



# END OF SOCIETY

## Within Every Human Resides A Primal Beast

<sup>1</sup> Swaroop Mishra, <sup>2</sup> Prof. Mohammad Arif

<sup>1</sup>Research Scholar, Department of Political Science, Mahatma Gandhi Kashi Vidyapith, Varanasi, U.P., India

<sup>2</sup>Head of Department, Department of Political Science, Mahatma Gandhi Kashi Vidyapith, Varanasi, U.P., India

<sup>1</sup>Email - swaroopmishra696@gmail.com

**Abstract:** The story of human civilization is, at its core, a struggle between our biological nature and the structure of society. As members of the animal kingdom, humans carry within them an instinctive side—a dormant “beast” composed of aggression, selfishness, and violence. In most people, this side is kept in check by the social structure through moral values, collective norms, and legal systems. But when society begins to break down—due to economic crises, war, cultural conflict, or institutional failure—this inner beast can awaken. In such moments, the fragile balance collapses, giving way to cruelty and crime, and dragging humanity closer to a state of anarchy. Events like the 2024 unrest in Bangladesh, the ongoing conflicts in Syria and Gaza, and heinous crimes such as the 2012 Nirbhaya case and the 2024 R.G. Medical College incident in India reveal how quickly animal instincts can resurface when social order fails. What keeps these impulses suppressed isn't just the presence of laws, but a shared social consciousness—an invisible thread of cooperation and collective morality—that restrains the wild within and guides people toward order, compassion, and decency. This research examines the concept of the beast within man through biological, psychological, and sociological lenses. Biologically, human aggression is a product of natural selection. Psychologically, suppressed desires can erupt as brutality when societal safeguards begin to weaken. From a sociological perspective, institutions such as law, morality, and social solidarity shape human behavior and maintain order. When crime occurs, it exposes the fragility of these systems, signaling the reawakening of the primal instincts within. The breakdown of social order is often driven by economic inequality, cultural conflict, and political instability. Mechanisms of social control—such as traditions, customs, beliefs, faith systems, and laws—attempt to restrain these instincts, but they are not foolproof. In cases like the Nirbhaya and R.G. Medical College incidents, or during unrest in Bangladesh, Syria, and other countries, the failure of these regulatory frameworks has led to violence and near-anarchy. This research also explores how societies manage to keep these destructive impulses in check, what happens when those mechanisms fail, and the challenges and future directions involved in rebuilding a resilient social order.

**Key Words:** Beast, Society, Natural State, Cruelty, Social Contract, Crime, Control, Anarchy, Norms, Instinct.

## 1. INTRODUCTION

The story of human civilization is a saga of a relentless struggle between its biological roots and social structure. Biology says that man is part of the animal kingdom, and within every human being resides a natural instinct, which generally appears to be quiescent or dormant. This instinct represents basic instincts such as violence, selfishness and aggression, which are controlled by social rules, laws and moral frameworks. When society weakens or breaks down, this instinct awakens and leads to a state of nature where only violence and cruelty prevail.

According to political thinkers like Hobbes, the state of nature is a situation where there is no structure of society and law. In this state, human life is spent in the shadow of fear and violent death, as everyone fights for his survival. To avoid this terrible situation, man created society. This contract limits freedom, but provides security and cooperation. Society is not just a web of laws, but a collective consciousness that keeps the natural instincts of man in check through a framework of morality and belief. But this control is fragile. In times of war, anarchy or economic crisis, the social structure crumbles, and these instincts awaken and spread cruelty. Social reforms such as economic equality, gender



justice, and cultural tolerance are necessary to control the human beast. The awakening of these beasts can be prevented by making the social structure flexible and strong, thereby minimising violence and crime.

The cognitive revolution about seventy thousand years ago differentiated humans from other species. This revolution laid the foundations of society through language and collective stories, which made cooperation in large groups possible. This cooperation was the key to controlling human natural instincts, as it created a framework of rules and morality (Harari, *Sapiens*, 2011). Today's technology, such as artificial intelligence and biotechnology, is complicating this framework, which may increase the risk of these instincts awakening (Harari, *Homo Deus*, 2015). From a biological perspective, humans arose through natural selection and evolution. Their instincts such as aggression and selfishness were necessary for survival, but society created a framework to control them. This framework does not eliminate these instincts, but rather suppresses them (Darwin, *On the Origin of Species*, 1859). From a psychological perspective, according to Freud, society suppresses human basic desires, which can emerge as brutality if suppressed. This suppression is necessary for the progress of civilization, but society cannot completely eradicate these tendencies. This tendency can be more dangerous in groups, because group behavior is often different from individual morality.

