³¹. The attainment of the stage of civilization is the final stage in the life history of each society. Each society, therefore, has its natural process of development and subsequent decay like living organisms. It grows, develops, and decays like other living organisms. It has the distinguishable stages of childhood, youth, maturity, and senility like a human organism. Each culture possesses its unique style which is different from the styles of other cultures. The various cultures of the world are the different types of organisms, and the 'world-history in their collective biography'³². Each culture is destined to attain the final stage of its unique civilization because as an organism it must necessarily follow a particular pattern of organic development. The spiritual and physical aspects of each civilization disintegrate and finally collapse when its productive activity gets attenuated. Each civilization disintegrates with its unique systems of mathematics, science, fine art, and so on because it develops its norms independent of every other social organism³³. It is quite possible, therefore, that the cultural achievements of a particular society may remain obscure to us if it disintegrates and collapses because there is no interaction between cultures which develop independently.

Spengler attempted to build up a morphology of social organisms. He tried to formulate a doctrine of the life and death of civilizations. Since, in his view, society is an organism, and since it follows a uniform pattern of development and decay, it is possible to predict its course of development. It is this claim of Spengler which made his view a little popular in Europe. However, the popularity of his doctrine of society did not last long, since intellectuals soon discovered that his doctrine of social predictability on the pattern of organismic processes was fantastic. He carried the analogy of society as organism too far. The distinguishable features of a society into different stages of organic development are too superficial. A culture is not an organism, but it is a stage of organization of teleological persons. His use of organismic metaphors for the description of social morphology is too naive. His doctrine of society as an organism is a glaring

example of the fallacy of false analogy. His view that all societies of the world move in a definite cyclic order of birth, growth, development, and decay seems to be wrong. His view is not substantiated by any concrete instance. C. E. Kenneth Meas aptly points out that Spengler's claim to foretell the future course of development of a society is baseless. In his view, even if it be taken for granted that the general pattern of social development occurs in a cyclic fashion, there is no evidence that such cyclic orders resemble each other in the case of cultural development of all societies. Consequently, it is not possible to predict with exactness the future course of development of a particular society. Spengler believed that the Western civilization was about to reach its final doom. Here his prediction proved to be incorrect for the Western civilization seems to exhibit innumerable signs of development and progress rather than those of decay and disintegration³⁴. He finally abandoned the organismic analogy and maintained that social processes did not occur in accordance with the laws of nature. Social processes, according to Spengler, are determined by the decree of destiny which is beyond the range of causal explanation. Ernst Cassirer aptly remarked that Spengler's doctrine of social processes as the mystical act of destiny was both unscientific and unphilosophical³⁵.

C. H. Cooley also maintained that society was an organism. In his view, society is composed of many segments each of which has specific function. There is close inter-relation between individual and society. Individuals are so closely interlinked with the society that they cannot be separated from it. Individuals and society are like the distributive and the collective aspects of the same organic phenomenon. The self and the society are like the Siamese twins who have the identical ego; and hence, it is an illusion to regard them as two separate and independent entities³⁶. The social organism as a whole as well as its constituent members are equally valuable from the sociological point of view. A social structure is not a conglomeration of individuals, but an organism having a social mind or psychic unity. The members of a social

group have a sort of common life. They have identification of their egos with the social wholeness. That is why they use the expression 'we' to indicate their identification with the social whole. There is complete identification of individuals with their primary groups, such as the family, the play-group of children, the community and so on³⁷. There is heart-to-heart relationship between the members of primary social groups. Human nature is not something existing separately in the individual, but it is the expression of the social mind. Individuals are the inseparable members of the social organism which has a psychic unity.

Cooley's view suffers from the same error of false analogy as those of Herbert Spencer and Ostwald Spengler. A society resembles a living organism in certain aspects only, and not in all respects. The only point which is significant in giving the organismic analogy of a social system consists in laying emphasis on the internal relations subsisting between the members of a society. Social thinkers had a vague idea that there was something basic which intimately inter-related the members of a society, but they could not exactly know what that 'something' was. They were content to use the expression 'social organism' to emphasize the most intimate and inseparable relationship between a social system and its members. Their guess was correct insofar as they emphasized the internal relationship between the members of a social system. But they made a serious mistake when they used the organismic analogies to describe various social processes. They were guilty of making a confusion of context in describing social processes by making use of biological concepts. Cooley's description of society as an organism is, therefore, unsatisfactory.

The modern social thinkers have realized that it is futile to explain all social processes in terms of biological concepts. They are prone to think that there is similarity between a living organism and a social system, but they are not identical. Morris Ginsberg observes that a society may be regarded as an organism in a metaphorical sense. In actuality, however, there is wide difference between a living organism and a

society. In a higher organism, for instance, the various organs lose their independent existence soon after they are severed from the whole organism. The members of a society, on the other hand, can remain in isolation from the social whole. A society is, therefore, more plastic than a living organism³⁸. Furthermore, it is possible for an individual to be a member of various social institutions. For a living cell, on the other hand, it is not possible to form part of different organisms. Moreover, a society does not reproduce like a living organism. However, a society can be regarded as organic in the sense that the social whole can sustain itself through mutual adjustment of its constituent members. Social institutions come into existence as the result of interaction between many minds³⁹. Different types of social groups and social institutions may come into existence due to various ways of interaction between individuals. Hence, social groupings are not fixed, but they are subject to constant alterations and transformations⁴⁰.

The members of a society, according to Ginsberg, are enmeshed in various types of social relations varying in scope and intensity. Some of these inter-personal relations between them are conflicting in their nature. Some of the relations partly support each other. Certain other types of relations mutually neutralize each other. The complex network of relationships between the members of a society cannot be adequately described in the analogy of a living organism. There are different varieties of grouping of individuals in a society. This fact indicates that there is sufficient mobility of individuals in a society. Individuals retain the core of individuality even though they are enmeshed in the network of social relationships. The organismic doctrine of society does not appropriately express the relation between individual and the society. A society is neither an organism nor a personality, but a rational unity of a complex nature. Society involves a *nisus* towards unity⁴¹.

The views of a few social thinkers who regarded society as an organism were critically examined, and found to be unsatisfactory. Ernest Barker aptly pointed out that the term 'social organism' was a metaphor, and that it could not be

carried too far. The purpose of a physical organism is purely physical, but the essential purpose of a social organism is more than physical. The metaphor of social organism, for instance, cannot be appropriately applied to the state⁴². The metaphor of 'social organism' may turn out to be a false guide when carried too far⁴³. The term social organism cannot adequately describe the nature of a society.

Metaphors are usually employed as techniques for popular appeal. But they can never take the place of scientific explanation. They give only pseudo-explanation of the phenomenon under discussion. Spencer, Spengler, Cooley, and others used the organismic metaphors for explaining the nature of society on account of their biological bias. They adopted the model of biological functionalism for describing the nature of society. But the main defect of their method was that they accepted the biologic analogy too literally, and regarded society as a real organism. They committed the further mistake of equating the social structures and social functions with the different parts and functions of living organisms. They employed the general method of biology for the description of social structures and social processes. The nature of social processes cannot be adequately explained through the employment of the biologic method alone. It is not possible to translate the laws from the field of biological science to the field of social science. The organic and social phenomena are not structurally similar to each other. Hence, the theoretical and methodological models of biological and social phenomena cannot be strictly speaking regarded as identical; and the biological theory of living organisms and social theories of social systems and processes cannot be regarded as isomorphic. The theoretical model of biological science can never be regarded as identical with the theoretical model of social science or social philosophy. Since isomorphism of the system of laws of one theory is involved with the system of laws in another theory, it is preferable to use the term 'model' for such theories. An untested and speculative doctrine concerning some specified phenomenon of Nature may be labelled as 'model'. In social theory particularly untested

doctrines may be called 'models'. The doctrine of society as an organism is one such 'model', which on scientific and philosophical analysis has proved to be unsatisfactory.

(ii) The Doctrine of Society as a Structural-Functional System

Some social theorists maintain that society is a structural-functional system. It is a totality of social systems. All types of social groups and social units are called social systems. A social system has its relative autonomy and independence. An individual is a member of a social system. He has a particular status in it. The configuration of inter-related individuals with various statuses may be called a 'social system'. According to H. C. Bredemeier and R. M. Stephenson, individuals are not the basic units of a social system, but rather the statuses of individuals in their inter-relationships constitute a social system⁴⁴.

A social system is a functioning whole in which the structure and function are interdependent. The interactions and inter-relationships between the members of a social system give rise to social bonds. Orderliness and system in a social system are gradually brought about by the development of uniformities of interactions between individuals through passage of time. The segments and the identifiable parts of a social system constitute the social structure. All social units are, therefore, structured. The members of a social structure act and behave in the social context. Their actions get enmeshed through dynamic functioning. There is reciprocal relationship between structure and function. It is not only true that structure of society determines its function, but the social function also determines the nature of the social structure. The structural-functional interpretation of society has a relatively recent development with a large number of adherents of this standpoint.

Vilferdo Pareto was one of the early pioneers of functionalism in social theory. In his view, society is a system of interdependent parts, and individuals are the interdependent parts of a society, and bound together in society through the

working of sentiments. A sentiment is the innate tendency of a personality. It is the innate instinct of combination. Social cohesion is due to the expression of the combining sentiment in the social behaviour of individuals. Sentiments play an important part in maintaining the equilibrium of a society. Nonlogical actions of individuals are the expressions of sentiments. All sentiments and emotions are invariably associated with need for action. The actions of individuals occur within social structures.

The presuppositions of Pareto's theory of social structure seem to be unsound and empirically untested. It is wrong to hold that human personality is basically irrational. Had it been so mankind would have never transcended the savage state and progressively attained the higher and higher stages of civilization. It is the rational aspect in human personality which predominates in determining his fundamental decisions. Pareto wrongly maintained that a sentiment was the innate instinct in individuals for combination with fellow-members. In his view, all individuals try to appear logical in their behaviour, but in actuality they are mostly irrational in their behaviour. Rationality seems to be the uniting principle on the social plane, and not mere sentiment. To be more precise, it is the common social purpose which is the uniting principle in society. His doctrine of society fails to satisfy the criteria of scientific method even though he tries to introduce his metaphysical and speculative doctrine in the garb of a scientific theory.

According to W. I. Thomas, the social structure has control over the behaviour of individuals. The behaviour of individuals is determined by the social situation. A situation has subjective as well as objective aspect. Various factors, such as biological physiological, psychological, cultural, and so on determine a situation. The behaviour pattern of individuals is determined by the cultural norms of their society. Social values determine the behaviour pattern of the members of a society. A social structure may be regarded as a normative system. Hence, the behaviour of an individual can be clearly understood when it is interpreted in the context of social

norms. There is solidarity in a social group when its constituent members behave in accordance with social values. In a stable society there is perfect harmony of individuals with their social environment. However, when the norms of a society become weak, they usually cease to have influence upon its members, and there is eventual disintegration of such a society. In other words, the stability and equilibrium of a society is disrupted when the prevailing social values are not willingly accepted by its members.

The main contribution of Thomas to social theory consists in his emphasis on the concept of 'situation' in determining the behaviour pattern of individuals. The importance of the concept of situation is recognized even by the contemporary social theorists. Nevertheless, the concept of situation is vague, and it is very difficult to isolate this concept from the entire social system with its sub-systems. It is, therefore, very difficult to specifically state where a particular situation begins and where it ends. Likewise, Thomas does not clearly differentiate between attitudes and values. His doctrine of society is speculative in its nature to a large extent, and cannot be accepted as satisfactory since it does not satisfy some of the essential criteria of scientific method. He did not clearly mention the principle which determined the strength and weakness of social norms. He did not recognize the great importance of creative persons, who, in fact, guided the destiny of a society, and who played a very important role in setting up the social norms. His doctrine of society has lost a great deal of its importance mainly because of his speculative bias.

Some of the social theorists tried to apply the techniques of measurement of social phenomena by following the method of natural science. J. L. Moreno attempted to measure social phenomena through the technique of sociometry. In his view, the aim of sociometry consists in studying the inner structure of a society, and the laws of attraction and repulsion which exert their influence on the lives of individuals. Sociometry is concerned with the measurement of relationship between individuals in society. However, the dynamic struc-

ture of a society and the network of human relations cannot be studied exclusively by the statistic method. A society is more than the totality of inter-personal relationships. The social configurations can be known through the study of the pattern of choices of individuals. The forces of attraction and repulsion which operate in a society are revealed through sociometry.

Moreno's method of analysis of social phenomena through the technique of sociometry is quite novel. Sociometric investigations present a pictorial conception of society. It gives a fairly satisfactory cross-section of social structure and social processes. The technique of sociometry is a major contribution to the study of society and social processes. However, the technique of sociometry has its own limitations. There are certain aspects in a society which cannot be adequately studied through the technique of sociometry. The system of norms and values, which constitutes the foundation of human society, cannot be adequately studied through the method of sociometry. It presents merely a geometrical picture of society. Neither sociometry nor sociogram can adequately reveal the subtle meaning of the norms, values and purposes which are inseparable intertwined with the social processes. Social structure and social relations cannot be adequately described through the various symbols of sociogram. The technique of sociometry involves a sort of isomorphism with the physical theory and its methods. It is the major drawback of the modern era that social theorists are prone to discover one-to-one correspondence between physical theory and social theory. Social processes cannot be adequately described through the methods which are primarily used for the explanation of the physical and biological phenomena. This confusion of context of modern social theorists is due to the influence of modern technology and applied sciences.

P. A. Sorokin developed the doctrine of sociocultural supersystem to explain the nature of human associations and various social processes. He adopted the analytical method for the investigation of social processes. In his view, the

various social groups come into existence through different types of interactions between the members of a society. The entire society with its social groups and social institutions is superorganic in its nature. Sorokin used the expression 'super-organic' to describe the nature of society under the influence of Herbert Spencer. Social interactions are the basic units of society. Sorokin emphasized the concept of interrelationships and interdependence of individuals in the sociocultural system. Individuals are inseparably related to society. An individual does not have just one soul, but has a number of souls or egos. He has as many egos as there are different social groups and strata with which he is related⁴⁵.

The sociocultural supersystem, according to Sorokin, has three main aspects, viz., (i) thinking, acting, and reacting individuals, (ii) values and norms which influence human actions, and (iii) and overt behaviour of individuals and material objects through which values are objectified and socialized⁴⁶. Each social group has a set of values. The value system of a social group must have consistency so that it may exert influence upon the social group. There are different social groups in a society, and each group is guided by its own set of norms. If the norms of conduct of various social groups are mutually consistent, peace prevails in such a society and individuals are impelled to practise altruism. But the actual state of affairs in most societies is quite different. Overdeveloped stratification of social groups with contradictory norms gives rise to constant inter-individual and inter-group conflicts⁴⁷. Conflict between different social groups leads to social disorganization.

Society, according to Sorokin, is a complex whole of various forces and processes. Change is one of the essential characteristic of social processes. It constitutes the vital force of a society. Mobility is yet another important characteristic of society. There is integration in society when the behaviour pattern of individuals is organized. Sorokin criticised the views of those functionalist social theorists who could not satisfactorily explain the nature of integrated culture. He, however, maintained that society was stratified, structured,

unibounded and multibounded, and that social structure with various types of unibounded and multibounded social groups was in continuous change.

Sorokin's doctrine of social structure is quite unique and novel. But there are a few major drawbacks in his architectonic doctrine of sociocultural system. He sometimes used mechanical analogies for describing social structure. For instance, if a bolt or a spring is taken out of a miscellaneous heap of unassembled car, it does not produce any significant change in the heap, but if the former is removed from an assembled car, it may impede the function of the car. There is unity and integrity in a society just as the various parts are interconnected in a car⁴⁸. Sorokin was wrong when he tried to describe sociocultural structure by making use of mechanistic analogy. This shows that his view was influenced by the technological concepts of the modern age. Even though Sorokin was critical of the morbid mania of some of modern social scientists for objectivism and quantification of social phenomena, his own view was not free from psychological and technological bias which was sometimes carried to the extreme.

G. A. Lundberg is one of the outstanding exponents of the neopositivist school of sociology. In his view, the method of natural science should be applied to social sciences. Sociology should be legitimately called social physics. The generalizations of social phenomena can be stated precisely in mathematical terms. For the description of society objectively the use of mathematical principles, social measuring devices, operational definitions, a consistent frame of reference, and a logical and verifiable system of reference is absolutely necessary. Human activity can be described as a system of energy manifestation within the field force of society. Society is analogous to a physical system in which there are attraction and repulsion between its members. Social behaviour of individuals can be regarded as function of energy⁴⁹. It is possible to get objective knowledge of society through the study of the behaviour mechanism of social groups. Societal groups are analogous to the electron-proton configurations of a physical

system. The basic concepts of physical science, such as motion, energy, force, and so on are applicable to all types of human behaviour in the social context. Social groups and societal integrations result from the 'synchronous interworkings' of behavioural mechanisms of individuals in their developmental aspect⁵⁰.

It is amply clear from the brief resume of Lundberg's doctrine of society that it was his main concern to superimpose the methods and principles of physical science on the study of societal processes. His doctrine of society was profoundly influenced by the twentieth century developments in the field of physics just as Herbert Spencer's doctrine of society was influenced by the nineteenth century biology. Lundberg's doctrine is as defective as that of Herbert Spencer. His doctrine of society suffers from the defect of isomorphic thinking. He has extensively made use of the concepts of physics for explaining human behaviour and social processes. His use of metaphors from the field of physics for the explanation of social processes achieves nothing else than pseudo-explanation. His doctrine of quantification of societal phenomena is the consequence of his craze for measurement with a view to making an objective study of society. The very mechanistic approach of Lundberg for the study of society is wrong. Individuals are not things, but persons. Society is not a quantified field of energy, but an organization of teleological persons. Both individuals and society are value-laden concepts.

Individuals are basically creative-appreciative persons, and society is continuously progressing culturally. The perennial creative advance of society cannot be studied by Lundberg's 'operationism'. Lundberg himself decried the problem of values as a pseudo-problem, since it arose out of semantic confusion between ethical statements and legal statements. Lundberg miserably confused value-oriented human behaviour with the functional properties of energy system of physical reality. His doctrine of society is distorted by his uncritical acceptance of physics as the ultimate matrix of all sciences.

Society, according to Talcott Parsons, should be studied

from the structural-functional point of view. He is an advocate of social action theory. In his view, an individual acts in a given situation. The orientation of behaviour of an individual may be two-fold, viz., motivational and valuational. A social system consists of a plurality of individuals bound together through interactive reactions. The interaction of individuals in a society can be studied in as systematic way as other natural scientists study the behaviour of different phenomena of Nature⁵¹. The nature of a social system can be known through the analysis of social actions of individuals in a social situation. The voluntaristic behaviour of individuals is oriented towards the normative aspect of social life. The nature of a social system is founded on the means-end scheme of social action. Social order is sustained through interlocking of individuals' interests. Actions of individuals in a social system occurs in chains or systems. The chain of actions is responsible for social integration. A social system consists of a plurality of individual actors who interact with one another in a given situation⁵².

Parson's doctrine of society is quite elaborate with architectonic details. The merit of his system consists in the fact that he recognizes the importance of values in the structure of society. Unfortunately, however, his doctrine of value is too shallow and defective. He writes, "An element of shared symbolic system which serves as a criterion or standard for selection among the alternative orientations which are intrinsically open in a situation may be called a value⁵³. It is clear from this definition that Parsons identifies a socially accepted standard or a traditionally accepted social code as a value. He confuses between a social standard or a codified law with cultural values which are original and novel. For instance, the various models of the universe formulated by Lamaitre, Einstein, Eddington, De Sitter, Gamow, Milne, Fred Hoyle, and others are intellectual values. Likewise, there may be ethical values, aesthetic values, religious values, and so on. They need not be necessarily shared in common by the members of a society. It is quite possible that in a culturally advanced society there may be diversity of norms and values. Persons maintains that gratification of

needs aids integration, and minimizes conflict in a social system⁵⁴. In his view, the gratification of needs is tantamount to the realization of values. Parsons does not understand the foundational concepts of society and values. He is influenced by the spectacular achievements of technology. He uses the term 'mechanism' for the motivational processes in the system of actions of the members of a society. A society cannot be equated without instrumental ordering of actions of interacting individuals. Parsons doctrine of society is too superficial from the philosophical point of view even though he has used a lot of linguistic jargon to present the semblance of a theoretical super-structure.

R. K. Merton is one of the pupils of Talcott Parsons. He gives a new interpretation of society from the standpoint of a functionalist. In his view, the functional analysis of society is based upon triple alliance of theory, method, and data. The term 'function' is used in different senses by different social thinkers. Merton critically discusses the different interpretations of the term 'function', and arrives at his won definition of function. He particularly criticises the functionalism of Parsons, and gives his own interpretation of 'functionalism'. Merton emphasizes the concept 'functional alternatives', or 'choice of consequences'. In his view, it is not absolutely necessary that all the aspects of a society must be fully integrated with the rest of the integrated social whole. Those aspects of the society which are not fully integrated with the social whole are described by Merton as 'disfunctional'. The 'disfunctional' aspect of society, according to Merton, constitutes the most important aspect of social change.

Merton emphasizes the importance of the coordination of theory, method and research for comprehensive understanding of society. However, like his intellectual master, Parsons, Merton also uses the analytical paradigm for the study of social structure. In Merton's view, there is very close relation between theory of society and empirical research⁵⁵. Generalizations can be made on the basis of disciplined observation. Interpretation of social phenomena must follow observation of social facts.

Merton's interpretation of social structure is quite elaborate and contains valuable suggestions of great theoretical importance. His view is commendable when he maintains that there is intimate relationship between social theory and social research. The logic of methodological procedures for the investigation of social processes plays an important part for the clear understanding of social structure. But the major drawback of Merton's standpoint consists in the fact that he ignores value concepts and their role in determining the social processes. Furthermore, Merton cannot keep his doctrine of society from being vitiated by technological concepts and laws. For instance, he uses the expressions 'structural context', 'social mechanism', 'social networks' and so on. There is no major harm in using physical, biologic and technological concepts in describing social processes, for after all, there is continuity between physical, biotic and technological phenomena. But the fallacy consists in the fact that *misplaced emphasis* very often tends to create a confusion regarding the nature of the phenomenon under discussion. The most common drawback of the vast majority of social theorists including Merton consists in the fact that they try to explain the nature of society in terms of physical, biotic and technological concepts, methods and laws. This error in methodological procedure gives a distorted view of society. In sum, therefore, most of the doctrines propounded by the modern Western social thinkers give merely distorted and inadequate 'models' of society.

(iii) The Theory of Society as a Teleological Organization

Society, in my view, is a teleological organization. It is not an organism. Some of the essential characteristics of an organism are lacking in a social organization. A society is not born ; it does not reproduce itself ; it does not die and completely perish. Society is not a structural-functional mechanism. The components of a 'social mechanism' are not like interconnected cogs forming a 'web', 'pattern', or 'network'. Society is not completely devoid of purpose and unique creative orientation of its own. It is not a mechanism of interacting social units or

social components. It is not a mere functioning whole with its interdependent functioning subsystems. It lacks some of the basic characteristics of a machine or an automaton. A machine is devised by an intelligent designer. It serves a specified purpose of the designer. A society, on the other hand, has not been designed by any superhuman and superintelligent designer. It has evolved out of simple forms of living and pre-living phenomena in course of aeons of years. It has a unique purpose of its own. Even though it has evolved out of living and pre-living phenomena, it has attained a new level of existence. It has its unique and relatively autonomous laws of behaviour and creative orientations. It has a relatively independent status of existence like the non-living and living phenomena. Hence, the teleological interpretation of society seems to be satisfactory.

The teleological interpretation of society gives us a clear glimpse into the foundation of social organization. It gives us a relatively comprehensive perspective of the foundation of society, which refers to the ontological aspect of social reality. The foundation of society from the standpoint of this theory is not presupposed prior to the application of methodological procedures for the investigation of social processes. The methodological and epistemological procedures give us insight into the foundational principles of social organization. The perspective of the social foundation is obtained through the different methodological procedures. In the process of human knowledge epistemology precedes ontology. The adoption of methodological procedures leads to the knowledge of the foundation of the phenomenon under investigation. I have made reference to these procedures in my *A World-view Through a Reunion of Philosophy and Science* (1959), *Social Philosophy* (1962), and *Principles of Sociology* (1963). In all these earlier works I have emphasized that synthesis of philosophy and science and their unique methodologies is absolutely necessary for giving us clear and comprehensive perspective of the foundation of reality and the various aspects of Nature.

From the standpoint of this theory there is continuity between individual and society due to the operation of the

principle of creativity-appreciation. Individual-in-society is the basic individuo-social reality. Complete exclusiveness of individual from the society is an illegitimate abstraction. Likewise, complete exclusiveness of society from its constituent members is equally an abstraction. The individuo-social reality is a basically integrated social reality. Parsons are the termini of the inseparable social bonds and cultural nuclei.

Human personality is basically purposive. Creativity is the central principle of purposiveness. Creative purpose is the principle of individuation. From a broad point of view every activity of a normal human personality is creative. A normal person tries to perform even his habitual and stereotyped actions in as satisfactory and beautiful fashion as possible. This natural and spontaneous tendency for refinement and subtlety in the performance of behaviour clearly indicates that an individual has innate potentiality for creativity. It is on account of the working of this creative teleology that mankind has progressed from the aboriginal stage to the civilized stage in the course of evolution for centuries. The creative advance that has taken place in human society is due to the progressive manifestation of creative purpose. Creative purpose has become well-defined and conspicuous in the course of evolution. Creative principle is the mainspring which gives orientations to human behaviour and social progress. Creativity is a perennial process. The creative process has no cessation in human society.

The corollary of the principle of creativity in human personality is the principle of appreciation. A creative person is not insulated from his social environment. He has inseparable relationship with his society. The principle of appreciation in a person is primarily the principle of social cohesion. The principles of creativity and appreciation both constitute the basic governing principles of human personality. A teleological person is creative-appreciative. He incessantly creates novel and original values of infinite variety. He produces ever-expanding fields of creativity of different qualities and different degrees of intensity. The creative fields produced by creative persons raise appreciative fields of various ranges

and intensities in appreciative persons. Social bonds are formed when the fields of creativity and appreciation intersect and fuse into one another. These social bonds are objective and real.

A social system or a social group has unique social purpose by virtue of the fact that social bonds are formed in a particular region of society through the intersection of the fields of creativity and appreciation. A creative person is the locus of the field of creativity, and an appreciative person is the locus of the field of appreciation. The objective social bond which is formed through intersection of the fields of creativity and appreciation has relative independence even though two or more persons are responsible for the formation of such a social bond. Objective and relatively independent social bonds are the nuclei of social purpose. Social purpose is an emergent principle which participates in the purposiveness of interacting and interdependent individuals. However, social purpose is not merely the sumtotal of individual purposes. It has uniqueness and relative independence of its own. It includes the general character of purposiveness of individuals, and excludes the distinctiveness and uniqueness of the purposive nature of individuals. It is rarely found fully represented in any particular individual for it has unique objective existence, the parallel of which may not be found either in an individual or in another social system. Each social group or social system has its unique purpose. For instance, each family has its unique purpose, if its members have intimate and cordial relationship amongst themselves. A social institution has its unique purpose which has relative independence of its own. Likewise a society has its unique social purpose, if there is harmonious relationship among its members. Familial purpose steers the progressive cultural development of its members. Likewise social purpose steers the cultural progress of its various social systems and sub-systems and gives orientation to their creative upsurge. The empirical slant of the British social purpose, for instance, is reflected through the empirical and utilitarian attitude of various philosophers and social thinkers. Social purpose outlives far longer than the

creative purposes of its constituent members.

The creative purpose of a society is considerably enhanced, if the circuits between the creation and appreciation of values by creative-appreciative persons are being continuously completed. In a culturally progressive society there is two-way passage between creation and appreciation of values by creative-appreciative persons. The spirals of social progress which are produced through quick completion of circuits between creation and appreciation of values are multi-directional in their nature. In a closed society there is relatively narrow social purpose. There is unidirectional cultural progress in such societies. In a creative society, on the other hand, the social purpose is very wide and rich. In such a society there is the possibility of multidirectional social progress. The multidirectionality of social progress leaves ample room for uniqueness and creative adventure of each creative-appreciative persons. There is diversity of norms in the midst of unity in a creative society. In a creative society each member has ample opportunities for creative novel and original values. Such a society offers a creative atmosphere to its members.

In individuo-social reality psychic tides are raised in creative-appreciative persons through the extension and intensity of their fields of creativity and appreciation. These psychic tides may be relatively permanent which eventually help the formation of social purpose. Social purpose originates from the psychic proximity between the creative-appreciative members of a society. Physical proximity alone may not necessarily give rise to the formation of social purpose. Physical proximity which is coupled with psychic proximity between creative-appreciative persons aids the formation of social purpose. Social relationship between two or more individuals is possible only when some kind of uniting principle associates persons together. The unifying principle which brings individuals together in close association is always some kind of purpose. Relationship between two or more individuals is impossible if there is no common purpose to unite them. For instance, relationship between two different types of abnormal persons is not usually possible. Likewise relationship between

a pre-eminently scientific person and a thoroughly dogmatic person is not usually possible. Similarly there cannot be close and intimate relationship between diplomats from different countries with ideological differences. Psychic affinity is the essential prerequisite of social relationship between individuals. For instance, Einstein could adjust himself very successfully in the cordial and intellectual atmosphere of the United States of America where he went as a refugee from Hitler's Germany.

Common purpose is the source of social relationships between individuals. In all healthy and normal persons creativity and appreciation constitute the main theme of their purposiveness. Creative purpose is partly innate in all normal persons. It is further reinforced through cultural influence. The part of the creative purpose, which is acquired by an individual from his cultural atmosphere, is called 'acquired teleology' or 'acquired purpose'. The creative purpose of an individual becomes well-defined when there is compatibility between innate purpose and acquired purpose. Normally speaking, therefore, each individual has immense possibility for the continuous creation of novel and original values. The architects of all civilized nations realize implicitly or explicitly that the creation of a peaceful and favourable social atmosphere is most essential for unleashing the creative potentialities of individuals. It is not unlikely, therefore, that in the highly competitive world the talents of many persons may get atrophied and wasted due to lack of peaceful and favourable social atmosphere. The makers of most civilized nations (who are described in modern terminology as 'social engineers') recognize that the creation of congenial social atmosphere is necessary for cultural progress. The philosophy of the state, the philosophy of law, the philosophy of education, and the philosophy of culture are based on the recognition of these foundational concepts of society.

Creative-appreciative purpose is the source of common purpose in the constituent members of a society. The common purpose which establishes social relationship between the members of a society may be either the positive or negative

expressions of creative purpose of some form. The creative purpose may range from biological creativity to aesthetic and intellectual creativity of the highest order. Biological creativity is the most primordial form of creativity. Propagation of healthy and abundant progeny is the governing principle of biological creativity. Courtship and sexual union between the adult members of the opposite sexes, and subsequent raising the family, and sympathy for the increasing family circle are the sources of social cohesion due to the operation of biological creativity. One of the natural consequences of biological creativity is incessant search for food and shelter by the ever-increasing members of the human race. However, food and shelter which are easily available under natural and pre-technological conditions are relatively scanty and limited. Consequently there ensues tension, conflict, and war between nations, communities, institutions, social groups, families, and individuals. The struggle between nations and social groups for exploitation and self-aggrandisement is based on biological strength aided by technological power. Tensions, conflicts and wars progressively increase and intensify differences and oppositions between nations, communities, and social groups. It is evident, then, that biological creativity is capable of fostering social cohesion on a relatively lower plane, and extending only up to a certain limit.

There is shift of emphasis from the biological creativity to utilitarian creativity with the progressive development of human intellect and increase of human knowledge. The growth of human civilization and invention of various types of technological devices are due to the operation of utilitarian creativity in human personality. The growth of the technological civilization has amply increased the physical comforts of a sufficiently large number of individuals. The pragmatic and utilitarian purpose is the mainspring which is responsible for the tremendous technological advancement of the modern era. Fast, efficient, and comfortable modes of communication and transportation have relatively enhanced the physical proximity either directly or indirectly between persons residing in different regions of the globe. The modern techniques of

transportation, communication and mass media have fostered social cohesion particularly when such devices are utilized by 'social engineers' for the promotion of social harmony and world order. In fact, the world is more closely knit in the modern times due to improved techniques of communication and transportation than what it used to be in earlier times.

The utilitarian creativity, however, has its own limitations and drawbacks. First, technological creations involve a lot of expenses. Technological devices and products cannot be provided to the ever-increasing population of the world. Secondly, technological devices and gadgets merely cater to the physical comfort and ease of persons. They mainly give satisfaction to the hedonic aspect of human personality. It is quite likely, therefore, that there may be scramble amongst the members of a society for the possession of such technological products and devices by lawful or unlawful, and moral or immoral methods primarily for gaining hedonic satisfaction. In India, for instance, during the post-independence era this type of scrambling has been going on in which industrialists, businessmen, and social leaders in collusion with, or with connivance of, politicians and bureaucrats in power are having the lion's share in the country-wide open exploitation. Thirdly, the general tendency in the people to enjoy the boons of technology tends to enhance the competitive spirit and intensify social tension between different sections of economically stratified society and belligerent nations. The role played by utilitarian creativity for the formation and intensification of social bonds has been so far only partial.

In the contemporary period utilitarian creativity is being supplemented by intellectual and aesthetic creativity. The biological creativity has been assigned a very minor role in the contemporary period in the total scheme of creativity in human existence. That is the reason why positive steps are taken for controlling the growth of human population. It is absolutely necessary to have an attenuated human population in a culturally progressive society so that the products of technology may be provided to as many persons as possible for their ease and comfort. The facilities of technological

civilization are provided to the members of a culturally progressive society not primarily for their hedonic satisfaction, but mainly for releasing their creative talents under congenial atmosphere. In a culturally advanced society there can be no place for intellectual weaklings and the value-blind. During the past centuries the physically weak had to make room for the mighty and the powerful, in the present the economically poor have to make room for the wealthy and the crafty in the non-socialistic countries of the world, and in the not too distant future the dullards and the vulgar folks will have to make room for the intellectually superior and the value-conscious persons. The culturally advanced society of the future will comprise of the few, but intellectually the most superior and aesthetically the most refined. This is the philosophical foundation of family planning, and the heuristic principle for investigation by future eugenisists.

Intellectual and aesthetic creativity is the finest acme in the development of creative purpose in the personality of an individual. There is incessant creativity in diverse directions with the development of creative purpose of the highest order in human personality. The development of creative purpose in a person is accompanied by corresponding development of appreciative purpose. In this way the creative-appreciative nature of a person becomes well-defined. In a culturally advanced society psychic tides are easily raised between creative appreciative persons which subsequently assist the formation of social bonds. Social bonds are formed when psychic tides are raised between a mother and her child, a lover and his beloved, a teacher and his student, and so on. The bond which unites a lover and his beloved is not merely tantamount to the loving attitude of two persons. This bond has relative independence even though it originates from the conflux of psychic tides raised between two loving persons. It is not merely tantamount to the addition of two loving attitudes. If this objective bond is somehow destroyed, the persons having the loving relationship are so vitally affected that their existence may appear to be meaningless. The capacity for mutual love between two loving persons is rendered ineffective

if the loving bond between them is set as under for some reason. In the loving relation between two individuals the law of appreciation operates most satisfactorily. In brief, social bonds are formed between persons through the working of the principle of appreciation. In other words, social bonds are formed between persons through the conflux of the fields of creativity and appreciation. The nature of the social relationship between persons in a society depends upon the nature of conflux of the fields of creativity and appreciation produced by such persons.

Society is not only located in its constituent members, but it is also located in the intervening spaces between its constituent members. The aspects of society are there within the intervening spaces between a mother and her child, a lover and his beloved, a teacher and his student, and so on. A family is not merely equal to the parents and their children. In other words, the parents and the children taken together merely do not constitute a family. But the social bonds which intervene between the members of a family also constitute the aspects of that family. The aspects of a family which subsist in the intervening spaces between its constituent members cannot be ascertained instrumentally and quantitatively measured. Likewise the aspects of a society which subsist in the intervening spaces among its constituent members cannot be measured or counted. Aspects of the society which subsist in the intervening spaces among its constituent members I have described as 'projected society'. Projected society is the expression of located society or the configuration of constituent members of a society. In other words, the loci of the located society are in the creative-appreciative persons of a society. The loci of projected society are in those regions of space where the fields of creativity and appreciation intersect and interfuse. The cohesion and solidarity of a society is determined by the nature and quality of the projected society which subsists in the regions of space intervening among its constituent members.

From my theoretical standpoint the projected society is relatively more important than located society for the cohesion

and stability of a society. A creative person who fails to raise the fields of appreciation in the fellow members of his society is unable to create effective projected society. That is the reason why some men of genius who propound theories on purely theoretical subjects in an intellectually backward society fail to get appreciation from the fellow members of his society. Ramanujan, a talented mathematician, for instance, was not appreciated in his own country, India which is teeming masses of intellectually backward persons. His mathematical creativity was appreciated by the British mathematicians. The role of such a creative person for the creation of projected society is negligible. M. K. Gandhi was just a mediocre person of the superior grade judged from the academic point of view. But he was able to raise the fields of appreciation in the fellow members of his society because he preached his views in a language of mediocres which was intelligible to the latter. He was, therefore, partly successful in effectively creating the nuclei of projected society. The formation of the nuclei of projected society in its spatial aspect is absolutely necessary for social solidarity and harmony.

From my theoretical standpoint there is yet another aspect of projected society. The projected society also subsists in the intervals of time intervening between creative acts which are actualized in the form of values. The projected society in its temporal aspect is the corollary of projected society in its spatial aspect. The nature of projected society subsisting in the intervals of time is determined by the quality and frequency of creative and appreciative acts of creative-appreciative persons. The creative acts are actualized in the form of values. The actualized values persist in the form of 'souvenirs'⁵⁶. Creative-appreciative persons cherish their past values as 'souvenirs', and have appreciation for them on their own merits. The preponderance of projected society in its temporal aspect is the fundamental source of social dynamism and cultural flux. The projected society in its temporal aspect is the source of continuity and teleological persistence in the social processes. That is the reason why in any society the past

traditions have profound influence on the present creative enterprise and the appreciative tendency of the creative-appreciative members of a society. There is superjection of the nuclei of projected society in the intervals of time which are likely to occur in future. The superjection of the nuclei of projected society into anticipated intervals of future time are the sources of our aspirations and unrealized visions. The superjection of the nuclei of projected society in the possible series of intervals of time of the future give orientation to the creative adventures of creative-appreciative persons.

The formation of the nuclei of projected society in the intervals of time both of the sequence of events of the past and those of the anticipated future saves a society from being a closed society. The projected society in its temporal aspect is the source of social dynamism and cultural flux. The greater is the frequency of creative acts, and the quicker is the appreciation of values, the greater is the possibility of social dynamism and cultural progress. The social dynamism and cultural flux in a society, however, presuppose stability and harmony in the latter. Social stability and social harmony usually prepare the way for social change and cultural flux. In the absence of the formation of nuclei of projected society in its temporal aspect a society tends to be a closed society. In a culturally progressive society the formation of the nuclei of projected society in its temporal aspect is more important than the formation of such nuclei in its spatial aspect. The temporal aspect of space-time continuum drags its spatial aspect through the outstanding moments in the process of reality which is perennially in its creative advance. Time itself is the expression of creativity⁵⁷. On the social sphere also it is not the territorial extension or territorial expansion through invasion and the utilization of such space through rapid increase of human population, but it is the valuable and effective utilization of its time span by its highly creative-appreciative persons which is vitally important for its cultural diversity and progress.

In brief, aspects of projected society subsists in the various coordinates of space and time on the societal plane. Besides

these, certain subsidiary aspects of projected society subsist in the depths of the geographical environment in the form of archaeological remains, monuments, artifacts, and so on. Likewise, the discovery of mineral resources and oil wells in the lower strata of soil, and so on also refer to the subsidiary aspects of projected society. Similarly, the invention of various types of technological devices and gadgets with the aid of which the various forces of Nature in the depths of the strata of earth, on the surface of the earth, and in the air and outer space are harnessed also refer to the subsidiary aspects of projected society. The subsidiary aspects of projected society subsisting in the various regions of the geographical environment, and the various technological artifacts invented by human beings have social significance. In other words, anything whatsoever which directly or indirectly affects the personalities of individuals refers to some aspect of projected society or some subsidiary aspect thereof.

Located society has also certain subsidiary aspects. The various neurophysiological aspects of human personality constitute the subsidiary aspects of located society. The subsidiary aspects of located society subsist in the various regions of the neurophysiological structure of human organism. The neurophysiological aspects of human organism give assistance to the normal functioning of the teleological aspect of human personality. The subsidiary aspects of located society subsist in the genetic materials of an individual which are inherited from his parents and ancestors, and which will be subsequently transmitted to his posterity. The subsidiary aspects of located society also subsist in the sense organs and motor organs through the operation of which certain aspects of knowledge are received and executed. Finally, the subsidiary aspects of located society also subsist in the cortical neurons and the cerebral nerve fibres. The subsidiary aspects of located society in the cerebral structure of human personality assist the appropriate interpretation of aspects of knowledge, and their subsequent transmission to his fellow-beings through various forms of symbols of communication. The subsidiary aspects of located society which subsist in the various regions of the organism of

an individual assist him in giving expression to his creative purpose and appreciative purpose.

It is quite obvious from the brief exposition of the nature of society from the teleological standpoint that human society is extremely complex. The system of values is the foundational principle of human society. The technological products and devices are merely accessories which directly or indirectly assist the creation and appreciation of values. The system of values constitutes the pivot on which a society is founded. Creative purpose is the mainspring which steers a society and gives it orientations for the realization of novel and original values. The nature of society can be ascertained mainly through interpretation and evaluation, and not merely through various types of scientific operations and measurements. It is possible to know merely the external features of a society through the various steps of scientific operations and measurements. The operational method however fails to reveal the intrinsic nature of a society. It does not give us insight into the foundational principles of a society. The foundational principles of human society can be known through a synthesis of the unique methods of science and philosophy. The external features as well as intrinsic nature of human society can be known through scientific operations, metascientific interpretation and meta-axiological evaluation. The theory of society as a teleological organization is more comprehensive and consistent compared to other doctrines of society because it makes use of a set of valid concepts and law-like principles for its formulation. Social scientists could not so far give a satisfactory theory of society because they ignored some of the basic metasociological problems. It may be emphasized here that for the intelligibility of any advanced scientific theory philosophical formalization is absolutely necessary. The teleological interpretation of society is, therefore, a *theory*, and not merely a 'model' because it has been formalized on the bases of the methodological procedures of science and philosophy.

Methodological Foundation of social Theory

The theory of society has a scientific aspect and a philo-

sophical aspect. The nature of society is known partly through the methodological procedures of social science, and through the method of philosophy. The study of society is assigned the status of theory when the former satisfies some of the essential criteria of methodology. Methodology refers to organized and systematized techniques of investigation. The basic principles of methodology are common to the scientific procedures of all branches of knowledge. Certain postulates are assumed as the starting principles of methodology. This is usually the procedure in the methodology of science. In the method of philosophy which is more commonly known as 'epistemology' the methodological assumptions themselves are philosophically examined. In metascientific investigation also attention is focussed on the examination of the nature of the assumptions of the methodological procedures. Synthesis of the method of science with that of philosophy gives us glimpse into the nature of 'foundation' of the phenomenon under investigation. Synthesis of the method of science with that of philosophy leads to the formulation of the theory concerning the phenomenon under discussion.

In my view, in behaviour science and social science there can be only one theory concerning a particular type of behaviour or a particular type of social system. The theory of society is formulated through the synthesis of the methodological procedures of science and philosophy. It satisfies the most essential criteria of scientific method. In the theory of society the essential steps of scientific operation are followed, viz., observation, description, measurement, acceptance or non-acceptance of facts, formation of hypothesis and tentative inductive generalization, tentative explanation, logical deductive reasoning, testing of the generalizations through further observations, correcting the inductive generalizations, predicting the possible occurrence of future course of events, and elimination of untested facts. Those doctrines concerning society which do not satisfy the most essential criteria of scientific method remain semi-formalized, and they may be labelled as 'models' of society.

Further, it is also my contention that even though the study, of society satisfies the most essential criteria of scientific method, it cannot be assigned the status of *theory* unless it satisfies some of the essential requirements of philosophy. The term 'philosophy' in my view refers to the conflux of triple conceptions of philosophy, viz., (i) pre-scientific philosophical speculation which prepares the way for the formulation of scientific theory, (ii) the philosophical truths which are anchored to the fundamental scientific concepts and laws, and (iii) post-scientific speculative jump which emerges with a novel set of peninsular metascientific constructs which are based on the superstructure of validated scientific constructs. The scientific study of society gets its final meaning when the teleological foundation and the value system of society are understood in the context of the entire scheme of existence. It is my thesis, therefore, that there can be one theory of society in the context of the theoretical structure of knowledge at a certain epoch of man's intellectual development. I do not, however, suggest here that this theory will remain irrefutable for all future time. This theory may be outmoded with the advancement of knowledge in the light of new information.

In conclusion, I wish to mention emphatically that the teleological interpretation of society seems to be consistent and intelligible. The concept of 'creative teleology' is the most comprehensive and versatile notion. It embraces within its scope epistemological, axiological, and ontological principles. It is able to explain certain features of non-living and living-phenomena most admirably. Recent discoveries in the field of Quantum Mechanics have given support to the general theory of creative teleology. The break-down of the physical models, the break-down of the causal principle, the overthrow of the parity principle, and the complexity and haziness of Nature have given a shattering blow to the deterministic and finalistic interpretation of physical reality. It is one of the fundamental philosophical implications of Quantum Mechanics that the behaviour of subatomic particles is completely indeterministic, and that there is spontaneity in their movements. It is the main thesis of the recent overthrow of the parity principle in

physics that subatomic particles seem to favour specific orientations, viz., left-handed or right-handed orientations.

The theory of creative teleology is further supported by the recent discoveries in the biological sciences. There seems to be a continuity between the self-duplication of the DNA (desoxy-ribo-nucleic acid) molecules, cell replication and reproduction, and creative activities of human personality. The perennial creative advance of human personality seems to be the self-amplification, and self-transformation of the self-duplicating process which goes on incessantly in the genes and cells inside the human organism. The activity of a living organism is teleological in its nature. Chemical and physical changes which go on in a growing embryo clearly demonstrates the working of creative teleology. Finally, recent discoveries in the field of astrophysics have given a shattering blow to the age-old conception of 'closed universe'. The phenomenon of Red Shift clearly indicates that galaxies are fast receding from one another with ever-increasing velocities which may even exceed the velocity of light. Reality is in creative advance on the cosmic scale. The philosophy of creative teleology has the status of a theory since it is corroborated by discoveries in the field of natural science. The teleological interpretation of society has also the status of a theory because it is the application of the philosophy of creative teleology which is founded on the fundamental principles of science as well as axiology.

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CHAPTER IV

Social Organization

Society is an organization of teleological persons. It was perhaps never completely disorganized at any stage of the social evolution. Social organizations of certain types existed from the very dawn of human history. They are the manifestations of inter-personal relationships between the members of a society. Social patterns are formed when the social contacts between individuals are frequent and enduring. They are the manifestations of the conflux of purposiveness of associating individuals. They are founded upon certain social norms. They strengthen collective purposiveness and stimulate collective action. They represent the organizational aspect of collective purpose. They are the objective expressions of conflux of teleologies of associating individuals.

Social organization is the expression of the cultural aspect of a society. It is based on cultural norms of a society. The cultural norms give stability and order to a social organization. Cultural norms give orientation to the various social processes and activities of social organizations. They constitute the uniting and harmonizing principles of a social organization. Society is an enduring entity because it is well-organized and teleologically evolving¹.

Social organization is complex and intricate. A society which disintegrates in course of time has the drawbacks of organizational inadequacy². Each member of a complex social organization performs his specific task. Each member of a society performs his actions according to his unique role in a social organization. There is co-ordination of actions among the members of a social organization. A social organization which lacks team work, corporate enterprise and collective purpose disintegrates in course of time.

Social organization is formed when its constituent members learn the social conventions and norms and act according

to them. The members of a social organization adjust and readjust their behaviour for mutual co-operation and harmony. They are able to realize their desired ends efficiently owing to their close co-operation. A social organization assigns specific duties to its constituent members. The functions of the various members of an organization are integrated for realizing the collective purpose.

Structure and Functions of Social Organizations

Social organization is founded on a normative system. The normative system of an organization prescribes rules and lays down conventions for the guidance of the behaviour of its constituent members. There is a logical structure for the formation of an organization. In other words, there is a sort of rational foundation of a social organization. Social organization is complex in its nature, and it involves formalization.

There is a hierarchy in social organizations. They do not usually function independently. There is unity and system in all the aspects of a social organization because it is founded on a basic logical structure of social relationships. K. Arrow has pointed out that there is 'ordering of social ends' in a society³. In his view, decisions of individuals in social organizations are determined by the social norms and commonly accepted conventions.

Social organization gives implicit or explicit directives to its members for their social behaviour. It provides opportunities to its members to give expressions to their creative talents. The size and structure of a social organization must be suitable so that it may provide favourable opportunities for self-expression to its members.

Social organization motivates co-operative behaviour in its members⁴. Social groups emerge as concrete manifestations of co-operation between individuals. Social organizations are based upon learning and co-operative behaviour of individuals. Hence, the structure of social organizations changes as individuals acquire new habits through learning. Social organizations undergo modifications through their continuous process

of adaptation to changing social, political and economic conditions. The structure of social organization cannot change beyond recognition. It retains its identity in the midst of change. Each social organization sets up certain limits within which its members act. It channelizes the behaviour of its members in certain definite ways. It stabilizes the behavioural norms in a society.

Social organization has a hierarchy of social patterns ranging from the smallest sub-system to the most comprehensive system. It is composed of social groups, social associations, community, and the state. There is organizational harmony amongst all the sub-systems and institutions within a social organization.

Social Groups

A social group is a collection of individuals who are united together with the aim of realizing some common end. Common purpose is the motivating principle for the formation of a social group. Each group has its specific function. The specific function of a social group is determined by its dominant common purpose. Members of a social group have to relinquish some of their private selfish ends in favour of the interest of the group.

An individual can never live in complete isolation from the rest of the fellow-members of his society. Aristotle aptly remarked that only a beast or a God might perhaps live completely alone. Deterioration takes place in the personality of an individual if he is completely isolated from the rest of the fellow-members of his society. It is only very rarely that a person may live in complete isolation from society. Most members of a society live in social groups of some kind. Their membership of social groups is inevitable.

Individuals get enmeshed in social groups through some kind of common social purpose. They have a feeling of shared responsibility as members of a social group. G. Le Bon maintained that the individuals relinquished their individualities when they became members of a social group like a crowd⁵. McDougall described a social group as an organic whole.

Social group, in his view, is something more than an aggregate of individuals. It has its uniqueness ; and it is governed by the laws of group life. Group behaviour is not governed by the laws of individual life. Social group has a group mind. Every social group possesses a collective mind⁶. The behaviour of an individual in a social group is quite different from his behaviour in isolation from others.

It seems that McDougall exaggerated the influence of the group on the behaviour of an individual. An individual does not completely relinquish his individuality in a social group as McDougall maintained. He retains his identity even in a crowd though it may be in a considerably attenuated form. Moreover, the influence of a social group is very powerful in the case of those individuals in whom purpose and creative aspects are not sufficiently well-developed. A creative person, for instance, refuses to be swayed by the decision of a social group. He may accept the decision of a social group after critical reflection.

R. M. MacIver and C. H. Page define a social group as a collection of individuals who enter into specific type of social relationships with one another. A social association is also a group, but the former is expressly organised on the basis of certain interests of its members⁷. J. H. Fichter expresses the same idea in slightly different language. He points out that a group gets dissolved into an aggregate of individuals, and an aggregate of individuals develops into, a group⁸. G. A. Lundberg maintains that a social group refers to the human plural 'within which observable interaction is present'⁹.

