

Relevance of Gandhian Philosophy in Social Work Practice

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Abstract:

Paper highlights three Satyagrah of Gandhiji. Champaran Satyagrah peasant movement was first Satyagrah prevailing situation of indigo planters and role of Gandhiji. It also enumerates his philosophy for world peace through global programme of nonviolence and truthfulness, constructive programs and his concept of the social work education. It concludes Gandhian principles can transform Global world for peace through Professional social work education by incorporating the Constructive Program as suggested by Gandhi. His philosophy-satyagrah, ahimsa and swadeshi are well included in Constructive Programmes for making more relevant for peace today. The social work practitioner may feel teaching and training of Social work student should be based on Constructive Programme for making Sarvodaya Society and a Sarvodaya social Order as Gandhi enshrined in his philosophy.

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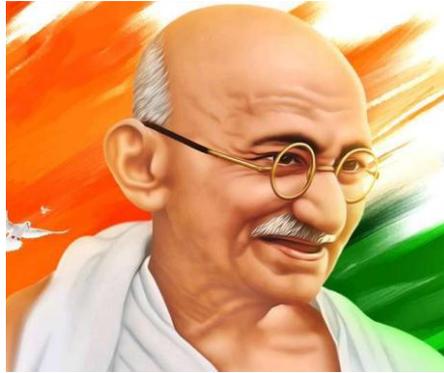
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INTRODUCTION

Social work as an expression of culture is a highly value-laden activity. The emergence of many new ethical issues resulting from technological and scientific advancements suggests a need for greater attention to values and ethics. In this article the authors argue that the thought of Mahatma Gandhi, as revealed in his social activism, is relevant to social work ethics and a resource for its ethical enrichment. Principles such as seeking truth through service to others, individual self-development, nonviolent social action, and material simplicity could enhance the current NASW Code of Ethics. Gandhianism starts with the famous line – ‘ Simple living and high thinking’.[1]



This itself is also suggestive of the fact that thoughts of an individual have a great role in shaping his/ her life. That's why Gandhianism appears to be simple to everyone but in real sense practicing it in day to day life is difficult. For instance, remaining truthful, tolerant, non-violent and respecting others in difficult circumstances of life require a great degree commitment.

Truth, the core values of Gandhian philosophy, has been given a special importance by Gandhiji as he himself has tried to remain truthful throughout his life. The autobiography of this great saint – ‘ My experiments with Truth’ testimonies the love of Gandhiji for truth. Gandhian view of truth was irreversible in different contexts irrespective of the urgency of the situation similar to the path followed by Immanuel Kant. This was why in the mid of Non-Cooperation movement Gandhiji cancelled the movement after the satyagrahis deviated from the path of truth and violent incident of Chaurichaura took place where British officers were burnt alive by the satyagrahis. Further, Gandhiji believed that truth empowers an individual whereas lies weaken a person from within. This principle of truthfulness to self and to the world is essential for students in the current context to excel in future life.

Another key component of Gandhianism is non-violence of Gandhiji which was the great weapon used by him during the freedom movement of India against British Raj. Normally, people say that non-violence is the weapon of weak but in reality non-violence and tolerance require a great level of courage and patience. In world that is moving through the phases of war marred by violence and naked dance of death of common people due to the menace of terrorism there is a significant requirement of Gandhian idea of Non- violence more and more today than the past days.

Gandhiji used to respect all religions. The secular ideologies of Gandhiji are not only there in Indian constitution but also there in Indian society as a core value system. That is why so many people of diverse religions coexist in India. Gandhianism was tolerant towards all religions and the world today needs more and more religiously and faith wise tolerant people in societies where violence is committed in the name of religion. Tolerance in the society will help in neutralizing the ethnocentric bias in the globe that is taking place day by day on the basis of religion, caste, ethnicity and region etc.

Gandhian idea of decentralization of power can be implemented in democracies through empowered local self governments at grass root level. Indian government, for instance, have implemented local self government by adopting to Panchayati Raj and Municipality system in rural and urban areas respectively.[2]

Gandhi was against the caste system which is still a taboo in India and that was why he was in favour of Vedic system of Varna where people were assigned to certain varnas on the basis of their work not birth as followed in the rigid and oppressive caste system. The term Harijana was coined by Gandhiji to pay respect to the lower caste people and he did not enter the premises of the temples where lower caste

people were not allowed. Thus, the Gandhian philosophy is useful create a casteless society where everyone is treated equally irrespective of their caste.