S. T. Greer maintains that a social group is an aggregate of individuals who are functionally interdependent on one another. Members of a social group, according to him, depend upon one another for satisfying their respective needs. There is ordering of behaviour of the members of social group through mutual communication of ideas. It is, therefore, possible to predict the behaviour of the members of a group if the characteristics of a group are known beforehand¹⁰.

Social groups are not static entities. There is change in social groups. Kurt Lewin has developed the theory of 'group

dynamics' to lay emphasis on the aspect of change in a social group. There is interactional process in a social group. A group is a sub-element of a larger society. Sometimes inter-group conflict takes place in a society. Social groups are organized social units in which there is close inter-dependence among their constituent members.

Classification of Social Groups

(i) **'In-groups' and 'out-groups'.**—Social groups may be classified into in-groups and out-groups. They may be described as 'we groups' and 'they groups' in popular language. The members of an in-group have cordial and intimate relationship amongst themselves. They live in peace within their social group. They are, however, hostile towards the members of the out-groups¹¹. G. W. Sumner classified social groups in this way.

(ii) **Primary Group and Secondary Group.**—C. H. Cooley classified social groups into 'primary groups' and 'secondary groups'. In his view, there is intimate and face-to-face relationship between the members of a primary group. There is absence of face-to-face relationship between the members of a secondary group. There is fusion of individuals into close relationship in an in-group¹². The members of a family, for instance, may be regarded as members of a primary group. The relationship of citizens to their state is indirect. The state may be called a secondary group.

(iii) **The Small Group and Extended Group.**—S. T. Greer maintains that social groups can be classified into small groups and extended groups. In his view, the small group consists of a small number of persons. Such groups are like the molecular units of a social structure. They are analogous to the building blocks of a large structure. For instance, the state has many district boards, municipal committees, and so on. The district board may be called a small group in relation to the state of which the former is a unit. The extended group includes within its compass many sub-groups which are spatially dispersed. For instance, there may be relation between the different units of an extended family

group. Bonds of union are established between the various sub-groups through extended system of communication.

(iv) **Territorially Defined Group and Transitory Group.**—The territorily inclusive group, such as the city, nation and the like are spatially circumscribed. The inclusive territorial group has powerful influence upon its members. A transitory group is an aggregate of individuals who assemble for a short while for a particular purpose. There is uniformity of behaviour in the members of a transitory group¹³. For instance, there is great uniformity in the behaviour pattern of the members of a mob or a crowd.

(v) **Majority Group and Minority Group.**—The nature of a social group may be determined mainly by its size, though it is not completely determined by the characteristic of size. The majority and minority characteristics of groups have consequences of both social and political character. In a democratic system of government there are political parties of various sizes. The government is formed by the majority group which wins in the election. The minority groups do not have sufficient political strength due to lack of popular support.

(vi) **'Unibounded' Groups and 'Multibounded' Groups.**—P. A. Sorokin draws a distinction between 'unibounded' and 'multibounded' social groups. A social group which is bounded by only one social bond is called a 'unibounded' social group. A social group in which the ties among its members are of many types are called 'multibounded' social groups. Nationality group, for instance, is a unibounded group. Kinship is a multibounded group. Nationality group is bounded by the bond of one nationhood. A kinship group is bounded by various common ties of nationality, religion, caste, and so on.

General Characteristics of Social Groups

Social groups of various types have certain common characteristics. Wherever there are persons there are social groups. Group formation is inevitable in a society because it is the simplest manifestation of individuo-social reality. An individual

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per se and completely out of social context is an abstraction. An individual is by his very nature a terminus, as it were, of the individuo-social reality. That is the reason why all types of social groups have certain common characteristics.

(i) A social group can be identified. There are common bonds of affinities between the members of a social group. The members as well as the non-members can identify a social group by observing its bonds of affinities or ties.

(ii) A social group has a specific social structure in which each member has a social status. It is a stratified social group. Each member participates in the social group in accordance with his specific social role.

(iii) A social group is a group of 'human beings in reciprocal relations'. Reciprocal relationship between the members of a group is most essential for the formation of a social group. There must be close contact and communication between the members of a social group for its permanence and stability.

(iv) A social group is founded on a system of norms. The group norms give guidance to its members. Individuals participate in a social group because they are willing to abide by the group norms. The behaviour pattern of individuals are determined by their group standards.

(v) The members of a social group have certain common purpose and common values. Their interests and values are determined by their common purpose. Their activities are oriented towards the realization of certain common goals or ends.

(vi) Social groups are relatively permanent in their nature. They are different from mere aggregates because the former are more stable and permanent than the latter. There are lasting social bonds for the formation of social groups, such as common ancestry, identical nationality, common religious beliefs, common interests, common system of values, common purpose, and so on.

Social Associations

An association is an organized group. An association and

an organized group may be used synonymously. The term 'group' is a wider concept. It includes both unorganized and organized groups. An unorganized group has no stable structure. The structure of an unorganized group may change relatively quickly. But the structures of an organized group and an association remain relatively permanent.

An association has close affinities with an artificial social group. It is, therefore, a secondary type of social group. It is contractual in its nature. It is different from the primary type of social group, such as a family, a play group, and so on. The relationship between the members of an association is relatively formal and impersonal. For instance, the relationship between the members of a philosophical association or a bar association is formal. Hence, an association is a relatively loosely organized group than a primary or a face-to-face social group. It is, however, more organized than a social aggregate. The relationship between the members of a social aggregate is too causal and fleeting. That is why social aggregates are too short lasting in their nature.

According to R. M. MacIver, an association has both subjective and objective aspects. An institution has only an objective aspect. An association may either create or dissolve an institution and outlive the latter. It is, therefore, the source of institutions. It is a living group of individuals¹¹. It is an organized group for realizing group interests. It is an agency for pursuing certain desired ends. Every association has its characteristic institution. Institutions are the established forms of group activity.

An association may have many functions. Some of the functions are primary or dominant while others are secondary or subsidiary. For instance, a literary association primarily aims at the cultivation of literary taste and literary appreciation. The secondary function of such an association is also the spread of education and diffusion of culture. The dominant function of an association has influence upon its subordinate and subsidiary functions.

Each association is founded on its unique system of norms. It sets up certain codes of conduct for its members. The

members of an association act according to the norms of their association. There are certain procedures for the formation of an association. An association is formed with a definite end in view. There is some kind of *rational* for the formation of an association. For instance, a students' association is formed with a definite end in view. The members of such an association are expected to act in accordance with the norms of the association.

The members of an association have their specific statuses. Each member of an association acts in accordance with the norm specified to his status. For instance, the president of an athletic association acts according to the norm specified to his status in the association. The members of the association act according to the associational norms. Those who have authoritative status are relatively few in number. The members of the same association who have to obey the authority of the few are of large number. The status leaders of an association give orientation to its activities.

An association is structured with a hierarchy of associational statuses of its members. The behaviour of the members of an association is determined by their status relations and positions. In relatively simple types of associations the associational relationships between their members are simple. But in complex associations the nature of relationship between members is complex. The development of the complexity of inter-personal associational relations is the key to the development of complexity in society.

Community

According to Aristotle, man is social by nature ; and hence community is a natural growth in a society. A community is formed to achieve some common good. The good of an individual consists in leading a good life in the community. The ultimate end of an individual is identical with that of a community. Society consists of many communities. Each community has its specific functions. The city is the most perfect community. The good life of an individual is essentially public in its nature. The state is the highest type of

community¹⁵. It aims at the highest good of its members. It is composed of village communities. The state controls all subsidiary communities which are included within it.

Community, according to Aristotle, is formed with an ethical purpose. It is aimed at the good of its members. The state aims at the highest good of its members because it is the most comprehensive and all-inclusive political community. It is the most ideal type of community.

Aristotle rejected the subjectivist attitude of Protagoras who maintained that man was the measure of all things. From this point of view Aristotle's view did not differ radically from that of his intellectual master, Plato. Plato was also an advocate of social pluralism. In his view, the human community has an ethical unity. The common good of the members of a community can be realized through co-operative action. Unity in the community can be achieved through ethical and political education. Aristotle was influenced by some these basic ideas of Plato's conception of an ideal community.

There are certain major drawbacks in Aristotle's doctrine of an ideal community. The drawbacks of Aristotle's doctrine of an ideal community are common with that of Plato. Aristotle was an advocate of the 'taboo theory of society' in which an ideal community would be governed by certain rules which must be obeyed without any criticism. Aristotle preached a set of dogmas in the grab of propounding a doctrine of an ideal community. When we examine Aristotle's doctrine of the ideal community we find that he was merely a defender of closed society. Individuals have hardly any freedom in this type of closed society which is labelled by Aristotle as an ideal community. The freedom of individuals is restricted in Aristotle's theory of the ideal community. In agreement with Plato, Aristotle maintained that the ruling classes must not work, and that the working classes must not rule. Aristotle was, therefore, a defender of feudalism in his conception of the ideal community.

Hegel was profoundly influenced by Aristotle's theory of society. The roots of his social theory can be traced back to those of Heraclitus, Plato, and Aristotle. Society, according

to Hegel, is highly organized. It is composed of the state, communities and families. The state is the most organized body within the society. Communities are less organized than the state. They are intermediate between the families and the state. They are the associations of individuals. They are formed in order to realize the common interests of individuals. Individuals break the narrow interests of their families and form communities for realizing their larger interests. The interests of the community are wider in their nature. The community fosters the virtue of public spirit in the individuals. It is the symbolic expression of plurality. The development of the community from the families prepares the way for the emergence of the state. Community or civil society is a subordinate moment in the life of the state. The transition of a community or civil society is due to the influence of education.

Hegel had the idea of an ideal community. From this point of view his doctrine of the community does not differ radically from those of Plato and Aristotle. However, the uniqueness of Hegel's doctrine of the community consists in the fact that he proved the ideal nature of the community through the dialectical method of his idealistic philosophy. His doctrine of the community has a logical foundation. However, he merely employed his idealistic logic in order to prove his pet notions. His doctrine of nationalism and civil society was based on the idea of tribal collectivism. The roots of modern nationalism and totalitarianism are in Hegel's doctrine of the community or the civil society. Hegel supported the ideal of collective unity as the main principle for the guidance of social behaviour of individuals. Hegelian emphasis on collective unity in the notion of an ideal community does not leave room for freedom, and individuality of persons. The importance of the individual is negligible compared to the community and the state because they are higher categories than the former in the dialectic process of the ideal reality. The Hegelian ideal of community which lays utmost emphasis on collective unity is opposed to the Kantian idea of community of free men. In the Hegelian

doctrine of the community individuals are merely instruments of the collective whole. This doctrine gave a philosophical justification to ideal of feudalism and racial collectivism which are regarded as irrational ideals from the modern point of view.

Modern social thinkers have given new interpretation to the concept of community. Community may be defined in a very general way as a social organization which has a common ideal. It refers to a group of individuals who share common joys, sorrows, aspirations, and the like and who have a sense of group solidarity. It is a spontaneous association of individuals who have contact amongst themselves on account of their psychic affinities. There is mutual co-operation among the members of a community on account of their common purpose. The members of a community usually reside within the same territory, and share common ideals and norms. Community is a larger social group than a primary social group and smaller than the state.

The term 'community' has been defined in different ways by different social thinkers. W. F. Ogburn and M. F. Nimkoff have defined community as 'the total organization of social life within a limited area'¹⁶. R. M. MacIver and C. H. Page have defined community as a large or a small group of individuals who live together in such a way that they share the basic conditions of common life¹⁷. The most essential characteristic of a community, according to them, is that an individual must be capable of living his life entirely within it. Talcott Parsons has defined community as 'that collectivity of members who share a common territorial area as their base of operations for daily activities'¹⁸. P. V. Young and C. F. Schmidt have defined community as reciprocal changes of interests between members of a group. A community, according to them, is a physical configuration of individuals who have psychical relationship¹⁹. In their opinion, a community may be an extension of home. It is the indispensable condition of group life. It is the constellation of social institutions. The integration of a community is due to the consciousness of its members of their common objectives. Intense

common life is the inciting cause for the formation of a community.

The territorial unity for the formation of a community has been emphasized by certain social thinkers. The members of a society who live within the same territorial area and have reciprocal relations among themselves and who pursue the common goal from a community life. Community is an organized segment of a society, but it is not completely identical with the latter. According to G. A. Lundberg, there is a minimum degree of 'geographical homogeneity' and 'formal organization' in a community. The formality of social structure and geographical proximity of individuals are the essential characteristics of a community²⁰. The notion of community involving the idea of an area seems to be a common-sense view of a community. A community of persons may leave a geographical area for certain reasons. The area deserted can no longer be designated as a 'community'. The complexity of inter-personal relationship is more important for the formation of a community than residence in a specific geographical area.

It has now been recognized by some of the contemporary social thinkers that the residence of individuals within a specific geographical area is not the essential characteristic for the formation of a community. Integration between the members of a society is a more important condition for the formation of a community, than merely their physical proximity. The members of a community have certain common problems and try to solve them through their collective efforts. E. T. Hiller has defined community as the structuring of persons within a local area for solving certain common problems. According to C. P. Loomis, each community has the goal of some kind of 'common good' which it tries to realize. The activities of the members of the community are oriented towards the realization of common goals²¹. William McDougall maintained that community was a spiritual unity. In his view, there is collective mind in a community. R. M. MacIver has criticised this view. In his view, the interrelation between various minds cannot be strictly speaking regarded as a 'mind'.

Certain social thinkers like E. Durkheim and others maintained that society was greater than sum of its parts. In his view, the new unity results from the sum of its parts. The new unity results from the combination of parts. Durkheim's doctrine of community as something greater than the totality of individuals is too vague. He did not mention what that 'something' was in community which was greater than a mere sumtotal of its members.

R. M. MacIver has maintained that a community is neither an organic whole nor a spiritual unity, but it is just communal. Community, according to MacIver, is the relation between individuals. It creates associations in order to support and enhance communal interests. 'The members of a community have similar interests. Identity of interests between individuals is the cause of harmony within a community. Community can endure and develop if there is greater common life. It is an 'area of common life'²². The members of a community have certain common characteristics, such as common language customs, traditions, and so on. Community, however, is not a self-contained group. There may be community within a community. A community is an integrated group of individuals who have an intense sense of common life. A group may be called a 'community' if the members of the former share the basic conditions of a common life²³.

According to MacIver, the members of a community must have similar interests so that there may be harmony within the community. There is disruption in a community if there is clash of interests between its sub-groups. Divisions of caste within a community is detrimental to its unity. The unity of a community may be sustained in spite of divisions of caste because of certain other unifying factors, such as tradition, religion, and the like. Community can endure and develop if there is satisfactory common way of living. Narrow communities are disintegrating and large communities are emerging in society in course of time.

MacIver has merely described the external features of a community. He has not been able to discover the founda-

tional principles for the formation of a community. He merely uses tautological expressions when he states that a community is 'just communal'. The external characteristics of a community do not give us insight into its philosophical foundation.

General Principles of Community

Each community has certain general principles, which refer to the basic structure and the functional patterns of a community. Some of the important general principles of community are briefly stated below :

(i) Community is a general social phenomenon with its various interdependent parts²⁴. It is complex in its structure with various types of social units, such as school, political bodies, trade agencies and so on.

(ii) The boundaries of a communities are not precise. The size of a community differs from society to society. However, the essence of a community is not its size, but its structure. The complexity of the structure of a community increases with the development of society.

(iii) Community is a complex single unit which functions through its interdependent members and agencies. It is an organized social whole with a society. It has its specific problems, and definite goals. The members of the community act in an organized manner for solving their specific problems and realizing their common goals. It may institute certain agencies and formulate certain laws and principles for speedy and efficient working of its organizational agencies.

(iv) The structural-functional aspects of a community are interdependent. Changes in any one of the structural aspects of a community bring about corresponding changes in its other aspects. The functions of a community depends upon its structural complexity.

(v) Prediction of community behaviour can be made through the study of the various variables of a community organization. It is possible to make predictions regarding the behaviour of a community in the context of its social setting.

(vi) A community is formed in a society in order to satisfy the specific needs of persons. Hence, it is evident that different types of communities are formed for satisfying the diversity of needs of the members of a society.

(vii) A community is based on a system of values. A community prescribes certain goals for its members. It suggests certain means for those common goals. It lays down certain rules and prescribes certain sanctions for enforcing conformity. It also takes cognizance of the instances in which individuals violate its laws and conventions. It penalizes those persons who violate the conventions of the group.

Types of Communities

A society may have various types of communities. Each community may perform its specific function. Besides this, various types of communities may evolve through the process of social evolution. In ancient times there were hunting communities who used to migrate from one place to another in search of food. Hunting communities had nomadic life. Various other types of communities emerged through the process of social evolution, such as pastoral communities, agricultural communities, and so on. Some of the important types of communities will be discussed below :

(i) The village community is one of the most early forms of community. It is relatively simple in its structure. The common geographical area is the most important binding principle for a village community. The members of a village community have great attachment to the soil. A village community is in many respects self-governing. All important public decisions are taken in a village community with the consent of the majority of adult persons.

(ii) The town or city community is larger in size and more complex in structure than a village community. The earliest city communities were formed in the ancient city states of Greece. The modern city communities are more complex than the city communities of ancient Greece. The modern city community has many sub-communities within

it. The smaller communities are integrated into the entire city community.

(iii) The feudal community developed out of the ownership of land by an individual or a group of individuals. In a feudal community the feudal lords rule over the landless cultivators. In a feudal community there are usually persons with various social ranks. Maximum rights are enjoyed by the feudal lord. A slave or a serf has a very few rights in a feudal society.

Teleological Interpretation of Community

Community plays a very important role in enlarging the social circles of the members of a society. It regulates the social behaviour of individuals. It socializes the behaviour pattern of its members. It induces community enterprise in its members. It rests on a system of values. Value principles and norms permeate throughout a community and induce community action. All important decisions are made in a community from the standpoint of commonly accepted community norms.

Community life played a very important part in the early stages of social development. It plays a dominant role even in the contemporary period. Participation in community life fosters social solidarity. There are, however, certain barriers which hinder the solidarity of a community. One of the greatest barriers of communal harmony consists in the domination of one social group over the other within a community. This domination or pressure of one group over the other may be social, political, economic or religious. The lack of solidarity within a community may be due to lack of free contacts between the various groups of a community. This physical aloofness of different groups of a community prevents cultural contacts among them.

Community, in my view, is an organization of individuals who have identical systems of values. It is a systematic organization of teleological individuals. It is brought into existence through the intersection and consolidation of the fields of creativity and appreciation produced by creative-

appreciative individuals. Social bonds are strengthened among the members of a community due to the affinity of their teleological natures. The community feeling, however, is more predominant in the members of aboriginal and mediocre societies. The sentiment of community is very strong in those persons who are in the very low rung of social evolution. Biological and utilitarian teleologies are mainly responsible for producing community feeling in the members of a society. There is, however, gradual decline in the community feeling in the members of a society when the creative purpose in the latter becomes well-defined. There is maximum diversity of norms in a culturally advanced society. In a culturally progressive society individuals incessantly create values of new varieties; so that the sentiment of community gradually wanes in it. A culturally advanced society does not enforce uniformity of behaviour in its members just as a closed community usually does. In a culturally progressive society the loyalty of the individuals is not confined to small communities, but it is extended to the entire mankind.

Philosophy of the State

The state is the most comprehensive and the powerful social organization. It regulates the behaviour of individuals to a very great extent. It is an all-inclusive institution of a country. It has profound influence on all the smaller institutions which are included in it. It enforces order in society through laws. It possesses the power and the authority to enforce laws. It has sovereignty. Legal order is enforced within the state through coercive power. Legal order is enforced for maintaining public order. The legal norm is the foundation of state authority. The political behaviour of individuals is regulated by the state because legal order permeates through the society. Individuals are free in the sense that they may give expressions to their creative talents provided they do not violate the laws laid down by the state. In other words, individuals have relative freedom as members of the state. Finally, the state controls the economic pattern of the country which it governs. It regulates the production, distribution,

and consumption of wealth within the country. It maintains the police force for maintaining law and order within the country, and armed forces for the defence of its territory.

The Greek Theory of the State as an Ideal Institution

The early Greek thinkers, notably Plato and Aristotle, were the first political thinkers to give ethico-mystical interpretation of the state. According to Plato, the state is a kind of organic unity. Political system consists of differentiated roles in which specific groups of individuals perform their unique functions in society in accordance with their statuses. The state as a political organism is a functioning system.

The state, according to Plato, is based upon reason. The laws of the state must be rational because it is founded upon reason. Individuals can be made rational only when they live in a state which is based on reason. Individuals can live their complete human existence through the political community. The rational and intelligent members of the state must rule over the irrational, and unintelligent masses who are not usually willing to submit to rational laws. The irrational masses must be coerced to obey the laws of the state. The laws of the state must be enforced with the help of the warriors. The unintelligent masses must toil for the guardian class. Reason is embodied in the statesmen or philosopher-kings, force is embodied in the soldiers, and labour is embodied in the masses²⁵. That is why wisdom is the unique quality of the philosopher-king, courage is the most important virtue of the soldiers, and tolerance is the most important virtue of the masses. Justice prevails in the state when there is harmonious co-operation among the three distinct strata of the society.

The function of the state is to eliminate evil and encourage the moral forces in the society. The state is founded on the idea of the good which finds its expression through the idea of justice²⁶. It is also the function of the philosopher-kings to educate the citizens so that they may have the clear conception of the idea of the good. The idea of the good is the ultimately true and the timeless notion. It is superior to the

ruler and the ruled; and hence, the pursuit of the ideal of good is in the interests of both the ruler and ruled²⁷.

The idea of justice, in Plato's view, has a metaphysical foundation. Justice as a metaphysical notion is an eternal truth. The state is founded on the eternal idea of justice. Justice is also an aspect of human virtue. Individuals are just when they act rightly according to their unique statuses in the society. Justice is the bond which relates individuals to the state. The idea of justice is both a social and a political concept. Justice is the unifying principle in the society as well as the state. The principle of justice assigns specific duties to individuals living within a state. This principle induces individuals to perform their specific duties according to their statuses in the state. The idea of justice is the product of knowledge. The knowledge of justice is, however, not derived from experience, but it is already present in the mind. The philosopher-king only needs the reawakening of memory through education to gain knowledge which is already in his mind.

In Plato's view, the three-fold division of the society develops into the state. In the ideal state the three divisions of the society function in harmony. The class-state is a stratified society. Nevertheless, it is the most well-ordered state because justice prevails in all spheres of society.

Aristotle criticised the Platonic conception of the state as unity. If the state is regarded as pure unity, then it ceases to be a political association. Aristotle emphasized the conception of harmony in his theory of the state. He further criticised Platonic conception of the state on the ground that in the structure of the state the governing class is rigidly separated from the masses of citizens. In the Platonic doctrine of the state there is social distance between the ruling classes and the masses. According to Aristotle, this is the major flaw in the Platonic conception of the state.

The state, according to Aristotle, is a natural institution. The state exists prior to the individuals. Individuals exist for the state. The state is organic in its nature. It is an organism of dissimilar elements. The dissimilar elements are

harmoniously united in the state. There is synthesis between oligarchy and democracy in an ideal state.

The state, according to Aristotle, is based upon the ideal of common good. The state as a political community aims at the highest good. It stimulates noble actions in its citizens. The existence of the state is the precondition of an individual's rational end; and hence it is logically prior to the latter. The state is superior to the individuals who compose it. The good of the state is, therefore, more important than the good of the individuals.

According to Aristotle, there is distinction between the rulers and the ruled in the state. The rulers excel the citizens in their talents. They have 'practical wisdom' and virtue. The citizens also have virtue. That is why the concept of 'equality' has significance for the citizens who have the quality of virtue. A large majority of persons who live within the state are not citizens; and hence, they cannot claim equality of treatment from the state. The persons who cannot legitimately claim equality from the state are the slaves, aliens, women, mechanics, and the tradesmen. The state must be ruled by the selected few. They must enjoy the maximum facilities in the state.

Criticism of the Greek Conception of the State

Till recently Plato and Aristotle were regarded as philosophers of unparalleled wisdom. Large number of Western philosophers were deeply influenced by the philosophical ideas of Plato and Aristotle. They shared the major mistakes of Platonic and Aristotelian philosophy. For centuries the intellectuals all over the world uncritically accepted some of the basic ideas of the Platonic and the Aristotelian philosophies as gospel truths, and did not allow the free thinkers to give expression to their new and progressive ideas.

According to K. R. Popper, Plato and Aristotle are the enemies of the open society. There is no scope for freedom and equality of individuals in the Platonic and the Aristotelian conceptions of the state. The position of the masses in Plato's conception of the state is analogous to that of 'the human

cattle', since the ruling class alone has political power²⁸. The ruled in the Platonic conception of the state belong to the inferior race ; hence, the wide gap between the norms of the ruling class and those of the ruled is inevitable. Plato's doctrine of the racial superiority is an illegitimate and outmoded myth.

The rulers in Plato's conception of the state are like the watch-dogs, and the masses are analogous to the 'human cattle'. The fate of the state is identified with the fate of the ruling class. The ruling class has the monopoly of receiving education and military training. All types of intellectual innovations and creative enterprises are censored in the state. The state makes use of systematic propaganda for the regimentation of the minds of its citizens. Platonic theory of the state is fundamentally identical with totalitarianism²⁹. His conception of the state is analogous to a charmed circle in which unchanging taboos, laws, and customs play a dominant role. He identified justice with the principle of 'class rule and of class privilege'. In his view, the state is just, if the rulers rule, the soldiers fight, and the slaves toil. Aristotle's conception of the state did not differ from that of Plato barring a few minor exceptions. To use Popper's expression Aristotle's doctrine of the state is based on the '*methodological essentialism*' as in that of Plato's doctrine. Both Plato and Aristotle were supporters of the totalitarian conception of the state. Hence, their conceptions of the state were far from the conception of the ideal state.

The Social Contract Theory of the State

Thomas Hobbes, John Locke, and J. J. Rousseau were the advocates of the social contract theory of the state. According to them, the state was brought into existence through the common consent of the people of a society.

According to Hobbes, the state of nature was a state of tension, struggle and warfare. In the state of nature people lived in 'continual fear' and in 'danger of violent death'. Life of individuals in the state of nature was solitary, poor, nasty, brutish and short. Individuals lived in the midst of

competition in which each individual sought more power for himself. Competition, diffidence and desire for glory were the principal causes of quarrel amongst individuals³⁰. People were hostile towards one another in the state of nature. There was no law or justice in such a state of affairs. The conditions of living in the state of nature were highly undesirable. Individuals formed a political association called the 'state' in order to get rid of condition of constant insecurity. When the state was brought into existence individuals submitted themselves to its authority. The state was established in order to maintain peace and security in the society. Its main function consists in the maintenance of social order. Collective security is guaranteed through the establishment of social order.

John Locke agreed with Hobbes that human beings were in a miserable state in the absence of political authority. In his view, political authority is established through the free consent of individuals. Individuals decided amongst themselves to form a body-politic called the 'state' through social contract. After the state is brought into existence individuals are controlled by it. The body-politic or the state is empowered to act as one body. Individuals who live within the state give tacit assent to the laws of the state. They submit their wills to the will and determination of the majority. The majority who form the body-politic do not rule by arbitrary decisions, but through 'established and promulgated laws'. The rulers are kept within their legitimate bounds since the laws of the state are established, and the people also feel safe and secure within the limits of promulgated state laws³¹.

According to Locke, a monarch is necessarily a constitutionally limited ruler. The conception of absolute monarchy is inconsistent with the conception of a civil society which formed through mutual consent of the people. Locke defended constitutional government on philosophical grounds. In his view, the government is established through the common consent of the people for the protection of rights of the people.

Locke was an advocate of liberalism. In his view, indivi-

duals have freedom from interference by the state. The laws of the state are merely directives for performing certain types of actions and refraining from others. Individuals are free in the sense that they may freely and voluntarily choose certain courses of actions without violating the laws of the government. The state exists in order to ensure and promote the freedom of the individuals. Individuals may give expression to their freedom by making appropriate use of their property.

According to Locke, rights belong to men because they are rational beings. The state bestows certain rights on the individuals. Rights are the items of freedom which the citizens are entitled to have from the state. The state guarantees the right to property, freedom, and equality to individuals. Corresponding to rights there are obligations. Rights can be claimed by individuals only when rights and obligations are mutually related within a single framework of the political structure of the state.

Locke maintained that when the government failed to safeguard the natural rights of men the latter had the right to revolt against the former. In his view, revolution is justified in order to remedy the evils of the government. The government must be dissolved when the legislative transgresses the fundamental rules of the society. The purpose of the laws of the state is to preserve and enhance the freedom of individuals. Nobody ought to be subjected to the arbitrary will of the government. Locke's aim was to find out a form of the state which people would be willing to obey. He, therefore, propounded a type of consent theory of the state.

J. J. Rousseau was also an advocate of the social contract theory of the state. In his view, there were no moral laws in the state of nature. Social contract was established through the general will or the unvarying will of the members of a society. The state is the expression of the general will of the people. Its authority is founded on ethical principles. It is an ethically legitimate being. The laws of the state are the expressions of the general will. They are enforced by the government. The sovereignty of the state is founded on the general will. The general will is the unanimous will of

the society. It is the unvarying will of all the members of the society. Common interests of the people are the basis of the general will. The state is the expression of the common interests of the people of a society. It is the symbolic expression of the most dominant common interests of the people of a society.

The sovereignty of the state, according to Rousseau, is indivisible because it is the expression of the general will of the people. An act of the state is, therefore, in the general interests of the people of a society. The sovereign state always wills the public good. However, when opinions are divided in the society and when major political parties who develop the general will are superseded, the state ceases to exist. In other words, the government functions efficiently as long as it wins the confidence of the people. The state refers to the community as a whole, and the government refers to the group of individuals who carry into effect the sovereign will. The function of the government is to administer law.

Criticism of the Social Contract Theory of the State

The theory of 'social contract' maintained by Hobbes, Locke, and Rousseau is a myth. Individual *per se* is an illegitimate abstraction. There was never a stage in the social evolution of mankind when individuals lived in complete isolation from some form of organized society. An individual is an inseparable aspect of individuo-social reality. It is, therefore, absurd to suppose that individuals decided to form a social contract all of a sudden at a certain stage of social evolution. Social organizations have always been there in all stages of social evolution. Each social organization has a system of norms, which has a logical structure however rudimentary and crude it may be. This rudimentary form of social organization was the analogon of the modern state. The difference between the primitive organized community and the modern state consists in the fact that the latter is more complex in its structure and more intricate and specialized in its functions than that of the former.

Hobbes' analysis of human nature is based upon his specu-

lative psychology, and his hypothesis of social contract is based on his improvised social psychology. His conception of justice is based upon a narrow conception of utility, and not on a sound philosophical foundation. Individuals, in Hobbes' view, desire justice in the state for preserving their self-interest. Hobbes' conception of the state is illogical, and his conception of justice is philosophically unsound. His theory of the state is individualistic because preservation of self-interest of individuals is the main function of the government.

Locke's view of the state is based upon certain irrational assumptions. In his view, all men are by nature "free, equal and independent". The consent of the people is essential for the formation of the state for otherwise one cannot be subjected to political power. Locke idealized the state of nature as a state of perfect freedom because it satisfied the Christian myth of the Garden of Eden. These intellectually convenient assumptions of Locke are not supported by historical facts. It is difficult to understand how the will or interest of the community finds its determinate expression through the state. B. Bosanquet remarks that Locke's theory of the state based upon incoherent logic³².

Rousseau's theory of the state is also based upon certain pre-conceived notions. Jacques Maritain remarks that Rousseau's assumption of the general will is a religiously manufactured myth. He calls Rousseau's idea of the general will the 'myth of political pantheism'. The immanent social God in which an individual transmutes himself is a 'curious specimen of fraudulent mysticism'³³. The concepts of the 'individual', 'society', and the 'state' explained by Hobbes, Locke, and Rousseau had significance with reference to the sociocultural pattern of Europe of their time. These concepts have lost their significance with the growth of human knowledge. The formation of concepts has significance with reference to the time and the stage of the development of human knowledge. The concept of the social contract theory of the state which had significance in the context of the period of social development when it was conceived has completely lost its significance in the light of

new information which is available through the advancement of human knowledge.

Idealistic Theory of the State

The idealistic interpretation of the state was originally given by Kant, Fichte, and Hegel. The idealistic theory of the state which was originally formulated by the outstanding German philosophers was later developed by some of the British philosophers like T. H. Green, F. H. Bradley, B. Bosanquet and others. The idealists maintain that reality is non-materialistic in its nature. They exalt the society, the Church, and the state, and lay emphasis upon the performance of duties, rather than asserting the rights by the individuals. They regard the individuals as the instruments of the divine principle.

According to Kant, the state is founded on ethical principles. The function of the state consists in the promotion of individual freedom in accordance with the universal law. It is an institution through which the voluntary actions of individuals are harmonized in the society according to the universal ethical law. The social contract is an idea of reason and a logical presupposition, and not a historical fact. The function of the state consists in the preservation of those conditions of freedom which will leave the individual to seek his happiness in whatever way it may seem best to him. The sovereignty ultimately belongs to the people. The general will of the people is the ultimate source of law.

Kant was influenced by Rousseau's theory of the general will. However, he tried to avoid the weakness of Rousseau's doctrine of the general will by regarding it as the concept of reason. He recognized the importance of the king in the state even though sovereignty lies in the people. The king, in Kant's view, is the legislator who has only rights, but no duties. This is one of the greatest inconsistencies in Kant's theory of the state.

The climax of German idealistic political philosophy was reached in Hegel's theory of the state. According to Hegel, the state is a self-conscious ethical substance. It is a living

mind. It is the inward unity between the interest of the one and the interests of all. It is a genuinely moral being. It is the objective realization of the moral idea. The Absolute is objectified in the state. The state is the march of God in the world. It is the divine idea which is objectified in the world. It is a Person. It is not an aggregate of individuals, but it is an objective self. It is the actuality of the ethical idea and concrete freedom³⁴. It realizes itself consciously in the world. Individuals realize their freedom through the state. As a member of the state an individual tends to participate in the universal life. The maximum manifestation of human consciousness takes place through the medium of the state. In the dialectic process of reason the family is the thesis, the civil society is the antithesis, and the state is the synthesis. In the triadic development of reason the essence of the family is symbolized in unity, that of the civil society is symbolized in particularity, and that of the state is expressed through universality.

The state, according to Hegel, is the highest stage of development of reason on earth. It transcends both the family and the civil society. It is a super-organism. It is an enlarged family in which all the individuals are organically inter-related. It sustains the individuality and provides opportunities to them for the realization of their maximum freedom. It is the most perfect embodiment of social morality and freedom. It is founded on religion³⁵. There is close relation between religion and political power. The state is founded on truth. Hence, it has absolute power on earth.

Hegel's idealistic interpretation of the state had a profound influence on some of the outstanding British idealistic philosophers. T. H. Green was influenced both by Kant and by Hegel. His political philosophy is commonly described as 'idealistic revision of liberalism'. His interpretation of liberalism is quite different from that of the nineteenth century political philosophers. In his view, individuals have no rights except those that are conferred on them by the community. The state is the highest form of community. It confers rights on the individuals for the promotion of the general good. The

function of the state consists in the removal of the obstacles which stand in the way of the harmony of social relations³⁶. The state sustains and reconciles the rights of the individuals. In an ideal state each individual is able to realize his highest satisfaction, and also identifies another's good with his own. Self-perfection cannot be realized apart from the association of other individuals in the society. It is, therefore, absolutely necessary for an individual to be a member of the state in order to realize his self-perfection.

Bernard Bosanquet further developed the idealistic interpretation of the state which was propounded by Hegel and elaborated by Green. In his view, the state is a hierarchy of institutions. It is not, however, identical with the totality of all the institutions of a society. It is above all persons and institutions. It is 'a working conception of life'³⁷. The conception of the state pervades the general mind. The general will is embodied in the state. Individuals find their true freedom through their loyalty to the state, and in their submission to its laws. The state exists for the promotion of good life of individuals. It is 'the fly-wheel of our life'³⁸.

Criticism of the Idealistic Interpretation of the State

Idealistic interpretation of the state is based upon certain dogmas and pre-conceived notions. The state as the embodiment of ethical perfection is a myth. The idealistic philosophers make extensive use of similes and metaphors to explain the spiritual nature of the state and its religious and ethical functions. The concept of 'spirit' is a meaningless concept. It signifies nothing. The metaphysical jargon which the idealistic philosophers use for describing the spiritual nature of the state has no significance in the light of the recent developments which have taken place in the theory of knowledge. Most of the idealistic theories of the state give minor importance to a person as a unique individual. In Hegel's theory of the state the individual has a minor significance because his individuality is engulfed by the state. His view is further reduced to absurdity when he identified

the conception of the state with the divine idea. His view is worst confounded when he defended nationalism in the name of God. J. Loewenberg has described him as 'a comic genius of the first water'³⁹. K. R. Popper has described Hegel as the father of modern totalitarianism, and the enemy of the 'open society'. Hegel has revived the hysterical Platonism with a bombastic language and linked it with modern totalitarianism⁴⁰. His theory of the nation state arouses our tribal instinct and produces in us irrational Utopian dream. Individuals are treated as mere instruments for realizing the Utopian dream of the idealistic state. The idealistic theory of the state is not mere logically unsound, but it may be a source of potential danger for the culturally progressing humanity.

The Materialist Interpretation of the State

Karl Marx was one of the greatest interpreters of the state from the materialistic standpoint. In his view, the state has an economic foundation. It is a type of policy agency for maintaining the supremacy of the dominant class. The government is an agency for carrying on administration in a country. The state must be managed by the proletariat. The proletariat is the ruling class in the socialist society in which the bourgeoisie have been liquidated as an independent class. The state uses coercive methods for the liquidation of the bourgeoisie under the direction of the proletariat. The dictatorship of the proletariat for the elimination of the bourgeoisie is a temporary phase in the development of the socialist society. During the period of transition from capitalism to communism all instruments of production will be in the hands of the state. The centralization of power is the most essential characteristic of the socialistic state. The aim of the socialist state is to usher in a classless society which will render further state coercion unnecessary. The bourgeois mentality of the people will be completely wiped off when the classless society is brought into existence. There will be no necessity of the state during this stage. The state will eventually wither away. It is not abolished, but it dies out⁴¹. It 'wither away' by definition, but

its administrative machinery controlling and managing the instruments of production remains.

Criticisms of the Materialistic Interpretation of the State

There are certain major drawbacks in the materialistic interpretation of the state propound by Marx and Engles. The views of Marx and Engles are wrong when they maintained that the process of human history was determined by the inevitable deterministic laws of the productive machineries of different countries. There are innumerable conditions which determine the movement of human history, such as biological conditions, economic conditions, political conditions, ethical conditions, intellectual conditions, and so on. The economic interpretation of history is too narrow. Henri See has remarked that the Marxian interpretation of history is fundamentally defective because it is not a disinterested scientific study of history, but that it is the application of a preconceived philosophy of history with the result that such an interpretation of history does not tally with historical events⁴². The Marxist conception of causal relation and determination is defective. In the contemporary period the one-sided causal relation has been replaced by the scientific conception of functional relation. This substitution of causal relationship by the conception of functional relationship has freed our thinking from its anthropomorphic elements. The Marxist theory is wrong because it is based on the most rigid economic interpretation. P. A. Sorokin has criticised the Marxist doctrine on the ground that the economic factor is not exclusively sufficient to explain all social processes including the formation of the state⁴³. The Marxist theory of the state and its functions is too deterministic and fatalistic. Such a deterministic interpretation of the state is repugnant to scientific outlook. It cannot also successfully reconcile fatalism with the freedom of individuals. Finally, the Marxist theory of the 'withering away of the state' is unintelligible because it is highly doubtful whether the state will vanish at any stage of social evolution.

The Sociological Interpretation of the State

Some of the contemporary social theorists have tried to give

the interpretation of the state from the sociological point of view. There seems to be a necessary and inescapable connection between social theory and the philosophical theory of the state. Morris Ginsberg, L. F. Ward, W. G. Sumner, Max Weber, R. M. MacIver, and others are some of the sociologists who have given sociological interpretation of the state. R. M. MacIver's sociological interpretation of the state is discussed below.

R. M. MacIver maintains that the state is a fundamental association for the maintenance and the development of social order. According to him, the state regulates the most essential external relations between individuals in society⁴⁴. Its function is to regulate the behaviour of individuals in certain specified ways. The state imposes its authority over its citizens through its system of laws.

According to MacIver, the state is brought into existence by the community⁴⁵. The state is an association of individuals like other associations. Its function is like that of a corporation. It creates rights and guarantees that those rights will be honoured by the society. The state which takes into consideration the common interests of the members of a community is a strong one and it has hold upon its citizens. Common interests of the members of a society are more important than their divided interests for social solidarity. Hence the unity and order of society lie in the solidarity of its individuals and not in the power of the state⁴⁶. The state becomes a genuine unifying institution in society if it moves towards the ideal of democracy⁴⁷.

MacIver holds that the community is more permanent than the state. A community will not accept the state as an institution if the latter is imposed upon it from without. It is, therefore, quite likely that the state may collapse if the ideals of the latter are not in conformity with the norms of the community. It is, therefore, quite possible that the community, which survives even the downfall of its state, may create a new state and new institutions⁴⁸. Communities have more stable existence than the states. They may suffer temporary eclipse, but they seldom perish from the face of the world.

It is one of the main functions of the state to establish basic order in a complex society⁴⁹. The state guarantees certain facilities to its citizens. It creates conditions for equality of opportunity. It also sets up minimum standards for decent living with the guarantee that no body shall fall below them. It is also the function of the state to have control over the natural resources within its geographical area. It has restraint over the domination of private monopoly. In advanced societies the *laissez faire* doctrine is replaced by the state activity. The state aims at the development of science. It encourages the development of art and literature. It makes provisions for museums, parks, playgrounds, and other avenues for recreation. Welfare of all the citizens is the end of the state. The state intervenes in the conflict which arise between various associations. It has the functions of an umpire. It prevents disorder by peaceful means⁵⁰. It has also to deal with other states apart from looking after the internal affairs of its country. It makes treaties with other countries and establishes diplomatic relations with them. It aims at the promotion of trade and cultural relations with other friendly states.

Criticism of the Sociological Interpretation of the State

The sociological interpretation of the state is narrow. It primarily gives the analysis of the external features and functions of the state. It is not able to give insight into the philosophical foundation of the state. The merit of the sociological interpretation of the state consists in the fact that it makes use of the techniques of scientific method for the study of the problems concerning the state. The sociological method may be supplemented by the philosophical method for getting clear understanding of the nature of the state.

Conclusion

The concept of the 'state' has changed in the twentieth century. The various problems concerning the state about which people were not aware a few decades ago have come to the forefront in the light of the recent developments which

have taken place in human knowledge. The various concepts of theoretical significance emerge in the course of the development of human knowledge. It may be, therefore, said that concepts are the functions of the process of time and creative advance. Concepts have emerged out of methodological necessity. Some of the concepts, on the other hand, which were in vogue earlier have now been discarded as obsolete. The contemporary trend in modern methodology is towards the synthesis of the empirical-qualitative-valuational approaches. The various problems of the state are studied through the techniques of scientific method. The techniques of scientific method are, however, supplemented by the philosophical method. In fact, the nature and the functions of the state are studied through the synthesis of the methodology of science and philosophy. In modern political philosophy we study the political ends that the individuals pursue, and the values that they create in the state. The state is the super-organization of teleological persons to which all the institutions and sub-systems of the society are closely inter-related.

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CHAPTER V

Social Differentiation

Society is differentiated. It is composed of different types of social units, and social institutions. The differentiated nature of society tallies with the differentiated nature of non-living and living phenomena. The social structure is composed of different types of social groups and social units. The various social units and social institutions perform their specific functions. The expression 'social differentiation' refers to the diversity of social groupings with their specific functions. Society is a dynamic organization of various types of social units and institutions.

Society is stratified with hierarchy of social statuses and social values. Social stratification refers to the various layers of social categories. In a stratified society there are social units having members with higher statuses, and social units with members of relatively lower statuses. The persons of higher social classes have higher social esteem, and the people of the lower social classes have relatively low social esteem. In a stratified society, therefore, there are different classes of persons and social groups with hierarchy of social ranks. The differentiated and stratified society will be briefly discussed by following the analytical method.

Social Institutions

A social institution is a social organization which is founded on a set of principles. It refers to the socialized mode of living together which has been sanctioned by the authority of a society. It is an aspect of culture. It is an organized group of persons who have a definite way of living and behaving. It is based upon a system of norms. The social statuses and social rôles of individuals are determined by the sanctions of the institution.

An institution satisfies the group needs of certain persons who have organized themselves with a definite end in view. It is the symbolic expression of the conflux of individual purposes. It has also its unique purpose since it is the expression of the 'cultural nuclei' which are formed through the intersection of the fields of creativity and appreciation produced by creative-appreciative persons. Each institution has certain specific goals. It has a dominant cultural theme. It gives orientation to the behaviour pattern of its members through its system of norms. The unity and continuity of purpose and the stability of the system of norms give relative permanence to an institution.

An institution has an organized set of activities or functions which its members accept for attaining certain goals. It has a set of special personnel who carry out its institutionalized activities. The members of an institution have different statuses and rôles. They perform their behaviour pattern in accordance with certain specific norms of the institution. It is obvious, then, that an institution itself is structured in its nature. Institutionalized activities of individuals have certain rational aspects. In other words, the norms of an institution have a logical basis. However, institutions may be formed long before the rational elements of institutional activities become prominent. The rational elements of institutionalized activities are usually the products of intellectual reactions against the prevailing customs of a society. Institutions, therefore, emerge out of customs which are usually devoid of rational elements. Nevertheless, they welcome suggestions for change if the latter demonstrate possibilities of cultural progress.

An institution is a unified social structure. It is a relatively enduring social organization in spite of the fact that occasional changes do take place in its system of norms. It can be easily identified because its function is of a specific nature. There is uniformity in the behaviour pattern of the members of an institution because they are guided by the relatively stable institutionalized norms.

R. M. MacIver maintains that permanence is one of the most important marks of an institution. The members of a

social group follow certain customs just as individuals imperceptibly cultivate certain habits. Customs are the raw materials of institutions. Institutions are brought into existence through common consent of its members with a definite end in view.

An association, according to MacIver, has both subjective and objective aspects. An institution, on the other hand, has only an objective aspect. An association may either create or dissolve an institution and outlive the latter. It is, therefore, the source of institutions. It is a living group of individuals where an institution is a form or a means¹. For instance, family is an association, and marriage is an institution; the state is an association, and government is an institution; the Church is an association, and baptism is an institution. Institutions have an external aspect, such as buildings, camps, etc., where organized forms of social activities are carried on. They have also an inner aspect. They greatly influence the social behaviour of their constituent members. They are instruments of coercion particularly amongst primitive people. But as social progress takes place the institutions relax their coercive methods and individuals willingly obey the laws of institutions for their own benefit. However, institutions are not intrinsically good in themselves for all times. An institution which is regarded as good at one stage of social development is not so at another stage. Institutions are good or bad with reference to their utility in serving certain social ends. For instance, the system of slavery which was regarded as good at one stage of social evolution is regarded as positively bad at an advanced stage of social evolution. Institutions, therefore, have utilitarian importance. They are social mechanisms which are adjusted to the demands of life.

R. M. MacIver points out in a later work in collaboration with C. H. Page that institution is a form of procedure which has characteristic of group activity. According to H. E. Barnes, human institutions were not the products of deliberate efforts in the beginning. Institutions are formed when the social habits of groups of individuals become socialized². Primary or fundamental institutions are spontaneous in their origin, such as family, property, and the like. Secondary institutions are

brought into existence through deliberate efforts of individuals. They are subservient to primary institutions³. For example, property is a primary institution, while, on the other hand, inheritance tax is a derived institution. Human institutions have undergone tremendous change in course of time, and many derived institutions have come into existence.

R. T. LaPiere points out that social institutions are modes of social groups which are aimed at the problems of human survival. In his view, institutions socialize their members and help them in maintaining group morale. They enable the individuals to protect themselves from their enemies and perpetuate the social groups⁴. They give stability to social groups. The efficiency of social groups depends to a very great extent upon the effectiveness of their institutional arrangements. An institution is a system of human relations which are co-ordinated for the realization of certain social needs. It is an enduring social unit. Each institutional system adopts certain socializing techniques so that all its members behave in accordance with the institutional norms. The status of each member of a society is determined by the institution itself.

Each institution has an ideology, and it expects of all its members the adherence to institutional norms⁵. A social system functions smoothly if there is compatibility between all its social institutions. The main function of an institution consists in the maintenance of the complex pattern of group life. But an institution finds it rather difficult to adjust itself to fast changing social conditions, and makes deliberate efforts to perpetuate its inadequate institutional practices.

Institutions satisfy certain basic group needs, such as security, protection, justice, and so on. They are formed to perform certain social functions. Each social institution has its specific social function. Social institutions can be classified into various types, viz., domestic institutions, educational institutions, economic institutions, institutions of public opinion, recreational institutions, and so on. The nature of some of the basic social institutions will be discussed below.

Family

Family is a simple social group consisting of at least parents and children. It is usually a durable association. It is based upon sex and parental motives. It may be of different sizes. A small family consists of parents and their offspring. A large family consists of a large number of members, such as parents, children, grand-children, and so on.

Family is instituted through marriage. Marriage may be of many forms. Different types of marriages are determined by the forms of sexual relations that may obtain between married individuals. Different types of sexual relations between married persons are approved by different societies or social groups. The following are the different forms of marriages :

(i) *Monogamy* : Monogamy is the most common form of marriage throughout the world. In this form of marriage one male marries one female. In ancient Greece and Rome monogamy was the only legitimate form of marriage. Jewish and Christian religions also approve of monogamy as the best form of marriage on ethical grounds. According to Edward Westermarck monogamy has been the most prevalent form of marriage from the earliest period of human history. H. E. Barnes has maintained that monogamous form of family facilitates greater care and attention for children. In his view, monogamous family promotes the sentiment of affection between its members. It provides a better atmosphere for the protection and care of the young ones. Monogamous marriage is by and large enduring. The domestic life of the members of a monogamous family is happy and peaceful. Monogamous form of marriage is practised in the highest types of civilized societies.

(ii) *Polygamy* : Polygamy is a form of marriage in which one male marries several females at the same time. Sometimes Polygamy is indistinguishable from concubinage. In some of the primitive societies men holding high positions used to have many wives or concubines.

According to Islamic religion, a man can have four wives

and any number of concubines, and slave women. Polygamy was practised by certain persons during the Vedic period in India. Man's taste for variety in marital experience is one of the causes of polygyny. A man may be induced to marry for the second time if his first wife is barren. Polygamy is practised by the well-to-do persons in certain societies. It increases man's material comforts. The wives of a polygamous person increase the latter's material wealth through their labour. The social status of a person is increased when he has a multitude of wives. Relatively wealthy persons practise polygamous form of marriage.

Polygamous form of marriage has many disadvantages. The females do not have preference for polygamous form of marriage. A female tends to desert her husband, if the latter marries another female. Females become jealous of one another if they have to share a common husband. Polygamous form of marriage is the source of a lot of domestic unhappiness and misery. Domestic troubles are less conspicuous in those polygamous families in which one male marries a number of females who are related to one another as sisters. However, in such a form of marriage troubles frequently take place between the co-wives of a male individual. The love of a man for multitude of wives cannot be sincere because it is merely sensual love.

(iii) *Polyandry* : Polyandry is a form of marriage in which a large number of males marry the same female. This form of marriage is usually common amongst the poor people of certain societies. In Tibet a number of brothers marry the same female. In certain parts of India also a number of brothers marry the same female. W. H. R. Rivers found that in certain primitive societies a female got married to males belonging to different clans. The inhabitants of certain islands also practise polyandrous form of marriage. Sometimes a female has a chief husband and a supplementary husband who is usually a brother or a friend of the principal husband.

Polyandrous form of marriage is due to preponderance of males over females in a society. Female infanticide is one of the causes for the decrease of the number of females in a

society. The Todas at one time used to destroy most of the new-born female infants, particularly those who were born in ominous days of the week. Decrease in the number of females in a society leads to polyandrous practices. Polyandry is sometimes due to the poverty of a male to maintain a wife. In certain societies two or three men club together to purchase a common wife.

(iv) *Group-marriage* : Group marriages are prevalent in those societies in which polyandrous form of marriages are practised. In a group marriage a household may consist of several husbands and several wives in which husbands and wives are shared in common by all the members. For instance, two or three brothers may have a number of common wives. J. A. Dubois pointed out that amongst the Tottiyans in Madura district brothers, uncles, nephews, and others may have marital relationship with their common wives.

There is sex communism in group marriages in which several men have access to several women. In a certain form of group marriage a male individual has right to access to all the wives of his companion, even though such a right is seldom used. Amongst the Eskimoes there is a custom that when an Eskimo pays a visit to another Eskimo in a different village he is allowed to sleep with his host's wife during his stay with his host. He allows the same privilege to his host when the latter pays him a return visit. E. Westermarck pointed out that this sort of temporary exchange of wives could not be called 'group marriage'. He mentioned that a sort of sexual communism existed amongst the members of the Masai community in which a female might have sexual union with any male of her husband's age-group provided they were not too closely related by blood. Amongst the members of the Masai community sexual communism was a form of hospitality. In certain savage tribes blood-brothers have access to each other's wives.

(v) *Exogamy* : An exogamous group consists of persons who are related to one another by blood. The members of an exogamous group belong to the same kin. Marriage between the members of an exogamous group is prohibited. The

closer is the relationship between the members of an exogamous group by blood the greater are the restrictions of marriage between them. Persons are barred from inter marrying within the same line of descent. The most universal of the exogamous rules are the restrictions upon sons from marrying their mothers, and upon fathers marrying their daughters. Marriages between parents and their children are disapproved all over the world. J. B. Du Tertre pointed out that there were no restrictions amongst the members of the Carib community against inter-marriage between parents and their children. In certain other societies also sons marry their mothers and fathers marry their daughters. Marriage between brothers and sisters takes place in certain societies. In certain societies a man may marry his niece. In Christian countries marriages between uncles and nieces, and between aunts and nephews, are prohibited. In certain societies marriages are prohibited amongst the members of the same clan. In India, for instance, a Brahman does not usually marry a girl belonging to her mother's maternal grandfather's *gotra* or one who is *sapinda* of his father or maternal grandfather. According to the Hindu law, a Brahmin must not marry within the same *gotra* or clan. The rule restricting marriage between persons belonging to the same *sapinda* shows that a male and a female cannot marry if they are both as near as fourth in descent from a common ancestor.

It is commonly believed that marriage between close blood-relations is harmful for the physical health of the progeny of such marriages. Incestuous relations are disapproved in almost all societies. Edward Westermarck pointed out that erotic feelings were absent between persons living very close together from childhood. It is usually found that there is sexual indifference between the children of the family circle.

(vi) *Endogamy* : Endogamy is a form of custom which prohibits an individual from marrying a person outside his group. An individual is restricted from marrying a person who is not a member of his group.

It is usually found that the members of one race do not marry persons belonging to a different race. In course of time,

however, a lot of intermixing has taken place between various races through inter-marriages. E. Westermarck maintained that racial endogamy was due to racial pride, on the one hand, and lack of sympathy for members of other races.

Islam, for instance, prohibits a Muhammadan from marrying anybody outside his religious group. Hinduism also prohibits a Hindu from marrying a person outside his religious group. A Hindu cannot even marry outside his caste and subcaste. E. Westermarck aptly maintained that endogamy was the essence of caste system. Class endogamy is prevalent amongst a large number of peoples all over the world. For instance, in ancient times a male slave could marry a female slave. Marriages between nobles and commons were strictly prohibited till very recently. Amongst the Hindus marriages between members of the four different castes were not permissible, particularly the members of the two upper castes could not marry the members of the two lower castes. The barriers between the different castes, however, are gradually being demolished during the contemporary period.

(vii) *Sororate* : According to the sororate custom a man is married to his wife's sister. In those polygamous forms of marriage where a male marries a number of females the former usually finds it convenient to marry a number of sisters belonging to the same family. There are relatively fewer domestic troubles in the family of an individual if his co-wives are related to one another as sisters. In certain societies if the wife of a man proves to be barren she is not divorced but her parents send to him her younger sister to be his wife. The sororate form of marriage was considered to be useful for maintaining the solidarity of a family. If one of the wives of a man died her children would not be left uncared for if his other co-wives were the sisters of his deceased wife. In certain societies the practice of marrying the deceased wife's sister is quite prevalent. The custom of marrying a deceased wife's sister may be derived from the custom of marrying sisters during their life-time. Amongst the *Santals* of India the males have easy access to the sisters of their wives.

(viii) *Levirate* : The levirate is the practice of marrying a deceased brother's widow. This custom is sometimes considered to be a form of survival of polyandry. But certain authorities believe that it is not a form of survival of polyandry. Certain authorities believe that wives of deceased brothers can be inherited like other items of property. A younger brother, for instance, may marry a widow of the deceased elder brother. A widow is, therefore, retained in the family like property. A younger brother does not marry a deceased brother's widow as a matter of right, but rather as a matter of obligation. The obligation of marrying a widow falls on the nearest relative of her deceased husband. J. G. Frazer maintained that the levirate custom of marriage originated from group-marriage rather than from polyandry. A widow is not usually allowed to pass out of the family, but she is inherited by the heir of her deceased husband.

(ix) *Hypergamy* : Hypergamy is a custom which allows a man, but forbids a woman to marry a person of lower social status. In the Hindu society mixed marriages of this type sometimes take place.

Anuloma : There are four different castes in the Hindu society, viz., Brahmin, Kshatriya, Vaishya, and Shudra. Inter-caste marriages sometimes take place between the members of these four different classes. When a marriage takes place between a man of an upper *varna* and a woman of a lower *varna* it is called 'anuloma marriage'. In *anuloma* marriage a Hindu woman of a lower caste marries a man of an upper caste. From the point of view of the man he marries a woman of a lower caste. The children who are born out of the marriage between a man of a higher caste and a woman of a lower caste are called 'anulomajas'. For instance, when a Brahmin male marries a Kshatriya female, it is called 'anuloma' marriage; and a child who is born out of this marriage is called a 'anulomaja'. The technical name for the child born out of the marriage of a Brahmin male and a Kshatriya female is called the 'Murdha-vaikta'. A child born out of a Brahmin male and Vaishya female is called the 'Ambashtha'. A child born out of the marriage of a

Brahmin male and a Shudra female is called the 'Nishada' or 'Parasava'. Children born out of marriage of the males of the upper castes with the females of the lower castes are called 'anulomajas'.

(x) *Hypogamy* : It is a form of mixed marriage in which a woman of an upper class marries a male of a lower class. In other words, it is a form of mixed marriage in which a man of a lower social status marries a woman of a higher social standing. This form of marriage is prevalent in India. It is called 'pratiloma' marriage.

Pratiloma : When a woman of an upper caste of the Hindu society marries a man of a lower caste it is called 'pratiloma' marriage. For instance, when a Brahmin female marries a Kshatriya male it is called 'pratiloma' marriage. A child who is born of 'pratiloma' marriage is called 'prati'omaja'. The progeny of a 'pratiloma' marriage have lower social status than the progeny of an 'anuloma' marriage. In other words, 'anuloma' marriage is socially superior to 'pratiloma' marriage.

Nuclear and Extended Family

Nuclear family is small in size. It consists of husband, wife and their children. It is also called a conjugal family. It is an independent unit. R. T. LaPiere has pointed out that in the Protestant countries the nuclear or small families are prevalent. When the son in a small family grows mature, he leaves his parent's family and establishes a family of his own. He remains independently of his parental family. The Christian society consists of small independent family units. In India too during the contemporary period family units are relatively small or nuclear in the urban areas. As soon as sons and daughters become mature they get married and establish their own families. The small families function relatively independently of one another. The joint-family system is fast disintegrating in India.

W. F. Ogburn and M. F. Nimkoff have maintained that a nuclear or small family has a limited duration. A nuclear family is established at the time of marriage, and it gets

terminated with the death of the married couples. A nuclear family has to endure economic stress when one of its main earning member dies. Economic hardship of a nuclear family lasts on the death of its main earning member till some other member starts earning. From one point of view, therefore, a nuclear family has precarious existence. A nuclear family has, however, certain advantages. The relationship between the members of a nuclear family are close and cordial. This sort of cordial and intimate relationship gives immense satisfaction to the members of a nuclear family.

The consanguine family is large in its size. It is also called the 'extended family'. It consists of kinsfolk. It consists of many members who are related to one another through blood ties. A consanguine family is not merely centred round husband and wife, but round blood relations, such as brothers and sisters, parents and their children and so on. The members of a consanguine system belong to one family line.

Family of Orientation and Family of Procreation

A family of orientation aims at rearing up its children with a certain end in view. The parents of a family unit try to socialize their children. They try to impart moral lessons to their children. They try to bring them up as ideal children. Their aim is to make them useful members of their society. A family has a definite purpose in which parents try to educate and socialize their children. Such a family is called a 'family of orientation'.

A family is called a 'family of procreation' if it aims at increasing its line of descendants. In each family when children grow mature they marry and establish their own families. In this way the family line goes on extending. This sort of family is referred to as 'family of procreation'.

Origin and Characteristics of Joint Family

The primitive social group originated from the patriarchal family in which the father owned all the members and belongings of the family. In the next stage of the evolution of the family the patriarchal family became the joint family. In its

original form the joint family consisted of the aggregate of individuals who were members of the family. During that stage the members of a joint family were not necessarily related by blood. But in course of time the joint family referred only to those persons who were born in it or who became its members by affiliation or marriage. D. F. Mulla points out that a Hindu joint family consists of all such persons who are lineally descended from a common ancestor, and include their wives and unmarried daughters. A girl ceases to be a member of her father's joint family when she gets married. She becomes a member of her husband's joint family.

In earlier days joint family system was prevalent in the Hindu society. The members of a joint family owned an estate jointly. They had a common kitchen. They had a common deity. They worshipped the deity in their household temple. D. F. Mulla points out that the possession of joint property is not a necessary condition for the formation of a joint Hindu family. Persons become members of a joint Hindu family by birth. Joint property is just an accompaniment of a joint family the members of which are related to one another through blood relationship, or marriage, or adoption. As the joint family system evolved in the Hindu society the possession of joint property became a necessary condition for keeping the members tied down to the same family. Hari Singh Gour aptly points out that the importance of joint family consists in the fact that all its members own their property in common. In the later stage of the development of the joint family the strength of this type of family system consisted in the possession of joint family property. It is, therefore, sometimes said that a joint family is analogous to a corporation. There is, however, difference between a joint family and a corporation. A member of a joint family is a creature of common law. A member of a corporation, on the other hand, is a creature of statute. The members of a joint family are lineally descended from a common ancestor including their wives and unmarried daughters. Members of a corporation, on the other hand, may belong to any section of a society who are not necessarily related by blood or through marriage.

A joint family consists of members who are descendants of the common male ancestor. It refers to members of four generations or four degrees including the common male ancestor. The members of a joint family may belong to the following four categories :

(i) Persons descended from a common ancestor to the extent of four generations for four degrees. The members of a joint family are related to one another as *Sapindas*.

(ii) Collateral relations descended from a common ancestor in a male line. The collateral relations of a joint family are uncles, nephews, cousins, and so on.

(iii) Persons adopted in the family. A married couple in a joint family may adopt someone as a son who is not related to the former by blood relationship.

(iv) The mothers, wives and widows of the male members of a joint family. Unmarried daughters of the members of a joint family.

The term 'coparcenary' is a relatively narrower body than a joint family. It includes only those male individuals who by birth have a right to joint property. The member of a joint property who has right to joint or coparcenary property is called a 'coparcener'. The term 'coparcener' refers to those male members of a joint family who have share in the joint property. Joint property is owned by the coparceners of a joint family. The coparceners of a joint family are entitled to have share of their ancestral property. Ancestral property refers to the property which a person inherits from his father, or father's father, or father's father's father. In other words, it refers to the property inherited from father, or grand-father, or great grand-father. It can be inherited only by the male descendants of a joint family. A male individual has right to the property of his ancestors by reason of birth in the joint family. Property may also be acquired by the members of a joint family and pooled to the joint property. The joint family property may be classified into the following categories :

(a) Ancestral property inherited from the father, or grand-father, or great grand-father.

(b) Property acquired with the aid of joint ancestral property. In other words, if property is acquired by investing the joint ancestral property, it forms a part of the joint property.

(c) Property which is acquired by the members of a joint family and pooled to the joint property becomes a part of the joint family property. Once the property acquired by the individual members of a joint family is pooled to the joint family property all members of a joint family have a right to share in it. Even a person who has not made any contribution to the joint family property through personal effort has right to the joint property. Thus, acquired property which is blended with the joint family property becomes a common possession of all the members of a joint family.

The entire body of coparceners have ownership over the joint family property. When a coparcener of a joint family dies his property does not pass in succession to his heirs. The joint property vests on the whole body of coparceners who survive after the death of a particular coparcener. The male issue of a deceased coparcener of a joint family property has right to have a share in the joint family property after it is partitioned.

Management of Coparcenary Property : Joint family property is managed by the father or some other senior member of a joint family. The head of a joint family who has management over the coparcenary property is called the 'karta'. A coparcener who acts as the manager of the coparcenary property has certain special rights. He has control over the joint family income. He decides the way in which the family income would be spent. He is the custodian of the surplus income of the joint family. He has the right to economise for the benefit of the joint family. If, however, he overspends than what the joint family budget permits, other coparceners may raise objection and demand partition of the joint family property. A coparcener who acts as the manager of the joint family property may borrow money from money-lenders for the sake of the maintenance of the joint family or for the promotion of the joint family business.

Partition of the Joint Family Property : Joint family property is partitioned if the male members of the joint family or coparceners demand it. A joint family system usually breaks or disintegrates if the coparceners are unable to pull on nicely together. When the joint family property is partitioned each coparcener gets his appropriate share. The female members of a joint family do not get share in the partitioned property. No female member of a joint family can be a coparcener according to the Mitakshara law. A wife may be maintained out of her husband's property in a joint family. But she cannot be considered to be a coparcener along with her husband in a joint family. Only male members of a joint family can claim a share in the partitioned joint family property.

Original Advantages and Disadvantages of Joint Family System

(a) *Advantages :*

(i) Joint family system was particularly advantageous for those depended upon agriculture for their livelihood. In ancient times most of the persons earned their livelihood through agriculture and farming. The members of a family found it advantageous to own land conjointly and cultivate it through joint effort. Members of the same family also preferred to follow the same trade. Two brothers of the same family carried on the trade of a blacksmith or a potter. They mutually helped each other in their trade. The joint family system was based upon the ideal of shared responsibility. For instance, in a joint family of farmers, the adult male members tilled the lands, the womenfolk helped their menfolk in planting and harvesting, and the young children helped in tending the cattle.

(ii) The relationship between the members of a joint family was usually very close and intimate. There was solidarity in a joint family system. They dined in a common mess, slept under the same roof, and worshipped the deity. The close and intimate association between the members of a joint family was responsible for strong solidarity in the family. Each member had feelings of sympathy and affection for the other fellow-members of the joint family.

(iii) The members of a joint family had a sense of security.

They had always a feeling that they would be looked after with care and affection by the fellow members of his joint family during times of difficulty. Even if the head of a joint family died his widow and children were looked after by other surviving members of the joint family.

(b) *Disadvantages :*

(i) A joint family became unwieldy and unmanageable when it became too big due to large number of births within the family. In a very large joint family some of the members were left uncared for and neglected. Women and children sometimes were the worst sufferers in a joint family system.

(ii) In a joint family usually there are a few drones. They are idlers. They feed on the income of a joint family like parasites. They become a burden for the joint family. Such a state of affairs existed also in the original state of the joint family system. The parasites in a joint family system became a burden for the other active members of the family.

(iii) Some members of the joint family were selfish and narrow in their outlook. They looked after their own interests and took the maximum advantages of being the members of a joint family system. Naturally some of the members were put to difficulty. They had to endure hardship due to the selfish attitude of some of the members. The children of the head of a joint family received preferential treatment. But the children of the junior members of the joint family were neglected or harshly treated. This led to the disintegration of the joint family system.

Causes for the Disintegration of the Joint Family System

The joint family system is fast breaking down in the Oriental countries. It has already broken down in the Western countries. The disintegration of the joint family system has certain inevitable historical reasons. Some of the main causes for the disintegration of the joint family system may be briefly stated below :

(i) The system of joint family breaks down in those countries in which industrialization takes place at a fast rate. When new mills and factories are started in a country a large

number of able-bodied persons join those industrial organizations as workers or managers or officers because the wages and salaries there are more attractive than the income made by them in their homesteads and farms. Consequently many persons leave their joint families and go to distant places with their own family units to join mills or factories as workers or officers. It is inevitably found, therefore, that the joint family system breaks down in those societies in which industrialization takes place at a fast rate.

(ii) The joint family system breaks down when its members do not have fellow-feeling and sympathy for one another. In a competitive society each individual has to struggle hard for earning his livelihood. Those who are more enterprising and intelligent earn more, and those who lack initiative and tact earn less. Hence, in a joint family if some members contribute more by their hard labour, and some less on account of their callousness and selfishness, there are frequent quarrels and tensions amongst the family members as a result of which the joint family breaks into smaller family units. When a joint family is broken up or subdivided into nuclear or conjugal family units, each nuclear unit frames its budget according to the taste and capacity of its earning members. The idlers, drones, and parasites who formerly depended on the income of the earning members of a joint family are compelled to earn their livelihood and maintain themselves and their family members when the joint family system breaks down.

(iii) The members of a joint family do not usually enjoy the type of freedom which the members of a nuclear family do. It is usually found that the manager of a joint family tends to be domineering and authoritarian in his attitude and puts restrictions upon the junior members of the family. The junior members do not very often appreciate the domineering attitude of the senior members of their joint family and they rebel against the latter. A joint family breaks down when there are frequent and serious clashes between the junior and the senior members of it.

(iv) The joint family appears to be out of date to persons as intellectual, aesthetic, and ethical advancement takes place

in its members. The intellectual members of a joint family realize that the smaller the family unit the better it is for the peace, prosperity and happiness of its members. The aesthetic sense is keener in the members of a nuclear family. The members of a nuclear family usually keep their house clean and tidy, and decorate it tastefully. They have also strong moral sense. They follow the ideal of shared responsibility. These qualities are usually lacking in the members of a joint family. Consequently, persons prefer to leave the membership of a joint family and establish their conjugal family units as intellectual, aesthetic, and ethical advancement takes place in them.

The joint family system is breaking down all over the world. It has already disappeared in the Western societies. There are some remnants of joint family in some of the Oriental societies even in the contemporary period. But even these lingering traces of joint family will disappear as industrialization takes place in the under-developed societies of the Orient, and the people grow intellectually mature.

Theories of Family

It cannot be ascertained with definiteness what was the nature of family relations between persons during pre-historic ages. But it is found through anthropological investigations that relation between opposite sexes even in savage societies was not entirely unregulated. According to G. E. Howard, monogamy or marriage between one male and one female is the most prevalent practice from the very dawn of human history²⁶. Polygamy and polyandry are exceptions rather than rules in most societies.

According to Frederic Le Play, family is the simplest and the most elementary social unit. It is the family group which takes care of the newborn babies and educates them. All forms of societies have family units of some kind. Family is, therefore, the most universal social group. Le Play maintained that the nature and the functions of a family could be studied through careful analysis of its budget. In his view, the functions of a family are determined to a very great extent by the nature of the work that the family members adopt for their subsistence.

He claimed that there was correlation between the nature of work and geographical location of the family and its functions. Society is the reflection of the family.

Le Play's method of analysis of the institution was quite original. There are, however, certain drawbacks in his method. All the functions and expressions of a family cannot be expressed in quantitative terms. Besides this, the income and budget of a family do not adequately reveal its nature and functions. His method of investigation though original is inadequate.

Herbert Spencer explained the functions of a family from the biological point of view. According to him, the main function of a family consists in maintenance of the race. That family is the best the members of which fulfil the basic needs of their species. However, in a family group the least worthy member receives the maximum help from others. This law aids the perpetuation of the species.

It is true that perpetuation of the race is one of the most important functions of the family system. It is particularly true in the case of primitive societies. But it is not entirely true in the case of modern civilized societies. Individuals enter into family relationship for many other reasons besides the desire for the perpetuation of the species. In primitive societies families used to be large in size since one of the factors for such phenomenon was rapid propagation of the species. But in contrast with the primitive families modern families are small in size with very few children. This is one of the proofs against Spencer's view that the foremost function of family consists in the propagation of the species.

W. F. Ogburn and M. F. Nimkoff maintain that family is the social unit which transmits culture to the succeeding generations. According to them, children learn their moral values mostly from their parents⁷. Happiness and moral character of the members of a family are determined to a very great extent by satisfactory adjustments in the family. Cases of juvenile delinquency are found in those families in which there is lack of satisfactory adjustment between family members. The influence of a family on its children is most potent.

According to H. E. Barnes, the traditional patriarchal

system of family has undergone tremendous change within the last fifty years or so. In the contemporary period the institution of family appears to be breaking up. The divorce rate is fast increasing amongst maladjusted married people. The old standards of sexual morality are gradually being discarded particularly by the members of the young generations. In the Western countries particularly women have become economically independent. Women can very easily get remunerative employments. The cooking responsibilities of the wives have decreased considerably because most of the cooked materials can be purchased from commercial bakeries. Certain families even have their meals regularly in restaurants and hotels. The responsibility of rearing up children can be handed over to nurseries. The function of educating children which was partly done by the family is taken up entirely by nursery schools. Parents depend more upon insurance and annuities to maintain themselves during old age than on their grown up children. It is obvious, then, that great metamorphosis has taken place in the institution of family during recent years.

Barnes, however, believes that if civilization survives certain modifications will be necessary and certain new adjustments will have to be made for the continuance of the institution of family. Mutual affection between the members of a family will play a major role in stabilizing the institution of family⁸. Barnes, therefore, expresses the hope that the institution of family will persist in future even though certain signs of disintegration are observed in it at present.

P. H. Landis maintains that the contemporary American life is not family-centred. Many persons in the American society get married, but they do not wish to have children and raise families. The modern family is extremely individualistic. Married persons without parenthood have no regrets that they choose to leave no descendants. The married couple of a romantic family are concerned mainly with their own happiness⁹. The modern family is a democratic social unit in which every member has the privilege of freely expressing his views. Persons select their partners by their free choice.

Landis points out that the modern companionship family is highly unstable. Divorce rate is extremely high in companionship families. The married couple of a companionship family have the sole aim of getting personal happiness and self-development¹⁰. They have very little care for fulfilling their matrimonial obligations. Companionship families, therefore, very often break down in bitter despair. In such families children always have a feeling of emotional insecurity. Birth rate has considerably declined in companionship families. Moreover, in companionship system of marriage women tend to give expression to polygamous sexual interests for thrilling experiences. In brief, happy home life is destroyed in companionship type of family.

R. T. LaPiere points out that the development of technology has produced its impact upon the institution of family. Various types of work which were previously done in homes are now done in factories. For instance, bread and other types of eatables which were previously made at home are now-a-days prepared by commercial bakeries. In many ways industrial organizations have taken up a variety of works which were previously done by members of families. Hence, in certain respects industrial organizations have become economic substitutes for families. In the contemporary period an average male individual finds that he need not any longer attach himself to his family for economic reasons. He feels that he can have a better standard of living without a family in an industrial society. Even if individuals marry in an industrial society their interest in home life has considerably declined. They prefer to spend most of their time outside their homes. The social environment appears to be more attractive to them than their homes. In such a state of affairs children are neglected by their parents. Consequently children become attracted to newer forms of associations than their own homes¹¹. The function of the family as a socializing agency has considerably declined. Family has also ceased to be a security unit for its members. The aging parents do not any longer depend upon their children for financial help or care. In fact, they are seldom welcome

in the family circles of their sons and daughters. Hence, new forms of associations have come into existence in modern industrialized societies to perform some of the functions of security which were previously performed by the family members. It is quite obvious, then, that the system of values has considerably changed in the modern industrialized societies.

R. M. MacIver and C. H. Page point out that in the contemporary period there is considerable decline in the authoritarian attitude of the elderly members of a family. The entire social significance of the family, according to them, has changed because industrial organizations have taken up some of its important functions¹². Members of modern families have discarded some of their antiquated norms of behaviour. Married couples have discarded their old-fashioned beliefs regarding matrimonial obligations. A married woman does not any longer like the domineering attitude of her husband. Both husband and wife enjoy freedom and equality in a modern family. The religious control over the modern family has also declined because most of the marriages are performed through civil contracts¹³. The marriage tie can also be broken easily through divorce. The fact that divorce rate is increasing indicates that the authoritarian nature of the matrimonial laws is fast losing its importance.

According to MacIver and Page, there are signs which indicate that family instability is increasing. There are frequent cases of separation between family members. There is lack of social cohesion between family members. Maladjustments amongst the members of a family are the causes of various types of behaviour disorders amongst them. Hence, in spite of all comforts of life many children in Western families suffer from great anxiety due to lack of personal emotional warmth.

Most of the social theorists have given warning that the institution of family is breaking in the Western societies in the contemporary period. It may be mentioned here that the institution of family has started breaking also in the Oriental societies. One of the main reasons for the gradual disintegra-

tion of the institution of family is that most of the educated persons in most of the Oriental societies have started imitating the behaviour patterns of the Western societies. In their imitative zeal some of the Oriental people have started copying the superficial and the undesirable aspects of Western societies. I do not mean to suggest here, however, that there was perfect harmony and integration between the members of a family in Oriental societies. Harmony in the conservative type of Oriental families was only apparent, and not real. In some of the conservative Oriental families women and children are virtual slaves of men who are usually very domineering in their nature. In most of the Oriental families the opinions of women and children are rarely taken into consideration by the adult male members when major decisions are taken by them. In some of the rural communities the women and children are the virtual slaves of the adult male persons even in the contemporary period. In the urban areas, however, women and children have started asserting their rights. That is the reason why families have started breaking even in Oriental societies due to the intolerant attitude of the elderly male members towards their wives and children.

To conclude, then, I may say that family is the noblest and the most covetable of all social institutions. The highest values of life are realized in the institution of family. In an ideal family there is an attitude of complete dedication on the part of its members for the whole group. All other institutions emulate the ideal nature of family. If at all there is social cohesion in a social system, it is in the family units to the maximum degree. The stronger the bonds of union between the members of a family, the stronger is the social system as a whole of which the former are the building blocks.

Social Stratification and Class Structure

Human society is highly stratified particularly in the non-socialist societies. Social stratification is the expression of modern civilization. It was less conspicuous in the primitive stages of human society. Barring a few social ranks, most of the savages were on the same level socially in the primitive

societies. The greater is the complexity of the society, the greater are the possibilities of the lines of cleavage between the different strata of people. Social stratification is a conspicuous feature of the capitalistic and the feudalistic structure of the society.

Social stratification involves the ranking of persons and groups of persons. It involves the differential valuation of various social groups. The various divisions which are made in a society from the standpoint of differential evaluation are known as 'social strata'. It is usually found that whenever there are wide gaps between the social strata there is a tendency amongst people towards reverting back to the destratification. The tendency towards destratification is the expression of the desire of the people to return to the primitive social condition of relative stratalessness. It is a sign of retrogression in a society. Social stratification of some form is a necessary sign of cultural progress. Social stratification is inevitable in a culturally advanced society because it is a society with infinite diversity of norms and creative uniqueness of persons.

Even in a culturally advanced society there are various strata of people. In such a society the stratification is made on the basis of the talents of people. In certain sociological studies classification of the population of a society is made on the basis of the measurement of Intelligence Quotient of individuals or groups of individuals. There is some controversy amongst some of the contemporary psychologists concerning the concept of 'intelligence'. Nevertheless, it cannot be denied that differences are certainly there amongst persons in the uniqueness of their creative abilities.

Social stratification is made on the basis of human inequality from some point of view or the other. The class differentiations in a society are made on the basis of social inequality from the economic point of view. In a non-socialist society, for instance, there are usually three major social classes, viz., the upper class, the middle class, and the lower class. Some sociologists make further subdivisions in the three major social classes, viz., upper-upper, lower-upper, upper-middle, lower-middle, upper-lower, and lower-lower classes. The members

of a particular class behave in accordance with their class norms. They have class consciousness, and identify themselves with their class. Their prestige in society is determined by their class status.

It is an undeniable fact that in most of the non-socialist societies there are quite conspicuous class distinctions. However, the gaps between the various social classes are not impassable. There are relationships between the various social classes. Marx and his followers, however, maintain that class antagonism is the main characteristic of a capitalist society. According to their theory, the main aim of the working class is to overthrow the wealthy class and transform the social structure into a classless society with the aim of having better working conditions.

There is some truth in Marx's conception of class antagonism between the wealthy and the poor classes in a capitalistic society. There are, however, many other reasons for class antagonism in a stratified society. Industrialization and technological changes in a society are responsible for the formation of various social classes. Cheap labour is drawn from the rural areas to the industrial areas of big cities and towns of a country. The unskilled workers who are attracted to the industrial areas form a new class. In course of time the class of unskilled labourers gets separated from the agricultural class to which the former originally belonged. New classes are formed with the rapid development of industrialization and commerce in a country.

In a rapidly developing industrial society social classes of different levels and strata are formed. For instance, there are agricultural classes, class of industrial entrepreneurs, class of businessmen, white-collar class, working class, and so on. In certain societies tensions between various social classes have developed due to various social, political and economic reasons. In the United States of America there is certain amount of suspicion and even hostility between the upper class and the working class¹³. Efforts are being made in the Soviet Union to obliterate the social classes through the application of socialistic principles.

Social classes are present in almost all societies. They are not so conspicuous in primitive and small societies. Barring a few exceptions, class distinctions are there in most of the societies. Class structures vary in the rigidity of their rules from society to society. In some of the class structures there are very rigid rules by virtue of which they are very conspicuous in a society. The systems of rules of some of the class structures are flexible and relaxable. From the standpoint of the rigidity of rules social classes may be classified into open and closed class systems. In an open class system vertical social mobility is possible. In such a class system there are either no restrictions or very mild restrictions on the upward or downward movement of individuals with respect to the several strata. A closed class system, on the other hand, is one in which vertical social mobility of individuals is considerably restricted or even prohibited¹⁴. When a class structure is completely closed it becomes synonymous with caste structure. Wealth, property, family, occupation, education and so on are the determinants of class structure. The style and manner of living of an individual is determined by the class to which he belongs.

Caste Structure

The term 'caste' refers to a social structure in which the passing of an individual from one group to another is not permissible. It is a type of completely closed class structure. It is a type of closed social structure in which horizontal mobility of individuals is forbidden. The member of a lower caste cannot become a member of the upper caste. There are strict taboos and prohibitions against the entry of a member of a lower caste to an upper caste. The members of an upper caste have greater social prestige than those of a lower caste. The prestige of the members of a caste is determined by various factors, such as colour of the skin, racial characteristics, religious stratification, and so on.

The caste system refers to the inflexible order of certain closed social classes in a social structure. The caste system in India is most ancient. The Aryan name for the caste is

'*varna*' which means 'colour'. Specific colour is attributed to each main caste of the Hindu society, viz., the white colour of the Brahmin, red colour of the Kshatriya, yellow colour of the Vaishya, and black colour of the Shudra. In the Hindu society an individual is born in a specific caste. Hence, it is impossible for a person to change his caste because he inherits the characteristics of his class from his parents and ancestors. In the United States of America the Negroes are considered to be members of the lower coloured class. In Germany Hitler tried to create a new caste system by tattooing the Jews. In South Africa there is the segregation of the white immigrants from the native black races. In the Muhammedan society there were no caste distinctions in the early stages of its development. Later in contact with the Hindus of India the Muslims made certain caste distinctions. In Uttar Pradesh the Muslims use the term '*zat*' (the Hindu equivalent of the term '*jati*'). There are certain castes and subcastes in the Muslim community analogous to the Hindu class structure. In Uttar Pradesh there are two main sects of the Muslim community, viz, *Sunni* and *Shia*. The caste system, however, is a unique feature of the Hindu society. Hence it will be discussed in greater detail below.

The Caste System in India

Caste is a hereditary group of individuals. The term 'caste' is derived from the Portuguese word 'casta' which means breed, race, or kind. H. H. Risley defines caste as a collection of families or group of families who bear a common name. The members of a caste have a common profession. S. V. Ketkar defines caste as a social group with two major characteristics, viz., (i) membership exclusively confined to those who are born to members, and (ii) the members are strictly forbidden to marry outside their caste. J. H. Hutton maintains that caste (*jati*) and colour (*varna*) are not identical. In his view, the term *varna* refers to the four classes into which the Aryan society during the period of the Rigveda was stratified¹⁵. The post-Vedic scholars interpreted the nature of *varna* in terms of the caste system which was a later social development¹⁶.

There are four main castes in the Hindu society, viz., the Brahmin, Kshatriya, Vaishyas, and Shudras. The members of all these four castes have two types of duties, viz., general duties and specific duties. All members of the four castes ought to perform certain general duties, such as non-injury, compassion for all creatures, non-stealing, self-restraint, purity of the mind, conquest of anger, bodily purification, use of purifying objects, devotion to deity, fasting, and non-neglect of duties. Apart from these general duties the members of four different castes have to perform their specific duties. The specific duties of the Brahmins are acceptance of gifts, teaching, performance of sacrifice, and performance of other specific rites of the caste. The specific duties of the Kshatriyas are punishing the vicious, non-flight from the battle field, looking after the welfare of the people, and performing the specific rites of the caste. The specific duties of the Vaishyas are trade, commerce, agriculture, rearing cattle, and performance of the rites of the caste. The specific duties of the Shudras are the service of the higher castes, and performance of the specific rites of the caste without uttering *mantras* or hymns. The members of each caste have their specific duties to perform in the society.

In the Hindu society the caste system was perhaps originally made on the basis of the innate talents and aptitudes of persons. Individuals adopted vocations in their lives on the basis of their specific aptitudes. The original classification of the members of a society which was made on the basis of their vocations was known as the 'castes'. The Brahmins were the teachers and scholars, the Kshatriyas were the soldiers, the Vaishyas were the businessmen, and the Shudras were the serfs. At a later stage of social evolution in the Hindu society individuals were classified into four different castes on the basis of their heredity. In this new system the members of one caste might adopt any vocation they liked. But the honour which was originally given to the members of the higher castes is still given to them even now in spite of the fact that the caste system is made at present on the basis of heredity. For instance, during religious ceremonies the mem-

bers of the lower castes bow down to the members of the upper castes, but the members of the upper castes never bow down to the members of the lower castes even though the latter may have high economic status in society. The Brahmins and Kshatriyas have many social privileges which are denied to the members of the Shudra caste. The Shudras were regarded as untouchables in the Hindu society. They were regarded as so low in status that Brahmins could not dine with them on the same table or in the same dining room. Inter-marriages between the members of the higher castes and the lower castes are strictly prohibited by the Hindu social customs even at present.

The Brahmins formulated various rules and customs for the different social castes for retaining the purity of the Vedic religion. They believed that they belonged to the higher level of society on account of their superior intelligence and purer blood. However, in spite of social injunctions there were cases of inter-marriages and inter-mixing between the members of the different castes as a result of which many subcastes came into existence. Consequently the Hindu society became full of many divisions and sub-divisions. This sort of stratification of the Hindu society is due to the habit of the Hindu mind to create different categories of social classes and to carry them to their logical end¹⁷. The interests of the members of the sub-castes are centred round their 'in-groups'. In course of time this has led to the strengthening of the caste solidarity. Hence, the members of a particular caste have very strong patriotism for their own caste. They take pride in their caste and do their best for its improvement and socio-economic progress. The community aspect of a caste developed due to the loyalty of the members of the caste to their 'in-group'. The caste feeling has led to the consciousness of the kind amongst the members of a particular caste. The humanitarian and the altruistic motives of the members of a caste are oriented towards the development of the latter. It is not recognized by thoughtful persons that the caste system is responsible for many social divisions and sub-divisions in India. The caste system is responsible

for narrow loyalties of individuals to their respective castes. Hence, the evils of caste system have been recognized by the liberal leaders of the Hindu society. Social leaders made repeated protests against the principle of inequality which was the result of the caste system¹⁸. Many social leaders launched social movements for the abolition of the custom of untouchability of the members of the lower castes. In the contemporary period the rigidity of the caste system has been considerably relaxed in the Hindu society. 'Untouchability' is recognized by all thoughtful persons to be a positively harmful custom. Unfortunately, however, the rigidity of the caste system still persists in rural areas. This is one of the reasons why the Hindu society has not been able to progress much even during the recent years of a political emancipation from the British rule. The Hindu society is likely to progress culturally only if it discards some of its obsolete social norms.

Role Stratification in the Hindu Society

According to the social philosophers of ancient India, there are four distinct stages in the life of an individual. An individual has to perform his specific duties in accordance with the norms of a particular stage of life. His behaviour pattern is determined by his role in a certain stage of his life. The four stages in the life of an individual are studenthood, householder, recluse, and ascetic renunciation of desires. The four stages in the life of an individual are known as 'ashramas' or stages of life. The members belonging to one particular stage form one class, and their behaviour pattern is determined by their class norms.

The term '*ashrama*' is derived from the Sanskrit root '*shrama*' which means 'effort'. An individual makes continued efforts to attain perfection through the performance of duties prescribed for each stage of life and thereby attain salvation. The four stages of life are analogous to the four rungs of a ladder, as it were, by ascending through which an individual gets united with Brahman or the ultimate spiritual reality. An individual has to pass through the four stages of life in order to attain spiritual salvation.

An individual has four different roles corresponding to the four stages of human life. The role of an individual changes as he passes from one stage of life to another, viz., *brahmacharya* or the stage of studenthood, *grihastha* or the stage of householder, *vanaprastha* or the stage of retired life, and *sanyasa* or the stage of ascetic renunciation. In the first stage of life an individual gets education in the hermitage of his teacher. The specific duties of a student are begging for his livelihood, making offering to the sacrificial fire, and waiting upon his teacher. In the Hindu society the students form one class. The specific duties of a householder are earning, raising and rearing a family, entertaining the guests, making offerings to the sacrificial fire, and studying the Vedas. The householders form a distinct class in the Hindu society. In the third stage of life individuals retire into the forests and live on wild fruits and roots. The forest dwelling anchorites form one distinct class. In the final stage of life an individual completely retires from all attachments in life and renounces all worldly objects and relations. In this stage of life he prepares himself for attaining complete salvation. The various stages of life prepare an individual for the realization of ultimate spiritual salvation. An individual has to change his rôle in his life as he passes from one stage the life to another.

Teleological Interpretation of Social Stratification

The caste structure of the Hindu community is too primitive. The stages of life and its consequent rôle stratification in the Hindu community are equally primitive. The *ashrama dharma* or the specific duties corresponding to the various stages of life have lost their significance in the Hindu community in the contemporary period. But the caste structure still persists in the Hindu society particularly amongst the rural people. The rigidity of the caste structure amongst the Hindu population is one of the causes which is responsible for making the Hindu society a closed society. It is the source of orthodoxy and parochialism on the part of the majority of the Hindus in India. It is one of the main factors which is responsible for creating social distance amongst the members of the

various castes. The caste structure of the Hindu community is the relic of its primitivism.

The revolt of the masses, on the other hand, to usher into existence a classless society is the expression of the desire on the part of the people to revert back to the primitive stage of relatively structureless society. It is an illegitimate and irrational demand on the part of the people to return to the primordial stage of unstratified society. Individual differences are there in all societies, and they are also likely to be there in future in all societies. Social stratifications may lose their significance from the economic and the social points of view, but social stratification will always be there from the standpoint of unique creativity of individuals. From the teleological standpoint social stratification is a necessary condition for creative advance and open society.

The Nature and Functions of Educational Institutions

Education etymologically means 'to bring up'. The word 'education' is derived from the Latin verb *educare* which means 'to rear'. Education is a process which helps in shaping, forming and moulding the behaviour of an individual. In a sense it is synonymous with socialization. It involves transmission of cultural values from generation to generation. It is one of the main functions of educational institutions to socialize the individuals so that they become useful members of a society. Socialization through education is not aimed at indoctrination of individuals. Education aims at socialization of an individual so that he may learn the preferred behaviour pattern of his society. Socialization is merely one of the various functions of education.

Education assists the normal and same development of personality of an individual. It is imparted to young children through systematic instruction. Comparatively mature persons are imparted education through teaching in which there is intimate relation between the teacher and the taught. At the university level where individuals cease to be pupils and become responsible students education is imparted through lectures which is almost tantamount to reading. The pur-

positive aspect of human personality is developed through education.

Plato maintained that the aim of education was to discover the innate talents in individuals and to train them for social use. In his view, the right type of education can be imparted to individuals if it is controlled by the state. The state can impart all-round education to individuals so that they may become useful members of the society. According to Plato, the function of education is not to put knowledge into the self, but to bring forth the best talents which are latent in the soul¹⁹.

Educational institutions are the key institutions of society. The ideals of a society can be ascertained through careful examination of its system of education. Educational institutions are the means through which new ideas can be transmitted to the young people. They are important agencies for bringing about social change. They oppose stringency of traditions and inculcate the habit of critical thinking in young people. Young scholars learn the method of causal analysis of complex problems in educational institutions. They develop the scientific attitude through proper training in educational institutions. Novel and original ideas are first conceived by scholars in educational institutions which are later propagated in the society. The social philosophy which will come into prominence in future in a society is usually taught and practised by teachers in educational institutions of to-day. In a progressive society theorists in the various fields of knowledge give orientation to social change. Educational institutions, therefore, play a very important role in the cultural development of a society.

The views of some of the modern philosophers and sociologists on the nature of education and the role of educational institutions in society will be discussed below.

John Dewey maintained that the aim of education was to mould the activities of individuals in accordance with the social standards. In his view, the environment plays a very important part in the process of education. Education is not merely restricted to schooling, but it refers to any desir-

able change which can be produced in the personality through experience. Education is a social process. Dewey suggested that unworthy features of the environment must be eliminated from the atmosphere of educational institutions²⁰. According to Dewey, the social aspect of education is of vital importance in a democratic society. Education socializes an individual. Excessive personal independence is detrimental to the development of the social nature of an individual. Education makes an individual socially useful. Information, utility, culture and preparation for social efficacy are the most important educational values²¹.

J. L. Childs aptly remarks that John Dewey's theory of education is naturalistic and that it has great social importance²². Dewey's conception of education is based upon his theory of democratic society in which individuals are treated as ends. His emphasis on education as a device for producing uniform social behaviour does not seem to be sound. There must be, I believe, diversity of cultural norms in a progressive society. The purpose of education consists in making individuals original thinkers and not merely making them socially useful.

According to Bertrand Russell, the type of education which we wish to impart to children should be based upon the ideals of human nature. The ideal system of education should be democratic in its nature. However, Bertrand Russell expresses his dislike for the dead level of uniformity in the process of imparting education to growing individuals²³. At the school level those things should be taught which everybody should know. Specialized knowledge should be imparted to students at a later stage. Maximum possible freedom must be allowed in educational institutions because restraint destroys intellectual interest and originality in students²⁴. The students should not be coerced to study against their will because in that case they will start despising knowledge.

Russell maintains that competition in the field of education produces harmful effects on students. Competition, in his view, is opposed to co-operation which is a laudable quality in the field of education. The aim of education is to teach students

to arrive at correct conclusions in an atmosphere of co-operation²⁵.

A. N. Whitehead maintained that the process of education should produce a feeling of joy of discovery in students from childhood onwards. Education, in his view, consists in acquiring skill for utilizing knowledge. Inert and useless ideas should not be imparted to students because they are likely to produce intellectual stagnation.

According to A. N. Whitehead, there are three stages of intellectual progress, *viz.*, the stage of romance which is the stage of first apprehension of the various aspects of the world, the stage of precision which emphasizes the exactness of formulation, and the stage of generalization which is the final stage of education²⁶. The aim of education consists in guiding individuals to acquire comprehensive art of living. The function of a university is to establish link between knowledge and the zest for life. Its function is not merely to impart education but also imagination. It is imagination which gives intellectual vision of the new world. There should be, therefore, an atmosphere of freedom in educational institutions. The rules and the policies which apply to business corporations should not be applied to educational institutions²⁷.

According to Jose Ortega y Gasset, education elevates and civilizes the entire personality of an individual apart from giving him professional training. The present functions of universities should be completely changed so that the latter may become the agencies for radiating culture. Universities must transmit culture so that individuals who receive education in the former should become complete personalities. The aim of education is to make an ordinary individual a cultured person. The capacity of a student must be ascertained first and then it must be found out what he should know in order to live his life²⁸. The ordinary student can be made a cultured person if he is imparted education on the following cultural disciplines : (i) the physical scheme of the world (Physics), (ii) the fundamental principles of living phenomena (Biology), (iii) the historical process of the human species (History), (iv) the structure and the functions of social systems (Sociology),

and (v) the plan of the universe (Philosophy). Besides this, it is also the function of a university to give expert professional training to the ordinary individual so that he may become expert in his profession. Educational institutions, therefore, must impart both professional training and cultural norms to students.

Hilda Taba has pointed out that the main defect of our educational system is due to the fact that we still believe that cultural ideas, moral ideals and so on are fixed and unchanging. Hence, the old-fashioned educationists believe that the function of education consists in fixing in the minds of younger people certain established truths and values. This view of education is wrong. Educators, according to Hilda Taba, must take into consideration the interests, abilities, drives and needs of learners. A learner does not have a neutral attitude towards the materials of learning with which he is confronted. There is a dynamic inter-relation between the learner and his environment, and through this relation the materials which are learned acquire a new meaning for him. Since a learner's process of assimilating materials of learning is dynamic the process of education may be regarded as dynamic²⁹. This conception of dynamic education leads to the progress of society. Education is an evolving process ; hence, no stage of educational progress can be regarded as final. The function of education is to guide the growing individuals to more intelligent, more well-organized and richer forms of experience so that they may have all-round development³⁰.

In conclusion, it may be said that education is a dynamic process which is obtained through active interaction of individuals with the environment. Learning, therefore, must incorporate the personal experience of an individual as well as the rich experiences of the savants of learning. Educational institutions should not merely aim at imparting bookish knowledge to students because knowledge which cannot be put to use has very little utilitarian value. Hence, the curriculum should not be rigidly fixed beforehand in an educational institution which is founded on scientific principles. Curriculum of an educational institution should be always kept plastic and

modifiable to suit individual differences. B. R. Bugelski has aptly pointed out that learning is acquired by a learner and not by a mechanical process of transmission of educational materials from a teacher. One of the main functions of a teacher is to motivate learning in students³¹. It is aptly suggested in the report of the Harvard Committee that educational institutions should have better qualified teachers with sense of dedication. The aim of teachers should be to widen the outlook of students so that they may live their lives usefully³². The aim of education is to form a community of students whose aim is to discover and to teach the truth. The aim of this community is to have unity in the midst of diversity within the group³³.

The main purpose of education, in my view, consists in developing and strengthening the purposive aspect of a growing individual. Educational institutions provide cultural atmosphere in which there is appreciable conflux of creativity by creative persons. The educational atmosphere should be of such a nature that pupils are willingly induced to apprehend the physical and social environments in all their aspects as clearly as possible. The most important task of educators is to acquaint students with the history of human achievements down the ages in all walks of life. The educators, however, have to see that their students critically appreciate the actual achievements of earlier and contemporary creative persons without blindly following their methods and accepting the results of their investigations. Finally, after an individual has acquired clear knowledge of physical and social environments and has appreciation for the history of human achievements in as many fields of human experience as possible, he is fully equipped to enter into the third and the most important phase of educative process, *viz.*, the stage of incessant creation of novel and original values. Creativity is the supreme end of educative process. Educational institutions serve as beacon lights of culture, the investigators and creative persons of which keep those lights burning, as it were, through their persistent researches and incessant creation of novel and original values and who infuse the light of wisdom in their pupils who carry

the impressions of their Alma Mater wherever they go. The best that is conceivable in human culture diffuses from centres of creative education³¹.

Education and Social Order

It is one of the greatest merits of education that it creates mutual understanding amongst people, and thereby ensures social order. Education makes an individual appreciate and respect another's point of view. It makes him broad-minded and tolerant. It induces him to have respect for the personalities of other individuals. In this way education plays an important part in promoting social harmony.

Education, however, does not aim at producing completely uniform behaviour in all the members of a society. It opposes and tries to remove all conditions which tend to create a closed society. Regimentation of thought is the very antithesis of the spirit of education. Education aims at the creation of those conditions which may usher into existence a congenial intellectual atmosphere and an open society.

Education makes the intellectuals realize the importance of social stratification on the basis of the creative abilities of persons. It provides a new criterion for social ranking of the members of a society. In an intellectually advanced society social stratification cannot be any longer made on economic, social, racial, and political basis, but on the basis of the creative abilities of persons or classes of persons. A new connotation is given to social stratification from the standpoint of creative teleology. In a culturally advanced society the intellectual aristocrats have the greatest social prestige.

Education, therefore, helps in ushering into existence a new form of society in which old and antiquated norms are replaced by new and culturally advanced social norms. The educational institutions, therefore, play a very important role in the diffusion of culture in a civilized society. The function of the educational institutions is to make the individuals aware of the basic problems of life, society, and reality. Education makes the individuals research-oriented, and makes them study the fundamental problems of life and reality objectively

and dispassionately. The educational institutions constitute the brain, as it were, of a society.

Industrial Institution

Plato maintained that the industrial class consisted of those persons who rendered useful service to society. In the modern society the industrial class refers to the class of individuals who do manual work. The industrial class, therefore, usually refers to the poor class. Artists, teachers, lawyers, physicians and the like do not belong to the industrial class. The labourers and the workers constitute the major portion of the industrial class. The labour of workers is aimed at the achievement of economic gains. It is the function of industrial institutions to see that labourers and workers are not unduly exploited.

D. Krech and R. S. Crutchfield maintain that the capitalistic industrial institutions induce social conflicts. According to them, the managers or owners of capitalistic industrial institutions have very little contact with the workers of their industrial concerns. The management of a capitalistic industrial institution is free to hire or dismiss workers according to the production schedule of the industrial set up. The workers of such an industrial institution do not usually have lasting loyalty to the management. The management has the relative freedom of withholding or stepping up production and fixing prices of commodities with the aim of having maximum profit for the industrial organization concerned. Hence, there is tremendous inequality of income in a capitalistic industrial institution. During periods of economic depression production is curtailed and many workers are dismissed from their jobs. Hence, the prices of commodities do not drop even when the purchasing power of workers drops. Rapid social changes take place during industrial crises. Even if social changes during periods of industrial crises are on the whole beneficial for a society, individuals usually have feelings of insecurity, confusion and doubt in reaction to the former³⁵.

Industrial conflict produces widespread effects on society. It may give rise to political or class conflict. Social stratification between workers and management contributes to growing tension between the two classes. It gives rise to deterio-

ration of inter-personal relationship between the management and the workers of an industrial institution. This lack of communication between the two classes may give rise to lack of faith between the members of two classes. In such a situation the workers of an industrial organization may express their dissatisfaction against the management through strikes. Strikes are ultimately aimed at the removal of barriers between social classes.

It is, therefore, suggested by social theorists that industrial institutions must be subjected to social control. The policies of industrialists should not be solely motivated by profit motive, but they should be based upon certain ethical principles. For instance, commodities which are used for children should not be left unsupervised by experts concerned. Dairies must be regularly inspected to make sure that milk and milk products are free from bacteria³⁶. It has, therefore, been suggested by social theorists that there should be closer co-operation between the state and the industrial organizations.

In the nineteenth century the attitude of the owners and officers of industrial institutions towards workers was autocratic. But emphasis on satisfactory human relations has become quite pronounced since World War II. In progressive societies adequate supervisory practices are carried on in industrial organizations. B. von Haller Gilmer suggests that good supervisory practices must be conducted at all levels of industrial organizations³⁷.