DISCUSSION

Socialism is another basic philosophical entity of Gandhianism. Although Gandhian view of socialism is not radical in its approach but it aspires for a classless society with no poverty, no hunger, no unemployment and education and health for all. These Gandhian ideologies have become the lighthouse for Indian policy makers over the years. Starting from poverty alleviation to Sarva Shiksha Abhiyan and universal health care (Ayushman Bharat) to skill India programs everywhere the core inspiration comes from Gandhianism. National food security act of India to Obamacare policy of the United States of America Gandhian concept of socialism holds the key as a guiding principle.

Gandhiji was giving great emphasis upon cleanliness or Swacchta. He used to say- ‘ Swacchta Hin Seva’ . The recent Swacchta Bharat Abhiyaan, the biggest cleanliness drive of India, is to fulfill the dream of Bapu by making India clean. This cleanliness drive is more than physical cleanliness as Gandhiji used to emphasize upon the internal cleanliness of the individual. Thus, along with clean roads, toilets for a clean India we require a corruption free society with greater level of transparency and accountability too.

The world is whirling under the burden of global warming, climate change and resource crunch. The world, including the United Nation has recognized Gandhian idea of sustainable development and the recent inauguration of Gandhi Solar Park at the headquarters United Nations(UN) is a testimony to that. Behind all the climate deals, environmental conservation treaties and sustainable development goals of the UN Gandhian view self sustenance operates as driving philosophy.

‘Earth has enough for Human needs, But not for Human greed’s’

These lines of Mahatma Gandhi reflect upon how human behaviour destroys nature and how a sustainable way of living is the need of the hour. Gandhian idea of trusteeship holds relevance in the current scenario as people live lavish lifestyle and destroy the resources recklessly indebting future generations.[3]

On ethical and behavioural part Gandhianism has much significance today because society is witnessing the degradation of values. Gandhian virtues of self control are much needed in a materialistic world driven by the desire to achieve and acquire more. Societal values have degraded to such an extent that people don’t hesitate to kill someone for the gratification of their own needs. Respect for women is one of the major ideas of Gandhian philosophy and the world is witnessing the increased level of violence, subjugation women face nowadays in society. Gandhian dream of a safe country necessities safety for women and that will come from the virtue of self control. Adding more to this list of moral qualities of Gandhiji are punctuality, duty boundness and honesty etc and all these have to be the essence of administration for good governance and perfect service delivery to the last person standing in the queue as proposed by the antodaya philosophy of Gandhiji.

Gandhiji and Gandhianism are always more than what we know. Gandhiji’s political contributions offered us Independence but his ideologies enlighten India as well as the world even today after so many years. Perhaps this was known to Nobel prize winner Rabindranath Tagore in those days and he had rightly called Gandhiji as Mahatma. Every individual, thus, should follow the key Gandhian ideologies in their day to day life for a happy, prosperous, healthy, harmonious and sustainable future.

IMPLICATIONS

- Gandhian ideology is the set of religious and social ideas adopted and developed by Mahatma Gandhi, first during his period in South Africa from 1893 to 1914, and later in India.
- Gandhian philosophy is not only simultaneously political, moral and religious, it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhiji was exposed, but is **rooted in ancient Indian culture** harnessing universal moral & religious principles.
- The philosophy exists on several planes - the spiritual or religious, moral, political, economic, social, individual and collective.
- ✓ The spiritual or religious element, and God, is at its core.
- ✓ Human nature is regarded as fundamentally virtuous.
- ✓ All individuals are believed to be capable of high moral development, and of reform.[4]
- ✓ Gandhian ideology emphasises not on idealism, but on **practical idealism**.
- ✓ Gandhian philosophy is a **double-edged weapon**. Its objective is to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence.
- ✓ Gandhiji developed these ideologies from various inspirational sources vis **Bhagvad Geeta**, Jainism, Buddhism, Bible, Gopal Krishna Gokhale, Tolstoy, John Ruskin among others.
- Tolstoy's book '**The Kingdom of God is within you**' had a deep influence on Mahatma Gandhi.
- Gandhiji paraphrased Ruskin's book '**Unto this Last**' as '**Sarvodaya**'.
- These ideas have been further developed by later "Gandhians", most notably, in India by, Vinoba Bhave and Jayaprakash Narayan and outside of India by Martin Luther King Jr. and others.