The management of an industrial organization must see that the reactions of its employees are favourable towards their jobs. If the employees favourably react to their respective jobs and have a feeling of identity with the industrial group, there is high industrial morale. Industrial morale is generated by organized group of workers whose activities have orientation towards common goals. Due emphasis must be given to the social aspect of an industrial institution so that suitable psychological climate is created where workers can put in their best efforts for stepping up maximum production. D. Katz has pointed out that high morale can be sustained in an industrial institution, and that if the employees are satisfied with their

jobs, they take pride in the industrial group, they are satisfied with their wages and conditions of their occupational promotions and have sense of identification with their industrial organization. The workers are likely to participate willingly in the plan of the industrial organization if they have the opportunity for working with respect. The social aspect of an industrial institution must be, therefore, given due emphasis for the progress of the workers.

An industrial institution, in my view, is an artificial institution the main function of which is to produce commodities which satisfy human needs. It functions most efficiently and economically in a socialist society. A socialist society aims at classless society ; and hence, it cannot allow social stratification in an industrial organization. Industrial organizations become breeding ground of social evils if they are managed by private businessmen and industrialists. Private businessmen and industrialists have hardly any other motive but selfish profit motive in running industrial organizations. I suggest, therefore, that the industrial organizations should be managed by the state for organizational efficiency and economy. In socialist society workers have genuine incentive for work because the latter are clearly aware of the fact that the commodities produced by such organizations ultimately cater to the needs of all working people and not merely for the wealthy and leisured section of society.

From my philosophical standpoint reality has two aspects, *viz.*, a physical aspect and a psychical aspect. Human personality which partakes of the nature of reality has also these two aspects. Human society which is an organization of teleological personalities has obviously these two aspects. All social systems and subsystems have physical organizations which are characterized by relative proximity and integration of their participating members. The physical organizations refer to the physical aspects of society. Society has also an aspect of cultural flux which is the result of conflux of teleologies of its members. The cultural flux refers to the psychic aspect of society. Industrial institutions strengthen and enhance the

physical aspect of society. They produce goods which cater to the physical needs of individuals and social groups. They should, therefore, be subjected to rigid laws laid down by the state. They should be subjected to rigid state control for maximum efficiency and economy. Free enterprise in the field of industry should not be allowed in a progressive society because private industrialists invariably run their industrial organizations with selfish motive. In a socialist society in which industries are nationalized commodities can be efficiently and economically produced and fairly distributed to cater to the needs of all consumers without making any discrimination. Educational and cultural institutions refer to the psychic aspect of society. They are the institutions where novel and original intellectual and aesthetic values are incessantly created by intellectuals and artists. They are the institutions from which cultural flux originates in a society. Maximum freedom, therefore, must be allowed in educational and cultural institutions. Intellectuals and artists can create novel and original values only in an atmosphere of freedom. Industrial institutions constitute the physical aspects and educational and cultural institutions constitute the physical aspects, as it were, of a society. Industrial institutions should be subjected to rigid state control, whereas educational and cultural institutions should be free from state control, just as the body of an individual should be subjected to rigid rules of health and hygiene whereas his creative teleology must be allowed freedom of expression.

Industrialism and Social Change

Industrial institutions form one of the aspects of a complex social organization. Nevertheless, they play a very important part in bringing about social change. They influence the lives of individuals, and also have an indirect bearing upon cultural progress of a society. They have either direct or indirect influence on the other institutions of a society. They have given new orientation to the industrially advanced societies for further technological advancement. Even the

political behaviour of a nation is influenced by industrial pressures.

Industrialism had a profound influence on the development of technological civilization of the Western countries during the last one hundred years. It has its impact on the under-developed countries of the Orient during the twentieth century. It has direct influence on the economic and social problems of a country. In fact, in some of the highly industrialized societies industrial developments have produced far-reaching effects on all aspects of society, culture, and personality. New problems have arisen on account of the industrial development of a country.

Many traditional communities with age-old system of social norms have been radically undergone change as a consequence of industrial development. Many orthodox persons have to endure a lot of mental strain due to the impact of industrialism on society. Many persons, on the other hand, are able to adjust themselves to the rapid social change produced by industrialization.

Industrialization considerably modifies the structure of a society. It replaces the old class system of a society by a new class system. The class system of a feudal community gets replaced by the industrial community structure with the development of industrialization. In an industrial community there is the class of industrial entrepreneurs, a managerial class, a class of small businessmen, a white-collar class, and a working class. Each of these classes in an industrial community is further subdivided. It is evident, then, that social stratification takes place through the industrialization of a country.

Social mobility is one of the main consequences of industrialization. There is movement of persons from one stratum of society to another. The internal structure of the middle class and the working class has changed due to the impact of industrialization in a country. Besides this, there is considerable interclass mobility on account of rapid industrial advancement in a country. It is possible for an individual of the working class to rise to the status of the white-collar

class, and even to the managerial class by dint of perseverance, hard work, and intelligence. The norms of an individual change as he rises from a particular stratum of society to another. The system of norms of a society may change due to industrial progress in a country.

In sum, industrialization produces profound changes in a country either directly or indirectly. New problems are posed before the members of a society in which rapid industrial development takes place. The vary attitude of the individuals towards life is changed due to the impact of industrial change in a society. Even philosophy, art, music, painting, literature, science and the like are considerably influenced by industrial change. A new invention in technology may considerably modify the economic structure of a society, and radically disturb the social structure of a country. For instance, progressive advancement in technological devices and peaceful use of atomic energy may bring about radical changes in a society. The style of living of the people of a society is changed due to technological progress in a country. Even the structure of human knowledge has been influenced on account of the new inventions in the field of technology. A new era has been ushered into existence in the modern times due to industrial development in almost all countries.

Cultural Institutions

Culture, in my view, is the finest achievement of a society. It is the excellence of a society which is achieved at any stage of social development. It is possible for almost all types of societies to have cultural nuclei which may be either few or large in number. In aboriginal and mediocre societies cultural nuclei are very sparsely distributed. In civilized and cultural societies, on the other hand, there is dense configuration of cultural nuclei. These cultural nuclei are formed when circuits are continuously being completed between creativity and appreciation of values by creative-appreciative persons in different walks of life. Cultural nuclei are formed through integration of various sorts of values, such as intellectual values, ethical

values, aesthetic values and the like. There may be hierarchy in values ranging from the most simple to the most complex forms of values. Values are usually of simple forms in underdeveloped societies. In advanced societies, on the other hand, values are usually of subtle and complex forms. There is diversity of values in advanced societies. There are too numerous and frequent circuits between creativity and appreciation of values by creative-appreciative persons in advanced societies. These frequent and numerous circuits between creativity and appreciation of values by creative-appreciative persons symbolize the cultural spirals of a society. In advanced societies cultural flux is multi-directional; and hence, all future cultural mutations are unpredictable. The culture of a society is not static, but dynamic.

Culture has been defined in different ways by various social thinkers. According to J. S. Mackenzie, culture is primarily an individual possession. Persons possessing culture may be very few in number. Nevertheless, cultural values have human significance and may be shared by all persons of a society³⁸. E. B. Tylor maintained that culture consisted of experiences which were acquired by individual members as well as social groups of a society. In his view, culture includes beliefs, knowledge, art, morals, customs, laws and other attitudes and habits³⁹. According to C. M. Case, culture is the unique achievement of human personalities⁴⁰. Culture consists in storage, interchange and transmission of the accumulated treasure of personal and social experiences by means of certain tools and symbols. P. A. Sorokin defines culture as the sum-total of everything that is created or modified through the conscious or unconscious behaviour of two or more interacting individuals⁴¹. In his view, culture includes all forms of human expression, such as science, philosophy, religion, art, technology and so on. Sociocultural systems may be arranged in hierarchy on the basis of the degrees of integration of their constituent members. Each culture has a cultural theme. It has its specific destiny towards which its activities are directed. R. M. MacIver holds that culture is a dynamic social change. In his view, there is intimate relation between

social change and cultural change. Culture is the actual way of living and thinking which is expressed through human behaviour, such as art, literature, religion and so on⁴². It refers primarily to those things which have intrinsic value. It is basically changing in its nature. W. F. Ogburn and M. F. Nimkoff also maintain that culture is subject to the principle of growth like all other phenomena of Nature⁴³. According to them, culture keeps on accumulating through ages. The achievements of modern culture are the results of years of experience of individuals. R. T. LaPiere maintains that the cultural pattern of a social group is inherited from the past. In his view, culture is the totality of customs, traditions, institutions and so on that are inherited by the members of a society for generations⁴⁴. J. B. Gittler maintains that from the standpoints of sociology and anthropology the man-made world is called the culture. According to him, human beings alone possess culture. The development of culture takes place through symbolization. Culture consists in the accumulated products of symbolization⁴⁵. The artificial conditions of life which are brought into existence by human beings may be called 'culture'. All societies ranging from the most primitive to the most advanced societies have their cultural keystones of salient values.

A cultural association is either a primary group or a union of primary groups which is co-ordinated by a central organization⁴⁶. There are various types of cultural institutions, such as, churches, temples, opera houses, concert halls, theatre houses, art galleries, athletic clubs, photographic clubs, study circles and so on. Various types of cultural activities are carried on by these cultural institutions. Cultural institutions provide avenues for utilizing the leisure time of individuals in satisfying ways. The social and cultural aspects of life are synchronized in cultural associations. Cultural associations satisfy the creative aspect of human personalities. Freedom of expression is normally allowed to the members of cultural associations. Of the various types of cultural institutions only religious institutions will be discussed below.

According to R. M. MacIver and C. H. Page, church is a

cultural association. Church is a religious association. The members of a church try to commune with the 'invisible superior being'⁴⁷. It is believed by the members of a church that eternal truths are revealed to saints and seers who write them down in the form of sacred scriptures. It is expected by a church that its members would respect its sacred scriptures. Church has an authoritarian character because the religious principles which are laid down in the scriptures are infallible. In the contemporary period, however, the dogma and the orthodoxy of the church is declining because people are gradually becoming critical of the infallibility of the religious principles. Nevertheless, the church continues to wield powerful influence on its members in intellectually underdeveloped societies.

Certain churches perform certain useful social work. They may run schools, orphanages, hospitals and similar other charitable institutions⁴⁸. Certain churches organize relief work during periods of social and political crises. Certain churches render economic aid to the poor and the destitute. These humanitarian functions are performed also by certain non-religious institutions.

L. A. White maintains that the functions of the church consist in preserving the integrity of a sociocultural system of which the former is a part. According to him, there are three different ways by which the church preserves the integrity of a civil society, *viz.*, (i) through offensive-defensive relations with the neighbouring nations, (ii) by keeping the subordinate classes docile and obedient so that the possibility of social disintegration may be ruled out and (iii) in influencing the personalities of individuals through education and rituals⁴⁹.

According to White, in ancient times there was close relation between the priests and the heads of governments. The upper strata of the priest class exerted great influence on the ruling class. Sometimes the priests even advised the heads of governments on important matters. In certain societies priests themselves were rulers. Priests belonged to the upper strata of society. They induced the masses of people to be docile and obedient in order to maintain social order. Buddhism, for

instance, taught the masses of people to be contented with their lot and enjoined on them the virtue of enduring suffering silently. Vaishnavism taught people to be friendly even towards their enemies. The priests of most of the religious sects advised their followers to lead simple lives, but the former themselves usually lived in ease and luxury. In ancient times temples usually possessed fabulous amounts of wealth. Certain temples even became centres of business and industry⁵⁰. They even shared with their governments the spoils of war⁵¹. It is obvious, then, that the religious institutions had an important place in society in ancient times.

L. A. White's analysis of religious institutions is true not only of ancient societies, but to a very great extent of modern societies. The religious institutions, however, have a few redeeming features. They usually regulate the moral behaviour of their members. Besides this, they perform a variety of other functions. Social service and ethical propaganda are usually carried on under the supervision of religious institutions. Music and painting also flourished under the patronage of religious institutions⁵².

In the contemporary period the church is considered to be an obsolete institution by a large number of thoughtful persons. Large number of persons with scientific outlook have lost faith in religion. It is usually found that most of the priests are hypocritical in their nature and that they dupe their followers through the blandishments of their religious sermons. They instill the ideas of bigotry into their followers. They do no useful work and feed on the earnings of others. John Milton aptly described them as 'hungry mouths'. Priests are, in fact, drones of human society. Hence, the sooner these hypocritical parasites are weeded out of society, the better it is for social progress. Religion is fast losing its importance in the civilized societies of the contemporary period. It is a healthy sign that dogmatic religions are fast dying in the present age of scientific progress. It is quite possible that scientific religion of some form which will be founded on objective truths will replace the religions which are based on dogmas. It is quite possible, therefore, that in future a

new form of religion may emerge through the channel of pure sciences. Moreover, it seems that church no longer serves any useful function in the contemporary period. Religion is a form of personal emotional attitude towards reality. An individual tries to have intimate communion with God in religious experience. Belief in God is mainly a matter of personal altruistic affective attitude of an individual towards reality. Religion of a thoughtful person is not one of blind and uncritical faith in the existence of God, but rather his religious conviction is based upon rational understanding of the nature of God. Religion, therefore, must be fused into philosophy through the channel of logical consistency just as sciences must merge into philosophy through the channel of axiology in the general sense. Religion and sciences will reach the acme of their perfection through their conflux with philosophy. Religion of a scientific person is a purely personal affair because it refers to the altruistic emotional attitude towards reality. Hence, a scientific person has no necessity for congregating in a church for religious worship. It is quite likely, therefore, that the church or the religious institution will be considered to be an obsolete institution in not too distant future.

Social Functions of Religious Institutions

Religious institutions play a very important part in pre-literate and semi-educated classes of people of a society. They have very little influence on the people who have a scientific bent of the mind. The religious leaders have been usually able to hoodwink the ignorant and credulous people to uncritically accept the religious dogmas. Religion, therefore, plays an important function in pre-literate and semi-educated societies.

It is one of the social functions of religion to bring about integration in society through the establishment of certain norms. It institutionalizes the social norms, and persuades the members of a society to accept those norms. In this way religion aims at strengthening social relations between individuals. The members of a religious institution have a sense

of security because they form a relatively stable social group. However, if there are two or more religious communities in a society the possibility of social tension may be there. Hence, religion may prove to be a disruptive force rather than an integrative force in a society.

Religion becomes an integrative force when it is backed by political sanction. In a theocratic state religion is a powerful force for social integration. Religion controls social behaviour of individuals to some extent. Particularly it restricts deviant behaviour. It provides the necessary motivation during periods of crisis in a society. It is able to give solace to pre-literate and semi-educated persons under stress of social crisis. That is the reason why religious institutions play an important role particularly during periods of social crisis.

Sociological and Philosophical Bases of Social Institutions

Society is a complex organization of various types of social institutions. Social institutions form the essential components of a culture. They influence the way of living and the behaviour pattern of their members. They determine the social relations between individuals by laying down certain norms of behaviour.

Each social institution has a unique purpose, and it performs its function in accordance with its dominant purpose. Norms and values form the foundational principles of an institution. An institution, therefore, is able to regulate the behaviour pattern of its members by laying down certain codes of social behaviour. It has a unified structure, and it functions as a unit because its members have some common purpose. It is relatively permanent in its structure. It outlives its individual members, and it continuously recruits more and more individuals with the passage of time. Individuals become members of an institution because it satisfies some of their basic needs.

Institutions stabilize the cultural pattern of a society by regulating the behaviour of their members. The norms of the various social institutions have a logical structure or a plurality of logical structures. They are, therefore, ultimately respon-

sible for maintaining harmony and order in a society. Institutionalized norms produce a sense of security in the members of a society. Institutions constitute the backbone, as it were, of a society.

Most members of a society internalize the institutionalized norms. Individuals who behave in accordance with the institutionalized norms are called 'normal'. They are known as 'socialized' persons. Socialized individuals do not act against well-established social norms which owe their existence to institutionalized sanctions and approvals. Institutions are trans-subjective in their nature because the normative system of the former persists in a society in the midst of occasional changes.

Institutions represent the choice made by groups of individuals of certain specific types of goals. They satisfy some of the basic needs of certain groups of individuals. The choice of certain types of needs by the members of a society is determined by the prevailing system of beliefs or commonly accepted logical structure of thought. There is, therefore, a logical structure at the core of an institution because it symbolizes the common decision of the members of a society to pursue certain goals for satisfying their basic needs.

Change in the pattern of needs of individuals is responsible for the formation of new social institutions or transformation in the normative system of the already existing institutions. Institutions in their turn influence the social attitudes of individuals. In other words, individuals influence institutions, and institutions, on the other hand, influence the behaviour pattern of individuals. There is reciprocal relationship between individuals and institutions. Institutions grow with the intensity of their internal organizations. The unity and continuity of institutional purpose is an essential requirement for the growth of an institution.

Institutions constitute the cornerstones of a society. The institutionalized norms are the symbols of a culture. They provide the normative ideal of a society, and they regulate the behaviour pattern of the normal members of a society. Institutions play a very important part in controlling social

behaviour of individuals. They are the instruments of social control. They control the behaviour of individuals, the processes of social systems, and the relations between individuals.

Social institutions have a philosophical foundation. They have a basic logical structure. There is some kind of consistency and coherence in all social institutions and social organizations. There is a type of logical structure in the foundational principles of an institution. In other words, philosophical principles lurk in the very core of institutions and the basic nature of society.

Social institutions are formed for enhancing the creative and appreciative teleologies of their members. They are formed in order to provide suitable opportunities to individuals for enabling them to express themselves creatively. Different social institutions perform different creative functions.

The institution of family is formed for enhancing the bio-social creativity. It helps the perpetuation of the race. Integration in the family unit is maintained through mutual affection between its members. There is rapid progress in a family unit, if its members have a sense of shared responsibility. Family has importance from the psychological point of view because it satisfies the basic emotional needs of persons. It is important from the philosophical point of view in the sense that it instils the system of values into its members. Children learn the first lessons of social responsibility in the family. Members of a family cultivate the virtues of mutual cordiality and joint responsibility as they become emotionally, intellectually and ethically mature. The philosophical foundation of a family consists in the fact that maximum psychic tides are raised between its members. That is the reason why that there is maximum unity and solidarity in family units of a society. The circuits between creativity and appreciation are quickly and effectively completed between the creative-appreciative members of a family. Psychic tides are not effectively raised amongst the members of an orphanage or a harem. It is due to the fact that an orphanage or a

harem of women have more essential characteristics of a social aggregate rather than of a social organization or an institution.

Community in its original form is the extension of joint family. Its psychological significance consists in the fact that it satisfies the gregarious purpose of individuals. Community sentiment fosters the virtue of group-responsibility amongst the members of a community. It strengthens and widens the altruistic outlook of individuals. It intensifies and expands the fields of creativity and appreciation in society. It is a primordial sentiment. Hence, it lacks refinement in certain respects. The primordial community sentiment will, however, undergo transmutation in course of social progress. The members of a primitive community accept social norms on faith. They seldom critically evaluate the philosophical significance of social norms. Community feeling of the primordial form undergoes modification as a society passes from the aboriginal and the mediocre stages to the civilized and the cultured stages. Uncritical community feeling is replaced by objective and scientific outlook of social cohesion in a progressive society. A community insists on uniformity of social behaviour amongst its members. But in a progressive society there is wide diversity of norms and no attempt is being made by a social group or an association to enforce complete uniformity of behaviour amongst its members. It is quite possible that transformation will take place in the institution of community with the cultural development of society.

The state is very important institution. It has a great importance for regulating the social behaviour of the members of a society. Its function is analogous to the Super-ego of a human personality. It instils social sense in its citizens. Citizens behave in a disciplined fashion under the guardianship of the state. This is the psychological importance of the state. Even the citizens of most civilized societies have necessity for some form of state for restraining the former from behaving in arbitrary manner. The existence of the state is important from the philosophical point of view in the sense that it controls and regulates the production of goods and subsequently

supervises their equitable distribution. Hence, basic industries, farming, essential services and the like must be under rigid state control. The doctrine of free enterprise in the fields of trade and industry is unsound. Socialism is the most sound doctrine of the state. It should not be, however, of the totalitarian type. Some of the essential features of democracy must be incorporated in the doctrine of socialism. Socialism and democracy are reconcilable. The synthesis of socialism and democracy may be called 'creative socialism' or 'creative democracy'. The function of the socialistic aspect of the state consists in having rigid control over the mechanism of production and distribution for the welfare of all its citizens. The function of the democratic aspect of the state consists in bringing about a creative atmosphere for enabling its citizens to express themselves creatively. The state is the master institution which produces far-reaching influence upon all aspects of society.

Educational institutions have tremendous value in society. They enhance the intellectual aspects of human personalities. They provide suitable atmosphere to growing individuals for expressing themselves creatively. The psychological importance of educational institutions consists in making individuals complete and integrated personalities. Educational institutions have philosophical importance in the sense that they are the centres from which culture radiates in society. They make its members the torch-bearers of culture. They aid the enhancement of the speed of cultural flux and partially regulate the latter's mode of development in a society. They instil into growing individuals the value of intellectual adventure and aesthetic outlook on life. Persons learn to have reverence for life and appreciation for the values created by others under the salutary influence of creative education. In a creative educational system no distinctions of caste, creed, religion, race and the like are made amongst the savants and aspirants of learning. The ideal of one-world or cultural diversity in a confederation of states can be approximated only through creative education. Educational institutions occupy the central position in a cultured society. In a pro-

gressive society all social institutions get their guidance from educational institutions.

The existence of industrial institutions in a socialist society gives psychological satisfaction to workers that they will get employment and that they will be able to put forth their productive work to the best of their abilities. If there are ample opportunities for productive work in industrial organizations, workers tend to become responsible members of society and they usually give up their tendencies for becoming social parasites like monks, beggars and so on. Industrial institutions enhance the economic standard of a society. The development of industrial institutions is important from the philosophical point of view in the sense that such institutions bring about mainly the quantitative progress in a society. They develop the physical aspect of a society. Mills, factories, farms, buildings, roads and the like constitute the physical aspect of a society. The development of the physical aspect of a society is an aid to its psychic development. The qualitative development of a society can be brought about through educational and cultural institutions. They usually function most effectively in those societies in which there is industrial development.

Religious institutions had psychological as well as philosophical significance at a certain stage of historical development. When individuals of a society were in the inferior stage of intellectual and emotional maturity they used to conceive of deities. They believed that deities could be propitiated by offerings of flowers, fruits, coins, ornaments, animals and the like. This sort of anthropomorphic conception of deities was due to the emotional and intellectual immaturity of primitive and mediocre persons. Besides this, primitive and mediocre persons had a sort of intuitive apprehension that there was an unknown and mysterious reality behind and beyond the seeming reality. They expressed this unknown and mysterious reality by the term 'God'. Their faith in this mysterious reality was merely speculative. But in the contemporary period with the rapid development of science civilized and intelligent persons have discarded their belief in the existence of anthropomorphic God. Modern

intelligent persons try to ascertain the nature of reality through objective and scientific methods. When they have affective attitude towards reality they call the latter 'God' or 'the Absolute'. They do not congregate at a specified place like a church or a temple for having aesthetic appreciation for reality. They have affective attitude towards reality privately and independently during religious experience. Religion is primarily a personal affair of an individual. Religious institutions are, therefore, regarded as obsolete institutions by many thoughtful persons in recent times.

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CHAPTER VI

Social Order and Social Control

Orderliness and change are the two aspects of the same society. All societies have certain characteristics of order, and certain characteristics of change. From the very dawn of human history groups of individuals have been trying to establish order in society by adopting various techniques. There is order in society when most of its members have some kind of common purpose. Social order is the expression of social purpose of some kind. A well-ordered society is composed of socialized and well-adjusted individuals. There is order in society if there is harmony in its constituent social organizations and social institutions. There is close and intimate relationship between the members of a well-ordered society.

Every society has a dynamic as well as a stable aspect. The dynamic aspect of a society is free. It has incessant creative advance. Its course of development is unpredictable to a very great extent. Creative advance takes place in a society by breaking the established social laws or by making modifications in them. The stable aspect of society, on the other hand, inhibits creative advance. It resists novelty and radical change. It is tradition-ridden. Antiquated social customs dominate a stable society. Most of the members of a stable society are socialized. They adjust their behaviour to the established social norms. They resist radical changes and novel adventures. They have profound and unshakable adoration for their social institutions and social standards. In certain societies the stable aspect is predominant. In others the dynamic aspect is predominant.

A stable society is well-integrated. There is great harmony in such a society. The social relations between the members of a stable society are relatively enduring and unalterable. The psychic tides which are raised between the members of

a well-integrated and harmonious society are relatively stable. Consequently the social bonds between the members of a stable society are relatively permanent. The behaviour of the members of a stable society is predictable. It is governed by deterministic laws. The members of a stable society merely abide by the age-old social customs. Their behaviour pattern conforms to the law of cultural mimicry. Tradition stands out prominently in a stable culture. A society which is governed by the law of cultural mimicry is a conservative society. There are certain principles of social cohesion in a conservative society which will be briefly discussed in the following few pages.

Herd Sentiment

Herd sentiment is one of the principles of social cohesion. Members of a society participate in social ends due to their gregarious sentiment. They pine for one another's company, and feel satisfaction in the company of others. W. Trotter maintained that the gregarious instinct was the basis of social life. In his view, human beings derive immense satisfaction in the company of others. The members of a gregarious species are not self-sufficient. They cannot remain in isolation from one another¹. They have a sense of incompleteness when they remain in isolation from one another. They have strong craving for the company of their fellow-beings. This strong craving in individuals for companionship of their fellow-beings is not a sign of deficiency. The feeling of loneliness produces great terror in individuals which cannot be usually overcome by reason². It is observed that prisoners who are subjected to solitary confinement befriend animals including even ants, mice and the like. They satisfy their social hunger by making friends with animals. The gregarious instinct is so strong in human beings that even false opinions may assume the status of rationally verifiable truth. Herd suggestions have profound influence on the behaviour of the members of a herd.

Gustave Le Bon maintained that the gregarious instinct played a very important part in the formation of all human associations. In his view, the conscious and rational aspects

of human personality are less predominant when the latter behaves under the influence of herd instinct. Persons may have wide differences amongst themselves on account of their intellectual differences. But so far as their instincts, passions, feelings, and sentiments are concerned they have similar natures³. The intellectual abilities of persons are weakened when they are guided by their instincts and feelings. In a crowd, for instance, feelings and sentiments are so strong and contagious that individuals sacrifice their personal interests for the sake of collective interest. Human beings have a tendency to imitate others when they behave under the influence of herd sentiment. The contagion of the group is so potent that even personal interests of individuals wane under the influence of the former. A collective mind is formed when people get together in an organized group. The herd instinct plays a very important part in the formation of social groups, political associations, religious gatherings, crowds and so on. The social behaviour of human beings is determined more by sentiments than by reason.

William McDougall maintained that the gregarious instinct played a very important part in the development of society, particularly in ancient times. The importance of the gregarious instinct, according to McDougall, has considerably declined in highly civilized societies. Nevertheless, the sentiment for the formation of social groups can never be completely diminished in human personalities. Schools, colleges, churches, gangs, parties and so on are the manifestations of the group sentiment. Of all the group sentiments loyalty to one's family group is most strong and universal⁴. That is the reason why people usually say that 'blood is thicker than water'. Tender emotion is the basis of social feeling. It is the source of all forms of altruistic emotions. The members of a social group always behave in accordance with the sanction of the group. The gregarious instinct plays a very important part in the formation of social groups. Individuals feel uneasy when they are mutually isolated, and they feel happy when they get united with the herd⁵. They derive their moral sentiment from society. The members of a society

are related to one another through rigid moral customs. They acquire moral sentiments in the course of their continued association with society. The growth of moral sentiment gives consistency to the affective lives of individuals.

Morris Ginsberg also maintains that the whole system of morality prevailing in a society is due to the influence of the herd. In his view, individuals have pinch of conscience because they have feeling of disapproval of the herd. Likewise religious beliefs of the members of a society are the products of the herd sentiment⁶. Individuals owe their social nature to the social milieu. Various social groups are the manifestations of social sentiments of individuals⁷. The unity or various social groups is determined by the closeness of the ties which link members to one another. The identity of interests between the members of a social group is due to the herd sentiment of individuals. Social instinct is responsible for co-operation between individuals. It is responsible for the formation of social sentiments.

Josephine Klein maintains that social sentiments are important for the formation of social groups. In her view, the sentiments in the group cannot be directly observed. Their existence has to be inferred from the process of interaction between individuals in a society. The members of a society behave in accordance with a system of standards which are prevalent in a society. In other words, the behaviour pattern of individuals is determined by commonly accepted systems of values⁸. Social sentiments are expressed through behaviour of individuals in society. Individuals are drawn towards one another due to the smooth working of social sentiments. They are drawn towards one another due to their friendly attitude towards one another⁹. Popularity makes an individual likable and prompts his fellow-beings to prefer him. Cordial inter-relationship between individuals is the expression of group sentiment or social sentiment.

R. M. MacIver and C. H. Page point out that herd instinct which is found in animal societies gets transformed into herd sentiment in human society¹⁰. In their view, gregariousness brings individuals together into social groups. Uniformity of

behaviour of the members of a society or social group is the manifestation of their gregariousness. It is responsible for the institutionalization of group ways and formation of relatively stable social structures. The stable aspect of society is a manifestation of herd sentiment. Credulous individuals of a society uncritically accept commonly accepted social norms. Indocinated group ways are products of herd sentiment. Herd sentiment is responsible for social solidarity. It strengthens conventions and traditions of a society. Members of a society in whom gregarious sentiment is quite strong resist radical social changes. They may accept only those social changes which are of superficial nature. For instance, they may be swayed by cheap fads and fashions. An entire society or social group may be completely swayed by such fads and fashions. Emotional epidemic of this type is a manifestation of herd sentiment¹¹. The members of a social group may follow the herd ways under the influence of herd sentiment. Their feeling of belonging to a community is due to herd sentiment. They express their community feeling by using the expression 'we'¹². Team spirit or group consciousness is the manifestation of herd sentiment.

The herd sentiment, in my view, was most important in producing social solidarity in aboriginal societies. The members of aboriginal societies have almost no individuality. They form one organized mass¹³. Each member of such a society thinks, feels and acts in conformity with the codes of behaviour of the group. The herd sentiment is also quite predominant in mediocre societies. Mediocre societies are pseudo-civilized societies. Such societies are predominated by customs, rules, traditions and the like which are more rational than in aboriginal societies. The members of mediocre societies quite easily mimic the patterns of behaviour suggested by their social leaders. The fundamental law of a mediocre society is the law of mimicry. Social institutions and social groups are first formed due to the working of the herd consciousness. Uncreative persons are conscious of the fact that apart from their association with the various institutions they are helpless and weak. They derive their social solidarity and political

strength through their association with the various social and political institutions of which they are members. Each herd has a uniform system of beliefs. Most members of mediocre societies behave in accordance with the norms set up by the hierarchy of leaders of various institutions. Mediocre members of a society usually idolize their leaders. They also idolize the institutions of which they are willing members. This idolization of the leaders and institutions has been going on almost since the beginning of human history¹⁴. The herd consciousness is, however, declining with the development of human culture. Creative persons all over the world have realized that herd sentiment is most harmful for social progress. There must be cultural diversity in a progressive society. Individuals use their creative freedom in a culturally developing society. They retain their uniqueness and originality in a cultured society. The herd sentiment is likely to disappear if cultural diversity flourishes alongside cultural flux.

Common Interests

The interests of a person are those items on which the latter devotes his attention. A person may be interested in material objects like tools and gadgets and immaterial items like mythologies, theories, ideas and the like. Different persons may have common interests. Common interests of individuals are the sources of social activities¹⁵. The members of a community have identical interests in certain respects. Common interests of individuals are the great uniting forces of society. Social groups and communities are brought into existence through common interests of individuals. Co-operation between members of a society or social group is due to their common interests¹⁶. Individuals aim at common welfare due to their common interests in certain ends. Common interests are shared by all persons. There is active participation of individuals in group life or community life due to their common interests. Individuals of a social group or community are alike in certain fundamental interests. They have common interests in the organic needs of life like food, clothing and shelter.

The common interests of persons may be of two different types. First, persons may be interested in the social group of which they are members. The members of an 'in group', for instance, are interested in their group. The Bengalees are interested in the members of their own state. They take immense delight in moving in company of the members of their province even outside the latter. Likewise the members of the Jain community take immense delight in associating with their fellow-members anywhere in the world. They are loyal to their social group. Common interests of persons in the social group is the basis of group life¹⁷. Individuals forming a social group are loyal to their group and they regard themselves as members of the 'we group'. They have dislike for the members of other social groups or communities. For instance, communalism, provincialism, and sectarianism and so on are due to mutual intolerance between social groups. The members of an 'in group' are fully socialized. They have similar interests. Secondly, persons may have common interest in certain forms of impersonal goals or ends. Persons may have common interests in religion, science, philosophy, art, and so on. Their interests are directed towards certain types of common ends¹⁸. A group of scientists may have common interests in discovering some scientific law or principle. Their endeavours may be oriented towards identical impersonal goals. Hence, it is possible for individuals to have common interest in certain impersonal goals even though they are not fully socialized by their social group or community. In a culturally advanced society certain individuals escape from being fully socialized. Such individuals are both egocentric and sociocentric.

In my view, the members of a society have common interests in certain types of basic needs of life. There can be hardly any difference of opinion between individuals so far as the basic necessities of life are concerned. Almost all individuals are interested in certain basic needs of life such as organic needs, needs for security, recreational needs, needs for freedom and recognition and so on. Social solidarity is due to common interests of individuals in the basic needs of

life. There is cohesion between the members of a society on account of their common interests in certain social ends. But members of a society do not have common interests so far as their creative ends are concerned. The creative end of each person is unique, and it may change from time to time even in his own lifetime. The creative adventures of an individual are unpredictable because he alone can intuitively apprehend his creative theme. It is impossible, therefore, for creative persons to have common interests in their creative ends. There is preponderance of common interests between the members of rudimentary forms of social organizations. Even the members of civilized societies and social groups have certain interests in common. But persons transcend the stage of having common interests as they progress culturally. In a cultural flux there is maximum possible cultural diversity. Common interests of creative persons decline during the stage of cultural diversity. The stage of cultural flux and cultural diversity are higher stages of social development than the stages of social order and cultural stability. Members of lower forms of social organizations have common interests in certain types of social ends. But their common interests are replaced by diversity of interests when there is rapid progress in their social organizations.

Religion as a Cohesive Force

G. W. Hegel maintained that religion was the self-manifestation of God. According to him, in religious communion God knows himself through finite individuals. For finite individuals religious experience consists in the process of their identification with God. Pragmatic philosophers revolted against the idea of an autocratic and all-inclusive God. They maintained that God was merely a co-worker of finite individuals. They opined that religious consciousness gave solace to human personalities. J. S. Mackenzie maintained that when religion was viewed from the standpoint of society there was hardly any distinction between religion and morality. Matthew Arnold maintained that religion was 'morality touched with emotion'. Religion, according to Mackenzie, incorporates the values of truth, beauty and goodness within it¹⁹.

Religion is an individual as well as a social phenomenon. Certain sociologists maintain that religion is an entirely social phenomenon. According to them, human personalities have an instinctive tendency for associating with their fellow-beings. They never quite lose their herd consciousness at any stage of their social development. Herd consciousness is particularly predominant in religious associations. Trotter believed that religion was based on herd instinct. It cannot be denied that herd sentiment played a very important part in the development of religious consciousness even though it has been exaggerated by certain sociologists. L. Levy-Bruhl maintained that religious ideas were 'collective representations' which referred to the prelogical type of mentality of primitive and mediocre persons. In his view, primitive people are incapable of 'logical' thinking. That is the reason why religious ideas which are of non-logical nature have their greatest appeal on primitive people. W. Trotter also maintained that religion was manifestation of collective feeling. In his view, individuals form religious groups because they have feeling of incompleteness if they live in isolation from one another. They have feelings of comfort and satisfaction if they are very near their 'herd' and behave in accordance with the traditional norms of the herd. Religious feeling satisfies certain deeply rooted needs of individuals²⁰.

Emile Durkheim also explained religion from the sociological point of view. He was profoundly influenced by the Positivistic philosophy of Auguste Comte. He replaced God by society or humanity as an object of religious consciousness. According to him, religion is the manifestation of collective conscience or group consciousness. Certain religious beliefs are accepted by members of a religious association. A social group acquires prestige when its members hold religious beliefs in high esteem. The moral order of a society is sustained by the religious customs which are prevalent in a social group. The main function of religion consists in strengthening social solidarity. Religious ideas are objectified in society. In primitive types of societies religious worship takes the form of totem worship²¹. Totem is the emblem of the clan. It is

the rallying-symbol of a clan. It helps in unifying the system of beliefs of the members of a community. The members of a community feel united through their common modes of worship. Religious sentiment strengthens social solidarity. Durkheim maintained that religion was basically social in its nature²². Religious outlook, in his view, is the concentrated expression of corporate living. The idea of society constitutes the soul of religion. All important social institutions originated from religion.

G. Le Bon maintained that religion was the product of society. In his view, there is a kind of racial unconscious in society in which the differences amongst individuals are obliterated and a homogeneous average emerges with a new character of its own. The following are the factors for the homogeneous character of society : (i) The individuals forming a group acquire a sentiment for an invisible power due to their sheer number. (ii) Mass contagion induces a type of hypnosis in the members of a society so that an individual readily sacrifices his personal interests for the sake of collective interest. (iii) Suggestibility of individuals leads them to uncritically accept the ideas and beliefs of others. These three factors play their part in the formation of religious groups. The members of a religious group are swayed by the unconscious impulses. They are fickle, impulsive and irritable. They are always open to influences of a hypnotic type. They are credulous and easily led. They act impulsively and emotionally. Their actions are seldom guided by reason. Hence the influence of social group on individuals is not elevating, but rather degrading. This is also true of religious groups. The effect of a religious association on its member is deplorable. The members of a religious group can tolerate neither rational discussions nor criticisms. They entertain extreme types of religious sentiments. Extreme fanaticism and intolerance are the accompaniments of religious sentiment²³. The founders of religious creeds were successful because they were past masters in evoking fanatical religious sentiment in their followers²⁴.

William McDougall agreed with Le Bon that crowd was

extremely emotional, impulsive, violent, fickle, inconsistent, irresolute and extreme in behaviour. In his view, even a religious group exhibits the characteristics of a crowd. The members of a religious group are incapable of reasoning well. They are usually devoid of self-respect and responsibility. They display merely coarser emotions and less refined sentiments²⁵. Nevertheless, there is great solidarity in a religious group. The collective will is both the bond of union and group action of an organized religious group. A religious group is extremely suggestible and credulous. It is careless in its deliberations and hasty in its judgments. It has collective mentality. It is an organized system of mental forces.

Religion, according to McDougall, has profound influence on social development. Fear was the most dominant emotion in the earliest forms of religious experience. Customs were most rigid and unbreakable in earlier forms of religious communities. People did not usually violate religious customs owing to fear of punishment. The emotion of fear was transformed into reverence when religion was raised to a higher plane²⁶.

R. H. Thouless maintains that the laws of social cohesion operate in religious groups. According to him, the members of a religious community are swayed by the same kind of emotions under the same conditions²⁷. Suggestions play an important part in religious associations. The members of a religious group accept certain ideas from their religious leaders even though there may not be rational justification for entertaining such beliefs. The suggestibility of the members of a religious group is heightened through repetition of certain suggestions. The members of a religious group uncritically accept the opinions and suggestion of their religious leaders by constantly remaining in touch with them. The similarity of thought and belief of the members of a religious group is determined to a very great extent by herd suggestion. A system of religious beliefs may be accepted by the majority of credulous persons of a society because herd suggestion has a powerful influence on unreflective and uncritical persons. The gregarious instinct plays an important part in the for-

mation of religious institutions. The herd instinct is innate of which the herd suggestion is the mental concomitant. The members of a religious group behave in accordance with the same social sanctions because they are easily amenable to herd-suggestions.

E. O. James maintains that religion has developed under sociological as well as psychological conditions. According to him, the deepest emotions in primitive society are felt within the context of society. Rituals and religious practices have social significance. Religion has a great cohesive force in society. It helps the stabilization of society. The establishment of well-ordered society depends to a large extent upon religious sentiment²⁸. The sense of group solidarity is so strong amongst the members of a religious community that they cannot even entertain the idea of parting company with the departed persons. That is the reason why the members of primitive societies believe that the souls of the dead persons are immortal and that they can have spiritual communion with them. Primitive people, therefore, believe that the dissociating effect of death on social solidarity is remedied through the establishment of new form of communion between their survivors and their departed kinsmen through the religious cult of worship of the dead. Religious rites and customs have tremendous consolidating effect on society.

The Marxist Interpretation of Religion

Karl Marx was highly critical of religion. Religion according to him, is the pathetic moan of oppressed persons of society. It is a sentiment which has no practical value. It is a fiction which should be discarded by intelligent persons. People can be really happy when they get rid of the dogma of religion²⁹. Religion is the expression of servile attitude of people. Religious people have a fantastic belief that external forces dominate them. Lenin maintained that religious oppression was analogous to economic oppression. He aptly remarked that the ruling class of a society profited by religion. Religion is preached by the members of the ruling class in order to dupe the propertyless people of society. The propertyless persons

are advised by the members of the governing class to *endure* the troubles and miseries of life so that they *may enjoy peace* in paradise.

F. Engels pointed out that religion had a very early origin amongst primitive people. In his view, religion originated from human ignorance of the various forces of Nature. The various forces of Nature were personified and many deities were conceived of by the primitive people. Later through a process of abstract thinking people conceived of 'one exclusive God' of monotheistic religions³⁰. People had a strong desire to propitiate God or deities because they felt that they were at the mercy of various forces of Nature. Religious practices of primitive people were the products of their fear. Prayer and sacrificial rites originated during this period. The primitive people wanted to control natural forces through prayers and sacrifices to deities. Religion took a different turn with the development of private property in the hands of a few capitalists. People soon discovered that they were not only the victims of the destructive forces of Nature, but also of the members of the capitalist class. The common people were denied even the basic necessities of life by the members of the capitalist class who were the virtual rulers of society. When the oppressive techniques of the capitalist class became unbearable the common people took refuge in religion as a device for escaping from economic exploitation. Religion gives solace to the persons who are subjected to ruthless economic exploitation. It is a device for imaginative escape from economic slavery in a capitalistic social structure. The poor people believe that if they silently endure the oppressions of the capitalist class they will enjoy eternal peace and happiness in heaven. That is why they have belief in immortal life. Marx, therefore, described religion as 'the opium of the people'³¹. The religious preachers actually glorify poverty. Religion falsifies reality. It gives a distorted view of life. It fosters wrong values in life. It glorifies humility, charity, patience, forgiveness, meekness, tolerance and so on which are, in fact, virtues of the weak and the timid. It teaches the poor and the weak to toil all their lives patiently so that

they may enjoy happiness in heaven³². According to Marx, Engels and Lenin, religion will vanish in the absence of economic exploitation. In a socialist society organised religion of the capitalist class will be overthrown. Socialism, however, is not opposed to private worship.

The Naturalistic Theories of Religion

Naturalistic theories of religion are based upon the naturalistic view of the world. Naturalistic philosophy is anti-metaphysical. It is based upon scientific data. Certain philosophers even suggested that people should go back to the original state of nature for having close contact with reality. Naturalism as a philosophical doctrine is opposed to supernaturalism. It denies the existence of reality which is behind or beyond Nature. It identifies Nature with the entire reality³³:

Religion has been explained from the point of view of naturalistic philosophy. From the naturalistic point of view, religion glorifies the natural objects. The material objects of the universe are considered to be divine and beautiful. The Stoics maintained that the ethical and religious life ought to be led in accordance with the principles of Nature. They believed that God was immanent in Nature and that the objects of Nature were the parts of God. They believed that the entire world was one society whose king was Zeus, the divine reason. They suggested that moral persons should 'live according to Nature'. The Cynics also maintained that life ought to be led according to Nature. They meant by 'life according to Nature' that all necessities of life ought to be cut down to the barest minimum. They believed that life of tranquility could be attained through complete poverty and detachment from worldly ties. They were 'doctors of souls'. Their aim was to dispel the illusions and false beliefs of persons. Their mission was to teach truth and virtue to persons. They were cosmopolitans. They regarded the entire world as their city. They had a belief that the 'commonwealth of gods and wise persons' would be established on earth. -

Auguste Comte rejected theological and metaphysical ex-

planations of the world as inadequate. He regarded philosophy as the science of sciences. He pointed out that mythological explanation of the world was wrong. In his view, the search for the ultimate reality through metaphysical speculations is futile. The problems of the world and society can be solved through the methods of sciences. Scientific methods can be applied to the study of society. 'The progress of society is possible through technological advancement. Comte suggested that religion of humanity was the true religion of the modern age. The welfare of mankind, according to him, can be achieved through the application of scientific laws to society. Humanity is the true object of worship in the age of scientific and technological advancement. Humanity must be deified with the aim of rendering maximum possible service to mankind. The religion of humanism will produce great enthusiasm in human minds for improving the human lot through the advancement of science and technology.

Herbert Spencer maintained that the nature of the ultimate reality could not be known through the methods of sciences. In his view, human knowledge is relative. We can know only the phenomenon through scientific methods. But the relative character of our knowledge presupposed the existence of the Absolute. The Absolute is the first cause of all things. It is the Unknowable. The Unknowable is the proper object of scientific religion. It perpetually prompts us to comprehend the ultimate reality which is beyond the scope of our experience. It will evoke the feeling of mystery in us which is the characteristic of religion. Spencer maintained that there must be reconciliation between science and religion. Science deals with the known and knowable phenomena. Religion deals with the unknown and the unknowable.

Benjamin Kidd maintained that religion had social function. In his view, religion provides an extra-rational sanction for social cohesion³⁴. It harmonizes the conflicting interests of the members of the society. It suggests that the interests of the individuals should be subordinated to the general interest. It is a form of belief which aids social evolution. Religion which is based upon rational principles is scientifically im-

possible. It is a form of faith which promotes social solidarity. A society in which religious consciousness is quite strong progresses and survives. Many societies, which are intellectually superior, but religiously weak, have perished. Religious faith sustains social solidarity and social development.

R. T. LaPiere maintains that religion tries to explain the purpose of the universe. Religion, according to LaPiere, is non-utilitarian in its nature³⁵. The purpose of religious outlook consists in having communion with the ultimate reality. Religion, however, has a social function. It has great cohesive force in human society. Sometimes social cohesion is brought about by force through religious conquest. Religious missionaries played a dominant role in the past in converting the non-believers into the former's religious creeds. They preached their religious creeds amongst the non-believers under the plea of saving their 'souls'. Sometimes their religious conquests of the societies of 'unbelievers' was a cloak for economic exploitation³⁶. The Christian missionaries played an aggressive role in the past and tried to convert as many persons as possible to their religious beliefs. The early mediaeval crusaders tried to forcibly unify the feudal people of Western Europe on behalf of the 'Holy Roman Empire'. The aim of the Christian missionaries was to spread Christian beliefs in as many places as possible and to consolidate Christians everywhere. The Christian missionaries started charitable institutions in order to render service to the poor people. The poor people of the society who received charity were grateful to their benefactors. This is how the Christian missionaries had cultural conquests in the past. It is evident, then, that religion is a means for achieving social solidarity.

R. M. MacIver and C. H. Page maintain that every organized social group or community has consciousness of solidarity amongst its members. There is great unity, according to them, amongst the members of a religious group. But difference of opinion usually takes place between the members of different religious groups. Nevertheless, it cannot be denied that religion is a great integrating force within a community. Religion which is institutionalized becomes a

common possession of the members of a religious group³⁷. It is a great uniting force in a society. There is order in society because the spiritually minded persons easily accept the authority of the religious leaders.

Religion, in my opinion, was an important force for bringing about social solidarity in the early stages of social evolution. It is found even in most primitive forms of societies. It was mixed up with magical performances in primitive societies. It had powerful influence on social development in early times. It prompted the primitive people to sacrifice their personal interests for the sake of the interest of the social whole. During earlier stages of social evolution religion could be hardly distinguished from morality. The aim of religion as well as morality was to seek common good. During later stages of social evolution the importance of religious instructions was recognized for imparting education to the young. Religious education formed an important aspect of school and college education. The young people were indoctrinated from childhood onwards through systematic religious education. They developed the spirit of sacrifice and fellow-feeling through organized religious propaganda. Religion had its influence even on political institutions. During the past centuries certain states had their official religions. Certain international religions like Christianity, Islam, Buddhism, and so on were not merely confined to certain specific states but tried to spread all over the world. Many religious wars were fought with the motive of expansion. The influence of religion was most potent during prescientific era.

Most religions of the world have certain common characteristics. They have belief in some kind of godhead or oversoul or trans-empirical reality. They have certain sancta, such as sacred books, scriptures, relics, sacred places, symbols and so on. They have certain types of spiritual beliefs, such as virgin births, divine incarnations, miracles, divine messengers and so on. Every religion has certain popular features as well as reflective aspects. The popular aspect of religion appeals to the common people and the reflective aspect of religion appeal to the thoughtful persons. Each religion has ritualistic aspect

as well as deeper ethical aspect. Each religion has a social philosophy. It has a life-view. It has also a metaphysical foundation. It has a world-view. It has certain beliefs in the conceptions of sin, suffering, ignorance, imperfection and so on. It suggests means for right knowledge and self-purification. It has belief in natural justice. It has an institution or an organization where its followers congregate. It was a great force for promoting social harmony during pre-logical and pre-scientific stages of social evolution. But the influence of religion on society declined as human intellect developed in the course of evolution. Thoughtful persons detected many elements of superstition, dogmatism, fanaticism, conservatism, hypocrisy and so on in religion. Consequently they lost faith in religion. They became atheists or agnostics. Hence, in an intellectually advanced society religion ceased to conserve social values. Science replaced dogmatic religions in intellectually advanced societies. Dogmatic religions are dying in culturally advancing societies. New religion is likely to be reborn out of the dead ashes of dogmatic religions. This new religion will not be divorced from science, but will have intimate relation with the latter. Every genuine scientist, according to Einstein, has profound faith in religion. In his view, science without religion is lame, and religion without science is blind. Religion of the future ages, in my view, will have hardly the function of enhancing social solidarity. I think that thoughtful persons have passed the stage of having faith in religious dogmas as a means of bringing about harmony in society. Religion is primarily a personal affair. It is the emotional attitude of a person towards reality. In religious experience there is exuberance of altruistic affect in a creative person while the latter apprehends reality. In religious experience a finite individual tries to commune the ultimate reality or God primarily with an emotional attitude. In other words, in religious experience a person apprehends reality from the aesthetic point of view. A creative person has intuitive apprehension of God as the latter perennially creates the cosmic values. Religious experience is a form of emotional contact of human personalities with God. Hence, in a cul-

turally progressing society religion will cease to be a cohesive force. Religious as cohesive forces in society will be replaced by the law of appreciation in a culturally advancing society.

The Ethos of a People

Most members of a society behave in accordance with the commonly accepted principles of morality. The moral ideas which prevail in society, guide the behaviour of individuals. Individuals profit by moral experiences of their race or social group. Their actions are influenced to a very great extent by social customs and traditions. Even thoughtful persons cannot escape the influence of folk-ways or group codes of morality. Hegel maintained that children were brought up in the midst of universal Ethos. Wisdom, in his view, consists in living in accordance with the Ethos of one's people. Bradley popularised the doctrine of the Ethos of the people. The Ethos of a people refers to the moral atmosphere in which the moral persons of a society live. It influences the formation of social institutions. A person who behaves in accordance with it is a good man, and a person who acts against it is a vicious person. The moral judgments of a person are influenced by it. The moral habits of a person are determined to a very great extent by it. The ethical standard of a society has a very powerful influence on the behaviour pattern of the members of a society.

According to J. S. Mackenzie, the Ethos of a people is constituted by the ethical principles and customs of a society. It refers to the socially accepted modes of behaviour of the members of a community or social group. It refers to the moral atmosphere in which the best members of a society habitually live³⁸. F. H. Bradley opined that an individual who tried to surpass the moral standard of a community was already on the threshold of immorality. Mackenzie differed from Bradley's view on the ground that the Ethos of a people was not an absolutely static ideal. According to Mackenzie, there is development of the Ethos of a people along with the evolution of a society. The moral standard of a society is raised as a society develops from a lower stage to a higher

stage. The virtues of persons are judged from the point of view of the Ethos of a people.