Major Gandhian Ideologies

- ✓ **Truth and nonviolence:** They are the twin cardinal principles of Gandhian thoughts.
- For Gandhi ji, truth is the relative truth of truthfulness in word and deed, and the absolute truth - the ultimate reality. This **ultimate truth is God (as God is also Truth)** and **morality** - the moral laws and code - **its basis**.
- **Nonviolence**, far from meaning mere peacefulness or the absence of overt violence, is understood by Mahatma Gandhi to **denote active love** - the pole opposite of violence, in every sense. Nonviolence or love is regarded as the highest law of humankind.
- ✓ **Satyagraha:** Gandhi ji called his overall method of nonviolent action Satyagraha. It means the exercise of the purest soul-force against all injustice, oppression and exploitation.
- It is a method of securing rights by personal suffering and not inflicting injury on others.
- The origin of Satyagraha can be found in the Upanishads, and in the teachings of Buddha, Mahavira and a number of other other greats including Tolstoy and Ruskin.
- ✓ **Sarvodaya-** Sarvodaya is a term meaning '**Universal Uplift**' or '**Progress of All**'. The term was first coined by Gandhi ji as the title of his translation of **John Ruskin's** tract on political economy, '**Unto This Last**'.

- ✓ **Swaraj-** Although the word swaraj means self-rule, Gandhi ji gave it the content of an integral revolution that encompasses all spheres of life.[5]
- For Gandhi ji, swaraj of people meant the sum total of the swaraj (self-rule) of individuals and so he clarified that for him swaraj meant freedom for the meanest of his countrymen. And in its fullest sense, swaraj is much more than freedom from all restraints, it is self-rule, self-restraint and could be equated with moksha or salvation.
- ✓ **Trusteeship-** Trusteeship is a **socio-economic philosophy** that was propounded by Gandhi ji.
- It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general.
- This principle reflects Gandhi ji's spiritual development, which he owed partly to his deep involvement with and the study of theosophical literature and the Bhagavad Gita.
- ✓ **Swadeshi** The word swadeshi derives from Sanskrit and is a conjunction of two Sanskrit words. 'Swa' means self or own and 'desh' means country. So swadesh means one's own country. Swadeshi, the adjectival form, means of one's own country, but can be loosely translated in most contexts as self-sufficiency.
- Swadeshi is the **focus on acting within and from one's own community**, both politically and economically.
- It is the interdependence of community and self-sufficiency.
- Gandhi ji believed this would lead to independence (swaraj), as British control of India was rooted in control of her indigenous industries. Swadeshi was the key to the independence of India, and was represented by the charkha or the spinning wheel, the "center of the solar system" of Mahatma Gandhi's **constructive program**.

Relevance in Today's Context

- ✓ The ideals of truth and nonviolence, which underpin the whole philosophy, are relevant to all humankind, and are considered as universal by the Gandhians.
- ✓ More than ever before, Mahatma Gandhi's teachings are valid today, when people are trying to find solutions to the rampant greed, widespread violence, and runaway consumptive style of living.
- ✓ The Gandhian technique of mobilising people has been successfully employed by many oppressed societies around the world under the leadership of people like **Martin Luther King in the United States, Nelson Mandela in South Africa, and Aung San Suu Kyi in Myanmar**, which is an eloquent testimony to the continuing relevance of Mahatma Gandhi.
- ✓ **Dalai Lama said**, "We have a big war going on today between world peace and world war, between the force of mind and force of materialism, between democracy and totalitarianism." It is precisely to fight these big wars that the Gandhian philosophy needed in contemporary times.[6]

In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things." -Barack Obama

- Gandhian ideologies shaped the creation of institutions and practices where the **voice and perspective of everyone can be articulated, tested and transformed.**
- **According to him, democracy provided the weak with the same chance as the strong.**
- Functioning on the basis of voluntary cooperation and dignified & peaceful co-existence was replicated in several other modern democracies. Also, his emphasis on political tolerance and religious pluralism holds relevance in contemporary Indian politics.
- Truth, nonviolence, Sarvodaya and Satyagraha and their significance constitute Gandhian philosophy and are the four pillars of Gandhian thought.

FACETS

Application of Various Facets of Gandhian Ideology

- ✓ **Civil Services:** Truth lies at the core of Gandhian philosophy as he himself has tried to remain truthful throughout his life. Gandhian view of truth was irreversible in different contexts irrespective of the urgency of the situation.
 - This was why Gandhiji cancelled the Non-Cooperation movement after the satyagrahis deviated from the path of truth and a violent incident of Chaurichaura took place.
 - This principle of truthfulness to self and to the public is essential for civil servants in the current context to rampant corruption.
- ✓ **Peace And Stability in the World:** Non-Violence is a key component of Gandhianism, which was the great weapon used by Gandhiji during the freedom movement of India against British Raj.[6]
 - Gandhiji believed non-violence and tolerance require a great level of courage and patience.
 - In a world that is moving through the phases of war marred by violence and terrorism, there is a significant requirement of Gandhian idea of Non- violence more and more today than the past days.
- ✓ **Secularism:** Gandhianism was tolerant towards all religions and the world today needs more and more religiously and faith wise tolerant people in societies where violence is committed in the name of religion.
 - Tolerance in the society will help in neutralizing the ethnocentric bias in the globe that is taking place day by day on the basis of religion, caste, ethnicity and region etc.
- ✓ **Creation of Casteless Society:** Gandhiji was against the caste system and coined the term Harijan to pay respect to the lower caste people.
 - As the Caste system is still prevalent in the Indian society, the Gandhian philosophy is useful to create a casteless society where everyone is treated equally irrespective of their caste.
- ✓ **Gandhian Socialism:** Gandhian view of socialism is not political but more social in its approach, as gandhiji thought of a society with no poverty, no hunger, no unemployment and education and health for all.
 - These Gandhian ideologies will continue to act as the lighthouse for Indian policy makers.
 - From poverty alleviation to Sarva Shiksha Abhiyan and universal health care (Ayushman Bharat) to skill India programs everywhere the core inspiration comes from Gandhianism.

- ✓ **Decentralization:** Gandhian idea of decentralization of power can be implemented in democracies through empowered local self governments at grass root level.
- Indian government, for instance, has implemented local self government by adopting the Panchayati Raj and Municipality system in rural and urban areas respectively.
- ✓ **Cleanliness:** Gandhiji laid great emphasis upon cleanliness or Swacchta, as he used to say- ‘Swacchta Hin Seva’.[5]
- The recent Swacchta Bharat Abhiyaan, the biggest cleanliness drive of India, is to fulfill the dream of Bapu by making India clean.
- However, this cleanliness drive is more than physical cleanliness and the need to lay more emphasis upon the internal cleanliness of the individual.
- Thus, along with clean roads, toilets for a clean India we require a corruption free society with greater levels of transparency and accountability too.
- ✓ **Sustainable Environment:** Gandhiji held that “Earth has enough for Human needs, But not for Human greed’s”.
- These lines of Mahatma Gandhi reflect upon how human behaviour destroys nature and how a sustainable way of living is the need of the hour.
- The world is whirling under the burden of global warming, climate change and resource crunch and all environmental conservation treaties and sustainable development efforts must implement this Gandhian philosophy.
- ✓ **Ethical Importance:** On the ethical and behavioural part Gandhianism has much significance today because society is witnessing the degradation of values.
- Societal values have degraded to such an extent that people don’t hesitate to kill someone for the gratification of their own needs.
- Respect for women is one of the major ideas of Gandhian philosophy and the world is witnessing the increased level of violence, subjugation women face nowadays in society.
- Thus, Gandhian dream of a safe country necessitates social consciousness and women emancipation.[4]

RESULTS

Gandhiji’s political contributions offered us Independence but his ideologies enlightened India as well as the world even today after so many years. Every individual, thus, should follow the key Gandhian ideologies in their day to day life for a happy, prosperous, healthy, harmonious and sustainable future. Gandhi gave an altogether different perspective to the understanding of the social problems. His views on social problems are contained in his ideas of sarvodaya and swaraj. Gandhi’s views are based on the values of truth and non-violence. Gandhi regarded society to be a unified organisation. Thus he was not in agreement with the Marxists. According to Gandhi, though the interests of different classes may clash, the fact of conflict of interest does not assume primacy over the unity of the community. Thus, the unity of purpose of the whole community is predominant in Gandhian explanation. Cooperation rather than conflict is the chief characteristic of the society. Different classes forming a community

work

together or cooperate to achieve the well being of the community as a whole.