The Ethos, according to G. Murphy, depends upon the self-maintenance of the race. The behaviour pattern of the members of society is influenced to a very great extent by the way of living of a social group. There is close relation between the Ethos and the role of individuals in a society³⁹. Individuals, however, do not act passively under the Ethos of a society. The reactive aspect of human personality is not the manifestation of social pressure. Every individual has unique method of reacting to environmental conditions. Nevertheless, it cannot be denied that the social customs and traditions do influence the behaviour of children. The Ethos of a society produces a kind of feeling tone in individuals which colours their outlook on life. The cognitive outlook of individuals on the world is influenced by the feeling tone of their Ethos. The cultural outlook of individuals is influenced by the Ethos of a people.

The Ethos of a people, in my view, refers to the basic ethical, aesthetic and intellectual principles on which all or almost all cultured persons of a society have general agreement. The general unanimity of the cultured persons of a society on certain fundamental principles is due to their clear and comprehensive world-view. The cultured persons of a progressive society have relatively clear and comprehensive comprehension of reality because they apprehend the latter through the epistemology of science. Their life-view is founded on firm foundation of scientific world-view. The Ethos of a people does not refer now-a-days to a system of customs and ethical codes of a society which most individuals uncritically accept. But it refers to certain fundamental ethical, aesthetic and intellectual principles because the validity of the latter can be scientifically established. The etiquettes of social behaviour of the progressive members of a society are influenced by the Ethos of their cultured society. The progressive individuals of a cultured society, for instance, recognize the value of the basic principles of creative socialism as of prime importance for social cohesion. The system of laws of a society

is influenced by the Ethos of its people, which influences the behaviour pattern of the members of a society. The Ethos, however, does not enforce complete uniformity of behaviour in all the members of a society. Every person retains his uniqueness and originality in a society. There is room for cultural diversity even though the Ethos of a people influences the formation of general unanimity on certain fundamental principles of social behaviour amongst the members of a society. In a progressive society there is diversity of views and opinions in the midst of general social harmony.

The Social Self

The private self of an individual is modified into the public self through social evolution. The social influence plays an important part in the development of the social self. William James maintained that there were three aspects of the self, *viz.*, the material self, the social self, and the spiritual self. The body of an individual, in his view, constitutes the material self. His social self is constituted by the recognition that he receives from other members of his society⁴⁰. The spiritual self is the subjective and the most enduring aspect of a personality.

A child becomes a social being by being socialized by his cultural environment. The social self develops in a child when he becomes the object of attention and reaction to himself in the context of his social setting. He perceives himself in the way in which others react to him. He changes his social role as he grows maturer. He assumes certain roles in his social environment for adjusting himself to the expectations of others⁴¹. He develops his social self in association with others in society.

Individuals participate in the affairs of the society with their social selves. The social self of an individual refers to what he means to others in society. A person is concerned quite a lot regarding the opinion of others concerning him. The social self of an individual becomes quite well-defined when he behaves in conformity with the cultural norms of his society. It is the social self which enters into relationship with society. Personality is quite comprehensive which includes the social self⁴².

The personality of individual, in my view, is partly private and partly public. Each individual has a unique nature or innate teleology which steers and regulates the most natural unlearned activities. The unique behaviour of an individual is governed by his innate teleology. However, apart from the innate teleology which is the original dower of a person there is another type of teleology which is acquired by an individual from the time of birth onwards through active response to the environmental stimuli. That part of the teleology which is not the product of learning, but which is inherited may be called 'innate teleology', and that part of the teleology which owes its origin to the environment may be called 'acquired teleology'⁴³. Acquired teleology is incorporated in a personality through learning, imitation, training, and general intromission of environmental influences. The locus of innate teleology is in the personality, and the locus of acquired teleology is in the environment. Acquired teleology is grafted on the innate teleology of a person. The acquired teleology plays an important role in the development of personality of a mediocre person. The social aspect of personality is quite conspicuous in a mediocre person. A mediocre person attaches great importance to the opinions of the fellow members of his society regarding himself. He is a thoroughly socialized person. A creative person, on the other hand, escapes from being thoroughly socialized. He retains his relative uniqueness throughout life. The social aspect of his personality is not so conspicuous as it is in a mediocre person. I have avoided using the expression 'self' because the psychic or teleological principle of a personality cannot be adequately expressed through space-like terms, such as 'soul', 'self', 'ego', 'monad, and so on. The persisting aspect of a personality is not a substance or a permanent core, but it is the teleological principle. The permanent principle in a personality may be called the 'dominant teleological principle' which persists as long as personality continues to live⁴⁴. A creative person, in my view, does not thrive on reflected glory. His assessment of his own personality is not based on the opinions of others regarding him. He is a unique and original creator of values. The social

aspect of his personality is built upon the appreciation that he gets from others in a society. He is creative-appreciative. Maximum social cohesion is possible in a society the members of which are creative-appreciative. Enduring social cohesion is possible through the completion of the circuits between creation and appreciation of values given expression to by creative-appreciative persons.

Social Control

Social control is aimed at the regulation of human behaviour in society through the formulation of certain customs, norms, laws, and so on. Human behaviour may be controlled through force. Certain threats, orders, and commands may be given by certain social or political institutions for the regulation of conduct of individuals in a society. Individuals who violate social laws are punished. Order may be maintained in society through coercive methods. Sometimes both persuasive and coercive methods may be employed for maintaining social order.

Social harmony is the ultimate aim of social control. It may be achieved also through the process of socialization. There is, therefore, close relation between social control and the process of socialization. Social order is maintained in society through effective social control and socialization of individuals.

Social control refers to those processes by which individuals are persuaded, trained or coerced to act according to the system of values of a particular society. It can be effective when the members of a society are sufficiently socialized. It keeps the society in order by inducing the socialized individuals to accept the social norms. It exerts pressure on the people to accept the social norms which are highly valued in a particular socio-cultural system.

Social control may take various forms. The entire society may try to exert pressure on individuals through effective media of social control. Social groups and social institutions may also try to exert social control over individuals. The entire society along with its institutions and social groups

may be controlled by the state. Social control is a powerful force which exerts influence on the socio-cultural behaviour of individuals.

Social control may have different purposes. It may be exerted on social groups or individuals for achieving different ends. First, it may be motivated by some form of self-interest of some social groups or social institutions. Secondly, it may be regulative in its purpose. It aims at a uniform pattern of behaviour on the part of individuals by making them conform to social customs and social traditions. Thirdly, it may be motivated by some creative purpose. Social control which is actuated by creative purpose is beneficial for the people, and is directed towards cultural progress.

Social groups and social institutions may be controlled by the state laws, religious authority, ethical principles, political ideologies, and so on. In open societies education is considered to be an effective means of social control. In the modern period the growth of scientific knowledge has produced profound influence on controlling society. The attitude of educated people has been profoundly influenced by the development of scientific knowledge. Liberal education aims at training persons to accept the social norms voluntarily. Kimball Young maintains that social control aims at bringing about uniformity of behaviour of individuals of a particular society. The accumulated wisdom of a society is perpetuated through social control.

In the contemporary period economic and social institutions which are concerned with mundane and material things are given prominence due to the influence of science. It is, therefore, considered necessary to control the economic institutions which are formed to satisfy the basic human needs. The process of social control itself has been influenced by the tremendous advancement which has taken place in the field of science. Scientific principles are being applied for the effective control of social processes.

Social Control and Social Cohesion

There is close relation between social control and social

cohesion. Social control is aimed at social cohesion. Social cohesion, on the other hand, makes social control easy and effective. Common language, common religious belief, common political ideology, territorial compactness, etc., are responsible for cohesion amongst the members of a society. Social cohesion prepares the way for social solidarity and social harmony. There is mutual inter-dependence between the members of a society in which there is social solidarity.

E. Durkheim maintained that there was solidarity in a small group the members of which belonged to the same race or kin, spoke the same language, paid allegiance to the same flag, and cherished similar political and religious beliefs. He described this type of social unity as 'mechanical solidarity'. In some cases differences are complementary to social cohesion. For instance, difference between sexes in a family makes a husband and a wife mutually inter-dependent. Durkheim described this type of unity as 'organic solidarity'.

A social group in which there is cohesion between its members functions as a united whole. There is feeling of *esprit de corps* amongst the members of a social group in which there is social solidarity. F. H. Giddings described this feeling of social cohesion as 'consciousness of kind'. A social community is formed when there is social cohesion between its members.

Techniques of Social Control

There are various possible methods of social control. Social leaders down the ages have been trying to devise certain effective techniques for controlling society. Hence the methods of social control are of various types, such as positive social control, negative social control, formal social control, informal social control, violent social control, non-violent social control, and so on.

In the positive method of social control certain suggestions, instructions, orders, commands, and the like are given to the people for the guidance of their social behaviour or conduct. In totalitarian states positive rules and laws are framed for the guidance of social behaviour of individuals. In such

states there is hardly any room for freedom of individuals. All individuals have to submit to the authority of the state in almost all matters. The totalitarian states indoctrinate their citizens with the aim of achieving complete uniformity of behaviour and absolute obedience to the state authority.

Social control may be achieved through certain techniques of negative control. In a democratic structure of society individuals are not coerced to behave in a particular way. Individuals enjoy ample freedom in a democratic society. In a democratic state there is room for free discussion, criticism of governmental policies, personal freedom, and equality of opportunities for all. Nevertheless, social order is maintained in a democratic state through certain negative techniques of social control, such as penalties for the violation of the state laws, threats against antisocial behaviour, etc.

In all societies there are certain formal principles of social control. These formal principles of social control refer to the codified laws, public enactments, ordinances, and official rules and by-laws which are obligatory on all the members of a society. In every type of society whether it is a democratic society or a totalitarian society there are such principles which are carefully planned for effective social control.

Some of the principles of social control are informal in their nature. Such informal principles through which social control is achieved refer to the folkways and customs. They are the unwritten codes and traditions of a society. They are also quite effective for controlling social behaviour of the members of a society.

Social control can be achieved through non-violent ways. In industrial communities workers may take resort to general strikes and industrial 'slow down' for putting pressure upon the managers of industries for getting their demands recognized and fulfilled. In the same manner the citizens of a state may non-co-operate with the government on certain issues for getting their demands fulfilled.

Yet another method of social control consists in the adoption of violent methods for altering the prevailing structure of the society or for achieving certain group ends. Revolutions

and wars are some of the instruments through which social control may be achieved. The social structure of Russia was completely changed through an armed revolution and the suffering masses were liberated from the tyranny of the Tzarist regime.

The Teleological Interpretation of Social Control

Social control of some form or the other will always be there in a society. It is an inseparable aspect of a society. It will be there even in the most culturally advanced and free society. The very definition of society implies some form of social order and social control. Nevertheless, from the teleological interpretation of society the relative importance of social control with reference to the particular stage of development of a society can be adequately explained.

There is greater necessity of social control in an under-developed society. An under-developed society can progress fast if it is subjected to rigid state control particularly with reference to its agrarian and industrial problems. Socio-economic planning is a necessary aspect of social progress of a country. The morale of the members of a country is considerably enhanced if the latter is subjected to rigid socio-economic control. The feeling of social solidarity is strengthened amongst the members of a society if its economy is stable on account of planning of the agrarian and industrial issues. Planning is primarily a concept of socialist origin. It has proved to be immensely valuable for the economic progress of a country. Social control in the form of socio-economic planning of the agrarian and industrial projects is of utmost importance for the rapid progress of an under-developed society.

In all stages of social development the creative and appreciative aspects of an individual's personality are left relatively free and undisturbed. That is the reason why in almost all societies barring the totalitarian states the autonomy of the educational institutions is recognized. It is also recognized in all 'open societies' that scientists, philosophers, artists, and literary persons must have maximum possible academic freedom. Social control gets progressively attenuated so far as

the creative-appreciative aspect of human personality is concerned with the cultural progress of a society. The area over which social control relaxes its grip increases with the cultural progress of a society.

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CHAPTER VII

Social Change and Cultural Progress

Change is one of the fundamental laws of reality. All phenomena of Nature are subject to the law of change. Social systems and social institutions also change in all ages. Sometimes social change is observable because it is conspicuous and rapid; but sometimes it is not perceptible because it is internal and slow. Social change is the manifestation of some kind of social purpose. Social purpose is the result of conflux of individual purposes. There is orientation of social systems towards certain ends due to the working of changing social purpose.

Social Evolution

Social change may be evolutionary. However, the terms 'change' and 'evolution' cannot be used interchangeably. When change takes place in a connected sequence it is called 'evolution'. There is coherence and logical sequence in social evolution. Social evolution is oriented towards social equilibrium.

According to Herbert Spencer, social evolution is an aspect of general evolution. There is change from homogeneity to heterogeneity in social systems in the course of social evolution. There is integration and coherence in society through social evolution. In the course of social evolution inferior social types are replaced by superior social types. Various types of social systems are ushered into existence in the course of social evolution. Social integration and social differentiation take place side by side in an evolving society. There is correlation between social evolution and social progress. Social progress, however, cannot be controlled by human effort. It is automatic. It is governed by deterministic social laws. It takes place through continuous adjustment of individuals to environmental conditions. Social progress is in har-

mony with the general pattern of cosmic and biological evolution. In brief, social evolution is basically a 'natural' process.

The concept of 'social evolution' was in vogue since Herbert Spencer advanced his sociological theory. But many social thinkers are of the opinion that the concept of evolution cannot be appropriately applied to social phenomena. It is found that evolutionary process in Nature takes place in a unilinear or rectilinear order. But it is found on observation that social institutions do not develop in the same way. There is no uniformity in the mode of development of social institutions. Hence the assumption of Herbert Spencer that all societies and social institutions pass through uniform mode of development seems to be wrong. The theory of unilinear mode of evolution has been proved to be wrong even in the field of biology in the contemporary period. The evolutionary process in Nature takes place through sudden and unpredictable jumps. Likewise there is no uniformity in the mode of development of various social systems and social institutions. Herbert Spencer's view seems to be wrong when he maintained that society passed from the stage of homogeneity to the stage of heterogeneity in the course of evolution. Moreover, Spencer's view seems to be wrong when he identified social progress with social evolution. A social system which has evolved in course of time cannot necessarily be regarded as good. Nevertheless, credit must be given to Herbert Spencer who made an attempt for the first time to apply the laws of evolution to the study of social phenomena.

The concept of social evolution, however, has not completely gone out of vogue as some of the social theorists maintain. The concept of social evolution is a valuable notion which can be further studied for careful investigation of social phenomena. Social evolution grows out of the previous stages of cosmic evolution. Evolution is a universal phenomenon. Hence human society is also subject to the laws of evolution like all other phenomena of Nature. E. C. Hayes observes that social evolution raises human beings above the level of lower forms of living organisms and gives them dignity and

moral consciousness. In his view, new varieties of art, intellectual concepts, ethical norms, social norms and the like come into existence in the course of social evolution¹. R. M. MacIver maintains that social evolution is the law of internal growth. In his view, social evolution refers to change in a system which takes place from within. It widens and intensifies common life amongst individuals through co-operation amongst the latter. The forms of society evolve as personalities composing it develop. Social evolution takes place through greater mastery of individuals over the environment. E. S. Bogardus maintains that social evolution has a direction. In his view social evolution is slow, gradual and steady orientation towards greater degrees of social complexity². Social revolution, on the other hand, is a form of abrupt change which takes place in society. It usually takes place in society when social evolution fails. R. T. LaPiere maintains that social evolution is analogous to biological evolution. In his view, new modes of human behaviour develop in the course of social evolution. Social evolution involves orientation towards effective adjustment to environmental conditions. It leads to the state approximating to social equilibrium³.

The evolution of society is a fact. Social phenomena have a tendency for evolving in a natural way like physical and biological phenomena. The evolution of society is *amoral*. Its direction is not necessarily oriented towards ethical, aesthetic and intellectual ends. The evolutionary process of society may be quite random involving many trials and errors. It is possible that social evolution may be explicitly orientated towards ethical, aesthetic and intellectual ends, but that will be merely a matter of chance. If, however, we judge the evolutionary process from the point of view of long stretches of time, then, of course, social evolution is oriented towards ethical, aesthetic and intellectual ends including all the while the possibilities of deviations, detours and trials and errors. There is usually lack of clarity of social purpose in the evolution of society. Social development, on the other hand, is the manifestation of conscious purpose of the members of a society. Social development is rapid if there is clarity and

intensity of purpose in the members of a society. It is oriented towards the attainment of the stages of civilization and culture. Social development is the manifestation of conscious endeavour on the part of the members of a society. Consequently, in social development there are relatively fewer trials and errors in the process of the realization of social ends. Social development paves the way for social progress. Social progress is invariably linked with social development.

Social Development

The concept of social development is the central theme of the social theory of L. T. Hobhouse. According to Hobhouse, social development refers to certain accomplishments in life which are desirable. Social growth consists in change for better and fuller life¹. Social development also refers to the development of personalities of individuals who are the members of a society. It includes the mental development of the members of a society. In a developing society there is mutual harmony between individuals. Social harmony can be achieved in a society if the claims of different individuals are reconciled. Social harmony is the basic requirement of social ethics⁵. Social development is an organic conception which necessarily involves the harmonious development of the constituent members of a society. Harmonious social development includes all-round development of individuals as well as social institutions and associations. Development of individuals is conditioned by every kind of development in society of which the former are members. The energy of individuals must be mobilized in order to bring about social development. The development of social mind can be achieved partly through self-control. The development of social mind is the precondition of social progress. Social development is a kind of development in which most members of a society make their positive contributions.

According to Hobhouse, community develops corresponding to its proportion of advancement in (i) scale, (ii) efficiency, (iii) freedom and (iv) mutuality. The scale of development of a community refers to its increase of population and the range of activities of its members. The efficiency of a

community refers to the co-ordination of its various functions for the realization of certain ends. The increase of freedom in a community refers to the enhancement of scope for independent thought and action which may be enjoyed by each of its members. The development of mutuality between the different members of a community refers to the orientation towards an end in which each of its members participates. There is mutuality in a social group the members of which do not obstruct one another, but rather co-operate with one another for the maintenance of the social system as a whole. Group solidarity is an essential condition for its development. The fear of external attack may impede the inner development of a social group or community. The fear of exploitation and domination should be ruled out in a developing society.

Social development, in brief, involves a synthesis of divergent elements. There is correlation between social development and the development of thought. Advancement of thought is both the cause and effect of social development. Development of thought greatly helps in unifying the different conflicting elements of a society towards greater social harmony. The idea of development is the central conception of modern thought, and mankind is conceived as developing. The pattern of development of future human societies will be different from the trial and error method of development of societies of the past because the former will be guided by intelligence. Human intelligence will be able to grasp the conditions of development and will make use of the latter for social growth. Social development moves towards unity even though the developmental process originates from the divergent centres of a society.

According to E. C. Hayes, social development has close correlation with social activities. In his view, inventions which are achieved through fruitful social activities create favourable conditions for social development. Invention is a kind of activity which is sufficiently interesting to be remembered. In ancient times inventions were the products of random experiments. At later stages of social development

inventions involved reconstructive imagination aided by reason. Every invention incorporates the accumulated experiences of the past. Inventions become the precious possessions of a society. They are further perfected by individuals with superior intelligence and constructive imagination. Large number of inventions are made if certain types of wants are spotlighted and if certain social situations are given prominence. During times of war, for instance, many different kinds of arms for destruction are invented.

Social development takes place through interaction of different types of cultures. It may take place in a society dominated by custom if the latter is influenced by the cultural norms of some advanced society. Cross-fertilization of various cultures may take place through war, migration, trade, etc. In modern era advancement of knowledge achieved by a few persons becomes a common possession of millions of persons living in different societies. The modern cosmopolitan ideas are aimed at general welfare.

According to Hayes, there are various conditions of social development. Inventions of various types of tools and implements are the conditions of social development. Inventions of various types of devices as playthings for useful utilization of leisure time is one of the conditions of social advancement. Invention of various gadgets for cooking is one of the marks of social development. Invention of advanced methods of agriculture is a pre-condition of social development because advancement cannot take place in a society unless the hunger of its people is satisfied. Agriculture makes large number of persons live together in a certain area which becomes a predisposing cause for rapid social development⁷. The motive of personal adornment is one of the factors which brings about social development. The development of aesthetic sense is an index of social advancement. Use of language is also an important condition of social development. Exchange of ideas and opinions take place between the members of a society through the use of language. Development of conscience and recognition of some of the basic ethical principles by the members of a society is one of the essential prerequisites of

social development. Development of society is hardly possible if its members lack ethical sense. In other words, a sane life-view is an essential condition of social development.

Morris Ginsberg maintains that social development can be explained from the teleological point of view. The continuity of integrated social wholes, such as communities, associations and the like can be adequately explained from the teleological point of view. Communities maintain their identities as identical wholes through adjustment to changing environmental conditions. Communities develop in order to fulfil the common needs and aspirations of individuals. The development of communities is possible through mutual co-operation of individuals⁸. Social development and development of individuals usually take place side by side. There is extension of the area of organization of the various social systems through social development. Social organization expands and encompasses greater and greater areas of society. Large scale organizations which are kept united through military or police force do not have stable existence. Social development becomes steady only through the process of inner unification which is evoked through willing co-operation of the members of a society. Inner integration is a necessary pre-requisite of steady social development. Consequently, those communities develop rapidly which allow fuller and richer life to their members and encourage initiative and uniqueness in them. Wider and wider unities are achieved through the process of inner integration amongst various social groups.

Social development, in my view, is primarily determined by the development of the purposive aspects of human personalities constituting a society. The greater is the intellectual development of the members of a society the greater is the possibility of social development. If, however, there is lack of co-operation between the intelligent members of a society, social development cannot take place. There must be collective effort for solving social problems for rapid social development. The members of a society must have strong sense of loyalty towards the society for social development. They must identify their interests with those of the entire society. In

other words, there must be broad-based harmony between creative-appreciative teleologies of individuals and social purpose.

The development of a society, in my view, is mainly determined by subjective conditions and partly by objective conditions. The objective conditions merely aid the subjective conditions of social development. Hence the objective conditions of social development are subsidiary to the subjective conditions. Social development, for instance, takes place in those regions of a society where the geographical conditions are favourable for agriculture, trade and industry. However, during this period of technological advancement social development can take place rapidly even if the geographical environment is unfavourable for the material advancement of a society. In any case, therefore, in the absence of creative purpose in the members of a society social development cannot take place irrespective of the fact whether there are favourable geographical conditions in a society or not. The subjective conditions of social development are more important than the objective conditions in the contemporary period because the growth of human intelligence has played a very important part in harnessing the forces of nature for the welfare of mankind. The development of intellectual, aesthetic and ethical values in individuals is a very important condition of social development. Clear knowledge of the purpose of life is a very important condition of social development. The mission of life can be grasped clearly through objective analysis of social facts and correct evaluation of their meanings. Maturity of emotions is also a requirement of social development. Individuals must be sensitive to changing social conditions, and they must express their feelings produced by the social environment freely and gracefully. Social tensions retard social development. Tolerance and appreciation for the view points of others tone down violent expressions of emotions. Finally, refinement of moral sense in individuals is also an important condition of social development. Human relations are regulated by moral sense. In brief, intensity and refinement of creative purpose are the most important conditions of social development.

Social Progress

Social progress presupposes social change. Desirable changes have taken place in the modern society due to the innovations of new techniques of production. The structure of modern society has been profoundly changed due to the mechanization of industries and the spread of education. Mechanization of industries and universalization of liberal education has profoundly influenced the modern man's attitude towards life. Some of the old social values have been discarded and new standards of living have been formulated due to the changed conditions of the society. The modern attitude towards life has become pre-eminently utilitarian, pragmatic and behaviouristic. This scientific attitude towards life is a mark of social progress.

Social change produces some form of transformation in society which may be either slow or rapid, progressive or retrogressive. In certain societies social norms have been radically changed. Social changes in such societies are usually brought about by social leaders. Social leaders set up new standards of social behaviour through their novel ideas and actions. They are progressive in their outlook. A progressive social leader has great influence on the behaviour of the people he leads. He usually organizes his followers into a group or association with the help of which he tries to achieve his goal. He must also set that there are no conflicts between individuals or groups of individuals who follow his leadership. There are certain social leaders who have revolutionary views. They inspire the masses of people with novel ideas. They become the leaders of mass movements. In mass movement there is radical change in the mode of group behaviour. Creative leaders are the eye-openers of mediocre persons of a society. They alone can enhance social progress effectively through their healthy influence on the potentially creative-appreciative persons of a society.

R. T. LaPiere maintains that 'mass movement' in a society may be described as 'collective aberration' because it has resemblance with the psychopathic devices by which individuals

can get away from realities which are intolerable. In his view, a mass movement centres round a fanatical ideology. Fanatical ideologies are usually utopian in their nature and they are regarded as panacea for all evils. A fanatical ideology has greatest appeal to those persons who are terribly distressed by the prevailing social conditions. LaPiere describes a mass movement as a 'social storm' which leaves wreckage behind after the latter passes away. Mass movement usually intensifies the social tensions instead of reducing them. Nevertheless, mass movements increase the rate of social change.

According to LaPiere, revolutions are the manifestations of social tensions. A revolutionary movement is directed against the prevalent socio-political structure of a society. It differs from a mass movement in the sense that it is a collective revolt against the *status quo* rather than away from it. Revolutions are directed against the intolerable repressive measures adopted by the ruling class of a society. The revolutionary leaders mobilize the disgruntled forces around them and launch their attacks on the repressive socio-political system. However, rebellious up-heavals do not take the shape of revolutions unless they are launched on the basis of some positive programme for the establishment of a new social system. Sporadic collective furies which are directed against a prevailing social system do not necessarily lead to a revolutionary movement because they are unco-ordinated. Such random social uprisings may only disturb the social equilibrium. A revolutionary movement which achieves success has the backing of the people. Individuals who launch a revolutionary movement are trained persons who are mobilized by a progressive leader. The intellectuals who develop a revolutionary ideology seldom actively participate in revolutionary movements. They only try to show consistency and soundness in their revolutionary ideology to the masses of people. They persuade their followers to break with the past social and political traditions of their society in order to usher into existence new desirable social changes. A revolution is a more or less spontaneous expression of some long-standing discontent of the masses of people of a society⁹. Revolutions bring about

rapid changes in a society even though mass upheavals may leave traces of destruction and ravage.

Rapid changes take place in a society the members of which have great capacity for assimilation of novel ideas. The members of such societies usually have sharp intelligence and intense social sense. But changes are rather slow in a society the members of which blindly abide by long-standing social customs and traditions. The members of such societies have usually low intelligence. They are credulous and dogmatic. Large scale planning is one of the causes for rapid social change. Social planning is the manifestation of creative purpose which is oriented towards social welfare. In the contemporary period there is transition from *laissez faire* economy to a planned society. Economic individualism rests on a highly organized system of private planning for the profit of the capitalists and their accomplices. State socialism, on the other hand, involves highly organized planning by a government for the welfare of the people. Socialism aims at basically stable economy in a society through planning.

Karl Mannheim aptly points out that changes that are brought about in a society through large-scale planning must be willingly accepted by the people in order to make the former effective. New plans can be enforced in a society only if there is change in the prevailing system of social values. A new social system cannot exist for a long time without revaluations and redefinitions of social situations¹⁰. The progressive individuals of a new social system act in conformity with the new standards of social behaviour. However, Mannheim suggests that socialization of individuals should not be complete because it may sap the very foundations of individuality. He, therefore, suggests that there should be a proper balance between privacy and socialization in human personalities even in a planned society.

Erich Fromm holds that changes in a society should not be of a piecemeal nature for a change in one sphere of a society may be detrimental to a change in other spheres of it. In his opinion, therefore, changes must simultaneously take place in all spheres of society. There should be simultaneous

changes in the economic, political and cultural spheres of a society. The vision of the modern age consists in the establishment of harmony between the fulfilment of individual needs and social needs. Social change must be all-round in order to be effective and relatively lasting. Love is the principle of union between different individuals of a society. It is the experience of human solidarity. It fosters in individuals the virtue of mutual sharing¹¹. A plan for social welfare should not be externally imposed on the members of society. Social planning, therefore, must be done with the willing consent of the masses of people.

It was pointed out earlier that social changes might be either progressive or retrogressive. But usually social changes are progressive because the former are the manifestations of conscious purpose of the members of a society. Retrogressive social changes are usually intermittent. They are seldom steady and continuous. Changes in societies are on the whole progressive with occasional setbacks. The theories of social progress propounded by some of the social philosophers are discussed below.

Herbert Spencer maintained that evolution of human society was basically progressive. In his view, social evolution is automatic. It takes place in accordance with the deterministic laws. It takes place independently of human volitions. Social progress is an aspect of general scheme of Nature in which there is automatic transition from the lower to the higher forms of life. Evolution is the forward moving trend of Nature. It is oriented towards the ideal of perfection and happiness. Progress is not artificial, but it is the natural and spontaneous unfoldment of Nature itself. Societies have increased in size and heterogeneity as a result of progress. Progress has given rise to complexity in society. Moral progress in society has produced adjustment of individual acts to social ends. Social progress will ultimately lead to the realization of moral utopia. Spencer believed that there would be complete adjustment of individuals to their environment in the utopian society.

Spencer's view of social progress is open to certain criti-

cisms. It cannot be said dogmatically that society necessarily progresses in every stage of social evolution. It has been pointed out earlier that social changes may be either forward moving or backward moving. There may be occasional setbacks in the progressive movements of a society. Furthermore, Spencer's doctrine of moral utopia does not seem to be sound because at no stage of evolution of human society can there be perfect adjustment of individuals to society. The idea of social utopia rules out the possibility of further social progress.

According to F. H. Giddings, the concept of 'social progress' can be studied from the subjective as well as objective points of view. From the objective point of view social progress has certain general characteristics, viz., large number of social contracts, enhancement of material well-being, increase of population and the development of rational conduct. From the subjective point of view social progress is manifested through the development of consciousness of the kind. Sympathy and reason are the results of the growth of 'the consciousness of the kind'. In earlier stages of social development the consciousness of the kind is confined to the family and the horde. At a later stage of social evolution the consciousness of the kind was gradually extended to the clan, tribe and the folk. The development of human society is based upon the principle of consciousness of the kind. Social progress is marked by the multiplication of social relations and the enlargement of sympathy. In a progressive society social relationships between individuals are free and cordial. Social progress is the expression of expansion and refinement of reason and sympathy¹².

There are certain defects in Giddings' view of social progress. The criteria of progress suggested by Giddings seem to be old-fashioned because in the contemporary period neither increase of human population nor consciousness of the kind is regarded as a mark of progress. Rapid increase of population in recent times has posed a serious problem which must be tackled in a judicious way. Efforts are being made all over the world to control the growth of human population through family planning. Hence planned control of human population is one the important conditions of progress. Besides

this, 'consciousness of the kind' is not necessarily a sign of progress. In the contemporary period communalism, ethnocentrism and morbid forms of nationalism are considered to be baneful for human progress. Even national sentiment is considered to be a kind of prejudice by certain sociologists. In a progressive society 'consciousness of the kind' must be replaced by intelligent understanding and appreciation of the view-points of different individuals and groups of individuals. Certain criteria of progress suggested by Giddings seem to be obsolete now.

L. T. Hobhouse made a distinction between the concepts of evolution and progress. In his view, evolution refers to a sort of growth and social progress refers to one of the many possibilities of social evolution¹³. Every form of social change, therefore, cannot be regarded as an aspect of social progress. There is no correlation between social evolution and social progress, for social evolution may not necessarily be associated with ethical progress. Social progress consists in the realization of the ethical order. There may be partial advances in society with occasional retrogressions and deteriorations. Realization of the ethical order is the criterion of social progress. Social development and ethical development may ultimately coincide. However, it does not imply that there is necessary correlation between social development and ethical development all along their line of advance¹⁴. The movement of history, therefore, cannot be regarded as consistent and continuous unfoldment of the ethical idea. The movement of human history is not a balanced movement towards the full development of social life. Unlike Herbert Spencer, Hobhouse maintained that social progress depended upon human thought and effort. According to Hobhouse, social progress is consciously controlled by human will, and is not automatic. It is the growth of harmonious adjustment of individuals to society. The growth of social harmony is good for social progress.

Hobhouse's doctrine of social progress is a definite improvement on Herbert Spencer's doctrine. The standpoint of Hobhouse seems to be correct when he pointed out that

there was no necessary correlation between social evolution and social progress. However, Hobhouse's doctrine of social progress is open to certain criticisms. Hobhouse's view seems to be one-sided when he identified social progress with moral order. Intellectual, technological, aesthetic agrarian and recreational advances are as important signs of social progress as moral progress. Moreover, the expression 'moral order' gives the impression of a static society. A society, in my view, is always in flux like all other phenomena of Nature. Hence, the conceptions of 'social order' or 'moral order' seem to be inconsistent with the idea of social progress. In a progressive society there is perennial cultural flux. Hence it seems to be improbable that there will be perfectly harmonious adjustment of individuals to the social environment at any stage of social progress. At every stage of social progress certain individuals may always escape from being fully socialized. They may refuse to behave in accordance with the prevailing social norms. Hence Hobhouse's view seems to be inadequate when he identified social progress with 'moral order'.

John Dewey maintained that human personalities deliberately guided and controlled social progress. In his view, society is constantly developing for the service of mankind. Human life is a continuous process of adjustment to changing environmental conditions where individuals are confronted with novel developmental conditions. Civilized persons of a society employ their intelligence for transforming their social environment. Social progress is determined by human will. In a progressive society satisfactory institutional arrangements are brought into existence through collective efforts. In a democratic society individuals aim at an ideal form of society.

John Dewey did not identify rapid change with social progress as Herbert Spencer did. In his view, rapid change may provide opportunities for progress, but it is not identical with progress¹⁵. There is progress in a society when human personalities deliberately give direction to social change. Social change usually facilitates social progress. Progress is not possible in a society in which a group of people exploits certain

other people, particularly workers and peasants. A society in which there is exploitation of the working class by the ruling class has a shaky and precarious existence. Consequently, a society which is based upon exploitation of the masses of people by a few despotic rulers cannot have stable existence. A progressive society is guided and controlled by human volitions with the object of realizing common social good. Social progress can be achieved through the application of intelligence to the construction of tools which will have social utility. In a progressive society complete uniformity of conduct is not expected of all individuals. In a progressive society there is ample scope for individual freedom and uniqueness. There is growth in a progressive society because it allows individual freedom. It is the democratic way of life which allows individual freedom in an organized social structure.

There are certain elements of truth in Dewey's view of progress. It is true that social progress is controlled and guided by human will. But Dewey did not clearly mention how the co-ordination of individual efforts can be effectively brought about for achieving common good in a democratic set up of the society. The idea of planning is strictly speaking inconsistent with the democratic view of life. But it is admitted by most of the contemporary economists and social philosophers that large-scale planning is a necessary prerequisite for rapid social progress. Dewey, however, decried the importance of speed in achieving the goal of social progress. This is one of the most serious drawbacks in Dewey's conception of social progress. In a progressive society the programmes for achieving the targets of common good cannot be pursued in a leisurely fashion. Dewey's doctrine of social progress seems to be unsatisfactory because he underestimated the importance of speed for achieving the targets of common good.

F. Muller-Lyer's theory of social progress is quite novel. In his view, there is amalgamation of social groups into one another through which larger social groups are formed. Social contacts which result from the amalgamation of social groups always produce some kind of social progress. Social progress of the newly amalgamated society has effect upon all the aspects

of social life. For instance, there is extension of early forms of clan economy to the civic economy of the industrial epoch. Society progresses from generation to generation if each generation is allowed to have new modes of behaviour. However, the tendency for progress is not inherent in human nature. The most important quality which dominates human personality is tremendous mental laziness. But the environmental conditions coerce an individual to abandon his natural indolence and stimulate him to respond actively to the former. A novel environmental situation evokes curiosity in an individual and prompts him to examine the former carefully. If he is able to adjust himself to his new environment he reverts back to his natural state of indolence and abandons aspirations for further progress. Change of environment and amalgamation of relatively smaller social groups into a larger social structure become the inciting cause for social progress. It is through the process of amalgamation that separate hordes become tribes, tribes get transformed into nations, and the nations get changed into big states. The experiences of the separate social groups get synthesized through the process of social amalgamation. Social contacts which result from the amalgamation of social groups always produce some kind of progress. The contacts which were established between individuals or social groups in the earlier stages of social evolution were of a hostile or war-like nature. A primitive man, for instance, had a natural fascination for females belonging to clans other than his own whom he forcibly captured. He married such females and had children through them. In this way there was amalgamation between various clans. Likewise a strong nation may subjugate a weak nation and dominate the latter both politically and socially. In this way the circle of group contacts may increase and larger social groups may be formed. Amalgamation of smaller social groups into larger social groups may be brought about through 'rapes', 'oppression', 'slavery', 'incorporation' or 'exploitation'¹⁶. Social contacts may be established also by peaceful means. For instance, social contacts may be established between various social groups through intellectual discussions and exchange of ideas. Likewise contacts may be

established between various countries through trade and commerce. The essence of social progress lies in getting united with larger and larger social groups. A progressive society either exterminates a backward social group or incorporates the latter into its own social structure. Progress consists in gradual movement towards the ideal of universal social unity. The driving force of social progress lies in group contact through group amalgamation.

Muller-Lyer's doctrine of social progress is crude and grotesque even though there are certain elements of truth in his view. Group amalgamation through social contacts may be one of the conditions of social progress provided social groups get amalgamated through mutual consent. But group amalgamation cannot itself be regarded as a mark of social progress. Social contacts which are established through war-like designs of exploitations of the weak and the helpless cannot be regarded as progressive in their nature. Obviously, Muller-Lyer has tried to give a philosophical justification for diplomacy of aggrandisement of the imperialistic countries. Brutal and callous exploitation of the relatively under-developed societies or communities is not a mark of social progress. Muller-Lyer would justify the thesis of the Western imperialists who kept the coloured people of the Oriental countries under their domination on the plea that it was the white man's burden to educate the coloured people of the East. His view of social progress seems to be highly reactionary.

According to J. B. Bury, social progress has a definite aim. Human civilization is moving towards a definite direction. Society advances towards a desirable direction in the course of historical movement. The idea of progress is intimately associated with the rise of modern capitalism. In a capitalistic society various forces of Nature are conquered by men with the aid of tools. The idea of 'progress' implies that civilization has moved in the past, is moving at present and will move in future in a desirable direction¹⁷. But it cannot be proved definitely that the end towards which civilization is advancing is desirable. Furthermore, the hypothesis that man's knowledge of his environment is one

of the main conditions of 'progress may or may not be true. Belief in the idea of progress is a matter of faith which cannot be proved by arguments. The idea of progress is based on an interpretation of history which regards humanity as advancing in a desirable direction. It has value particularly with reference to the future towards which human civilization is oriented. It is human faith that progress will continue indefinitely in future. Such a conception of progress is of recent origin.

There is some truth in Bury's view that progress took place in society with the rise of capitalism. In a capitalistic society various types of tools were invented for the production of goods with great facility and efficiency. But Bury could not state it clearly whether social progress was advancing in a desirable direction. Besides this, Bury's doctrine of unidirectional social progress does not seem to be sound. Social progress, I believe, is multidirectional. Moreover, social progress is not steady and continuous. There may be occasional setbacks in social progress. Bury accepted the idea of progress on faith without assigning any reason for his belief. His doctrine of progress seems to be vague and obscure.

C. M. Case maintains that the concept of 'progress' is not only a notion of recent origin, but that it is also a pre-eminently Western notion¹⁸. People of ancient times did not have the idea of social progress. They had great adoration for the past. They regarded the past as the Golden Age. In the modern period the concept of the 'Golden Age' has been transferred to the future. People do not usually have morbid adoration for the past, but, on the contrary, have robust forward-looking outlook. They look forward to the ideal condition of society. Case has criticised Herbert Spencer for wrongly identifying the concept of 'evolution' with the idea of 'progress'. In his view, evolution and progress are not synonymous terms. The concept of progress refers to social welfare in general. This idea of progress is basically a Western notion. Case has referred to the view of Ostwald Spengler who held the same view. Spengler maintained that the peo-

ple of the Orient were unable to conceive of the notion of progress because they did not have a comprehensive sense of time. The notion of Becoming, change and progress is a prominent feature of the Western outlook on life. The Classical Greeks had a view of life which mainly referred to the present. Likewise the ancient Indians had no sense of time, and therefore, no conception of progress. The concept of 'Nirvana' and 'Moksha' occupy a very important place in Indian thought. The concept of 'evolution' in Indian philosophy refers merely to the progress of self-emancipation of the individual, but has hardly any reference to society as a whole. There is no precise conception of social progress in Indian thought. Spengler, therefore, remarked that Western history was willed whereas Indian history happened¹⁹. The primitive people, according to Spengler, live in time but they have no clear conception of the significance of time. In Western civilization, on the other hand, the concept of 'progress' is intimately related with the concept of time as process itself. Case points out that the concept of 'time' is taken in the sense of *duration* in Western thought. According to Case, social progress is achieved in course of time.

Albert Schweitzer's doctrine of social progress is different from those of Spengler and Case. Spengler had a great admiration for social progress which was associated with technological advancement. He despised all forms of creativity which were associated with machine. Schweitzer, on the contrary, maintains that the conditions for the establishment of genuine civilization have become very difficult in the contemporary period due to technological advancement. Most of the persons are like cogs in the machine in this technological age. Consequently, large number of persons are in bondage as a result of technological advancement. A person who once cultivated his land by his own initiative is forced to become a factory worker due to changed social circumstances. Likewise an independent manual worker or a tradesman is very often forced to become an employee in an industrial organization due to changed social situations. He loses his personal freedom and initiative by becoming subservient to a machine or an

industrial organization. He develops a kind of artificial outlook on life. The struggle for existence has become strenuous in the contemporary period. It produces physical and mental exhaustion. There is hardly any time for calm reflection. Persons are becoming subservient to industrial and political institutions. They find it most difficult to retain their independence and individuality in the contemporary social structure. In Schweitzer's opinion, civilization develops in a society when persons have a strong desire for progress and make positive contributions for the welfare of mankind. Social progress consists in the spiritual development of the members of a society. Material progress is less important for the growth of civilization. Civilization tends to collapse if the ethical foundation of a social structure is weak²⁰. If the members of a society feel satisfied with their tremendous material achievements, then they have a very superficial conception of 'civilization'²¹. The decadence of the real civilization is due to the lack of the theory of the universe. Human progress depends upon ethical outlook on life. Reverence of life is the basic principle of social progress.

Schweitzer's doctrine of social progress has some affinity with the Oriental view of social progress. He decries the importance of technological development because it dehumanizes persons and tends to make them cogs in a machine. But Schweitzer does not make it sufficiently clear how technological advancement in a society is detrimental to the development of spiritual values. Besides this, his conception of spiritual values seems to be rather vague. The term 'spirit' is an invalid construct; hence, it is better to avoid the term 'spiritual' in an academic discourse. Moreover, Schweitzer is unable to visualize that there may be development of intellectual, aesthetic and ethical values along with technological advancement in a society. In the contemporary period material development and the development of values are taking place side by side in some of the civilized societies.

Erich Fromm's doctrine of social progress is diametrically opposed to the views of Spengler and Schweitzer in

certain respects. According to Fromm, the Western civilization is definitely progressing. The Western civilization is in a good state of mental health. In the contemporary period innumerable techniques have been devised by psychologists and sociologists for improving mental health. People of the Western world have been able to produce enormous material wealth during the twentieth century. Literacy is above 90% in the population of the Western world. The purchasing power of the common people has considerably increased. Hence, in most of the modern homes there are innumerable household gadgets and amenities of life. The outlook of most of the modern civilized persons is robust and optimistic. The sanity of the modern society is indicated by the persistent attempts on the part of individuals to adjust themselves to one another. Satisfactory adjustment between individuals is possible through mutual love. In a healthy society individuals have the opportunity for working creatively. There are ample indications which show that the modern Western society is progressing. People of the modern Western world are more happy now-a-days compared to what they were earlier. Efforts are being made in the modern society to further the altruistic attitude of persons. People are gradually developing social character. They use their intelligence for grasping reality objectively and regulate their emotions for establishing loving relation with all members of society. They willingly accept the authority of reason and conscience and regard the chance of living as the most precious gift²³. In a sane society an individual is treated as an end. He never uses others as means to the realization of his ends, nor does he allow himself to be used as a means by others. In a sane society an individual enjoys dignity of personality. In it there is collective enterprise and economy caters to the needs of individuals. An individual occupies a respectable position in a well-integrated society. Sanity and mental health are the signs of social progress.

There are certain elements of truth in Fromm's doctrine of social progress. It is true that the members of a pro-

gressive society must enjoy sanity and mental health. But it cannot be said that a society is progressing if there is sanity and order in a society. There may be social order in a conservative society and yet it may not be positively progressing. A society which gives top priority to order and tranquility may resist new creative adventures. A society in which almost all members are socialized and well-adjusted does not usually advance culturally. Fromm's view seems to be wrong when he lays too much emphasis on uniformity of social behaviour. His theory of 'communitarian society' is very likely to sap the very foundations of individuality and independence of individuals. His theory cannot satisfactorily reconcile the conflicting claims of individualism and 'communitarianism'. Moreover, the doctrine of 'communitarianism' seems to be inadequate because the sentiment of community very often produces pernicious effects rather than beneficial effects on society. The doctrine of creative socialism or creative democracy is more satisfactory than Fromm's doctrine of 'communitarianism'. Fromm's doctrine of sanity as the criterion of progress does not seem to be satisfactory. Sanity is not the end of social progress, but it is one of the prerequisites of social progress.

It is believed by most of the social philosophers that harmony, order and equilibrium are the marks of social progress. For Peter Lavrov, harmony and order are the marks of social progress. For C. A. Ellwood also, social progress consists in harmony in society through mutual adaptation of individuals. In his view, progress can be achieved through social adjustment by which there is increasing control over the conditions of life²³. According to A. J. Todd, the idea of progress is a harmonizing force in society. Social progress helps the harmonious development of the constituent members of a society²⁴. There are, however, certain writers who maintain that progress in society is only apparent and not real. L. Mumford points out that there is a crisis in modern civilization. In his view, there is apparent external order in society, but there is underlying mental disorder and maladjustment. Likewise there is external rationalism and pro-

gress, but internal irrationality and regression²⁵. Certain thinkers even doubt that human beings are basically rational. According to some of them, human beings are guided by their passions and unconscious wishes. Very often individuals are victims of their circumstances. E. Sapir observes that in the modern civilization individuals are harnessed to machines which produce frustration in them. Hence the development of modern civilization is 'spiritually meaningless'²⁶. The apparent advances in civilization are merely spurious. Theologians usually maintain that social progress refers to spiritual progress. Certain idealistic social philosophers maintain that the development of personality is the criterion of social progress. Certain utilitarian social philosophers maintain that the promotion of human happiness is the criterion of social progress. M. Ginsberg maintains that progress consists in achieving co-operation between individual. In his view, individuals must co-operate with one another with the idea of attaining freedom on a world-wide scale²⁷. J. E. Nordskog maintains that progress is a valuational concept which refers to the better conditions of existence, and that progress is a purely subjective idea²⁸.

The views of various social philosophers on social progress are critically examined and found to be inadequate in some respects or the other. In the following few pages I shall give a brief outline of my view of social progress.

A satisfactory theory of social progress must be based upon a consistent world-view. I have pointed out in my earlier works that creative teleology is the main theme of reality. Creative teleology is the principle of individuation of a person. Incessant creation of values is the main purpose of human existence. The values that human personalities create may range from the most trivial to the most significant values. The values that are created by creative persons are appreciated by others in a society. The principle of appreciation helps the establishment of cordial relationship between individuals in a society. It establishes healthy relationship between individuals in a society. But if the principle of appreciation fails to operate normally and smoothly in a society there is corresponding failure of the development of healthy human relation-

ships. When this principle fails to operate on a large scale there are possibilities of communal riots, racial prejudices, civil wars, revolutions and the like. But when the principle of appreciation operates normally and smoothly in a social group there are possibilities of amity, fellow-feeling, peace, and good-will. The law of creativeness is the governing law of personality. Creativity is the fundamental principle of personality which guides all its spontaneous activities. A creative person incessantly creates novel, original and unique values. The principle of creativity establishes internal harmony within a personality. Every individual has creative principle in his personality. Anybody who tries to create sufficiently appreciable meaning-existents of any form is a creative person or an artist. From this point of view poets, painters, musicians, philosophers, scientists, housewives, farmers, mill-workers, administrators and the like are all creative persons in their own respective ways. Even robbers, murderers, iconoclasts, armed revolutionaries and the like are also potentially creative persons. But due to unfavourable social circumstances the destructive tendencies in such persons far surpass their creative tendencies. In misanthropic or cynical persons also the artistic tendencies are sufficiently eclipsed by their lack of appreciation of the values created by others. Nevertheless, whatever the differences between individuals it cannot be denied that creative teleology is the fundamental law of human personality. The principle of appreciation is also a basic principle of human personality. It establishes inter-personal harmony. All normal human relations are based on the principle of appreciativeness. It is not only the nature of human personality to create values, but it is also his nature to appreciate values created by others in society. It must be mentioned here that the principle of appreciation has been used here in a very broad as well as restricted sense. The principle of appreciation has been used in the sense of generalized principle of intromission. The principle of appreciation involves observation, imagination, feeling, understanding, learning, and so on. It establishes healthy relationship between individuals. The principle of appreciation in its restricted sense refers to sympathetic under-

standing of the values or viewpoints of other persons. All forms of social groups or social institutions are based upon the laws of appreciation. In those societies or social groups where the law of appreciation does not function normally and smoothly and where this law operates in the reverse direction there are signs of disintegration. The law of appreciation, then, is the supreme binding force in every type of normal and healthy relations.

A progressive society is an organization of teleological personalities who create novel and original values and appreciate the values that are created by others. A social group or social institution cannot be formed unless there is real objective relationship between individuals. The members of a progressive society must appreciate and effectively influence one another. A progressive society, therefore, is an organization of effectively interacting individuals with a common social purpose. In a progressive society there is conflux of individual teleologies, which produces a common social purpose. Social purpose is not a mere joint product of individual teleologies, but is a new emergent principle which results from the confluence of individual teleologies.

Teleological interpretation of social relations seems to be more satisfactory than mechanical or behaviouristic interpretation. Each individual member of a social group or social system has some kind of unique purpose and the social system also has its unique social purpose. Creative teleology is the principle of individuation of each individual. Creative teleology may be expressed through most trivial form of creativity or most subtle and complex form of creativity. Creativity, then, may be arranged in a hierarchy. Each creative person retains his relative uniqueness throughout his life. Every individual is born with his relative uniqueness. This innate uniqueness of a person can never be completely trained by any amount of 'conditioning'. Each individual has the capacity for creating and appreciating values from his unique point of view. Nevertheless, in spite of the fact that each individual has a unique standpoint in his life there may be various types of relationships between individuals in a society due to the working of the

principle of appreciation. The relationship between the members of a society is objective and real. Social purpose is the novel outcome of purposive inter-personal relationship. Social purpose is not the totality of individual purposes, but it has uniqueness of its own. It is rarely found focalized in any particular individual personality for it has unique objective existence the parallel of which may not be found either in an individual or in another social system. Social purpose exerts its influence upon individuals through certain norms or standards because it has objective existence. But if the social purpose is weak it fails to exert influence upon the members of a society effectively. It is obvious, then, that the greater is the clarity and intensity of purpose in the members of a society, the greater is the social integration and social solidarity. Teleological interpretation of social cohesion seems to be satisfactory mainly because it is only from this point of view that inter-personal relationship can be adequately explained.