Gandhi rejected the view that by reorganising society economically, the social, political and cultural problems would end. Simply economic restructuring of the society cannot ensure solution to social problems. The changes to be brought should be all pervasive. Radical changes have to be brought about in economic, social, political and cultural spheres of the community. The Gandhian approach opposes the theory of violent revolution and coercive change. The revolution has to be a gradual process and should be brought about by awakening of masses. Thus, a programme of social, economic, cultural and political awakening of the masses has to be undertaken to overcome the social problems. Gandhi was opposed to the introduction of vast economic, social and cultural changes through legislation. The society must change itself gradually by its own initiative and efforts. Legislation may facilitate the changes when society itself is moving in the same direction. Changes should not be imposed on the society.

Gandhian approach offers a critique of the existing order, propounds certain basic elements of a new society and provides a methodology for solving social problems. Critics have argued that Gandhian approach lacks originality and is a combination of the traditional Indian thinking, welfare thinking and liberalism. It is idealistic and divorced from the hard social realities. However, it must be remembered that it was applied successfully by blacks in the USA and in South Africa and even by the people in the Eastern Europe to fight against communalism.[3]

MAJOR CONCERNS

The central feature of Gandhi's thought is that it is man centred, not system centred. Its premise is the moral autonomy of man and the possibility of his lasting liberation from his own lower self and the impersonal and compelling dictates of the structure of society. The ideal social order is that which gives man the opportunity to realize his moral autonomy and encourages him always to exercise this autonomy in an enlightened manner that is conducive to individual and collective well-being. The movement from the existing imperfect state of man and society towards perfection requires the inculcation of certain fundamental values by man along with the establishment of social instrumentalities, which will promote and ensure the perennial primacy of these values. However, Gandhi postulates the inseparability of 'ends' (values) and 'means' (instrumentalities) that is the dialectical unity of cause and effect. Therefore, a logical discrimination between values and instrumentalities is not possible – nor even desirable – in his thought.

We may identify the basic issues of social change prescribed by Gandhi as the institution of human dignity and equality; the elevation of labour to a high dignity; the quest for self-reliance; the propagation of the principle of trusteeship; the pursuit of truth and ahimsa; the establishment of a socially purposive system of education; the recognition of tolerance as a primary value; the realization of the inseparability of ends and means; and the urge towards a rational and scientific view of life.

Gandhi distilled most of his ideas from a-secular premises. This is clearly seen, for instance, in his justification of equality and his prognosis for sustaining the egalitarian imperative. Modern egalitarianism has been derived from a positivist theory of natural rights, or from the logic that it is not possible to determine relative primacy between the infinite hierarchies of classification, or from the irrationality of discrimination between incomparable individualities. Gandhi, on the other hand, eschews such abstract considerations and bases his concept of equality on the monistic premise of advaita philosophy that all sentient beings possess divinity as ultimately inalienable parts of the

Supreme Being. His belief in the Supreme Being, who manifested himself inter alia in an immanent moral law of the universe and was the ultimate reality, identical with the absolute truth, was the core of his thought. But his theism was rationally constructed and argued and it was devoid of mystical elements.[2]

His view that the oppressed and the underprivileged must struggle for their own liberation is evident in his social crusades against untouchability and for gender equality, for all through, he insisted that it was as much a duty for the untouchables and women to strive for their emancipation from social degradation and inequality as it was for the rest of society. Although he was categorical in upholding the principle of merit, he did not reject the principle of positive discrimination outright and, in fact, recognized the urgent need for providing the conditions and wherewithal for the backward and the underprivileged to bring them on par with the privileged sections of society. He also maintained that if an equitable social order reflecting the ideal of respect for human dignity and equality was founded on the inner realization that this ideal was an inalienable element of the moral law of the universe, instead of on formal laws and social sanctions, it would not have the tendency to regress towards older or new patterns of indignity and inequality. However, Gandhi's conception of equality went beyond the right to equal dignity and opportunity, for it envisioned the right to equitable sustenance by society for individuals contributing to the social process to the best of their ability and potential.

Education for its own sake or for acquiring specialized information in isolation from the process of development of society was, he believed, a contradiction in terms. His Basic Education scheme sought to universalize education by making the school complementary to the home and integrating value orientation with vocationalization, while ensuring the economic self-sufficiency of the school. His urgent stress on the establishment of a socially purposive system of education reflected the importance he attached to education as an efficacious agent for social change.