A teleological person raises psychic tides in other teleological persons of a society. These psychic tides may be relatively permanent which may eventually help the formation of social purpose. Social relationship between two or more individuals is possible only when some kind of uniting principle associates them together. The unifying principle which associates persons together intimately is always some kind of purpose. The purpose which establishes relationship between individuals may be either positive or negative expressions of creative purpose of some form. The creative purpose of an individual or a group of individuals may range from biological creativity to intellectual creativity of the highest order. Whatever be the level of creativity it cannot be denied that inter-personal or inter-institutional relationship cannot be established without some form of conflux of teleologies. Relationship between individuals is impossible if there is no common purpose to unite them. Relationship between two abnormal persons may not be possible. Likewise relationship between a pre-eminent scientific person and a thoroughly dogmatic person may not be possible. Such persons fail to raise psychic

tides through mutual contact. The natural reaction between such persons is repulsion for one another. Union between such mutually repelling individuals may be brought about through social, political, economic or religious coercion. But such union of individuals is only apparent, and not real. The union between individuals is real and abiding only when the bond of relationship between them is psychic. For instance, a mother and her child, a lover and his beloved, teacher and his student, and the like usually have close association between them because they are brought together through conflux of some form of teleologies. The bond which unites a lover and his beloved is not merely tantamount to the loving attitude of two persons. The bond which unites them together is an objective form of relationship which is not identical with the joint product of the two loving attitudes. If this objective bond is restrained from being fully established due to certain environmental conditions, the persons who wish to have this relationship are virtually affected. Real and objective relationships are established between teleological persons through the principle of appreciation.

It is not necessary, however, that all members of a society or social group should have exactly identical type of purposive natures for mutually raising psychic tides. It is not necessary for the members of a social group to be exactly alike one another in order to have objective relationship amongst themselves. Each individual retains his uniqueness throughout his life. Consequently, it is impossible in principle for individuals to have exactly identical teleological natures. In fact, society is an organization of teleological persons who have creative and appreciative standpoints. There is conflux of teleologies of unique individuals in a society. In a progressive or an ideal society the unique standpoint of every individual is incorporated and harmonized in the social purpose. In a progressive family, for instance, each member has a unique standpoint and yet the point of view of each member is appreciated by other members. Obviously, then, the members of a progressive family need not necessarily have similar type of teleological natures. In a progressive family,

the purposive nature of one of its members is in some respects or the other complementary to the purposive nature of its other members. Such a family has a unique purpose of its own which is not completely focalized in any one of its members. Likewise the members of a university do not necessarily have similar teleological natures, but each one of them has a unique point of view which is appreciated by others. In an ideal university the despotic will of the Vice-chancellor or any other university authority is not considered to be all-important for the working of the university. If the Vice-chancellor or some other authority of a university tries to impose his despotic will on the working of the institution, then he is not an educationist, but an intellectually bankrupt numskull who acts as a manager, as it were, of a teaching shop. An ideal university has a unique purpose of its own which incorporates and harmonizes within itself the unique teleology of each of its members. It is obvious, then, that in each society or social group the purposive nature of each purposive individual is in some respects or the other complementary to the purposive nature of other individuals. A progressive society is an organization of teleological individuals of infinite variety. A society which tries to annul variety or diversity of various points of view is not progressive. A progressive society is multidirectional in its creative adventures.

A society or a social group consists of a network of objective relations between teleological persons. In normal social relations the psychic tracks relating individuals are two-wayed. There is two-way passage between creation and appreciation of values in a well-integrated and progressive society. A progressive society is founded on scientific principles. The conditions of social progress are clearly known to the creative leaders of a progressive society. In a progressive society the fields of creation and appreciation of creative-appreciative persons are too numerous. In a poorly integrated society, on the other hand, the two-way passages between creation and appreciation of values by creative-appreciative personalities are not full formed and well-defined. In an underdeveloped society relationship between individuals are brought about either through coercive or per-

suasive methods which are sanctioned by social norms. A society which is dominated by rigid social norms hardly makes progressive adventures. In a mediocre society in which social relations are determined mostly by utilitarian principles, individuals are related to one another through opportunistic motives. In a mediocre society individuals associate with one another through mutual consent. The typical example of such utilitarian relationship is found in the attitude of a boss towards his flattering subordinates. 'Social hooks' are such individuals as have marvellous capacity for attachment to, or detachment from, their objects for getting some kind of reward or getting away from non-reward. The Indian society, for instance, abounds in such social hooks in the contemporary period. In this society individuals take resort to open sycophancy for pleasing their masters with a view to having some kind of private gain. A society which is dominated by social hooks cannot progress and is likely to be unstable.

The relationships between individuals are very intimate and abiding in a progressive society. A progressive society provides a favourable social atmosphere in which creative persons may incessantly create novel and original values. In it there is cultural flux through conflux of creativity of creative persons. Culture transforms the basic propensities of individuals into creative talents. Creative enterprise of teleological individuals is the manifestation of their scientific analysis and philosophical comprehension of the meaning and purpose of existence. Creative experience enables an individual to live a life which is much above the humdrum experience of a mediocre person. A mediocre person merely mimics the behaviour of creative persons. He lacks originality and creative enterprise. A creative person, on the other hand, is a cultured person. He leads the mediocre persons of a society along progressive lines. He loaths to show off his physical strength, and display his wealth and power. He is basically ethical, creative and appreciative. He is exceptionally original and unique in his creative purpose. In a progressive society there is ample scope for the creation of novel and original values. Diversity of norms enriches a society. Cultural uniformity is detrimental to creative advance.

It tends to socialize all the members of a society in the same pattern. The members of a society have uniform behaviour pattern if they are socialized in the same way. Cultural uniformity tends to foster identical system of ideas and beliefs in the members of a society. In a progressive society, on the other hand, there must be diversity of norms. Cultural flux perennially progresses forward through the incessant creation of novel and original values. A progressive culture stands out prominently against the rich heritage of the past. In a non-progressive society there is hardly any creative advance. In a conservative and non-progressive society the heritage of the past stands out prominently and influences the outlook of persons. A civilized society has both the features of stability and dynamism. The stable aspect of a civilized society refers primarily to its technological achievements and the dynamic aspect refers to the heuristic principles provided by the advancement of pure sciences and philosophy. Socialism aids the enhancement of the stable aspect of society and democracy furthers the promotion of the dynamic aspect of society. Civilization prepares the way for cultural flux, which is multidirectional because it is the expression of creative diversity. It is the supreme ideal of social progress.

Education is assigned a very prominent place in a progressive society. There is diffusion of progressive ideas in an advancing society through liberal education. In a progressive society there are three main functions of education, viz., apprehension, appreciation and creation²⁹. Education begins in growing individuals with the general apprehension of the physical and social environments. At later stages of acquiring education the growing individuals try to have critical appreciation for the history of human achievements in as many fields of human experience as possible. Individuals become incessant creators of novel and original values in the final stages of intellectual advancement. Creative education prepares individuals for social efficiency and for effectively directing the course of history. It has a very important function in a progressive society. In fact, social progress is the manifestation of creative education. The best that is

conceivable in human culture diffuses from the centres of creative education. Social progress takes place through creative education.

Social progress can be explained from the physical as well as psychical points of view. The two aspects of social progress correspond to the dual aspect of psycho-physical reality. One of the aspects of social progress refers to the physical aspect of society and the other aspect refers to its psychical aspect. These two aspects of social progress cannot be clearly distinguished because they necessarily involve each other being the dual aspect of the same social reality. Material progress of a society has its impact upon its cultural progress and the cultural or psychic progress of a society has its impact upon its material progress. The material and the cultural progress of a society usually take place side by side. However, for the sake of convenience of understanding the two aspects of social progress may be described separately.

From the physical point of view, social progress mainly refers to the advancement of civilization. The physical aspect of social progress mainly refers to the development of technology and applied sciences. Its positive signs consist in the manufacture of various kinds of tools and gadgets and production of various types of material goods which cater to the needs of human personalities. In less advanced stages of social progress there is orientation of a society towards urbanization and mechanization. During this stage of social development the utility of social cohesion and social order is recognized. This is the stage of social consolidation when the material wealth of a society is built up. Gradually as social progress takes rapid strides forward the importance of team work and collective behaviour is recognized. This is the stage when top priority is given to economic and social planning. During this stage the natural resources of a country are utilized to the fullest possible extent. Great emphasis is laid upon social and economic planning by the state with the aim of providing decent living wages to its citizens. The state also aims at improving the working conditions of all workers. It tries its best to provide nutritive and pala-

table food, decent clothes and comfortable living accommodations to all its citizens. The working hours of all types of workers are being gradually reduced with the aid of automatic machines and peaceful use of atomic energy. Consequently, in a progressive society physically healthy and mentally satisfied persons have ample scope for recreation and creative activity. In such societies there are ample opportunities for group life and collective behaviour. In a materially advanced society there are clubs, associations, academies, cultural societies, etc., where individuals may get together for games, discussions, expression of views and so on. Persons come into close contact with one another through various avenues of recreation and intellectual activity. The physical proximity of individuals through various institutions enhances social cohesion. The enhancement of social cohesion in all spheres of life is a sign of social progress. Social cohesion promotes the sentiments of friendship and brotherhood in the members of a society. In a materially advancing society the masses of people stand united and consolidated for achieving the targets set up by them. As a general rule social progress is very rapid if there is team work between the members of a society for achieving any social undertaking. All-round and large-scale planning are, therefore, very necessary for the material advancement of a society. Planning, however, need not be made in a society on hard and fast lines. Planning is a rational and scientific method for quickly and efficiently solving complex social problems. However, social planning need not be worked out in detail in accordance with a preconceived scheme. Actual experience and practice aid the execution of planning. Socio-economic planning aids speedy achievement of social ends. Large-scale planning has a socialistic origin and its consequences also are of socialistic nature. Societies which launch large-scale planning usually have socialistic leanings. Large-scale planning strengthens the bonds between individuals and produces great enthusiasm in them for team work. A planned society gets transformed into a materially advanced and affluent society in course of time.

Social progress has also a psychical aspect. The psychical aspect of social progress refers to the superjection of creativity of a society as a whole as well as the creative adventures of its constituent members. A psychically progressing society is a cultured society. Cultured societies are the highest types of societies on earth. There is conflux of creativity in a cultured society which, enhances the clarity and intensity of social purpose. A creative society provides a creative atmosphere where potentially creative persons may freely create novel and original values. It enhances the scope of creative freedom which is fundamentally different from the wild freedom of the aboriginals, pragmatic freedom of the mediocres, and rational freedom of the civilized. Wild freedom is mostly biologically determined ; pragmatic freedom is mostly environmentally determined ; rational freedom is intellectually determined ; and creative freedom is intuitively determined. There has been an evolution of the idea of freedom through ages. Creative freedom is the highest type of freedom of all the different types of freedom. It always involves an element of indeterminacy and unpredictability. An element of chance or unpredictability is always involved in the creation of novel and original values. Creative atmosphere and creative freedom are guaranteed by a cultured or psychically advancing society. A careful glance at human history shows that the entire human race down the ages has been persistently aspiring for the realization of creative freedom³⁰. There are signs of progress in a culturally advancing society the members of which create infinite variety of novel and original values. In a progressive society creative persons incessantly create intellectual, aesthetic and ethical values of infinite varieties. Creative persons create their values freely and spontaneously³¹. Social freedom which produces a creative atmosphere is an essential feature of the psychic aspect of social progress. Creative freedom is the most coveted ideal of social progress. In a progressive society, therefore, there should be no preconceived planning in the creative aspect of the social life of individuals. In such a society scientists, philosophers and artists should be allowed maximum freedom to give

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expression to their creative activities. In a freely advancing society pure sciences, philosophy and art are allowed to develop unhampered. The psychic aspect of a freely advancing society refers mainly to comprehensive and consistent philosophical theories, consistent intellectual values, advanced pure sciences, enlightened ethical codes, subtle aesthetic creations, religious fervour and the like. It is not only observed in the creative expressions of the members of an advancing society but also in the developing society as a whole. A sensitive observer may have intuitive apprehension of the invisible though objective bonds of relationships which interlink creative-appreciative members of a society. He has direct and immediate feeling of the superjection of creativity of a progressive society. If he is a sufficiently sensitive personality, he may sense the psychic aspect of a progressive society even without observing a single member of that society. He will have inferential knowledge of the psychic aspect of a society through mere observation of certain objective symbols in the geographical environment. There is the absence of such objective symbols in the geographical environment of a non-progressive society. A sensitive observer has a weird feeling of danger even if he observes for the first time the physical environment of a community of criminals. The social purpose of a community is writ large in its geographical environment. The psychic aspect of a society perennially steers it towards the ever-changing ideal of social progress. Human history perennially progresses down the ages and widens the areas of creativity in various spheres of human experience³². In my view, creative advance is the criterion of social progress.

Social Ideals

Social progress is oriented towards certain social ideals. Social ideals, however, are not fixed for all times. They perennially keep on changing as society makes its novel and relatively unpredictable creative adventures. They refer to the superjections of creativity of a society. They do not have actual existence, but have merely conceptual existence.

J. S. Mackenzie maintains that it is necessary to study the social ideals towards which social progress is oriented. Plato, Carlyle, Ruskin, Nietzsche and others believed that society must be oriented towards the aristocratic ideal. They eulogized the godlike and heroic qualities in men as desirable social ideals. They had adoration for adventurous qualities in human beings. The democratic ideal of a society is opposed to the aristocratic ideal. In a democratic state the common people have the opportunity for running the government. But the democratic government is usually unstable because a political party which runs the government is usually replaced by another. The democratic ideal is inadequate also because a political party may even obstruct the smooth functioning of the party in power. Mackenzie suggests the following social ideals which aim at common good : (i) Fraternity is one of the basic social ideas ; like-mindedness, friendship, brotherhood and the like are necessary for social unity. (ii) Equality is also one of the essential social ideals. This ideal has been interpreted in different senses, viz., equality of possession, equality before law, equality of castes, races, sex and so on. (iii) Liberty is also an important social quality. The concept of liberty may be understood in various senses, such as liberty of thought, liberty of speech, liberty of action, and so on. (iv) The ideal of personal development is a form of aristocratic ideal which recognizes that the superior ability of individuals ought to be encouraged. (v) Efficiency is also an important social ideal which emphasizes that in a just society the worth of the persons must be recognized. There must be proper harmony between the aristocratic and democratic ideals in a just society³³.

Hans Kelsen maintains that social freedom is a covetable social ideal which can be experienced only in a democratic society. In his view, the transition from natural freedom to social freedom is the basic idea of democracy³⁴. Equality between individuals is possible in an atmosphere of social and political freedom. The principle of tolerance can work only in a democratic set up of society. The government must not interfere with certain spheres of interests of individuals. It must safeguard the fundamental rights of its citizens against

the arbitrary rule of the majority. It aims at the settlement of differences between individuals or groups of individuals through compromise. It can guarantee internal peace in society because most of the citizens are peace-loving and non-aggressive. Freedom of thought, freedom of speech, freedom of press, freedom of worship and so on are possible only in a democratic society. The citizens of a democratic state enjoy legal security. The aim of democratic government is to allow maximum possible freedom to individuals³⁵. A democratic society aims at the ideal of pacifism. The democratic way of life makes room for the existence of every freedom-loving and peace-loving individual in a democratic society. The democratic outlook on life is most broad and cosmopolitan.

R. B. Perry maintains that democracy is an ethical ideology. In his view, democracy is an ethically good organization of society. An ideal society ought to be organized in a democratic way³⁶. A democratic society aims at the removal of conflicts in society by harmonizing the interests of people. It aims at mutual co-operation between individuals. Individuals realize the importance of innocent and useful living in co-operation with others in society. Democracy is an ideal ; and a society can be called democratic in proportion as it approximates to this ideal³⁷. It is ethically the best form of organized society which is governed by its own members. Democratic government is government by the common consent of people. It cannot function smoothly without social democracy. Social democracy promotes the importance of political democracy. Social democracy inculcates the virtue of social sense in individuals. In a democratic society individuals realize that freedom has both personal and social implications. Democratic freedom is an ideal which is shared by all. Democratic society is a society of free individuals. It is a society in which all are equals. Democracy provides equal opportunity to all. Democratic equality means equality before law. An ideal democracy will be efficient from the ethical, political, legal and economic points of view³⁸.

Bertrand Russell maintains that freedom is one of the

most covetable ideals of human beings. In his view, freedom of thought is most desirable from the social point of view. An individual should not be persecuted for expressing his views which are contrary to the expressed policies of the government. He should not also be subjected to a form of education which incapacitates him for independent and original thinking. The importance of individual freedom should not merely be recognized by the society and the state, but efforts should also be made by the latter that individuals get suitable atmosphere where they may use their freedom³⁹. In a good social system every individual plays the role of a hero, a common man and a cog. An individual as a hero should have the suitable opportunity for initiative, as a common man should have security, and as a cog should be socially useful⁴⁰. In a good society there must be three main ideals, viz., (i) usefulness of individuals, (ii) security of individuals, and (iii) opportunity for initiative. Freedom refers to the capacity for self-determination in individuals.

B. Malinowski maintains that democracy, freedom and justice are the three important ideals of society which aid the realization of culture⁴¹. In his view, progress cannot take place in a society without genuine freedom. Collective violence and chronic insecurity are detrimental to freedom. Freedom is a quality of cultural progress. It is an important social ideal. It is necessary for purposeful behaviour. It is a valuable gift of human culture. It must be shared by the members of a social group or social institution. There is freedom in an institution when its members share freedom amongst themselves. But there is absence of freedom within an institution when its members have to behave under coercive authority. The cultural development of a society is sustained and enhanced by the free members of a society. Freedom is the indispensable condition of civilization.

The ideas of freedom, equality and justice have been emphasized by the advocates of socialism from a different point of view. They maintain that historically democracy as a political theory is a product of capitalism. Hence, accord-

ing to them, democracy has certain defects. The persons who contest in elections for capturing political power use innumerable subtle and deceitful techniques for befooling the electorate. They try to create a spell upon the electorate for somehow getting elected. They make all sorts of false promises for hypnotizing the electorate. They ridicule and caricature the party programmes of their rivals for claptrap and guffaw. Capitalistic democracy is failing due to its inherent defects. The malady of capitalistic democracy cannot be remedied because it has certain inherent conditions which prompt individuals to revolt against the system⁴². Socialism as a political force, on the other hand, is triumphant on account of the inherent merit of its ideology. The socialistic forces have gathered strength and offered a challenge to the capitalistic oppressors who have been dominating the world for centuries. The Bolshevik Revolution in Russia was the greatest socialist revolution in the history of mankind. It brought a radical change in the Russian society and innumerable progressive ideals were introduced in the new social system. It wiped out the remnants of feudalism and weeded out the capitalists. The socialists believe that the reactionary class is doomed to get exterminated and the new progressive forces are destined to march forward from victory to victory⁴³. J. A. Schumpeter pointed out that the breakdown of the capitalistic economy was inevitable due to its inherent inconsistency. In his view, capitalistic economy will be replaced by socialist economy⁴⁴. Socialism of a mature type will inevitably come into existence in the whole world in course of time. The doctrine of free election of the competent person by the electorate is a deception because the latter seldom elect the members to the parliament with a perfectly open mind. The voters do not decide issues by free and impartial thinking. Democracy, however, can function satisfactorily when it is yoked with socialism. A socialist government can be run in accordance with democratic principles⁴⁵. It is only in a socialistic system that the masses of people are happy and prosperous. A socialist state aims at free education, universal suffrage, abolition of child labour, a progressive

income tax, nationalization of land, banking and transport, expansion of the state enterprise, reclamation of waste land, spreading of the industrial centres all over the country, and so on. The socialist state alone aims at the genuine welfare of the people.

K. R. Popper maintains that if civilization is to survive intellectuals must be outspoken in expressing their views and offering criticisms against the views of others. In his view, we have to break the habit of always speaking with deference to great men if we wish our civilization to survive because even great men are not infallible in their views. We have to be outspoken in our criticisms if we find defects in the views of others. The taboo of exaggerated politeness must be given up. A society in which persons think freely and arrive at decisions freely is called 'open society', while, on the other hand, a magical, tribal, and collectivistic society is called 'closed society'⁴⁶. A totalitarian state favours a closed society and cannot tolerate any criticism because it considers criticism of any form as challenge against the principle of authority. It does not allow spontaneous social change. But Popper observes that forcible arrest of social change does not remedy social evils. On the contrary, it brings unhappiness. The Platonic dream of paradise, according to Popper, cannot be established on earth through submission to tribal magic because man has eaten the fruit of knowledge and has lost paradise for ever. If man wishes to be human he must give primacy to his reason and critical faculty. He must not eulogize tribal heroism, and romanticize gangsterism on the plea of bringing heaven on earth because if he decides to do so he is likely to return to the stage of beasts. But if he wishes to progress as a human being he must rely upon his understanding and must have a sense of responsibility. He must make sincere attempts to usher into existence the open society which plans for security and freedom⁴⁷. Popper maintains that human history itself has no meaning, but that human beings can give meaning to it. In his view, the fight of human beings for open society is aimed at giving importance to reason, justice, freedom, equality and the control of international crime⁴⁸.

In my view, both socialism and democracy are social ideals. But democracy which is of capitalistic origin is certainly not a social ideal ; and it will fail on account of its inherent inconsistency. Socialism is the most powerful and indomitable force in the contemporary period. Its triumph all over the world is inevitable. The reactionary and the imperialistic forces are destined to be effaced from the face of the world. Capitalistic democracy must incorporate socialistic principles in its system in order to survive in the modern world. The socialistic states must also incorporate democratic principles in their systems in order to have greater appeal on the fast growing population of creative-appreciative persons. There are positive indications in the contemporary period which evince that democratic as well as socialistic states are undergoing transformation and efforts are being made in both to reconcile the basic principles of socialism and democracy. Socialism and democracy are reconcilable. Synthesis of socialism and democracy is the most covetable social ideal of mankind. It is, however, desirable as well as advantageous for underdeveloped countries to turn to socialism first in order to approximate the synthesis of socialism and democracy. India, for instance, is a test case which will either prove or disprove this thesis. India has been trying to mimic the ideals of both capitalistic democracy and socialism simultaneously for some time past. She may not approximate the ideal of welfare state so long as she keeps on imitating the ideals of parliamentary democracy and socialism because parliamentary democracy which is of capitalistic origin cannot be in principle reconciled with socialism. Extreme poverty and illiteracy defranchise the teeming masses of India and thereby reduce parliamentary democracy to a virtual farce. Consequently it seems to be quite possible that reactionary forces may put various obstacles on the way of India's efforts to approximate the ideal of socialistic pattern of society. India may make rapid progress only if she follows an unadulterated socialistic programme to begin with. The progress or disintegration of India will depend upon the future decisions of the new social and political leaders who will

replace the hoary old ones. India needs a socio-political philosophy to stabilize its society prior to a philosophy which will move it forward. Socialism is a consolidating philosophy whereas democracy is a forward moving philosophy of society. Consolidation of society is needed first before it makes a forward advance. Ultimately, however, in a progressive society socialistic and democratic ideals must be reconciled.

There will be genuine creative atmosphere in a creative democratic state. The essential needs of individuals will be satisfied in such a state. There will be security of life, freedom of thought and expression, economic minimum and equality of opportunity for all in such a state. The members of a creative democratic state will have good rapport with society. They will be able to adjust themselves gracefully to changing social circumstances. They will have great tolerance and appreciation for cultural differences within the society. They will be able to develop their personalities normally and perfectly.

The ideal of creative democracy will not merely bring about harmony and progress within a particular state, but it will also produce harmony between nations. Creative democracy aims at the elimination of the possibilities of war through the formation of collective police force. The formation of international police force will produce an atmosphere of security and ensure world-peace. World-peace does not merely mean absence of war or international tension. Pacifism of the neutral type has very little value. J. A. Schumpeter aptly remarked that the concepts of 'pacifism' and 'international morality' were the products of capitalism⁴⁹. World-peace is possible when all nations of the world have mutual confidence and make collective efforts for opposing all possibilities of war. Nikita Khrushchev has pointed out that peaceful co-existence of democratic and socialistic states is possible provided the latter denounce war and solve the controversial issues through peaceful negotiations. In his view, peaceful co-existence is possible if no attempt is made by a state to alter the political ideology of other states with different political ideologies. All states should be treated alike by an international organization like the United Nations Organization. It is believed by the Western demo-

cracies that the talk of peace by the socialist states is merely a stratigical method for outwitting the former. Khrushchev has refuted this charge and has pointed out that socialist states never have liking for war for its own sake. Socialist states, in his view, can build up the economy and culture of their countries during peaceful conditions of the world. Workers, peasants and ordinary people have no liking for war. Peaceful competition is possible in an atmosphere of peaceful co-existence. Peaceful co-existence can promote peaceful competition for catering to the needs of people in the best possible way⁵⁰. It is desirable to compete for peaceful ends rather than for manufacturing destructive weapons with a view to annihilating one another. The ideological warfare between capitalism and socialism may be continued without resorting to armed conflict. If peaceful conditions prevail in the world for a considerable duration of time, socialism will take rapid strides forward. Socialism will enhance creative enterprise of the masses of people and promote science and culture for the realization of man's most cherished dream of a happy life, of a life without abject penury, of a happy childhood and a tranquil old age, of the realization of man's most daring and ambitious adventures, and so on⁵¹.

Khrushchev's thesis of peaceful co-existence does not seem to be very satisfactory for lasting world-peace. It is impossible to expect peaceful co-existence between capitalistic democratic states and communistic states. Capitalistic democratic states cannot tolerate the propagation of the communistic ideology in the world. Likewise the communistic states cannot tolerate the development of the military strength of the capitalistic states. The development of military strength of capitalistic, fascistic, and imperialistic states has compelled most of the socialistic states to be of the totalitarian type. The strengthening of the 'iron curtain', the 'secret police', and so on is necessary in the socialistic states to keep out the agents of the capitalistic and imperialistic states. The past record of the capitalistic and imperialistic states is so shocking and horrible that the socialistic states can have no faith in the tall talks and deceitful sermons of the former. Moreover,

the so-called 'open-society' of the democratic states is to a large extent a fake. The secret police usually shadows a socialist and his descendants for at least three generations even in a democratic state which professes to be an open society. A capitalistic state cannot tolerate the development of socialistic forces within its territory. It is quite likely, therefore, that the communistic states will sooner or later try to smash the capitalistic, fascistic and imperialistic states. Consequently a global nuclear war is likely to break out between the capitalistic and democratic states in near future unless some form of transformation takes place in the socio-political ideology of the latter. If, however, negative peace or absence of war prevails for a considerable duration of time the capitalistic, fascistic and imperialistic states will get disintegrated on account of their inherent inconsistencies, and the totalitarian socialistic forces will swamp the whole world because majority of thoughtful persons realize beyond doubt that the ideal of classless society is the most rational and desirable social ideal. But the triumph of totalitarian socialism in the world will lead to its ultimate 'withering away' because thoughtful persons are basically intolerant of totalitarianism of any form. It is quite possible, therefore, that a new form of creative socialism or democratic socialism will emerge out of the totalitarian type of socialism. Lasting peace in the world will be possible only during that stage of historical development when democratic socialistic states are formed all over the world. During that period of historical development 'peace' will not mean neutral or passive attitude of peacefully co-existing states. Peace will not mean callous tolerance of peacefully co-existing states for one another with their respective good as well as evil tendencies. It will not mean indifference on the part of a state towards the criminal acts which are perpetrated by other states within their respective territories. It will not be a state of passivity amongst peacefully co-existing states analogous to the attitude of drowsiness of the 'lotos eaters'. Peace of the new era would mean an atmosphere of mutual appreciation and mutual aid between the peace-

fully co-operating states. In my opinion, peace is not a negative concept, but is a positive concept. It is an atmosphere of creative adventures in which peacefully co-operating states will make positive efforts for helping one another with a view to the enhancement of cultural flux and the development of cultural diversity. Peace is not mere absence of war. It is creative-appreciative peace in which the fields of creativity and appreciation produced by various states will be progressively intensified, extended and intersected. It will help the completion of the circuits between creativity and appreciation on the international scale. It will aid technical co-operation between nations. It will greatly help mutual understanding between nations through exchange of ideas between the leaders of various nations. It will promote the ideal of 'give and take' between various nations. In other words, there will be active participation by the various peacefully co-operating states for the enhancement and enrichment of cultural flux and cultural diversity. Creative peace, therefore, is the most covetable social ideal of the entire mankind.

Social Change and Social Progress

The term 'social change' refers to that stage of social reality when dynamism is relatively fast and alterations are conspicuous in social processes. Change in society must be intelligible and meaningful to be assigned the label 'social change'. Social change is the manifestation of some kind of social purpose. There is the orientation of social systems towards certain goals due to the working of social purpose. There can be no change in society until a new social purpose is brought into existence through the conflux of individual purposes. Novelty or alteration in the purposive nature of an individual alone may not necessarily have the sufficient strength to give a new orientation to social change. Intelligible social change takes place only when a new form of social purpose emerges through the conflux of the fields of creativity and appreciation raised by creative-appreciative persons. Social change is the expression of the projected society,

and not necessarily of the located society. It is a form of collective deviation from the established pattern of social norms.

Social change may take place due to alterations in the physical configurations in the social units of a society. It may take place due to demographic and ecological changes. There may be change in society due to mass migration of population from one region of society to another. Social change may take place due to mass exodus of refugees from one country to another. Another important factor which is responsible for social change is the phenomenon of rapid urbanization and suburbanization in a society. New problems arise due to fast urbanization and suburbanization, and thus give new directions to social change. New problems also arise due to the phenomena of social mobility and social stratification, and they in their turn become predisposing conditions of social change.

There is, however, basic change in society when there is marked change in the system of values of a society. Here the term value refers to the normative aspect of actual social situations. For instance, there is change in the system of norms when there is transition in a society from its feudalistic to industrial-capitalistic stage, and from the industrial-capitalistic stage to the socialistic stage. Change in the normative pattern of society produces basic social change. Institutional changes take place with the change in the system of norms in a society. Institutional changes produce corresponding changes in the purposive orientations of individuals.

Social change becomes necessary when social problems remain unsolved in a society. There is functional interdependence between social problems and social change. Social Problems necessitate social change, and social change creates new problems in a society. Each society has its specific problems; and these distinctive problems can be solved by a society by its own techniques. It is, therefore, an error on the part of social planners to find ready-made solutions to social problems from some grandiose utopian theory.

Social change differs from social progress in the sense that the latter is deliberately willed and directed. Deliberately

induced social change is usually beneficial for a society. Non-directed social change, on the other hand, may be either harmful or beneficial for a society. Non-directed social change may take place due to the operation of historical forces. There are aspects of necessity and inevitability in social changes which are brought into existence due to the working of historical forces. Inevitable social changes take place when the members of a society lack unity and continuity of purpose to take quick and bold decisions on certain social issues of vital importance.

Social progress refers to the purposive orientation of social change in a desirable direction. It is, however, difficult to ascertain the precise nature of desirable direction of social progress. If social progress is assessed from the standpoint of private values, then such a conception of social progress suffers from the defect of non-scientific interpretation of culture. If, on the other hand, cultural progress is assessed from the standpoint of common social norms, then such an interpretation suffers from the 'fallacy of numbers'. The commonly accepted social norm is not necessarily the most scientific criterion of cultural progress. It is quite possible that a commonly accepted social norm may not be the scientifically correct norm. In the evaluation of cultural progress we cannot completely ignore the importance of the methodology of the scientific study of society. The valuational interpretation of cultural progress must be compatible with the scientific study of social processes. From the standpoint of the philosophy of creative teleology which attempts a sort of synthesis between the valuational method and the scientific method, cultural progress and the system of norms of a society can be adequately explained.

Social change of any kind is considered to be strange and unusual in the beginning in any society. The orthodox members of a society have always a tendency to cling to the age-old norms and traditions of their society. That is the reason why social changes do not take place rapidly in pre-literate and semi-educated societies. A society endures in the midst of change, and tries to retain its general framework of

traditional norms. The mores and the customs of a society endure through the passage of time because they are characterized by the widest conformity of individuals. The relatively younger and educated members of a society, however, are willing to accept innovations more readily than the older members. Willingness on the part of the members of a society to accept new norms is primarily responsible for social change. It is the dominance of a particular type of creative purpose which is responsible for cultural progress in a particular direction. A society develops a particular type of scientific and philosophical knowledge to suit its specific requirement. It is this level of knowledge that a society acquires at a particular stage of its development which gives orientations to its creative adventures.

Philosophical Foundation of Cultural Progress

Culture is the finest achievement of a society. It is the excellence of a society at any stage of its development. Certain signs of culture are found in almost all types of societies. However, the signs of culture are most conspicuous in a civilized society. Civilization refers mainly to the material development of a society. It refers to the system of values which are usually prevalent in a society. In a dynamic culture, however, there is a wide diversity of norms. There is perennial creative advance in a dynamic culture.

According to J. S. Mackenzie, culture is primarily a possession of individuals. Individuals possessing culture may be only few in number. Nevertheless, in spite of the fact that only a few persons of a society have culture it becomes a common possession of all the members of a society. Culture has essentially human significance.

It cannot be denied that individuals are the creators of cultural values. There would be no culture in a society in the absence of creative persons. The social bonds which are formed through the social contacts between individuals are responsible for the formation of cultural nuclei in a society. Culture cannot be conceived in a society in the absence of social bonds which are established through contacts between

individuals. Culture, therefore, is not merely a possession of individuals, but also a social phenomenon.

E. B. Tylor interpreted culture in a very comprehensive sense. In his view, culture includes knowledge, art, morals, customs, law, and other aptitudes and habits possessed by the members of a society⁵². The complex network of civilization is held together by various modes of social connections, such as progress, survival, revival and modification of social customs. The aim of civilization consists in the general improvement of mankind through satisfactory organization of social forces. Civilization is essentially progressive in its nature. A careful study of human history shows that progress in a society is primary, and its degradation is secondary. The stage of culture must be reached in a society first before the latter gets disintegrated. Primitive societies progress blindly due to lack of developed knowledge in their members. Intellectually advanced societies, on the other hand, progress more rapidly on account of clear perspective of their goals.

Tylor's definition of culture is quite comprehensive. There are, however, certain inadequacies in his view. He has interpreted, culture from the materialistic point of view. This is a narrow view of culture. Culture includes many items which are non-material in their nature. There is uniqueness in the cultural theme of each society. This uniqueness of cultural theme refers to its psychic distinctiveness.

Albert Schweitzer has used the terms 'civilization' and 'culture' almost synonymously. In his view, civilization has two aspects, viz., material and spiritual. There is all-round development in a civilization if there is material as well as spiritual progress in it. Unfortunately, however, in the contemporary period there are signs of excessive material progress in some of the civilized societies without corresponding spiritual progress. The members of materially advanced societies usually ignore the importance of spiritual values. Schweitzer maintains that this will have harmful effect on society⁵³. In his view, the essential nature of civilization does not lie in the development of its technological devices, but in the development of its spiritual values. The greatest danger of techno-

logical civilization consists in the fact that it tends to dehumanize human personality. Individuals tend to become slaves of machines. They have hardly any time to reflect upon the higher values of life. They do not become civilized merely by enjoying the fruits of the technological achievements of a society, but through the cultivation of refined mental habits.

According to Schweitzer, culture is the product of an optimistic-ethical view of the world. We know it through the cultivation of optimistic-ethical world-view that life is valuable in itself. Culture, therefore, aims at the enhancement of the value of each individual. It aims at the perfection of each personality. It aims at the inward development of each individual. In a genuinely civilized society there must be spiritual reawakening in each cultured person. Every cultured person must have reverence for life, and make genuine efforts to respect life in all possible ways⁵⁴.

Schweitzer's doctrine of culture contains certain elements of grandiose utopian theorizing. The conception of an 'ideal society' is a myth. It lacks some of the essential prerequisites of scientific realism. The conception of the 'ought' has lost its mystical tone ever since science has occupied the supreme position in the realm of knowledge. Moreover, Schweitzer's conception of the 'spiritual value' is rather vague. It is preferable to replace the term 'spiritual value' by the term 'cultural value' which is bereft of its metaphysical associations. Schweitzer is prone to take the position of a reactionary by decrying the importance of technological development in a society, and laying excessive emphasis upon 'spiritual values'. His view may have only literary significance, but no philosophical importance.

P. A. Sorokin has defined culture as the sumtotal of everything that is created or modified through the conscious or unconscious behaviour of two or more interacting individuals⁵⁵. In his view, culture includes all forms of human expressions, such as science, philosophy, religion, art, technology, and so on. The cultural elements of society may be classified into four main types : (i) There is spatial or mechanical adjacency

of cultural elements which is usually known as 'cultural area' by anthropologists. (ii) Cultural elements may be indirectly associated through common external factors even though there may be no logical connection between them. (iii) There may be causal or functional integration between cultural elements. In functional integration there is deeper synthesis of cultural elements. (iv) Culture may be of a logical-meaningful type. The association between elements of a logico-meaningful culture have far closer connection between its elements than the elements of a functional integration of a culture.

Sorokin maintains that different types of cultural systems are conceivable, viz., ideational culture, sensate culture, and various types of mixed cultures. In an ideational culture reality is conceived as trans-empirical in its nature, the basic needs of individuals are considered to be spiritual, and the level of aspiration of such needs is very high. In a sensate-culture, on the other hand, the material world is regarded as the only reality. In such a culture individuals give priority to materialistic, hedonistic and utilitarian values.

Sorokin's definition of culture is too broad, and too vague. In his view, anything that is produced by human personalities may be included in the culture of a given society. It seems to be a very vague definition of culture. There are certain distinctions between tradition, civilization, and culture which mark the different stages of development of a society. Further, Sorokin's distinction between ideational-culture, sensate-culture, and mixed cultures seems to be of a metaphysical nature. The conception of an ideational-culture is a myth, —a metaphysical fiction. Sorokin's classification of different types of culture in the analogy of psychological traits of human personality seems to be unsatisfactory.

According to R. B. Perry, culture refers to what human beings make of their natural environment with their natural faculties⁵⁶. Individuals mould nature in accordance with their dominant interests in view. Culture refers to the modifications which individuals bring about in their own natures as well as their environments. There is common culture in a society because most of its members have common interests. Culture, therefore, refers to the mental aspect of human personalities as well as social progress.

Perry's interpretation of culture from the standpoint of common interests does not seem to be quite satisfactory. It is not necessary that there will be cultural progress in a society if most members of a society have certain common interests. A gang of dacoits is formed on the basis of some common interests, but it cannot certainly be regarded as a cultural association. The term 'interest' is too wide and too vague. Common interests of a group of persons may be vulgar. Likewise the common interests of another group of persons may be refined. It is, therefore, the quality of common interests, which determines the level of culture of a particular society, and not merely uncategorized common interests alone. Furthermore, the interpretation of culture from the standpoint of common interests presents a picture of cultural statics, and not cultural dynamics. A culture which is conceived on the basis of common interests presents the picture of a closed society and social equilibrium, and not that of an open society and perennial creative advance.

Teleological Interpretation of Cultural Progress

Cultural refers to the common orientation of a group of persons towards creative ends. It is the manifestation of conflux of creativity by creative-appreciative persons. It is living if it represents the living experiences of creative persons. It is dead and stale if it merely represents the norms created by the earlier generations of creative persons or mediocre persons. It is in that case tantamount to tradition.

There can be no culture in a society in the absence of creative purpose of at least some of its members. There is, however, hardly any society in the whole world in which there is complete absence of creative persons. Every society has at least some members who are creative in some sense. Cultural nuclei are formed in a society when creative persons by virtue of creativity raise 'psychic tides' of appreciation in the fellow-members of their society. Social bonds are established when the psychic tides of creativity and appreciation converge and consolidate. Cultural nuclei are formed when the fields of creativity and appreciation intercess and

interfuse. Such cultural nuclei may be either few or numerous in a society. The extensiveness of culture in a society depends upon the number of its cultural nuclei. The refinement of a culture depends upon the quality of cultural nuclei. In brief, the creative-appreciative members of a society are responsible for cultural progress.

There is a very close relationship between the level of knowledge and the quality of creativity in a society at a particular stage of its cultural progress. The clearer and the more comprehensive is the apprehension of reality by a person, the greater is his capacity for creativity. The intellectual, aesthetic, and ethical advancement of creative persons takes place due to their progressively clearer and more comprehensive understanding of the nature of reality. Human beings have progressed culturally during the last six thousand years because they have gained clearer and more comprehensive knowledge of reality. It is obvious, then, that the nature of the cultural level of a society depends upon the philosophical insight into the nature of reality by its creative-appreciative persons. A person can have hardly any culture without an intelligible and consistent world-view. That is the reason why in all societies philosophical development and cultural progress have taken place side by side.

It can be easily understood that certain creative-appreciative persons in a society are cultured. Persons who create novel and original values, and appreciate those that are created by others are called 'cultured' persons. In almost all societies there are at least some cultured persons. It can also be explained from the standpoint of the philosophy of creative teleology that a society may be assigned the label 'cultured' when it is the expression of social purpose. A society, however, may not necessarily be called cultured if merely some of its members are cultured. Partial or complete insulation of creative-appreciative persons from one another is detrimental to the formation of cultural nuclei. In a society in which the contacts between creative-appreciative persons is close and frequent there are great possibilities for the forma-

tion of cultural nuclei. Cultural nucleus is the expression of projected society. It is the expression of social purpose. Social purpose is the expression of the conflux of the fields of creativity and appreciation created by creative-appreciative persons. Culture on the social plane is the expression of the integration of cultural nuclei. It degenerates into tradition if the configuration of cultural nuclei remains relatively static. Living culture is dynamic. Cultural flux is identical with social progress. Cultural progress is perennially in its creative advance. Its creative advance is multi-directional. There is diversity in the midst of harmony in a culturally progressing society.

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CHAPTER VIII

Social Disorganization and Social Values

Social disorganization is due to nescience on the social plane. It takes place when persons fail to understand the implications of the forces which bring into existence social purpose and social bonds. Nescience on the social plane is the predisposing condition of the incompatibility between the innate teleology and acquired teleology of a person. The innate teleology is creative by its very nature. The nature of creative purpose of persons may be arranged in a hierarchy ranging between the most simple to the most complex form. Nevertheless, whatever type of creative purpose a person may have it is an undeniable fact that he has immense potentiality for creative expressions. The innate teleology persists through the life time of a person. The same type of acquired teleology, on the other hand, may not be common to all persons. Different persons may have different types of acquired teleologies. There may be certain persons in whom the acquired teleologies may be incompatible with their innate teleologies. The incompatibility of acquired teleology with the innate teleology is the source of inconsistent behaviour in a person.

The choice of a particular type of teleology from the social environment by a person may be incompatible with his innate teleology due to his individual nescience. The teleology which a person acquires from his social environment may be either creative or uncreative. A person is unable to discriminate between creative and uncreative teleology which he has to incorporate into his personality due to his personal nescience. A person cannot clearly discriminate between creative and uncreative environmental teleology due to his poorly developed innate teleology. It is due to lack of scientific objectivity and philosophical insight that a person is not fully capable of discriminating between creative and uncreative environ-

mental teleologies. That is, methodological inadequacy is responsible for lack of clear understanding of the changing societal situations and the corresponding changing pattern of problems.

Innate teleologies of persons are constant, but their acquired teleologies are variable. The nature of incompatibility between innate teleologies and acquired teleologies in different persons may be of different varieties. One of the most important conditions of incompatibility between innate teleology and acquired teleology in a person is due to his inability to distinguish between the essential and inessential values. Furthermore, a person with poorly developed innate teleology is unable to clearly assess the relative importance and function of values, and correlate his evaluation with the methodological principles of scientific objectivism. A person, therefore, may reduce the possibility of error of judgment in making the appropriate choice of an environmental teleology which is likely to be compatible with his innate teleology by keeping in view the essential criteria of scientific method.

Social problems are functionally dependent on social change. They are not absolute in their nature, but are symptomatic of and relative to social situations. They arise out of the imperfect working of the principle of appreciation. Problems on the personal plane are due to deficiency of an individual's inability in discriminating between creative and uncreative environmental teleologies that he is likely to internalize in his personality. Social problems are mainly due to clear understanding and appreciation of the values created by others in a dynamic society. In a progressive society there is diversity of cultural norms. Social problems arise when the members of a rapidly changing society fail to intensify and extend the fields of appreciation and thereby recognize the significance of the diverse values created by the fellow members of their society.

Social problems are commonly known as 'social evils'. They may range from the smallest social group to the largest social organization. There may be wide variety of social problems in a social organization. For instance, there may

be family quarrels, intellectual indoctrinations, occupational maladjustments, communal riots, religious bigotries, social oppressions, inter-institutional jealousies, party rivalries, state coercions, racial hatreds, international tensions, and the like. All these social evils are mainly due to the imperfect working of the principle of appreciation. The principle of appreciation is founded on the logical structure of scientific method as well as principles of axiological judgment. Social problems are reduced to normal societal facts in the context of functioning social whole when the principle of appreciation operates satisfactorily.

Social Pathology

Early social thinkers believed that deviant and pathological behaviour was due to the violation of established social norms. According to them, social problems are created when the established social norms are violated by certain persons. The majority of people feel disturbed and unhappy when a few persons violate the social norms and pose certain social problems. Hegel, Marx, Auguste Comte, Herbert Spencer, and others maintained that social deviations of all types were the expressions of social disorganization. According to them, uneven development of culture, social maladjustment, social disharmony, conflict, lack of consensus, and so on are the expressions of social disorganization.

Social problems are not like viruses which disturb social health and sanity. They are not like taints which vitiate the basic goodness of society. They are not the expressions of man's original sin. They are not independent pathological elements which infect a society. They are the expressions of the society itself. They are the symptomatic expressions of the whole society. They are the general conditions of unrest and unhappiness to at least some members of a society. They threaten the well-being of a large number of persons in a society.

The contemporary social thinkers do not any longer attach 'ethical tags' to social problems. They study the social problems objectively and scientifically. They do not take a

short-cut to truth. They agree with Karl Pearson that there is 'no way to gain knowledge of the universe except through the gateway of scientific method'.

Society is a very complex organization which functions in accordance with several societal principles. It is therefore, an error on the part of a social thinker who is prone to believe that a specific societal factor is the predisposing condition of a particular social problem. C. H. Cooley maintained that there was close relation between individual disorganization and social disorganization. In his view, there is no single factor which is responsible for social disorganization or deviation. Various factors play their part in giving rise to deviant behaviour of individuals. According to L. G. Brown, everything plays its part in giving rise to a particular phenomenon. A. Cohen and F. E. Merrill also maintain that social problems are the functions of an entire social system. Social problems, according to them, do not function as independent elements in accordance with their unique laws¹.

The multifactoral approach to the study of social problems has methodological significance in the sense that it gives prominence to the standpoint that several variables operate in causing a social phenomenon. This interactionist standpoint has a basic difficulty. This approach creates the difficulty of intermingling all the variables into a confusing jumble so that it becomes very difficult to ascertain the factors which are mainly responsible for giving rise to a particular social problem. The main drawback of this approach consists in the fact that it cannot exactly pinpoint the variables which give rise to a social problem. The interactions between variables are not of infinite range. There is always a limited number of variables which give rise to a particular social problem.

A social problem can be studied from the standpoint of a particular frame of reference. The explanation of deviant behaviour may be made from certain points of reference, such as space, time, and the special demands of the social roles based upon age, sex, and so on. It is not any longer possible to study the nature of social problems from the standpoint

of a metaphysical theory. A social thinker must follow certain recognized methodological principles of social inquiry for the study of social problems. He must keep in mind the empirical evidences which have been obtained through the application of scientific method before formulating a conceptual scheme of social pathology and deviant behaviour.

According to certain social thinkers, conflicts between ideals, opinions, judgments, and so on are the predisposing conditions of social disorganization and deviant behaviour². The doctrine of norm-conflict is a very generalized approach to the study of social disorganization. This approach fails to delimit the field of study. It fails to recognize the possibility of co-existence of a plurality of normative systems in a society.

E. M. Lemert has applied certain methodological criteria for the explanation of social disorganization. In his view, the explanation of a deviant behaviour can be made from the standpoint of a particular frame of reference. For instance deviant behaviour can be explained in the light of the growth of anomie or normlessness. The following are the postulates of Lemert's theory of social pathology : (i) There are modalities in human behaviour and clusters of deviations from such modalities which can be described with reference to situations in space and time. (ii) Deviations of behaviour of individuals are the functions of cultural conflicts which are expressed through social disorganization. (iii) There are societal reactions to such deviations ranging from strong approval to strong disapproval. (iv) Sociopathic behaviour is deviation which is disapproved. Sociopathic deviations are the violation law.

Social Organization and Social Disorganization

Social organization and social disorganization are the two aspects of the same society. There is hardly any society in which there is perfect social organization and social order. Certain aspects of social disorganization are there in all societies. However, aspects of social disorganization are relatively less conspicuous in a static, closed, and feudalistic or totalitarian type of society. Rigid conformity to the normative

pattern of a society by most of its members considerably reduces the possibilities of social disorganization. The majority of people in a stable and ordered society adhere to their age-old norms and traditions, and, therefore, are relatively contented and satisfied. The members of a static and closed society usually resist new innovations and the introduction of new norms because the idea of social disequilibrium is frightful to them. They usually attach the moral tags of 'good' and 'evil' to social equilibrium and disequilibrium respectively. They consider social equilibrium and social harmony as the supreme ideals of society, and therefore, they prefer to act according to the socially approved programmes for action. In this way they behave according to the normative framework of a closed society.

In a rapidly changing society, on the other hand, there are relatively greater possibilities of social disequilibrium. The established normative pattern of a society is disturbed when there is rapid change in it. The foundation of the normative system of a society is shaken when there are rapid socio-economic transition and technological acceleration in it. A society reaches a stage of anomie or normlessness usually when it is in a transitional stage. During such a stage in a society most of its members tend to discard their old system of norms before the new ones are formalized and socially approved. Anomie is a sign of social disorganization. India, for instance has been facing such a situation of rapidly increasing social disorganization during her post-independence era. In India during the contemporary period social relations are breaking up, and a section of the population is losing faith in the old pattern of institutional norms. These are the symptomatic manifestations of social disintegration in India.

In the transitional stage of a society individuals are faced with new social situations, and they are unable to adjust themselves to the altered conditions of society with their old system of norms. The behaviour pattern of individuals acquires a new meaning in a rapidly changing society. New norms are in the process of emerging in a changing society. The old norms are impaired under the impact of the new ones.

Social disorganization becomes conspicuous when there is a wide gap between the old and the new systems of norms. The behaviour pattern of individuals is assessed to be of the conformist or the deviant types in the context of changing social situation.

Sane Society and Sick Society

Certain social thinkers consider an organized society to be a sane and normal society, and a disorganized society to be a sick and abnormal society. According to E. Fromm, a society itself may be either sane or sick. The mental health of individuals depends upon the adjustment of society to their needs. The sanity of individuals is dependent on the sanity of the social structure. An unhealthy society creates mutual distrust and hostility between individuals³. The primitive people are healthy and happy because they do not have to face the frustrating situations of fast changing technological civilization. The modern people are prone to develop neurotic symptoms because they live in the midst of frustrating situations of a complex civilization. The sane society is the ideal towards which social progress is oriented. It does not leave room for possessiveness, greed, exploitation, and the like for the enhancement of one's material gain and prestige⁴. It is a state of the society in which there is harmony and order.

E. Fromm's doctrine of the sane society and the sick society suffers from some of the drawbacks of a utopian conception of society. His view carries a strong ethical implication because he is prone to believe that social sanity is ethically good and social abnormality is morally evil. He committed a methodological error in describing the various states of a society from the ethical standpoint. The various states of a society in transition are actualities, and may be explained from the standpoint of methodological criteria without interposing ethical concepts. Social processes are in themselves *amoral* in their nature like historical processes.

Social change is a natural process of a society. Social disorganization is one of the symptomatic expressions of social

change. It cannot, therefore, be strictly regarded as 'abnormal or 'immoral'. It is the natural consequence of the breakdown group relationships due to the state of anomie reached through rapid social change. It is a phase in the transition of a society from its relatively static to its dynamic stage. From this standpoint of scientific objectivism social disorganization is as natural as social organization since they are the two facets of the same social process.

Social disorganization is an ethically neutral phenomenon. Its nature can be studied objectively. The internal relations are disturbed between social groups when a society is in a disorganized state. The breakdown of internal social relations between social groups may be either of a mild type or of a more severe type. Obvious, then, there are various possible degrees of social disorganization. Social organization and social disorganization are mutually related terms. They are the aspects of the same social process. They are the manifestations of the same functioning social system. Social disorganization reaches its extreme form when individuals are incapable of functioning effectively in relation to most of the social institutions.

Social disorganization is a complex process in which various factors play their part. G. C. Homans uses the term 'social disintegration' for social disorganization. In his view, the control of the social group over the activities of its members is reduced in force, and there is decline in the number of their activities when social disintegration takes place. During the period of social disintegration there is lack of active participation of individuals in the group activities. Individuals tend to leave the shattered group to which they originally belonged and seek membership of new groups. They develop disorders of thought, feeling and behaviour when they are all isolated from their disorganized group⁵. In this way under conditions of stress due to social disintegration individuals tend to behave in a deviant manner.

Social norms lose their force in controlling the behaviour of individuals when a society is in the process of disintegration. They lose their effectiveness in binding social groups in a

harmony. During the period of social disintegration individuals try to realize their goals even by violating the social laws. They perform various types of antisocial and illegal behaviour for their personal gain and satisfaction. Corruptions of various types crop up during such a period of disintegration. For instance, such a state of affairs prevails in India particularly during her post-independence era. Even persons holding the highest positions in the government are frequently found callously violating all socially and legally recognized norms of behaviour. R. L. Warren has maintained that a society is in the process of disintegration when a significant number of persons try to realize their goals either by unorthodox or by illegal methods⁶.

Social change may bring about social instability and social disorganization when there is wide disparity in the rate of acceleration of the various types of social processes. There is breakdown of the system of norms when structural social changes take place due to uneven rates of social change in the various social systems and subsystems. Various types of deviant behaviour and crimes take place during periods of rapid social transition and social disorganization.

Aetiology of Crimes

Investigation in the field of criminal sociology reveals that there is some correlation between the nature of climate and the incidence of crimes. De Guerry, A. Wagner, L. Bodio and others investigated into the incidence of suicides and found that increase in the number of suicides depended to a very great extent upon seasonal changes. They found that maximum number of suicides in European countries occurred during summer months of May and June. Certain other sociologists have done research on the problem of social disorganization and arrived at the conclusion that the influence of climate on the incidence of crimes is only indirect. E. Durkheim carried on investigations on the problems of social pathology and arrived at the conclusion that the influence of the climatic factors on the incidence of suicides was very indirect and sometimes very insignificant. In his view, one of the most import-

ant conditions which is responsible for the incidence of suicides is not the influence of climate, but an increase or decrease of social isolation of the members of a society. His hypothesis is corroborated by the statistical analysis of cases of suicides.

Increase or decrease of crimes in a society is due to many other factors besides the climatic factors. It has been found through sociological investigations that there is close correlation between economic conditions of a society and the incidence of crimes. It is found that large number of crimes are concerning property disputes.

It is true that certain crimes are due to economic factors. But it cannot be said that crimes are exclusively due to economic conditions. According to R. Richard, there is excessive increase of crimes in periods of social upheavals. The increase of crimes in social upheavals is due to other than purely economic conditions. Investigations in the fields of criminal sociology reveal that greater number of crimes do not necessarily take place amongst the members of poorer classes. In certain societies members of rich communities commit large number of crimes. Increase of material wealth in certain countries has not necessarily been followed by decrease in the rate of crimes. Many crimes are committed by certain well-to-do persons relating to property matters. Even some of the poorest persons do not commit the type of crimes which are committed by certain rich persons. It indicates, therefore, that there are many other factors which play their part in the causation of crimes. Sociological investigations reveal that there is correlation between family and home conditions and the incidence of crimes in a society. In most of the societies, however, poverty is one of the inciting causes of crimes. It is usually found that there is a larger number of crimes in those areas of a society which are populated by the poor⁷.

Crime and Punishment

Crimes are social problems. They have a disturbing effect upon the peace of society. Even then serious efforts are rarely made in a society to completely eradicate crimes. R. T. LaPiere has pointed out that in every society crime is tolerated to a

certain extent. In the middle-ages it was the responsibility of private individuals to safeguard their property. Thieves moved about everywhere in cities like beggars in ancient times. Even in the contemporary period the antisocial activities of young delinquents are tolerated⁸. In some of the modern societies black-marketing, gambling, prostitution and the like are tolerated to some extent even though they are regarded as illegal. The fact that such crimes do exist in a society indicates that they are not ruthlessly suppressed. Nevertheless, in every state serious efforts are usually made to eradicate crimes from society.

Crimes may be classified into the following types : (i) attack upon social harmony is a form of crime. It is criminal to disturb social order. (ii) Obstruction of public authority is also a form of crime. The public authority has the function of maintaining internal peace. It is, therefore, a crime to violate public authority. (iii) Acts which are injurious or threatening to safety of the public in general are also crimes. It is criminal to disturb the equilibrium of a society. (iv) It is criminal to attack the person of an individual and to violate the rights which he is entitled to enjoy. (v) It is criminal to encroach upon the property of others. In a well-ordered and harmonious society treason, counterfeiting, lynching, mob violence, arson, assaults, murders, robbery, embezzlement and so on are crimes which are taken cognizance of by law. Crimes are cognizable offences. The state punishes those individuals who commit crimes. But there are certain offences which are not taken cognizance of by the state. They are disapproved by the society.

According to Plato, virtue and vice are both in our power. It is within the power of an individual to act rightly and refrain from vice. A just person, is one who does his own duty. An unjust person, on the other hand, is one who refrains from doing his duty and acts viciously. It is evident, then, that moral actions of individuals are the results of voluntary choice. A person who commits a crime deliberately is punished by the state. Law has two important functions : (i) it aims at making good the damage which is done to a

person, and (ii) it tries to cure the evil heart of the wrongdoer. But if the wrongdoer is incurable, then the law-giver must give death sentence to the criminal both in his own interest and that of the community.⁹

Kant maintained that natural punishment was different from judicial punishment. According to him, in judicial punishment guilt brings punishment on itself. The penal law is a categorical imperative. A criminal must receive what he deserves on account of his evil deeds. Punishment may be either deterrent or retributive. It is deterrent if its main purpose consists in preventing evil from recurring. It is retributive when it is imposed on a wrongdoer because an evil has been committed. It is a means for preventing an evil. An offender of law cannot complain that he is being treated unjustly if he has to suffer for his criminal acts. He has to suffer for his offences in order to preserve the spirit of the law. This is the most extreme form of retributive punishment. Punishments which are imposed by a government are of a deterrent nature. They are meant to deter criminals themselves or to deter others from committing such crimes. A criminal is punished so that crimes may not be committed by him in future. He is punished so that he may have the understanding that crimes are evils. He must be so influenced by moral motives that he gets habituated to morality. Rewards and punishments are the indirect methods for inducing moral habits. Rewards are better incentives for inculcating good conduct than are punishments for avoidance of wrong conduct. Rewards are, therefore, more in harmony with morality than are punishments¹⁰. Nevertheless, punishments must be given to those persons who have committed crimes. Criminals ought to be punished not as a means to their own good or that of others, but because they have earned punishment by committing offences. Kant was an advocate of retributive theory of punishment.

According to F. H. Bradley, punishment is justifiable on the ground that a person is responsible for his evil deeds. There is necessary relation between guilt and punishment. A criminal pays the penalty for his criminal acts when he receives

punishment. Punishment is inflicted on a criminal because he has earned it by violating the moral law. It is an act of justice. A guilty person must necessarily be punished. Punishment ought to be inflicted on a criminal for the sake of punishment, and not for any other reason¹¹. It is a compliment paid to a criminal. A wrongdoer is shown the nature of right through punishment. Punishment is an end in itself.

According to W. D. Ross, punishment is one of the most essential processes through which the state protects the most fundamental rights of individuals. A legal system is formulated by the state in which certain penalties are affixed to certain types of crimes. Laws are, however, not framed against all types of moral offences. Legislators of a state frame laws in such a way that they may be enforced on the members of a society most effectively. Moreover, laws should be framed in such a way that offenders get punishment proportional to their offences¹². It is difficult, however, to find out a criterion by which the exact proportion between the nature of a crime and its punishment can be ascertained. No objective relation exists between wrongdoing and suffering ; and hence one cannot say precisely that a particular type of offence deserves so much suffering. Nevertheless, from an ideal point of view the punishment inflicted on an offender should not be greater than the nature of his offence¹³. Punishment is a form of threat to the guilty. It is a promise to the injured persons and society. Law gives a guarantee to the members of a society that the offenders of rules will not get off scot-free. The law-abiding members of a society have a guarantee from the state that if they do no crimes, they will not be punished. They feel great indignation if the guilty are not punished, and still greater indignation if the innocent are punished. The state should, therefore, keep its promise at any cost that the guilty will certainly be punished for their crimes.

W. D. Lamont has also pointed out that punishments should be inflicted on wrongdoers in such way that they start disliking the former. In his view, punishment is not mechanical in its nature. It is a teleologically caused consequence

of an action. The aim of punishment consists in preventing criminal acts from recurring in future. The efficiency of punishment does not lie in actually inflicting punishment on a wrongdoer, but in offering a kind of threat to the latter¹⁴. The punishing authority, however, should take into consideration the motives and intentions of a wrongdoer while punishing the latter. It is assumed by the state that through the infliction of punishment on a wrongdoer the behaviour of the latter would be oriented towards ethical ends. The method of punishment should be devised in such a way that the wrongdoers should feel that rightness consists in conformity to the law. The chief aim of punishment consists in arranging matters in such a way that the wrongdoers feel the value of acting in accordance with the basic principles of social harmony.

According to F. S. Cohen, punishment is inflicted on a wrongdoer because justice demands it. Justice demands that there should be appropriate distribution of reward and punishment in proportion to the merit and demerit of a case. However, the term 'proportion' should not be interpreted here in the sense of 'qualitative proportion', but it means that each individual should be awarded reward or punishment in proportion to the nature of his action. No criterion can be found out for inflicting appropriate punishment to a wrongdoer. Punishment is inflicted on a wrongdoer with the aim of achieving human welfare. Punishment can be justified on the ground that ultimately it is a form of intrinsic good¹⁵. It justifies the intrinsic worth of law. Law sustains a dynamic equilibrium between conflicting social forces. Reformation of public will is one of the most essential functions of law¹⁶.

Punishment, in Hans von Hentig's view, means the establishment of an artificial danger for a wrongdoer. Crime deserves punishment because it is an attack upon somebody else's legal right. Hence consciousness must be created in persons by the state that infringement upon the rights of others is wrong. Furthermore, conditions which are responsible for the perpetuation of crimes should be removed from a society rather than on increasing the severity of punishment. New

methods of curing social evils have to be devised so that the number of crimes in a society decreases. If the state tones up the moral values of the members of a society the sensitivity of the latter to punishment is increased and they avoid committing crimes¹⁷. The development of moral consciousness produces a feeling in the sensitive members of a society that punishments are socially degrading.

S. I. Benn holds that justice requires that the guilty ought to be punished. The guilty, in his view, ought not to be completely excused for their criminal acts. The wicked ought not to profit from their crimes. They ought to be punished for their deliberate violation of law. Hence they ought to be less well off than the virtuous. The state must punish those who commit such acts which are contrary to legal rules. Punishment, however, is not inflicted upon a wrongdoer in a purely mechanical fashion. For instance, two persons who are guilty of the same offence are not necessarily liable to the same kind of punishment. All possible factors which are responsible for the preparation of a crime by an individual must be taken into consideration before inflicting punishment on the latter¹⁸. Provocation, temptation, duress, clean record in the past and so on may make a world of difference in passing legal judgment upon the criminal act of a wrongdoer.

Punishment is a corollary of law-breaking. It carries with it social disapproval of a criminal act. It symbolizes the denunciation of a criminal by a community. Legislators frame laws so that crimes may not be committed for fear of punishment. They hope that no punishment will be needed if the members of a society abide by the laws of the state. Law is the backbone of a state. It is through effective enforcement of laws that a government can have stability. Law aims at justice.

Rosco Pound has maintained that philosophical thinking about law is determined by two important conditions. First, there is a basic social interest in the general security. In the interest of a lasting social order the members of a society had in the past searched for a fixed basis for a certain ordering of human behaviour. Secondly, the legal principles have been modified from time to time for readjusting them to continually

changing social situations. Legal philosophers have tried their best to find out a fixed basis of the legal order by bringing about a sort of reconciliation between the stable and the dynamic aspects of a legal system. The era of legal self-sufficiency has passed away. Legal philosophers are trying to find out causal justification for framing a system of laws in a new social order. In every age some new philosophical theory of law is needed in order to build up a new system of laws to suit changing social conditions¹⁹. In first quarter of the twentieth century the jurists began to think in terms of human wants and desires rather than of human volitions. They found that the aim of law was not merely to harmonize human wills, but to harmonize the satisfaction of human wants. They regarded maximum satisfaction of human wants to be the end of law²⁰. A system of laws must be framed in such a way that it satisfies human wants in a politically organized society. A system of laws grows and evolves in a changing society. It is based on the prevailing customs of a society. The customs are not fixed or made to order in a society. They change in the course of social evolution. There is corresponding change in the system of laws in a changing society²¹. Nevertheless, at any stage of social evolution the legal order is the most effective instrument for bringing about social order²². Law operates in a society through punishment and forcible prevention.

Punishment can be inflicted on the wrongdoers in different ways. In fact, there has been evolution in the mode of inflicting punishments on wrongdoers down the ages. Hans von Hentig has mentioned the following methods of inflicting punishment on criminals. (i) Expulsion of a wrongdoer from a community was one of the methods of punishing a wrongdoer. In primitive communities wrongdoers were expelled from society because there were possibilities of danger for individuals outside their social groups. (ii) Revenge was one of the methods by which wrongdoer was punished for his aggressive or criminal acts. (iii) Home discipline was another method in primitive times by which wrongdoers were punished. For instance, under the Roman law a female person was under the authority of her father before her marriage, and later

under the authority of her husband after marriage. Hence a female was punished for her wrong deeds by the male guardian of her family. (iv) Punishment had ritualistic origin in the ancient times. A wrongdoer was an offender against the deities or gods of a country. Hence, he was sacrificed at the altar of the deities or gods. In certain cases the head of an offender was chopped off with an axe. In certain serious crimes like murder the body of a culprit was tied securely to the wheel of a vehicle so that his body would disintegrate into pieces when the vehicle moved. Besides these, there were certain other methods of punishing criminals, such as hanging, crucifixion, stoning, drowning, burning, burying, alive and so on.

The effect of punishment can be explained from the psychological point of view. Punishment shrinks the personality of a wrongdoer. A criminal feels that his personality is degraded when he is punished for his wrong deeds. R. W. Lundin has pointed out that punishment has depressive effect upon the behaviour of an individual. An individual is criticised for his inappropriate actions, blamed for mistakes and penalized for his criminal offences. Punishment controls human behaviour in certain specific ways. For instance, if an individual is criticised for expressing his views freely, he usually prefers to keep mum at least for sometime. The depressive effect of punishment is usually temporary. However, if punishment is strong, its depressive effect on a wrongdoer is more effective. A harsh flogging of a wrongdoer is likely to control his misbehaviour for a longer duration of time than a weak slap. Punishment is effective if it is inflicted on a wrongdoer immediately or soon after he commits his wrong action. Regular punishment of a wrongdoer for his offences is also likely to minimize his criminal tendency. Punishment has the consequence of generalizing its depressive character²³. It tones down the rashness of a wrongdoer. If sinful or criminal actions are consistently punished they are likely to be stamped out from the behaviour pattern of an individual. If, on the other hand, right acts are positively reinforced they are likely to be stamped in the personalities of individuals.

Punishment can be explained from the sociological point of

view. Punishment is inflicted upon a wrongdoer because he has committed a crime against the society or a member of the society. It is, therefore, inflicted upon a wrongdoer by the society or on behalf of the society. According to Emile Durkheim, punishment has paralyzing effect on those persons who contemplate evil. The main function of punishment is to maintain social cohesion. Punishment protects a society from disintegration because it is expiatory²⁴. The severity of punishment, however, should not depend merely upon the nature of a criminal act, but upon the disposition of a criminal. If a criminal is hardened and incurable, he should be punished severely²⁵. Punishment is a sort of warning to the wrongdoers of a society. It plays its part in maintaining the general norm of a society.

Philosophy of Law

Philosophy of law ultimately rests upon the definition of law. Once, however, the definition of law is chosen it must be adhered to and used in the same context for consistency. There is, nevertheless, no absolute and unalterable definition of law. The definitions of law vary accordance to the conceptual schemes or the theoretical frameworks which different legal philosophers construct. In general, however, it may be said that law is the primary norm of a society, and that it is the basis of social order. Offenders against law are punished. Punishment is one of the necessary consequences of the violation of the legal rules.

Laws are the main instruments of social control. They do not give directions to individuals. The statements of law give information about legal facts. They do not offer any direction. Legal history is primarily a non-valuing science. The sociology of law, on the other hand, tries to study the natural regularity which prevails in a legal atmosphere. It attempts to explain the nature of legal life. It does not claim to evaluate the significance of legal life. It is a causal, but non-valuing science. Philosophy of law, however, is concerned with problems of legal situations as well as valuation.

According to Frede Castberg, the object of philosophy of

law is to understand the nature of law as a spiritual phenomenon. Its function consists in ascertaining the logical character of legal thought and the 'logical possibility of an objectively valid valuation of the contents of the law'²⁵. Its function is to study the nature of right law. That is, its object is to know the nature of the eternal aspect of law. Its task is to find the common notion of all existing laws. Castberg maintains in agreement with Kant that there is a certain *a priori* element in the notion of law²⁷.

It cannot be denied that there is a logical structure in legal thought. However, Castberg's philosophy of law suffers from certain drawbacks because he pins his faith on certain eternal *a priori* principles which seem to be metaphysical in their nature. Further, it is difficult to conceive how philosophy of law can discover the eternal aspect of law. Recent developments in the field of epistemology of science have revealed that knowledge is only approximate and relative in its character. The concept of 'certainty' has lost its importance in the present stage of the development of knowledge. Castberg has also not sufficiently made it clear how law can be regarded as a spiritual phenomenon.

Legal philosophers abandoned the purely metaphysical approach in their study of the concept of law under the powerful influence of the scientific method. They could not but make use of the scientific method for the study of the concept of law. Stammler tried to discover the scientific notion of law by regarding the latter as a special form of practical reason. He extended Kant's doctrine of practical reason to the realm of law, and believed that the voluntaristic interpretation of law would have universal application. Del Vecchio also arrived at the same conclusion in his theory of law as developed by Stammler. He emphasized the logical form of law. However, in his view, law is not meant to be purely formal. Law has not only a formal, but also a substantial meaning because man to whom it has reference is both a physical and a metaphysical being. A person has in himself 'the eternal seed of justice'. The objective evaluation of each juridical act is possible from the standpoint of the formal

essence of justice. The legal philosophy of Stammler and Vecchio is a type of scientific legal idealism.

Gustav Radbruch has developed a legal philosophy by taking into consideration the valuational point of view. In his view, the essence of law does not consist in mere formal ordering of norms. The task of legal philosophy is to analyse the nature of law in the context of the cultural values. The nature of law is a cultural notion. The notion of law includes the notion of utility because it is not merely a formal concept, but also objective in its application to concrete situations. The notion of security, therefore, is also an aspect of law. The notion of law, according to Radbruch, has an aspect of relativism.

The notion of law can be studied from the standpoint of philosophical historicism. The study of history and social evolution throws light on the development of the concept of law. According to Savigny, law acquired a fixed character in the course of the historical development. The concept of law is formed in the same manner as people develop their common conventions and common language. Laws are not made by the arbitrary will of the law-giver, but are found. They do not have universal validity and application. They differ from culture to culture. Hegel was one of the advocates of philosophical historicism in his doctrine of universal history, but in the doctrine of his philosophy of law his standpoint is metaphysical. The notion of law is the manifestation of a particular 'spirit'.

During the contemporary period there has been a marked shift from speculative philosophy to empirical philosophy. There has also been a corresponding shift in the emphasis of philosophy of law. In the contemporary jurisprudence emphasis is laid on analytical positivism. According to Austin, a nineteenth century jurist, law is a species of command. It is the command of the sovereign or the state. It is a form of rule which is codified for the guidance of intelligent beings. It is founded on the conception of power and the authority of the state. It is divorced from the ethical concepts of 'good' and 'evil'. In the twentieth century the analytical legal positivism has been restated and elaborated by Hans

Kelsen. There is great deal of affinity between the standpoint of Kelsen with that of Austin. H. Kelsen has rejected legal idealism as unscientific. In his view, law is purely formal. It is not concerned with what ought to be. Legal theory is the science of norms. The function of law is to reduce chaos and enforce order in society. Philosophy of law is concerned with logical questions of the legal system. The state and law are identical. The state is nothing but a legal construction.

Roscoe Pound has introduced a new concept of 'social engineering' in his philosophy of law. In his view, the function of law consists in protecting the public interests, social interests and private interests. In a civilized society there are four main basic jural postulates. (i) In a civilized society individuals must be able to assume that nobody will commit intentional aggression upon them. (ii) In a civilized society individuals must be able to assume that they may control for beneficial purposes what they have found appropriate to their own use. (iii) In a civilized society individuals will be able to assume that those with whom they will have dealings in society will act in good faith. (iv) In a civilized society individuals will be able to assume that those who are engaged in some kind of behaviour will act with sufficient care not to inflict any injury on the former.

In the contemporary period attempt is being made by some legal philosophers to formulate a theory of law on the basis of the scientific method. According to Leon Petrazycki, the concept of law can be explained from the scientific point of view. Law is a part of psychological reality. There is close affinity between the psychological nature of moral and legal experiences. Law is realistic in its nature because it is interpreted from the psychological point of view. It is a part of culture. It consists of norms. It aims at controlling human behaviour. The concept of law undergoes change with the growth of man's scientific knowledge. There is change in the system of laws with the adaptation of human mind to social life²⁸.

There are certain aspects of truth in the notions of law interpreted by various legal philosophers. These interpretations

of law are only partial and one-sided. The philosophical foundation of law can be adequately explained from the teleological point of view. From the teleological point of view the concept of law is closely related to the notion of cultural progress. There is change in the concept of law together with the perennial creative advance. Philosophy of law must take into consideration the principles of creation and appreciation, and diversity in the midst of cultural flux²⁹.

Theories of Punishment

A criminal who violates law must be punished by the state. He deserves punishment because he has deliberately broken the moral law. This is the ethical justification for punishment of criminals. There are three important theories of punishment which may be briefly stated below.

(1) The preventive or Deterrent Theory.—According to the advocates of preventive theory, a criminal ought to be punished in order to prevent others from committing similar crimes. Punishment is inflicted upon a criminal to deter others from committing crimes. According to the preventive theory a criminal is treated as a means when he is punished.

(2) Reformatory Theory.—According to the advocates of the reformatory theory, the aim of punishment is to reform the criminal himself. A criminal ought to be punished for his own good. Punishment aims at reforming a criminal of his criminal and anti-social tendencies. A criminal is punished for his own good. The aim of punishment is to educate or reform a criminal.

The reformatory theory of punishment has been supported by three different types of theorists, viz., (i) criminal anthropologists, (ii) criminal sociologists, and (iii) psycho-analysts. According to the advocates of criminal anthropology, crime is a pathological phenomenon. It may be due to either hereditary or acquired physiological defect of personality. Criminals, therefore, should be sent to health homes, psychological clinics, and reformatories. The advocates of criminal sociology maintain that crimes are due to social and economic inequalities. A criminal commits crimes when he is oppressed

by economic hardship. A criminal, therefore, should not be punished ; but rather socio-economic stratifications should be removed from society. The advocates of psycho-analysis maintain that crimes are the manifestations of repressed desires of a person. A criminal, therefore, should not be punished ; but should be treated with care by social workers, psychologists, and psychiatrists.

(3) Retributive Theory.—According to the advocates of the retributive theory, punishment is an act of justice. The primary aim of punishment is retribution. The aim of punishment is to defend the supremacy of the Moral Law. Certain theorists maintain that severe punishment should be inflicted on criminals for their offences. While, on the other hand, certain theorists maintain that mild punishment should be inflicted on criminals for their crimes.

Most of the social philosophers support the retributive theory of punishment. According to them, punishment is an end in itself. It is not a means to any end beyond itself. Punishment must be inflicted upon a criminal as a vindication of the authority of the moral law. It ought not to be inflicted upon a criminal merely as a means to promotion of the good of others in a society. Punishment is inflicted because it is merited by a wrongdoer.

Certain modern social philosophers, however, do not approve of punishing a criminal merely for the sake of punishment. According to them, punishment is not an end in itself, but is a means to a social and ethical end. Punishment is a means to the good of a society and criminals themselves.

The aim of punishment, in my view, is partly deterrent, partly utilitarian, and partly ethical. Punishment, therefore, should be as mild as possible so long as the social conditions of individuals are not favourable for sane and decent living.

Social Crisis

The modern society seems to be in many ways diseased. The complexity of modern society has disturbed the sanity of the common men. Certain psychologists have described the twentieth century as the age of anxiety. In the modern

period people very often suffer from chronic anxiety and feelings of insecurity and inferiority. Behaviour disorders have become a major social problem. Sometimes people have to live under conditions of great social, economic, and political stress. There are certain socio-cultural conditions which make smooth living in society rather difficult. Some of the general conditions which make smooth living in society difficult are the threats of war, revolution, unemployment, excessive competition, rapid social change, occupational dissatisfaction, marital disorders in modern society due to increased stress and strain, and comparatively lesser security. Besides this, certain individuals may develop pathological tendencies in their personalities in reaction to pernicious social environment. Pathological or anti-social personalities may give expression to their morbid tendencies in various ways, such as incest, promiscuity, homosexuality, exhibitionism, voyeurism, fetishism, sadism, masochism, and so on. In some cases anti-social personalities have to be hospitalized. It has been found out by sociologists and psychologists that 'social pathology' is to a large extent responsible for inciting individual abnormal behaviour. It is observed that there is high incidence of certain types of mental disorders and 'deviant behaviour' in those areas of a society where there is high social mobility and disorganized community life³⁰. 'Group factor' plays an important part in the aetiology of mental illness. Harmful environmental factors disrupt the normal behaviour of an individual. Normal and cordial contacts of an individual with his social group are important for the maintenance of his mental health³¹. A progressive society, in my opinion, should aim at the promotion of its socio-cultural climate for eliminating its social evils. A diseased society tends to contaminate its members. A healthy society, on the other hand, tends to circulate its vitality amongst its members.

According to Ortega y Gasset, there are certain symptoms of illness in the modern world. The masses of people are trying to completely capture power in European countries in the contemporary period. Masses are incapable of leading their lives rationally and intelligently on account of their poorly

developed personalities, and yet they seem to be in the helm of affairs in the various walks of life. This is the greatest irony of the contemporary period. This rebellion of the masses has brought about the greatest crisis in the modern European society³². The masses are usually composed of mediocre persons who have frothy and superficial attitude towards life. By virtue of sheer number the masses have supplanted the talented few. Creative persons are unable to express themselves freely in a society which is dominated by mediocre persons. The masses of people usually harp upon their pet notions and beliefs. A member of a mass feels and thinks like everybody else in society. Great importance is attached to common place norms in a society which is dominated by mediocre persons. One has to submit oneself to the 'brutal' empire of the masses. A mediocre person believes that the world which has become so livable due to the technical advancement is the product of the evolution of nature. He rarely thinks that this excellent and comfortable world has been built up through the persistent efforts of a few highly talented persons. He is like a spoilt child who is shamelessly ungrateful to all that has made his life easy and comfortable. He thinks himself to be intellectually complete and ethically perfect. This is the folly of the common man. The mass-man, in fact, is simply without moral principles. Hence Europe which is dominated by mass-men is at present facing a great ethical crisis³³. During this period of ethical crisis individuals are in a lamentable state of disorganization³⁴. The average persons do not have clear perspective of the development of human history. That is the reason why they are feeling lost in this period of ethical crisis. Consequently the danger of social disorganization confronts the modern man.

It seems to me that there is a great deal of truth in Ortega's analysis of the modern European society. What Ortega has said of the European mass-men seems to be true also of some of the under-developed societies of the Orient. In some of the under-developed societies there are positive signs of social disintegration. The riff-raff, the plebeian, and the vulgar have come to lime-light in almost all walks of life. The

cult of superficiality plays a dominant role in some of the under-developed societies. The illustrious luminaries of the cinema world have become the virtual idols of the mediocre persons of the effeminate type. Their meritorious work for the enrichment of 'art' and 'culture' is highly applauded and rewarded by the swarming tribes of mediocre persons. Decency is fast disappearing from almost all forms of human behaviour. Morbid and insatiable urge for show and self-display is a dominant feature of mediocre societies. Hollow social ceremonies like laying of foundation stones of public buildings, planting of saplings, inauguration of conferences, speech-makings, and so on by boobies and superior type of mediocres have taken the form of rituals in social life. Widespread tomfoolery is fast replacing sobriety in every sphere of life. Dandies, loafers, vagabonds, buffoons, show boys, society girls, and so on are increasing in great numbers in urban areas, and they are even infiltrating into remote villages and inculcating the cult of superficiality amongst the naive and credulous village-folks. The highest excellence of culture which the mediocre persons of such mediocre societies can conceive of is mainly confined to the decoration of their dwelling places and adornment of their own persons in fantastic ways. The so-called 'educated persons' of such societies suffer from intellectual bankruptcy. The talented few in such societies are trampled and stifled by utterly stupid persons holding positions of authority. Under domination of such mediocre persons many talented youths prematurely grow pale, get frustrated, and die. The teeming masses of people of such societies silently endure all types of injustices because there is no easily approachable authority to whom they may appeal.

Revolutionary and social movements usually make their appearances when the symptoms of social disintegration become quite pronounced. The morale of the masses of people of a society is shattered through protracted social crisis. The common people get disgruntled with their adverse life situations. Continued social adversity leads to social demoralization, which may lead to acts of vandalism, socially irresponsible conduct, riots, and so on. During social demoralization common peo-

ple become extremely suggestible, and detach themselves from the prevailing social controls. During such stressful social conditions the common people have great relish for conversational dramas, such as propaganda plays, speeches, newspaper editorials, and so on³⁵. Rebellious ideologies have great appeal to the people when they are subjected to prolonged social stress.

When a society becomes sick its immediate diagnosis and early cure is necessary for its survival. If the hoary old physicians fail to cure a diseased society by their small homoeopathic doses, then it becomes necessary for youthful surgeons to take a bold decision and remove the malignant growth which eats up a social structure that nurtures it. Social disorganization has a cause or set of causes. It has also its cure. When a peaceful remedy for the cure of social sickness fails a drastic and revolutionary remedy becomes necessary.

During periods of great social crisis a section of a society may launch a major social upheaval against the ruling elite. Such mass movement may take the form of a violent revolution. The frontal attack of the revolutionary section of a society against the ruling elite is essentially of a military type. A revolutionary *coup d'etat* is usually the first stage of a revolutionary programme³⁶. The revolutionary leaders play a very important part in arousing the common people from their dogmatic socio-political slumber. They become the eye-openers of the socially suffering people. They usually lead the suffering masses of people with great enthusiasm, and are able to smash the oppressive government of the ruling elite through united strength of the revolutionary people.

In some of the modern societies there is internal peace and order within their respective social structures, but the former are sometimes hostile in their attitude towards one another. In the contemporary period the fighting tendency of the citizens of a particular state is directed towards other states. A militant nation is hostile in its attitude towards other states, which do not align with its policy of military aggression. The citizens of a militant nation have 'in-group' sentiment, and they are hostile towards other nations and their citizens. The

aggressive attitude of a militant nation towards other nations gives rise to international tension. International tensions are due to conflicting interests and objectives of hostile nations. They produce mutual suspicion, fear, and hatred amongst militant nations. They may be responsible for the creation of 'blocks' amongst nations. Open hostility may take place between power blocks and war may break out³⁷. The actual outbreak of war disturbs the peace and security of the human population and many abnormal social symptoms develop. People lose their freedom in many ways when war breaks out between great power blocks. People have to endure extreme privation when war breaks out. All able-bodied adult persons are recruited into the armed forces, and are prevented from talking in favour of pacifism. Fantastic sums are spent for the production of weapons of destruction. A nation is impoverished after it spends enormous sums for the production of the weapons of destruction. People have to almost starve themselves during periods of war. Widespread devastations are made by the instruments of destruction. Civilizations of great nations which were built up through persistent efforts of creative persons are ruthlessly destroyed within a very short time during war. War negates the creative advance of the belligerent nations.

To-day during this momentous period of human history international tension is fast increasing with occasional periods of ominous lull. Nuclear weapons with fantastic destructive capacity have been developed by some of the technically advanced nations, and the potential danger of complete destruction of human civilization looms large in the world to-day. If the third global war starts, the entire human civilization will certainly be wiped off from the face of the world. The possibility is always there. But the greater possibility is that the global war will not break out between the great power blocks of the contemporary world. At the most shooting wars may break out between certain under-developed countries. Peace is likely to prevail in the world for a considerable duration of time. If it does, the irresistible forces of 'creative socialism' will inevitably spread throughout the world. Peaceful co-

existence between 'creative socialism', on the one hand, and capitalism, fascism, and imperialism, on the other, is impossible in principle. Capitalism, fascism, and imperialism will inevitably disintegrate on account of their inherent inconsistencies. They are the greatest forces of evil in the world. But in the face of the fast growing forces of 'creative socialism' in the world the most wicked forces of evil will disappear like the darkness before the dawn. New values of life will be formed in an atmosphere of creative peace, and mankind will step into the most covetable stage of cultural diversity. 'Creative socialism' will prepare the way for 'creative democracy'.

Philosophical Foundation of Social Values

A value is the actualization of an idea conceived in an act of intuition³⁸. There is intense cognitive activity in an act of intuition. The affective and the conative aspects of a personality offer their spontaneous co-operation in intensifying the cognitive process in an act of intuition. A creative person has the intuition of an idea which grips his mind giving him rapturous delight, and he pursues it with great psychic restlessness until he has the vivid comprehension of the idea. He comprehends an idea in an intuitive flash and gives expression to it in an indeterministic creative act³⁹. Each value that a creative person creates is new, original and unique. A creative person is himself taken by surprise by his own creations even though he himself actualizes his own ideas in the form of values.

The values that are created by creative persons become the common possession of all or most members of a society. They become the common possession of most members of a society through the operation of the principle of appreciation. The principle of appreciation is the most powerful principle for the formation of social bonds and cultural nuclei. There can be no society, and no cultural progress without the operation of the principle of appreciation. There are, however, different orders of appreciation. In low grade appreciation the affective aspect is more predominant than the cognitive aspect. In a mother's appreciation of her child's naive creative acts there is the operation of the low grade appreciation. In the appre-

ciation of her child's creative acts blind affection plays an important part. In high grade appreciation, on the other hand, the cognitive process predominates over the affective process. In a scientist's appreciation of a fellow-scientist's creative expression the cognitive aspect predominates over the affective aspect. Appreciation is also a type of intuition. In creation as well as appreciation of values there is intense cognitive activity.

The principle of creativity and the principle of appreciation are the complementary laws which operate in giving orientation to social change and cultural progress. The operation of the appreciative principle may be either directed backwards towards the past or directed towards the future. There is regression of a society to its primordial stage of primitiveness when there is excessive appreciation of the past traditions. In such a regressive society the values created by its creative persons of the past are treated as fetishes. In the Indian society most persons have a sort of morbid and irrational reverence for the age-old and obsolete values. In the past as well as the present even some of the foreign stooges joined the great upholders of India's 'glorious traditional values' in a monotonous chorus of flattery. Excessive appreciation of the values created in the past leads to the regression of a society to its stage of norm-fixation of its infantile period.

In certain types of societies, such as the feudalistic and the totalitarian societies, the principle of creativity as well as the principle of appreciation are controlled and regulated by the state directives. There is maximum order, stability, and discipline in a society in which the state greatly controls the behaviour of its individuals. Such a society retains its stability and endures with its state-approved pattern of norms. Such a society cannot progress culturally.

A society progresses rapidly in which the principle of appreciation of most of its members is directed towards the notions of future possibilities. If such a society is basically research-oriented, and gives prominence to its philosophico-scientific notions, it progresses culturally. In such a society adequate emphasis is laid on scientific method as well as axiological

principles. Consequently the principles of creativity and appreciation satisfy some of the essential requirements of methodology. Naturally the values which are created in a research-oriented society have a philosophical as well as scientific foundation. Values have a basic logical structure. The greater is the cultural advancement of a society, the greater is the logical complexity of its system of values. They are not far removed from the basic structure of scientific knowledge. They do not at least contradict the basic principles of the scientific method. All values must be tied down to Nature through the operational procedures of this method. They can be partially explained from the scientific point of view. They can be fully explained from the philosophical point of view. This is true of intellectual values, aesthetic values, and cultural values. There is no such thing as 'spiritual value'. Spiritual value is a myth. Value is not a metaphysical concept. It is a philosophico-scientific concept. Cultural values include all types of ethical, social, religious, hedonic, and utilitarian values. In the pyramidal value structure of a society the cultural values are at the base, and the intellectual values are at the apex, which are the values of the highest order. They represent the cultural excellence of a society.

In sum, the philosophical foundation of social values can be satisfactorily explained from the teleological point of view. Every society has a system of values. The refinement of the system of values depends upon the stage of cultural progress of a society. The system of values gives orientation to the social behaviour of individuals. Social values have utmost importance for the normal development of creative persons. They create a suitable social atmosphere for potentially creative persons. It is only in a value-predominated society that there is maximum possible compatibility between the innate teleology and the acquired teleology in the personalities of individuals. The most generalized values through which social order is maintained and cultural progress is accelerated are the values of creativity and appreciation. All types of societies are founded on these two basic and generalized values. They are responsible for the continuity, endurance and creative

advance of a society. In social philosophy and metasociology the principles of creativity and appreciation have attained the status of the fundamental laws.

The Integrative Function of Values

Values have social significance. They give significance to the scheme of life. They are of the utmost importance for the maintenance of social order and the acceleration of cultural progress. Social crises may be considerably attenuated through adequate emphasis upon social values. Values have great cohesive function in a society. They create consensus amongst the members of a society.

According to W. I. Thomas and F. Znaniecki, values are the objects of orientation for the members of society. They are the social rules which create order in a society, and evoke attitudes in the members of a society. Attitudes are the subjective orientations of the members of a society towards values⁴⁰. Value concepts have an important function for the integration of a society. E. Faris and G. H. Mead have also further developed the concept of value as a determinant of social attitudes. The attitudes are organized into a system of norms.

Emile Durkheim laid great emphasis upon the normative aspect of social life. In his view, the members of a society have in common certain shared beliefs and central values. In an undifferentiated society collective conscience is prevalent. There is mechanical solidarity in an undifferentiated society. In more complex type of societies there is organic solidarity. There is complex division of labour in an organic society. Shared moral values play an important role in the development of a complex society. Values have control-function in social life.

It is recognized by many contemporary social thinkers that a system of values is necessary for the maintenance of social order. Values sustain harmony amongst the members of a society. The members of a harmonious society try to realize culturally defined ends. The value-standards give consistency to the behaviour pattern of individuals. Value-standards can be analysed from the standpoint of psychology or social psychology.

Social values are considered to be the values common to all the members of a society. Social harmony was considered by some of the early social thinkers to be a basic value for social order. The notion of 'social equilibrium' has been borrowed from the field of natural science. The concept of 'harmony' is gradually being dropped from the contemporary theory of society because it is basically a static and a finalistic concept. Society is basically changing and dynamic. The static and the finalistic concepts do not any longer adequately explain the nature of a society. Society is basically changing and progressing. In the contemporary period the technological acceleration and rapid socio-economic transition have made social dynamism, social disorganization, and cultural flux the necessary aspects of a society. Consequently the system of values has assumed a new role in the integration of a free, open, and progressing society. The system of values is no longer considered, to be static and immutable, but is thought to be relative in its character. The value system of a society may have the possibility of modification in the light of new information which may be available through procedures of the scientific method and the axiological principles.

It is the integration of values in a society which transforms social change into cultural progress. Social change and cultural progress are related, but are not identical. Change in a society produces change in its culture through the changed interaction between individuals. Likewise change in the culture of a society through new scientific discoveries, technological developments, and philosophical theorizing bring about social change. There is change in the system of values of the members of a society through social change and cultural progress. Social change and cultural progress are the two aspects of the same functioning societal whole. It is the commonly accepted system of values which integrates social change with cultural progress. There must be proper adjustment of the normative system of a changing society according to the new situation created by cultural change. Social change is linked with cultural progress through necessary adjustments in the system of values.

Social values play an important part in the organization of a society. Some of the values are of 'infinite worth' for the organization of a society. Thomas and Znaniecki have mentioned some of the basic values which promote social organization. According to them, the values of great social importance are as follows : (i) respect for human life, (ii) creative achievements of individuals in the arts and in the human relations, (iii) co-operation with the fellow-members of a society for the enhancement of happiness in life, (iv) worship of a power which is greater than human beings, (v) the fullest development of moral character, and (vi) and the highest development of human intellect and abilities¹. Besides these basic values, these are a few other values too which have social significance, such as love for the country, economic success, and love as the basis for marriage.

Culture is formed in a society when most of its members accept certain common values. The sharing of values by the members of a society creates a new culture. Social values are formed when cordial relationships between the members of a society are commonly recognized and formalized. As cultural progress takes place in a society the importance of personality is recognized more and more. A person is treated as an end in himself. Freedom of the individual, and respect for personality are considered to be values of greatest importance. The dignity and freedom of the creative persons have the highest cultural significance. Material values are merely means for the development of creative talents of individuals. The values of justice and equality before law are important for creating suitable social opportunity for individuals so that they may give free expression to their creative talents.

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CHAPTER IX

Social Conformity and Beyond Conformity

Individual and society are the two inseparable aspects of the same individuo-social reality. It is an error on the part of majority of social thinkers who either directly or surreptitiously admit that there is interaction between individual and society as if they were two independent categories of society. Social thinkers usually use the expressions 'individual' and 'society' in order to explain the nature of interaction between individual and society. The expressions 'individual' and 'society' have certain dualistic associations. It is, therefore, preferable to avoid using these terms in pairs as far as possible. The terms 'individuo-social reality' and 'located society and projected society' are more suitable terms for expressing the nature of social processes and functions. The conformity of the behaviour of individuals to social norms, and their transcendence of social norms through the creation of novel and original values will be briefly discussed below without treating individual and society as two distinct categories of society.

Transmission of Knowledge and Creative Advance

There is creative advance in society through the operation of the principle of creativity in creative persons ; and there is the transmission of knowledge to the appreciative persons through the working of the principle of appreciation. The principle of appreciation functions as the fundamental organizing principle of the various social processes. Its operation formalizes the normative system of a society, and gives them identifiable logical patterns, and assigns intelligible meanings to those patterns which are expressed through socially approved modes of behaviour. There is some form of logical relationship between different types of social relations which function in a society. There is some form of

logical consistency in the functional relationships of a social organization. The modes of social behaviour of the average members of a society seem to follow certain logical steps. That is why it is possible to predict the general trend of behaviour pattern of the average members of a society. It seems, therefore, that social organization as well as social disorganization function according to certain principles of logic.

From the standpoint of the axiomatic thesis of the principle of appreciation there is some kind of logical consistency in the pattern of social relationships in a relatively stable social organization. Hence the patterns of social relationships of a relatively stable social organization can be objectively measured and expressed through certain mathematical forms. This is the main theme of sociometry. The pattern of social relations are the functions of certain socially approved and identifiable norms. It is the main theme of philosophy of history to study the significance of the social norms as they were formalized in the various epochs of historical process. Social philosophy and metasociology also study the nature of various types of social functions in the context of formalized social norms. Thus various aspects of social organization can be studied with reference to the operation of the principle of appreciation.

Social flux and cultural progress are the functions of the principle of creativity. New values are created when the principle of creativity functions spontaneously and effectively in creative persons. Creative persons actualize their ideas into values. Values have logical structures because they are the expressions of the intense cognitive process of creative persons. They cannot be, however, expressed from the standpoint of extensional logic. They can be expressed through intensional logic or axio-logic. There is logic of the system of values. The logic of valuation is governed by its unique principles of intensional logic. It is concerned with the discovery and formulation of the general laws which are at the basis of the processes of valuing.

From the standpoint of creative teleology the novel and original ideas which are conceived by creative persons through acts of intuition may be expressed in the form of values. Never-

theless, howsoever novel and original are the ideas they are intelligible and communicable when they are actualized in the form of values. Ideas which cannot be expressed through intelligible symbols have no significance from the standpoint of human knowledge. They are myths. From the methodological standpoint they are meaningless. A person who claims to have mystical experience most probably indulges in self-deception. The cognition of an inexpressible idea is contradiction in terms. An idea which cannot be expressed through intelligible symbols is not an idea at all. It is a sheer fiction. An idea must be intelligible and communicable in order to have the status of an idea, and must be capable of being actualized into a value. Values bear certain observable properties, and they may be represented through intellectually satisfying logical models.

Values are transformed into norms when they are sufficiently formalized and internalized by a large majority of persons of a society. The normative system which is internalized by the majority of persons of a society take the form of accepted standards of behaviour, feeling, and thought. The socially approved norms give orientations to the behaviour pattern, sentiment formation, and thought process of a large majority of persons in a society. They are the symbolic representations of knowledge of the majority of persons who have acquired the same through the appreciation and understanding of values created by creative persons. Knowledge is transmitted by creative persons to the masses of mediocre persons through certain intelligible and communicable symbols. The intense cognitive activities and experiences of creative persons are expressed through the symbolization of terms, figures, and the system of signs of mathematics and symbolic logic. The greater is the cultural advancement of a society, the more elaborate and complicated is the system of symbols which is used by its members. The greater is the intellectual progress of the members of a society, the greater is the precision in the co-relationship of the symbols and their meanings. Advancement of knowledge and the corresponding formalization of its conceptual schemes are the marks of creative advance of a society.

In any society the creative persons do the thinking for the masses of mediocre persons. The masses of mediocre persons deduce certain basic logical principles from the values created by creative persons, and transform them into norms. In this way knowledge keeps on accumulating as creative advance incessantly takes place in society. In each successive generation the creative persons are at a definite advantage compared to their predecessors on whose theoretical models they may make modifications, improvements, or advancements. The present generation of creative persons of a society makes use of the fruits of experience and mellow wisdom of the creative persons of the earlier generations. The transmitted items of knowledge are preserved in the form of norms, and they are further extended and enriched by the succeeding generations of creative persons. The advancement of knowledge is analogous to an ever-expanding pyramid the pointed apex of which is founded on the broad base of the entire history of human ideas. The creative persons are the originators of new values which in course of time take the form of conventions, which mediocre persons cherish and imitate¹. They always go beyond the social conventions and norms, and act in their own unique fashion. The mediocre persons, on the other hand, accept the norms of the society, and act according to them. Creative persons are the leaders of the society and the masses are the led. Creative persons go beyond the norms of social conformity ; mediocre persons, on the other hand, conform to social norms. Creative persons are the creators of novel and original values. Mediocre persons, on the other hand, are the imitators of the values which are created by creative persons. In the course of the cultural progress of a society more and more persons leave the herd of mediocre persons and attain the status of unique creators of values.

Majority of mediocre persons are socialized through social persuasion, political indoctrination, schooling, and so on. They usually behave according to social norms. They almost uncritically accept the items of knowledge which are transmitted to them by creative persons. They are the sustainers of traditions. It is through their adherence to the social

norms that there is order and stability in society. They resist social change, and make persistent efforts for maintaining social harmony.

Socialization

There is maximum possible socialization of the members of a norm-centred society. Persons are socialized through the transmission of social norms from generation to generation. They either behave according to social norms due to external coercion or they behave relatively spontaneously due to the willing internalization of social norms. They acquire cultural values through socialization. They effectively participate in the social groups and social institutions through adequate learning of their social roles.

Socializing Institutions

There are certain basic socializing institutions which transform a relatively individualistic person into a socialized person. The institutions which are most important in socializing a person are family, school, workshop and state. Family is one of the most important institutions in socializing its members. The bond which associates the members of a family is the altruistic affect. A normal family aims at toning down selfish and self-aggrandizing tendencies for fostering cordial and loving relationship among its members. Children get their first social training in the family. School is another socializing institution. Whereas family aims at socializing an individual mainly through emotional approach the educational institutions try to socialize an individual through intellectual appeal. Educational institutions impart education to individuals on the 'history of human achievements' for the development of intellect². The maturity of personality which is achieved through education enables an individual to form social relations on rational grounds or scientific principles. The role of education in refining the social nature of an individual is, therefore, of vital importance. Workshop also plays its part in socializing an individual through the formulation of the

laws of fair contract on the basis of which social relations among the members of the former are maintained. It fosters team spirit amongst its members so that the plans of the former may be successfully carried out. The state also plays its part in socializing an individual on broad principles. It imparts social education to individuals on the basis of constitutional laws. It fosters the spirit of corporate living on the national scale by toning down 'the wild growth of arbitrariness of actions'³. The social nature of a person gets sufficiently refined if the socializing influences of the family, school, workshop and state are humanistic in their nature.

Sociologists have recognized the importance of social institutions in socializing an individual. C. H. Cooley introduced the concept of 'primary group' in sociology. In his view, social groups which are based on intimate and face-to-face association of individuals are called 'primary groups'. Such groups are primary in the sense that they are fundamental in forming the social nature of an individual. The family, the play-group, and the community group of elders may be called the 'primary group'. These groups are universal and are found in all stages of development of a society⁴. The primary groups have, therefore, the greatest influence on determining the basic personality traits of individuals and in fostering social ideals in them.

J. B. Gittler maintains that primary groups have two important functions. First, primary groups produce some of the universal attributes in a personality. Secondly, the family, one of the groups, is responsible for the formation of a child's basic personality traits which are handed down from generation to generation⁵. Traditions are maintained by individuals on account of the influence of the primary groups.

Socializing Media

There are certain basic socializing principles which socialize individuals. Certain sociologists describe these socializing principles as the mechanisms of modifying social behaviour. The principles which influence social behaviour are briefly stated below :

(i) *Imitation*.—An individual learns through imitation. Learning through imitation begins soon after birth and continues till one becomes sufficiently mature when the imitative tendency of an individual usually loses its strength. It consists in making systematic adjustment to a social situation. Children learn mostly through imitative behaviour. That is the reason why children learn certain types of behaviour most easily from other children. They also like to imitate the behaviour of adults. They enjoy imitating and participating in domestic activities, such as setting tables, serving meals, gardening, washing and so on. Imitative behaviour strengthens the social impulse in children and awakens in them a feeling of being a member of a community. They learn language and other modes of behaviour through imitation of the behaviour patterns of parents, brothers, sisters and playmates. Not only children but also certain types of adults, such as aborigines, feeble-minded and mediocre persons and the like learn through imitative behaviour. For instance, mediocre persons imitate the fashions, styles, mannerisms, etc. of the 'top' people of a society. It is generally found that members of a social group learn through imitative behaviour. For instance, the behaviour of persons of a religious community is determined by the group norm.

According to G. Trade, imitation is an unconscious process. It may be regarded almost as a reflex process. It includes sympathy as well as suggestion. It is the very basis of social life. According to J. M. Baldwin, imitation is an instinct⁶. William McDougall refused to recognize imitation as an instinct because there was no specific nature of imitative movement which could be called 'instinct'⁷. In his view, imitation is the most important determinant of social behaviour. According to N. E. Miller and J. Dollard, imitation is the determinant of matched behaviour. It has great importance in maintaining discipline and uniformity of social behaviour⁸. It is usually found that younger people imitate the behaviour of older, shrewder and more skilled persons of a society. They copy the behaviour pattern of those leaders when imitation of such behaviour is rewarded.