In *Hind Swaraj* (1909), Gandhi had argued that Independence, if it was not accompanied by a deep change in social priorities, would be pointless. From the time of his return to India in 1915, Gandhi combined political activity with social reform. He pushed the removal of untouchability to the forefront as early as 1920 at the Nagpur session of the Congress that adopted the non-co-operation resolution. Gandhi declared that the removal of untouchability was an essential condition for his concept of Swaraj. For Gandhi, Swaraj was not only expulsion of the British from India but also the liberation of society from slavery.

Untouchability was one of Gandhi's central concerns. In both words and actions, Gandhi attacked untouchability in ways that were radical for a 'caste Hindu'. The critics of Gandhi by focusing on a 'selective' reading of some of Gandhi's 'early' writings reach a conclusion that Gandhi never decisively renounced his belief in 'chaturvarna' or the system of four varnas. They rest their understanding of Gandhi's concern with caste based on these writings and ignore his 'practice', which were a clear denunciation of untouchability and caste prejudices. Gandhi, in his personal life rejected untouchability from the very beginning and relentlessly made efforts to eradicate it. As early as 1905, Gandhi had held that the Brahmins and the 'Untouchables' were equal in his eyes. He would insist on his own family circle that no one should consider work done by a scavenger as "polluting." In 1909, he was publicly rejecting the notion that there were "high" and "low" castes.[1]

By 1935, when Ambedkar was strongly criticising Gandhi's views on untouchability, Gandhi's final position was that caste had to go. In fact, Gandhi had given up defending caste even before Ambedkar

had got Annihilation of Caste published in 1936. Gandhi gave the title Caste Has To Go to his November 16, 1935 article published in Harijan, way before Ambedkar's Annihilation of Caste came out. Gandhi was also emphasising that "the sooner public opinion abolishes [caste], the better." Gandhi became more "sensitive" to the "structural roots" of caste discrimination when he was at the height of his prominence. In his 1936 debate with Ambedkar, Gandhi reiterated his rejection of caste, and said that it was "harmful both to the spiritual and to the national growth." Gandhi even openly affirmed his acceptance of, and advocated for, inter-caste dining and marriages. Gandhi's views, once expressed freely, culminated in the announcement by 1946 that in his Sevagram Ashram, couples could marry only on the condition that one party was a 'Harijan'. Gandhi, until 1920, tried to destroy the notion that physical contact with the 'Untouchables' 'polluted' a Hindu from a higher caste. From 1921-27, he began to demand the entry of the 'Untouchable' children into public schools. Gandhi's strong public reputation at the peak of the Civil Disobedience Movement enabled him to demand that the 'caste Hindus' must do 'penance' and 'make reparations' to the 'Untouchables'. From 1927 to 1932, he took up evidently the most contentious issue demanding from the 'caste Hindus' that the 'Untouchables' must have the same rights of entry in all the temples as the other Hindus. In 1925, Gandhi supported it by backing the use of Satyagraha against a denial of the use of public roads adjacent to a temple and Brahmin residences in Vaikom. He personally went to Vaikom, Kerala, to debate with the orthodox Brahmins against their interpretation of the scriptures, and, managed to get the road next to the temple opened to all. In 1932, he went to the extent of undertaking a "fast unto death" over the question of opening the Guruvayur Temple, Malabar, for the 'Untouchables'. With this, Gandhi moved from being a cautious reformer to attaining a bolder, albeit revolutionary, position on untouchability.

CONCLUSIONS

Gandhi did not construct a theory of social change in the sense that most social analysts do. But scattered through the vast magnitude of his writings are many pointers and indications through which one can delineate his design for social reordering. This design is radically different from that of other social thinkers. It is pertinent to remember that his ideas were partly the result of his interaction with and disapprobatory assessment of modern civilization as typified by the rich industrial countries and partly the outcome of his political and social struggles in South Africa and India. His upbringing and readings also played a major part in his orientation towards man and society. His proposals for social change are different because they are not concerned with the progress of civilization or the historical process; his main concern is the destiny of man, which according to him is self-development, and he judges a civilization according to its capacity to fulfill this purpose. Material well-being is the prime consideration of modern civilization; opposed to this is Gandhi's view of progress as the movement towards self-discovery or self-realization of man.[6]

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