In my view, imitation is an effective socializing principle in the case of those persons in whom the teleological principle is poorly developed. Imitation as a socializing principle is effective only in underdeveloped and mediocre societies. The members of an aboriginal society, for instance, have hardly any sense of individuality. Each member of an aboriginal society thinks, feels and acts in conformity with the codes of behaviour of that community. Likewise members of a mediocre society also imitate the customs and traditions of the society. They imitate the social customs for pragmatic ends. Mimicry is the fundamental law of a mediocre society⁹. But as a general rule members of civilized and cultured societies have unique individualities, and hence their actions are not governed by the law of imitation. There is enough scope for diversity of norms and uniqueness of behaviour in a cultured society. Imitative behaviour is the characteristic of an underdeveloped society and not that of a progressive society. McDougall's view, in my opinion, seems to be doubtful when he suggested that imitation was an essential mark of social progress¹⁰.

(ii) *Suggestion*.—Suggestions refer to the cognitive side of imitation. Certain types of suggestions are designed to elicit uncritical response in individuals. In certain individuals there is a tendency for uncritically accepting the beliefs and opinions suggested by influential persons of a society. Such individuals are suggestible persons. McDougall defined suggestion as a process of communication of ideas which are accepted uncritically¹¹. Sometimes ideas are communicated through language and sometimes through gestures, postures and interjections. Credulous persons are suggestible. Children are also greatly suggestible because they are credulous and because they lack the ability for scientifically systematizing knowledge. Certain adults are also suggestible to mass suggestions. They are sometimes induced to believe certain propositions without rational basis for such belief. Personal influence plays a very important part in inducing certain beliefs in suggestible persons. Suggestibility of individuals is increased in most critical situations. Suggestibility of a person is an internal affair whereas suggestion is an external stimulus which may act on the perso-

nality of an individual. Kimball Young points out that at the level of communication both internal and external factors of suggestion play their part. He defines suggestion as a method of symbolic communication through words, pictures, and other devices¹². The nature of response of an individual to a particular suggestion depends upon his social and cultural training. In his view, there are three types of suggestions, viz., ideomotor suggestions, prestige suggestions and autosuggestions¹³. Ideomotor suggestions take place below the level of consciousness. Sometimes ideomotor suggestions may take the form of empathy. For instance, there may be tension or actual movement in the legs of a person when he witnesses a football match with keen interest. Prestige suggestion also greatly moves the audience. Cinemagoers usually flock a cinema house if they hear that certain prominent film stars are acting in a motion picture without inquiring into the merit of the film itself. Likewise the members of an audience may be swayed by the speeches of a speaker if the latter is a prominent orator even though the content of the speech is very shallow. In autosuggestion there is self-direction of thought or activity. It is a kind of role-playing in which an individual may give advice to himself. A person, for instance, can cure his mental illness through autosuggestion.

(iii) *Sympathy*.—Sympathy is one of the determinants of the social nature of an individual. It consists in feeling with a person. In certain children sympathetic behaviour is observed from early years. Sympathy is infectious in its nature. In sympathy there is a tendency in a sympathizing person for feeling in the same way as another person is feeling. A person feels happy when his companion is happy and he feels sorry when the latter is unhappy. For instance, a couple of young lovers have sympathetic attitude towards each other. According to McDougall, sympathy in its original form refers to suffering with a person in distress. Even animals exhibit rudimentary forms of sympathetic behaviour towards one another. They are bound together in societies through sympathetic attitude towards one another¹⁴. In human society also sympathy is infectious in its nature. A cheerful company

makes us feel happy and a melancholy company makes us gloomy. In sympathy a person has the ability to place himself in the position of another person and feel in the same way as the latter feels¹⁵. It is evident, then, that sympathetic attitude in persons is one of the important factors which determines social behaviour.

(iv) *Identification*.—Identification is one of the determinants of social cohesion. Individuals usually tend to identify themselves with the social groups of which they are members. An individual may side with a social group of which he is a member for a right or a wrong cause. There is great deal of truth in the old saying that 'birds of the same feather flock together'. Identification is one of the sources of communal feeling. Members of communal groups have typical attitudes. It is on account of certain typical attitudes that individuals identify themselves with others of certain communal group.

According to Sigmund Freud, a boy identifies himself with his father because he wishes to be like his father. The ego of the boy is modified on the model of his father's ego¹⁶. Likewise a girl likes to be like her mother. Kimball Young points out that long before a baby has self-consciousness he makes postures and other forms of adjustments to his mother's gestures, voice, handling, feeding activities and the like. In his view, identification consists in internalizing gestures, postures and other forms of behaviour from other persons and making them one's own¹⁷. Adults imitate the mannerisms, speech, attire and the system of ideas of the superior persons of society. Even the taste of an individual may be modified when he adjusts his behaviour to his own group norms. There is ego-involvement in the process of identification of an individual with somebody else. Social reformers may identify themselves with the suffering group which they represent. The tendency of individuals to place themselves in the position of others imaginatively is called 'identification'¹⁸. The fact that individuals have the tendency for identification with other members of society from early infancy shows that the former have the innate ability for social adjustment.

Upshot.—The socializing principles like imitation, suggestion, sympathy and identification which determine social behaviour are not acquired entirely through learning, but they, in my opinion, presuppose innate adjustable nature of human personality to specific social situations. Human personality is not an automaton with certain mechanisms of response to social situations. Human personality is governed by the teleological principle which is partly innate and partly acquired. It is the teleological principle which guides and steers human behaviour towards indeterminate creative ends. It may be called the 'governing law' of human personality. It is popularly known as the 'mind', but I have called it 'the dominant teleological principle' which is produced by the conflux of psychical aspects of psycho-physical entities of a human personality¹⁹. The conflux of physical aspects of psycho-physical entities in an individual produces his body and the conflux of psychical aspects produces his 'mind'.

Creativity is the main purpose of human personality. It is the source of uniqueness of a personality. The basic principle which establishes relationship among individuals of a society is the principle of appreciation. I have used the expression 'principle of appreciation' in a broad as well as a restricted sense. The principle of appreciation has been used here in the sense of generalized principle of intromission. It involves observation, feeling, understanding, learning and the like. The socializing principles like imitation, suggestion, sympathy and identification are subservient to the principle of appreciation. The principle of appreciation establishes healthy relationship between individuals. But when this principle fails to operate in individuals there is lack of normal relationship between the latter producing thereby certain types of social maladjustments, such as phobias, anxieties, delusions, frustrations and the like. In extreme cases where the principle of appreciation fails to operate to a very great extent, there is lack of contact of an individual with the social environment which may give rise to certain types of personality disorders, such as schizophrenia, manic-depressive psychosis and the like.

If the principle of appreciation fails to operate in a normal way in a social group there is corresponding failure of the development of healthy inter-personal relationships. When the principle of appreciation fails to operate in large social groups there are communal tensions, racial prejudices, international conflicts and the like. The principle of appreciation is the innate law of personality. The law of creativity is the governing law of personality and the law of appreciativeness is the principle of social cohesion. The law of creativeness establishes internal harmony within a personality and the law of appreciativeness establishes inter-personal harmony. Normal social relations are based on the law of appreciativeness. It is not merely the nature of an individual to create values of different levels, but it is also his nature to appreciate values created by others in a society. The law of appreciation is the supreme binding principle of all normal social relations. The laws of creativeness and appreciativeness are the innate principles which become well-defined if the social environment in which an individual lives and moves is also creative and appreciative. It is, therefore, my contention that the social nature of an individual is partly innate which is further reinforced through normal interaction with the favourable social environment.

A number of earlier social philosophers, psychologists and sociologists had a vague understanding of the fact that the social nature of human personality is partly innate, and they used certain concepts, such as instinct, drive, motive and the like to explain the innate social nature of an individual. W. Trotter maintained that the gregarious instinct was the basis of social life. According to F. H. Giddings, the herd consciousness is the 'consciousness of the kind'. According to William McDougall also, the gregarious instinct has the greatest social importance. The basis of social feeling is the tender emotion. Most of the contemporary psychologists are of the opinion that the term 'instinct' is an invalid concept. The so-called 'instincts' are unlearned modes of behaviour. J. B. Watson suggested that the term 'instinct' could be replaced by the term 'activity stream' which was acquired through active response to environmental stimuli²⁰. According

to L. L. Bernard, the term 'instinct' is a useless construct in describing social phenomena. In the contemporary period the term 'instinct' is gradually dis-appearing from scientific use. It seems to me that the various modes of behaviour of living organisms which are described as 'instincts' are perhaps the overt manifestations of the genetic constitution of such organisms.

In my view, creative teleology constitutes the basic nature of human personality. The social nature of an individual is an expression of his creative teleology. The creative teleology of an individual which may range from the most trivial form of creativity to the highest stages of creativity is due to the compatibility of his innate and acquired teleologies. The innate teleology of an individual which has the potentiality for adjustment to social environment may be further reinforced by favourable social influences. There is internal harmony as well as interpersonal harmony if there is compatibility between the innate teleology and the acquired teleology of individuals. Anti-social nature of individuals and social tensions are due to incompatibility between their innate and acquired teleologies. I conclude, therefore, that individual is partly social by nature which may be considerably reinforced by congenial social influences. The anti-social character of an individual does not owe its origin to his innate teleology, but to the pernicious acquired teleology the locus of which is in the social environment. Human nature, in my opinion, is basically ethical and altruistic. Human personalities have an innate artistic conception of life and the universe. The behaviouristic and mechanistic interpretations of social phenomena seem to be inadequate. Teleological interpretation of social phenomena, in my opinion, seems to be quite satisfactory. The teleological interpretation of social cohesion, social change and social progress seems to be quite consistent with the teleological interpretation of reality which I have given in my earlier works.

Media of Social Heritage

The social heritage is passed on to individuals through

social groups. A child learns the socially acceptable behaviour pattern of his society mainly through contact with his family group. A society produces its impression on its members. It has a tendency for controlling and guiding the behaviour of its members. In a society it is usually expected that the behaviour pattern of individuals must conform to the social norms. The elderly members of a society usually punish those individuals who do not abide by the social norms.

W. F. Ogburn and M. F. Nimkoff point out that there are four main factors which influence human behaviour, viz., the natural environment, social heritage, heredity and the social group. All these factors play their part in influencing the behaviour pattern of individuals. Every society approves of the kind of behaviour which is socially acceptable. In other words, the behaviour of individuals must be socially sanctioned in order that it may be regarded as normal. Every society puts forth a normative ideal for its members. There are certain ways by which a society influences the behaviour pattern of its members.

(i) *Customs*.—Customs have powerful influence on the behaviour of individuals. They are the fixed ways of behaving in a society. They elicit stereotyped behaviour pattern in the members of a society. It is, therefore, expected of all the members of a social group that they should follow the prevailing customs of the latter. Customs influence the formation of social habits in individuals. They are sustained by society. R. M. MacIver points out that customs are sustained by their common acceptance by the members of a society²¹. Customs are most natural and spontaneous to the members of a society. The behaviour of individuals is custom-regulated as long as they act in unreflective ways. A foppish gentleman in India, for instance, unfailingly tips a waiter in a Western style restaurant and scares the one in an Indian style restaurant. He has learnt this behaviour from his former British masters.

Customs have great influence on the members of a society if the latter are unreflective and credulous. Hence an under-developed society is usually custom-dominated. But customs

cease to have their influence on individuals when the latter become reflective and critical in their attitudes. Progressive young men and women in India, for instance, are gradually realizing that the segregation of sexes in social life is a worthless custom.

(ii) *Mores*.—Each society has a system of mores. Mores are the regulators of human behaviour. They have a compelling force on the behaviour pattern of individuals. Actions which are contrary to the mores of a society are not permitted. Mores make folkways appear right. Certain mores have negative force whereas others have positive sanction. Certain mores have to be followed even though they are physically painful and harmful. For instance, the pinna of the outer ears and nostrils of females of certain backward classes in India are perforated for securely wearing heavy ornaments on them. Married women of certain backward social groups in India have to cover their faces with long veils in the presence of elderly male relative or strangers. Members of certain social groups have to tattoo the limbs of their bodies with different kinds of designs. In certain social groups in India males and females have to get married long before they attain the stage of puberty. Mores are the source of conservatism in a social group. They are authoritarian in their nature. Members of a social group cannot usually question the appropriateness of the system of mores without fear of punishment. Nevertheless, mores are not absolutely fixed. They may be changed slowly and subtly in course of time.

(iii) *Laws*.—The mores of a society may be transformed into laws. Generally those mores which are found to be beneficial for a society are transformed into laws. For instance, in certain civilized societies drinking, gambling, prostitution, etc. are prohibited by law because they are found to be harmful for society. Laws control social behaviour. They are the governing principles of all forms of social behaviour. Certain social laws are also found in primitive societies. Social laws have been defined by Malinowski as 'codified customs'²². Laws are coercive in their nature. They are recognized by the state. They are the instruments by

which the state maintains order in a society. The state can command only external observance of its laws by its citizens.

There are various other devices of social control apart from customs, mores and laws. Social conventions, etiquettes, fashions, etc., may control social behaviour. They have a tendency to stabilize society. LaPiere points out that social heritage is constituted by the immediate environment within which individuals are born²³. In a stable and well-integrated society all deviations are considered to be undesirable. Each member of a society is, therefore, expected to play his specific role in life. If a person deviates from the system of norms of his social group he has to face social criticisms. Social habits are formed in individuals through effective social control. The actions of individuals which are socially approved are rewarded and those actions which are disapproved are punished. However, it must be mentioned that the role of an individual in society is not fixed for all times, but it keeps on changing as the personality keeps on changing from infancy to senility. An individual, therefore, has to play different kinds of social roles from childhood to old age.

Individualization

There is maximum possible individualization of the members of a value-oriented society. Individualization is the complementary principle of socialization. Socialization strengthens social order, social harmony, and social stability. Individualization accelerates social change and cultural progress. There is the onset of social disorganization when the socializing and the individualizing processes sharply oppose each other. There is diversity in the midst of unity in cultural flux when the processes of socialization and individualization are mutually inter-related. A person is socialized as he grows up in society, and internalizes the social norms. His personality is individualized as he acquires a distinctive position in society. He becomes a unique person by becoming conscious of his distinctive position in the society. He organizes his life by keeping in view the roles he has to play appropriate to his status in the society.

Blind conformity to social norms is repugnant to the persons who are conscious of their unique positions in the society. Persons who are highly conscious of their unique positions in the society assign utmost value to personal freedom. They attach so much importance to their personal freedom, and unique attitude towards values that they refuse to conform to the norms of the group. They deviate from the group norms by refusing to conform to the group norms. Social disorganization becomes conspicuous when a large number of persons systematically deviate from the social norms. Persons who consider themselves to be unique individuals evade social norms because they regard them as inessential or inconsistent. On the contrary, they consider their own values to be more consistent and essential than those of the social norms.

In the contemporary period exaggerated emphasis on conformity to social norms is decried on the ground that it is usually considered to have instrumental value. Persons who are keenly conscious of their personal freedom and creative purpose deviate from the established patterns of behaviour of their society. They avoid being socialized because they realize that socialization is employed as an ideological mechanism for directly or indirectly indoctrinating them.

Individualization and Individuality

There is close relation between individualization and individuality. Individualization is the process through which individuality is attained. The process of individualization is the means, and the attainment of individuality is the end. The attainment of individuality is the supreme goal of cultural progress. Individual variations from the social norms are necessary for the enrichment of society. Thorough socialization of all the members of a society is unnecessary. New inventions and discoveries are made by persons with certain degrees of individuality.

Unique persons usually express their resentment to social norms when the latter reach the stage of stagnation and degradation. The behaviour of a unique person is self-directed and

self-determined. Individuality does not refer to the peculiarity or eccentricity of a person. The cultivation of eccentricity does not require any originality. The cultivation of individuality, on the other hand, requires originality and intellectual and aesthetic excellence. Individuality refers particularly to the quality of self-determination and self-expression of a person.

Creative purpose is the principle of individuation. There is an aspect of human personality which cannot be completely socialized. The unsocialized aspect of person refers to his innate teleology. A person retains his innate uniqueness throughout his life. The innate uniqueness of a person can never be completely socialized through any amount of schooling and indoctrination. Every unique person has the potentiality for creating and appreciating values from his unique standpoint

Individualism and Socialism

Individuals are the members of social groups. They are the purposive units of dynamic social systems. Individuals and social systems are correlatives. Yet the question whether individuals are more important than society or society is more important than individuals has always engaged the attention of thoughtful persons from the very beginning of man's intellectual history. Hence there is controversy between individualism and socialism. Those social philosophers who regard individuals as more important than social groups are known as 'individualists'. According to the advocates of individualism, individuals are more important than social groups of which they are members. Each individual conceives of his goal in terms of his self-interest. His ability for development is innate. He is, therefore, self-reliant.

The term 'individualism' has been used in different senses by different social philosophers. According to certain social philosophers, individuals must have maximum possible personal rights. The state must allow individuals to do things in accordance with their own rational judgments. The doctrine of individualism originated from the economic theory or

of Free Trade. This theory is known as the '*laissez faire*' theory which means that in the field of commerce individuals should be allowed maximum freedom. This theory has been extended to the fields of politics and sociology. Certain traces of individualism are found in the writings of some of the early thinkers. Individualism became the most predominant doctrine in the eighteenth century.

Individualism in its general sense means that individuals should be left alone to decide things for themselves. The followers of Saint-Simon coined the terms 'individualism' and 'socialism'. They coined the term 'individualism' to describe the competitive society which they opposed. 'Socialism', according to them, refers to the centrally planned society. The doctrine of individualism was developed in its sociopolitical aspect in the nineteenth century by Jeremy Bentham, James Mill, John Stuart Mill and Herbert Spencer. Bentham maintained that since persons were basically selfish they could be trusted to look after themselves individually. In his view, each individual knows better than others what ought to be the suitable end for him to pursue. J. S. Mill maintained that the state could promote the happiness of individuals through non-interference in their personal affairs. He championed the cause of freedom of thought. Herbert Spencer interpreted the doctrine of individualism from the standpoint of biology. He suggested that those individuals who were weak and were unable to play their part in society must be eliminated from the latter in the interest of the rest of the community. Progress of a society, according to Herbert Spencer, consists of the elimination of the unfit who fail to compete successfully in the struggle for existence. A. De Toqueville observed that individualism was closely associated with the doctrine of democracy. Individualism, according to him, recognizes the freedom of individuals. Individuals are the best judges of their own interests. They should be allowed freedom by the state to pursue their own self-interest so long as they do not interfere with the rights of others. Henry Sidwick maintained that individualism recognized the right of personal security, the right of private property and

the right of the fulfilment of contracts. The state should interfere as little as possible in the affairs of free and self-conscious individuals. John Dewey aptly pointed out that there should be appropriate social arrangements in the state for creating individuals. In brief, from the socio-political point of view individualism recognizes the importance of those persons who have industry, initiative, resourcefulness and the spirit of adventure.

The doctrine of individualism was developed by a number of outstanding economists. Adam Smith was an advocate of individualism. According to him, every individual employs his capital in a way in which it would benefit him most. In his view, economic individualism and *laissez faire* policy of the government would be socially beneficial²⁴. Adam Smith's doctrine of economic individualism produced a tremendous influence upon the views of his contemporary economists. H. J. Laski aptly remarked that Adam Smith's view was well suited to the 'nation of shopkeepers' whose customers were throughout the world²⁵. The economists of the capitalistic system of society welcomed Adam Smith's doctrine of economic individualism and further elaborated the theory.

F. A. Hayek opines that the term 'individualism' is used in diverse senses, and that it is often misunderstood. According to him, individualism does not mean that individuals are completely self-contained. In his opinion, individualism is against the idea of coercion for bringing about social organization or association. It is not opposed to the idea of association itself, but to coercive measures which are used to bring about social associations. It supports the idea of voluntary association or spontaneous collaboration of individuals²⁶. True individualism, therefore, does not mean anarchy. It does not suggest that coercive power must be dispensed with. It suggests that the coercive power of the state should be curtailed or limited. 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 rules²⁷. Individuals must submit themselves to social conventions which are the results of intelligent planning

True individualism recognizes the importance of the family and the efforts of small social groups and other voluntary associations. False individualism, on the other hand, suggests the liquidation of small social groups which are voluntarily formed. True individualism supports the democratic form of government and yet it does not have the superstition that the majority decisions are necessarily correct. Moreover, true individualism does not support the equalitarian idea in the modern sense of the term.

The doctrine of true individualism enunciated by Hayek is more satisfactory than the so-called false individualism. It cannot be denied that there are certain elements of truth in the doctrine of individualism. But Hayek could not effectively pinpoint the most important elements of truth in individualism. His suggestion that individuals must be left unfettered in society does not seem to be satisfactory. In my opinion, individuals cannot claim freedom unless they have a certain degree of intellectual, moral and emotional maturity. Individuals who lack such maturity of personality must submit themselves to social and political authority. There are certain stages of social development in which the claims of socialism are definitely more satisfactory than those of individualism. In certain stages of socio-economic development state control in the spheres of agriculture, industry, education, etc., yield greater effective results than through free enterprise and competition. Hayek's doctrine of voluntary association of free individuals is open to criticisms. The voluntary association of individuals need not necessarily be for common good. Businessmen and industrialists, for instance, may voluntarily form associations for keeping the prices of commodities high for enhancing their personal profits. They may even do such things through secret understanding without openly forming such associations. The ring to black-marketeers, smuggling rackets, gang of loafers, etc., positively do great harm to society. Nepotism, favouritism, exploitation have the greatest possibility of thriving only in such societies in which there is absence of vigilant state control. The doctrine of voluntary association of free individuals can be commended only when individuals have intellectual development

and high degree of social sense. Hayek's theory of individualism, therefore, seems to be unsatisfactory.

True individualism does not suggest the complete abolition of the state control over the behaviour of individuals. According to the advocates of the doctrine of individualism, the function of the state is to protect the rights of individuals. The function of the government mainly consists in the suppression of violence and the protection of property of individuals. However, the restrictions imposed by the government for the maintenance of law and order in society should be as little as possible.

The advocates of the doctrine of individualism contend that free enterprise of capable individuals should not be restricted by the state for free competition develops the best talents of individuals. There is exaggeration in the views of individualists when they maintain that free competition evokes the best talents in individuals. It is not necessarily true that a government which governs least is the best government. Individuals cannot be completely left alone to look after themselves and decide things for themselves. On certain basic issues of common interests the state should issue directives for the guidance of individual behaviour. However, the main truth in the doctrine of individualism consists in the fact that individuals alone are the final judges in deciding their ends and values. The merit of this doctrine also consists in the fact it inculcates the virtue of tolerance in individuals for the opinion of others. Collectivism or socialism tends to minimize or curb freedom and initiative of individuals. According to Ludwig von Mises, socialism is not only destructive to individual liberties but it is spoiler of the great achievements of thousands of years of civilisation²⁷. He further remarks that socialism promotes chaos, misery, barbarism and annihilation in society. Alexis de Tocqueville observed that democracy extended individual freedom while socialism restricted it. In his view, both democracy and socialism aim at equality between individuals in society. But whereas democracy seeks equality in liberty, socialism seeks equality in restraint and subordination. Democracy attaches maximum possible importance to the dignity of

individuals whereas socialism tends to treat man as an end to some political end. There is, therefore, close connection between individualism and democracy. The critics of individualism, however, point out that the plea for individual liberty may be just an excuse for the perpetuation of the capitalistic system of society. Leon Trotsky remarked that democracy was the ultimate hypocrisy of the capitalistic social system.

There are certain basic defects in the doctrine of individualism. Human actions ought to be guided by altruistic motives as much as by the egoistic motives. In other words, there must be proper balance between egoistic and altruistic motives. The idea of free competition on which the doctrine of individualism is based is defective because competition ultimately leads to the disintegration of society. Moreover, free competition cannot be there in a society if all the competing individuals do not have equal strength. Inter-dependence and co-operation are the better guiding principles of progressive societies than the principle of free competition. Moreover, control and regulation of human behaviour are necessary in the immature stages of social development. Control and guidance of individual behaviour by the state are particularly necessary in those societies the members of which lack emotional, intellectual and moral maturity. The doctrine of individualism has very little value in a social system in which majority of persons are exploited and maltreated by a few cunning persons. The slogans of 'freedom of thought', 'freedom of speech', 'freedom of association,' 'freedom of worship' and the like are nothing but tall talks in those societies in which exploitations and corruptions are rampant.

Socialism is apparently opposed to the theory of individualism. In 1833 Pierre Leroux used the term 'socialism' as an antonym of the term 'individualism'. According to him, socialism is authoritarian in the sense that the state imposes its authority on individuals. According to socialism, the state should have maximum possible control over individuals. This is its central thesis. It believes that the instruments of production and distribution should be operated by an organized community like the state. It aims at the expansion of the

governmental activities so that each citizen is assured of justice and freedom. It endeavours to improve the lot of the property-less class of persons of a society through fair distribution of profits gained through collectivization of wealth. It, therefore, suggests the collective ownership of the means of production. It aims at planned economy for enhancing the production of consumers' goods. All citizens benefit from planned economy. Equality and fraternity follow almost automatically from socialist economy. A socialized and economically planned society functions sufficiently smoothly and effectively. A socialist system fosters the sense of duty and fellow-feeling in individuals. In a socialist system the behaviour of individuals is guided by the altruistic motive rather than by the egoistic motive. It fosters the ideal of mass-solidarity amongst the individuals of a society.

Socialism is a comprehensive social theory which has influence on all facets of life. It asserts that all-round socio-economic development of a society can take place under collectivism. W. Fellner points out 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 body²⁹. A socialist system functions most satisfactorily if true socialists are elected to public offices through effective public opinion³⁰. Socialism, in brief, believes that the social whole is more real and more important than independent individuals competing with one another.

Karl Marx and Friedrich Engels were the staunch advocates of scientific socialism. According to them, a society inevitably moves towards the goal of communism by virtue of the inherent laws of social development. The growth of socialism is a historical necessity. As human history moves the struggle between the capitalist class and the working class becomes more and more acute. The working class plays a very important role in society, eventually overthrows the capitalist class, and controls the state machinery. The state is the most powerful organization in a socialist society, and controls almost all social activities. The economic system of a socialist society is characterized by governmental control. The socialist state

nationalizes the basic industries and farming. Collectivization in the field of economy has also effect upon all other aspects of social life. There is rapid development of sciences in a socialist society. Sciences play a progressive part in the development of a socialist society. They are developed for the service of the people. Social sciences also develop rapidly in a socialist system. They devise means for the control of social affairs. Through the proper utilization of social sciences interdependence between individuals will be enhanced and thereby social integration will be considerably increased. The class distinctions will be ultimately obliterated in a socialist society and all members of such a society will be workers. The propagation of socialistic ideas will finally help in uniting the workers of all countries. The propagation of the socialistic ideas will finally bring about the extermination of the capitalists and imperialists for ever and thereby ushering in the classless socialist society. In such a social millennium there will be no necessity for the existence of the state. In the final stage of socialism, therefore, the state will 'wither away'.

The socialistic doctrine enunciated by Marx and Engels has many merits. It recognizes the dignity and equality of all individuals in society. It has condemned the exploitation of man by man. It has exposed the deception of the capitalist class that success in economic enterprise of the private industrialists is due to the fact that they are endowed with superior intelligence. It aims at raising the economic standard of the working people through planned economy. J. A. Schumpeter observed 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 economy³¹. Erich Fromm observes 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 individuals in a socialistic pattern of society³². It aims at the basic reorientation of society in which individuals will be emancipated from being used as means for purposes outside

of themselves. It aims at social solidarity and enhancement of social productiveness and cultural refinement³³. G. D. H. Cole and W. Mellore remarked that the advocates of individualism offered individuals the alternative of slavery and starvation under the pretext of granting liberty of action. But it is only in a socialist system that individuals are liberated from economic stress and assured freedom of action³⁴. It is true indeed that in the absence of economic security and social prestige political freedom is a pure hoax. The feeling of slavery will not be removed in persons until they realize that it is degrading to be slaves of individuals or of the state. Cole and Mellore suggested that the industrial organisation must be directly under the management of the workers themselves. In their opinion, the workers themselves will control production, distribution and exchange in a socialistic system of government. In an industrial self-government the workers themselves should have the right to elect their own officers³⁵. In a socialist society wastefulness and injustice which are found in a capitalistic structure of society will be ruled out. Unnecessary and harmful competition will be avoided in a socialist structure of society. Evils which are usually found in a capitalistic structure of society, such as dishonesty, nepotism, unfairness and the like will be greatly minimised in a socialistic society. The ethical standard in a socialistic society will be oriented towards the welfare of all persons. The reactionary class will be exterminated by the progressive forces of the socialist society. The greatest merit of socialism consists in the fact that it recognizes the importance of every individual of the socialist society. Harold J. Laski observed that socialism had reached a stage of development that it could not be suppressed by any amount of persecution³⁶. Socialism is a new way of life, a new religion and a source of inspiration for millions of working people all over the world. Capitalism and individualism will create conditions which will inevitably bring about their breakdown and usher in socialism as their heir apparent³⁷. The bourgeoisie who live on profits and interests will disappear in course of time and socialism of a sober type will inevitably come into existence³⁸.

The socialism of Marx and Engels is open to certain criticism. It seems that Marx and Engels overemphasized the importance of economic factor in bringing about social maladjustments. Inequitable distribution of wealth amongst different classes of persons is one of the causes of class conflicts and revolutions. There are innumerable conditions besides the economic factor which produce social tensions. The economic interpretation of social phenomena is too narrow and one-sided. P. A. Sorokin comments that an individual's food seeking instinct is not the only instinct or the strongest instinct as the Marxists are prone to think³⁹. He remarks that Marxists are mistaken in believing that the economic factor is the first in the casual series. I think that the economic stratifications in the earliest forms of societies began due to the basic differences between the various teleological orientations of different personalities. All persons are not of the same type. Certain individuals are strong, others are weak ; certain individuals are aggressive others are submissive ; certain individuals have the potentialities of leadership while others are willing to be led and so on. It seems, therefore, that it is not exclusively the economic factor which is the sole determinant of social stratifications. It is, in my opinion, the intensity and the nature of teleological orientation which is the cause of social stratifications. According to Marx and Engels, there is a maximum social and political unrest in a society in which there are wide economic stratifications among different social groups. In such a society strikes, revolutions and the like take place. India was ripe for class struggle for many centuries. But class struggle on economic grounds never took place in India. Even during the political struggle in India the economic inequality in society was never made a major issue for mass movement. In this case the passive attitude of the people, lack of strong purpose for collective enterprise, lack of clear conception of the social ends and so on are some of the causes of social inaction. Sorokin has aptly remarked that the economic factor as the self-starter of the social process is treated as a kind of god in the doctrine of Marx⁴⁰. S. T. Possony has remarked that the communist

millennium of classless society could be achieved through violent revolution and global war against the capitalists. In his view, a genuine human civilization cannot survive in an atmosphere of fear which is generated by the Marxist set up of society¹¹. Socialism of the Marxian variety which has been actualized in the Soviet Union has considerable curbed freedom of expression of individuals. Julius Braunthal has remarked that communism has extinguished all traces of freedom of thought, of press, of association, of artistic expression and the like¹². Hans Kelsen points out that communism is greater enemy of democracy than fascism and national socialism even though the former uses the democratic terminology¹³. R. B. Perry observed that whereas democracy was based on justice, truth, humility and love communism approved of injustice, mendacity, inhumanity and orthodoxy. He further remarked that whereas in democracy science and fine arts were allowed to be governed by their own inherent standards of truth and beauty, in communism they were utilized as devices for propaganda and that whereas in a democratic system of society education was imparted for the development of the intellectual capacities of individuals, in communism education was imparted to individuals with the purpose of indoctrinating them from early childhood¹⁴.

Apart from the socialism of the Marxian variety there are other forms of socialism. Brief reference may be made here to the various forms of socialism. Syndicalism is a form of socialism which etymologically means union of individuals. Georges Sorel was one of the advocates of syndicalism. Syndicalism aims at a sort of compromise between the economic theory of socialists and the political theory of anarchists. It supports the idea of decision-making through non-political trade-unions. It believes that free enterprise should be encouraged because it ensures progress. There is another variety of socialism which is known as 'Fabian Socialism'. The Fabians were reformers. They were socialists in the sense that they aimed at the reconstruction of society. But they were not straight enemies of the established social order. They did not advocate violent revolution for changing a particular social order. They were intellectuals

who wanted to improve society through willing co-operation. This group came into existence in 1884 ; and even to this date the membership of this group has not increased considerably. Guild socialism is another variety of socialism. It is interested in the interests of both the producer and the consumer. In guild socialism workers organize themselves into guilds or occupational unions which control production. The interference of the state in the affairs of the guilds should be as little as possible. The state should not possess industrial sovereignty. Guild socialism lays emphasis on the decentralization of power. In brief, these are some of the varieties of socialism.

The doctrines of individualism and socialism are apparently contradictory and irreconcilable. When these two doctrines are studied in the light of historical perspective they appear to be contradictory ideologies. According to Ernest Barker, individualism and collectivism are extreme doctrines. In his view, individuals cannot be left alone to look after themselves as individualism suggests. They should not also be completely looked after by the state as collectivism suggests. Groups of individuals, according to Barker, must be granted maximum freedom to act according to their wills in the social field. They should be allowed freedom of thought. In this sense the point of view of individualism may be accepted. Collectivism can be justified from another point of view in the sense that it lays emphasis on the activities of collective persons. It has value because it attaches importance to collective effort of individuals for realizing certain common ends¹⁵. The method of self-help by the members of a voluntary association can be regarded neither as exclusively individualism nor collectivism.

Individualism and socialism, in my opinion, are reconcilable. They represent the different socio-political ideologies in the different epochs of social evolution. There are merits in both these doctrines and they can be systematically integrated in a comprehensive socio-political ideology.

A human society, in my view, has two aspects, viz., a physical aspect and a psychical aspect. The physical aspect of social phenomena refers to their biological and utilitarian features. The psychical aspect of social phenomena, on the

other hand, primarily refers to their intellectual, aesthetic, moral and religious features. The physical aspect of social phenomena must be subjected to the socialistic principles for the sake of efficiency in the development of social life. Private cultivation of land should be replaced by the state managed collective farming. Free competition in the fields of trade and industry should be eliminated in a progressive society because it tends to produce corruption and waste. Trade and industry should be managed and controlled by the state. In a progressive society there should be no room for wealthy aristocrats who do no work. The exploiting class of a society should be speedily and summarily liquidated by the creative class. Socialistic principles are most valuable for rapid progress of a society, particularly an under-developed society. It is only in a socialist society that the basic necessities of individuals are guaranteed by the state. It is only in a socialist society that waste, corruption, nepotism, mismanagement and the like are eliminated due to the constant vigilance of the government. In a socialist state there is equality of opportunity for all its citizens. Socialism aims at the realization of the common good for all working people throughout the world. It is the most intellectually convincing ideology which can bring about speedy, effective, and lasting social cohesion. It sustains the organizational aspect of a society. It preserves and furthers the physical aspect of a society.

Individualism, in my opinion, has great value in enhancing the psychical aspect of a society. Those individuals of a society who are emotionally, intellectually and morally mature should be allowed freedom by the state to express their creative talents. They should be let alone to express themselves creatively provided their creative expressions do not produce harmful effects on society. The state should not curb or control the creative activities of scientists, philosophers, artists, educationists and the like. The state should not issue any directive to creative persons. Creative persons should not be employed for carrying on propaganda for the various policies of the government.

I maintain, however, that effective growth of individualism is possible only in a genuinely socialistic society. Hence a society must attain the stage of socialism first in order to aim at the ideal of individualism. But those well-developed societies which attach importance to individualistic rights even prior to the attainment of socialistic stage must gradually aim at socialistic ideals. Capitalistic democracy must ultimately be transformed into a socialistic system for the former which is based on the principle of free competition among capitalists is bound to fail on account of its inherent drawbacks. It is, however, advantageous for underdeveloped societies to aim at socialistic state prior to the attainment of individualistic ends. In such societies socialism will pave the way for individualism. In brief, genuine individualism can flourish only in a socialist society.

The Idea of Common Good

Plato maintained that goodness was the ultimate value. Goodness, according to him, is the principle of happiness. It is the universal object of desire. All rational beings pursue goodness because it is lovable and self-sufficient.

According to Aristotle, happiness is the supreme end of life. Happiness is the activity of the soul in conformity with the idea of goodness. Goodness is the final end of an individual. It is realized only through community. In an ideal community all individuals aim at the realization of goodness. Goodness is the supreme ethical end of individuals as well as society. It is the common ethical ideal of all virtuous persons of a society.

Jeremy Bentham maintained that goodness was a social concept. He was an advocate of utilitarianism. In his view, the greatest happiness of the greatest number is the ethical ideal. Action is good if it produces pleasure, and wrong if it produces pain⁴⁶. However, pleasure must be enjoyed by a large number of persons. Laws must be framed in such a way that the greatest amount of happiness is enjoyed by the greatest number. This is known as the 'principle of utility'. According to Bentham, the interest of the community cannot be understood

apart from the interest of individuals. The interest of the community is the sum of interests of all individuals who compose it.

Bentham maintained that the goodness of an action was determined by the quantity of pleasure that it produced. In his view, all pleasures are of the same quality. Pleasures differ only in quantity. There are seven standards for judging the quantity of pleasures as follows: (i) intensity, (ii) duration, (iii) proximity, (iv) certainty, (v) purity (freedom from pain), (vi) fecundity (fruitfulness), (vii) extent (the number of persons affected). He calls them dimensions of pleasure.

Bentham believed that an individual was basically individualistic, but that he became an altruist due to four external sanctions, viz., physical sanction, social sanction, political sanction and religious sanction. These external pressures coerce individuals to be altruistic in their outlook.

J. S. Mill was also an advocate of utilitarianism. In his view, acts are right in proportion as they tend to promote happiness and wrong in proportion as they tend to produce the reverse of happiness. The greatest happiness is the ultimate ethical end of all persons. Each person's happiness is good to him, and, therefore, general happiness is desirable for the aggregate of all persons¹⁷. All persons desire pleasure, and, therefore, pleasure is desirable. Mill, however, believed that pleasures had qualitative difference. In his view, intellectual pleasures are superior to the pleasures of senses.

The views of Bentham and Mill are open to certain criticisms. Pleasure is not the ultimate ethical end of persons as Bentham and Mill suggested. Mill could not justify his thesis that certain pleasures were qualitatively superior to others. Finally, there is some sense in Mill's view that every individual seeks his own pleasure, but it is not intelligible how general happiness can be pursued by all persons. Nevertheless, the utilitarianism of Bentham and Mill has certain democratic and humanistic elements. It aims at the material prosperity of the majority of persons in society.

Herbert Spencer interpreted goodness and evil from the biological point of view. In his view, conduct is good if it produces

pleasurable consequences and bad if it produces painful effects. Perfection is synonymous with the goodness of the highest order⁴⁸. Perfection produces complete adjustment of acts to ends. The conduct of an individual is good if it is well adapted to some end, and bad if it is ill adapted to achieve certain end. The relatively more evolved conduct is called 'good'. Good conduct furthers self-preservation and bad conduct produces self-destruction. Good conduct produces pleasure because it produces effective adjustment of acts to ends of self-preservation and race-preservation. The sense of moral obligation in individuals is due to their imperfect adaptation to society. But this moral obligation in individuals will gradually diminish and finally disappear when they completely adjust themselves to their social environment. In a perfect society there will be perfect harmony between the good of individuals and the good of society.

Herbert Spencer's view is open to certain criticisms. His biological interpretation of moral phenomena is inadequate. The moral law is basically different from the brutal law of the jungle. Tolerance and appreciation of other persons' points of view are the basic requirements of morality. Besides this, conduct cannot be necessarily regarded as good if it produces pleasure. Finally, Herbert Spencer has not been able to justify his thesis how there will be perfect harmony between the interests of individuals and those of the society.

Henry Sidgwick maintained that happiness was the most reasonable object of desire. In his view, happiness of all persons of a society must be furthered equally. Reason tells us that the greater pleasure is preferable to lesser pleasure even though the promotion of the greater pleasure on the whole may demand that this or that particular individual sacrifice some of his private pleasure. Intuition or conscience supplies us with the rational principles in accordance with which happiness should be pursued by individuals in society, viz., rational self-love, rational benevolence and justice. Self-love urges an individual to seek his own greatest pleasure. Benevolence urges an individual to aim at the greatest pleasure of the society on the whole. Justice or equity urges an individual to aim at

the greatest happiness on the whole in his own life or in that of the entire community of individuals.

Sidgwick's view is open to certain criticisms. His view seems to be unsatisfactory when he maintained that happiness was the ultimate ethical end in life. Besides this, he could not satisfactorily reconcile between the conflicting claims of egoism and altruism. Finally, when he asserted that greatest happiness on the whole ought to be aimed at in life he laid emphasis on the quantitative standard for the assessment of happiness. Happiness is a state of consciousness which cannot be quantitatively judged.

H. Rashdall has tried to reconcile rationalism with utilitarianism. In his view, social well-being is the highest good. The right action is always that which produces the greatest amount of good on the whole⁴⁹. Social well-being includes knowledge, culture, virtue, beauty and happiness. Pleasure or happiness is not the only constituent of the highest good as some of the utilitarians maintain. Morality, according to Rashdall, consists in the enhancement of true human good of which pleasure is only one of the constituents. An action is right if it promotes the highest social welfare. The ideal social good contains knowledge, virtue, happiness and beauty which affect and modify one another. The highest good of the individual is in harmony with the highest common good. The highest good is the organic unity of various goods.

Rashdall's theory of common good is more satisfactory than those of Bentham, Mill, Herbert Spencer and Sidgwick. He himself calls his doctrine of eudaemonism even though he caricatured Green's doctrine of eudaemonism. His doctrine resembles the views of Plato and Aristotle to some extent.

According to L. T. Hobhouse, each individual is the meeting point of a large number of social relations. There is, therefore, correlation between social development and individual development. Social development consists in harmonious development of the constituents members of a society. Social good is an ethical end towards which many members of a society direct their activities. It consists in the harmonious development of most members of a society⁵⁰. Ethical progress

of a society is possible through the survival of the ethically best individuals and not through the elimination of the worst. Harmonious development of individuals is possible through their co-operation. Social development consists in the movement towards fuller and richer life of persons through whom society subsists. Hobhouse agreed with Aristotle, that an organized society was an association of individuals who had the common end of realizing the ideal of good life⁵¹.

J. S. Mackenzie also maintained that goodness could not be isolated from the idea of social welfare. In his view, individual goodness has hardly any value without reference to social unity and social welfare⁵². Ethical persons of a society aim at common good. Individuals of a group may be said to be aiming at some common good if the latter satisfies the needs that are more or less felt by the former⁵³. Mackenzie believed that the highest good was common to all persons who might equally enjoy it and that the health of the community was a common good for all its members⁵⁴.

Common good, in my opinion, is nothing but cordial inter-relations among different members of a society. It consists in raising psychic tides among different members of a society. It consists in continuous completion of the circuits between creativity and appreciation of the different participants of a social system. Creativity is the fundamental principle which gives commendable orientations to the productive activities of individuals. The principles of creativity establishes internal harmony, and the principle of appreciativeness establishes interpersonal harmony. Creativity enhances the cultural progress of a society and appreciation fosters cultural stability. Appreciation of values created by creative persons leads to harmony, peace and order in a society. It establishes healthy and cordial relations among individuals. All healthy human relations are based on the principle of appreciation. The principle of appreciation is the supreme binding principle in a society. Creativity moves a society forward towards higher and higher stages of culture. Creativity continuously changes social values, and appreciation aims at their conservation. Common good of a group of individuals consists in continuously furthering the

idea of stable-dynamic culture of a society. The idea of common good is subservient to the cultural flux of a society. The common good is the outcome of the persistent orientation of creative-appreciative efforts of individuals towards the goal of cultural flux. I should like to mention here that I have an aesthetic conception of social cohesion. Common good of the members of a society consists in progressive orientation of their productive efforts towards cultural flux in which each individual will appreciate the values created by others. In brief, therefore, common good consists in continuous completion of the circuits between creativity and appreciation of the various participants of a society.

Beyond Social Conformity

The process of socialization and individualization are simultaneously operative in society from the very dawn of human civilization. The socialized members of a society conform to social norms. Persons with unique individualities, on the other hand, do not conform to social norms. Certain social philosophers have laid emphasis on socialization, while, on the other hand, others have laid emphasis on individualization. Hence, there has always been a controversy between individual good and social good. Social philosophers are still divided in their opinion on the issue of individual good and social good. The possibilities of the antithesis between the good of the individual and the good of the society are considerably minimized when a social organization has sound philosophical foundation. In a society in which most of its members give prime importance to scientific method for the study of social problems the apparent conflict between individual good and social good is reconciled.

It has been found through anthropological and sociological studies that in the earlier stages of social evolution great emphasis was laid on the conformity of the members of a society to social norms. In primitive societies a large majority of persons did conform to the traditional social norms. The persons who acted against the social norms were criticised, ostracised, or punished. As human civilization advanced, the

members of a society became conscious of their rights, and demanded freedom for making effective use of their rights. They aimed at finding suitable conditions for giving expression to their creative talents. In this way as civilization advanced, larger and larger number of persons segregated themselves from low-grade mass culture and exerted their individuality. They refused to submit themselves to social norms without scientific analysis and adequate philosophical reflection. They preferred to go beyond the obsolete social norms as they gained clear and comprehensive knowledge of social problems through the application of scientific method.

Creative persons all over the world recognize that low-grade mass culture fosters passivity. There are very little intellectual depth and aesthetic refinement in a slumbering culture of the teeming masses of mediocre persons. The members of a low-grade culture lead a sort of vegetative existence. There is growing anomic and loss of individuality in the members of a low-grade mediocre culture. Creative persons realize the utter intellectual shallowness of the mass culture ; and hence they make persistent efforts to transcend the norms of the mass culture.

In the modern society greater opportunities are offered to persons so that they may freely give expression to their creative talents. They are not coerced to conform to social norms barring, of course, the feudalistic and totalitarian types of societies. In an open society they live in an atmosphere of freedom. However, in spite of this opportunity for giving expression to creativity most people experience a sort of feeling of loneliness. They feel as if they were forlorn. They feel isolated from their social groups and institutions. They move with the herd, and yet they have a feeling of loneliness. They have sometimes a dire feeling of loneliness due to subjective social isolation. They crave for love and affection, and hanker after appreciation. They grow sick of the technological and commercial civilization. They have a feeling as if they were transformed into cogs in a gigantic social machinery.

The sickness of persons in a technological-commercial civilization is due to the fact that their basic creative-appreciative

nature is not recognized. The feeling of psychic social isolation of persons is due to the inadequate understanding of the basic creative nature of human personality. Human personality is not a responding mechanism as quite a number of modern psychologists and sociologists maintain. Persons are not complex types of automata. They are not mere responding mechanisms to environmental stimuli. They are, in fact, basically creative persons. It is the creative purpose which is responsible for the uniqueness of persons. It is due to the function of this fundamental creative nature of human personality that mankind has progressed culturally down the ages. In the final analysis creative purpose is the normative ideal of the metajuridical principles and the sovereignty of the state. It is the criterion of cultural progress itself. It is the matrix of the advancement of human knowledge.

The principle of appreciation is the complementary principle of creativity. It is due to the operation of the principles of creativity and appreciation that social bonds and cultural nuclei are formed in a society. Persons do not have the experience of subjective social isolation when the fields of creativity and appreciation raised by creative-appreciative persons intersect and consolidate and thereby strengthen this social bonds. Most members of a society conform to social norms, if the principles of creativity and appreciation are allowed to function spontaneously and effectively in a society. They have a feeling of fellowship and shared responsibility in a culturally progressing society.

Persons who are creative *par excellence* transcend the social norms. They are the originators of new trends of thought. They are the creators of new values. They do not harp upon the belated intellectual and cultural themes. They perennially make new adventures in the realm of thought and creative imagination. Their attitude is basically research-oriented. They are intellectually honest. They loath vulgarity, superficiality and affectation. They are intellectual aristocrats. They attach great importance to ideas which they actualize in the form of values. They consider wealth, fame, prestige, social status, social recognition and so on to be of inferior worth

compared to their system of values. They value intellectual freedom more than anything else in the world. They attach greatest importance to intellectual autonomy. They are the intellectual leaders of their society. They have the breadth of vision, intellectual originality and executive talent. They are the pioneers of new thoughts. They are the men of genius.

Creative persons try to gain for themselves maximum possible creative autonomy. They usually go beyond the traditional social norms. They may sometimes appear to be eccentric in their behaviour. Their eccentricity is partly due to their novelty of ideas, and partly due to their unconcerned attitude towards antiquated and primitive social norms. They may be sometimes imperious, domineering, and rebellious in their behaviour. They may give expression to their ideas freely and boldly without caring for the consequences particularly with reference to their personal security. They create systems of values of their own, and they are unmindful whether or not the masses of mediocre persons appreciate their novel and original creations.

Creative persons are high-minded persons with lofty ideas. They move in the society with their towering personalities in the midst of the teeming multitude of mediocre persons. They go beyond the norms of their society by creating their own systems of novel and original values. Their systems of values do not violate some of the essential requirements of scientific method. Hence their systems of values have independent status and autonomy. Consequently they have the justification for upholding their autonomous systems of values. They are the unique members of a diversified culture. They are scientists, unique artists, creative philosophers. They have penetrating insight into the future possibilities of the development of knowledge in certain directions. They live and move in the society, and yet they transcend the social norms due to their incessant press for creative advance. They perennially usher into existence new forms of social organizations and new cultural patterns by incessantly creating novel and original values. They are primarily in the time co-ordinate of society. Mediocre persons, on the other hand, are

primarily in the space co-ordinates of society. The systems of values created by creative persons constitute the *nisus* which the masses of mediocre persons try to follow. Masses of mediocre persons are intellectually and culturally passive and receptive. Creative persons, on the other hand, are intellectually and culturally dynamic. Mediocre persons are ordinary persons. Creative persons are supermen. They transcend the belated social norms due to epistemological necessity. They go beyond the traditional social norms due to cultural necessity. Perennial transcendence of the belated systems of norms is itself a value.

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compared to their system of values. They value intellectual freedom more than anything else in the world. They attach greatest importance to intellectual autonomy. They are the intellectual leaders of their society. They have the breadth of vision, intellectual originality and executive talent. They are the pioneers of new thoughts. They are the men of genius.

Creative persons try to gain for themselves maximum possible creative autonomy. They usually go beyond the traditional social norms. They may sometimes appear to be eccentric in their behaviour. Their eccentricity is partly due to their novelty of ideas, and partly due to their unconcerned attitude towards antiquated and primitive social norms. They may be sometimes imperious, domineering, and rebellious in their behaviour. They may give expression to their ideas freely and boldly without caring for the consequences particularly with reference to their personal security. They create systems of values of their own, and they are unmindful whether or not the masses of mediocre persons appreciate their novel and original creations.

Creative persons are high-minded persons with lofty ideas. They move in the society with their towering personalities in the midst of the teeming multitude of mediocre persons. They go beyond the norms of their society by creating their own systems of novel and original values. Their systems of values do not violate some of the essential requirements of scientific method. Hence their systems of values have independent status and autonomy. Consequently they have the justification for upholding their autonomous systems of values. They are the unique members of a diversified culture. They are scientists, unique artists, creative philosophers. They have penetrating insight into the future possibilities of the development of knowledge in certain directions. They live and move in the society, and yet they transcend the social norms due to their incessant press for creative advance. They perennially usher into existence new forms of social organizations and new cultural patterns by incessantly creating novel and original values. They are primarily in the time co-ordinate of society. Mediocre persons, on the other hand, are

primarily in the space co-ordinates of society. The systems of values created by creative persons constitute the nîsus which the masses of mediocre persons try to follow. Masses of mediocre persons are intellectually and culturally passive and receptive. Creative persons, on the other hand, are intellectually and culturally dynamic. Mediocre persons are ordinary persons. Creative persons are supermen. They transcend the belated social norms due to epistemological necessity. They go beyond the traditional social norms due to cultural necessity. Perennial transcendence of the belated systems of norms is itself a value.

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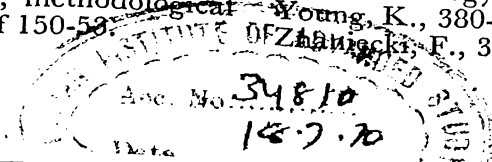
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