The commercialized and controlled form of society is the basis of society, which controls these tendencies. Society provided security, but limited freedom. The evolution of society resembles organic evolution, where every individual contributes to the collective good, leading to the progress of civilization (Spencer, *Social Statistics*, 1851). But this control is incomplete.

Collective solidarity is the basis of the stability of society. Crime sets the limits of society, but it also reflects the awakening of instincts. When society weakens, these instincts awaken and take the form of brutality. The 2024 unrest in Bangladesh exposed the weakness of society, where the crisis gave rise to brutality (Mukherjee, *Bangladeshi Revolution*, 2024). Society controls these instincts through mechanisms of social control and practices such as social boycott. Society uses legal methods to remove rule breakers from the mainstream of society so that they do not contaminate society with other misdeeds of their own in the future.

In the Kolkata rape-murder case (2024), the weakness of society allowed this instinct to be awakened, which gave rise to the crime. This case exposed the failure of the society, as cruelty challenged morality. The story of human civilization is the story of this conflict—on the one hand there are the biological instincts that make him an animal, and on the other hand is the social structure, which makes him a civilized human being. This conflict never ends, because the instinct which makes them animals is always present in them, waiting to be awakened.

## **2. Human Biological Instincts And Social Bonding**

The foundation of human civilization rests on a complex balance between its biological roots and social structure. Biologically, man is part of the animal kingdom, and within every human being lives an animal that usually appears to be asleep or dead. This animal represents human's natural instincts—aggression, selfishness, and violence—that are controlled by the rules, morality, and laws of the social structure.

In most people, this animal appears to be dead, that is, their aggression is completely suppressed, due to the pressure of social structure and morality. But in some, this animal remains in deep slumber, which can awaken under special circumstances. Such awakening comes in the form of violence, which the social structure calls crime and labels the person as criminal. When the social structure weakens or breaks down, this animal takes the entire society around it to the natural state, where there is only violence and anarchy (Darwin, *On the Origin of Species*, 1859).

Humans' biological roots provide the basis for understanding their animal nature. Natural selection led to the development of instincts such as aggression and selfishness, which were necessary for survival. These instincts had their origins in animals, which motivated humans to protect resources and survival. Species survived the state of nature by adapting to the environment, and their capacity for violence helped them cope with early challenges. These biological roots are the basis for understanding animals, because humans' aggression back then was a survival strategy. The cognitive revolution about 70,000 years ago separated humans from other species. Language and collective stories laid the foundation for social structures that kept their animal instincts in check. This revolution gives humans the ability to cooperate in large groups, which became the basis for reducing violence (Harari, *Sapiens*, 2011).



### **3. Suppression Of Social Structure And Rise Of Violence**

The social structure suppresses the natural desires of man, which can emerge as violence if suppressed. Desires like aggression and sexuality are part of man's animalistic nature, which are controlled by the social structure. This suppression is necessary for the progress of civilization, but society cannot completely eradicate this animal.

The modern industrial social structure gives birth to such civilizations and cultures in which on one hand, through consumerism, it increases greed, jealousy, false desires, attraction towards materialistic life, sexual arousal etc. in humans, and on the other hand, it creates rules and laws to ensure that no person commits any antisocial act after falling prey to such temptations. It is not easy to obtain these elements of consumerist culture, so to obtain them, man either violates some law or else suppresses his desires, and such desires take a violent form as soon as they get a chance and work to push the society to a natural state.

The modern social structure (consumerist culture) makes human beings one-dimensional, where individual freedom is limited, and repressed desires emerge as crime or rebellion. This pressure awakens the animal, leading to violence and crime. The 2024 unrest in Bangladesh is an example of this, where economic and political crises shook the social structure.

### **4. The Foundation Of Social Contract And Control**

The basis of the establishment of social structure is an organized and controlled form of society which sway the natural animalistic instincts of humans. In the natural state, the life of a humans are full of fear and violence because everyone fights for existence and resources. If we look into this idea deeply, in the natural state, they were free but at the same time they were insecure too. The social structure gave them security but limited their freedom which is the price of controlling their animalistic instincts. Personal self-interest has to be sacrificed for the collective good which reduces violence but animality is not completely eliminated.

The development of social structure is similar to biological development. Just as the parts of an organism work together, similarly in the social structure every individual contributes for the collective good. In this process the animalistic tendencies within man remain under control, which makes the development of civilization possible. But this control is incomplete, because there remains scope for the animalistic tendencies to awaken, especially when the social structure weakens.

### **5. Social Crisis And The Outbreak Of Human's Animality**

When the social structure weakens, the animal awakens and takes the form of violence. The 2024 unrest in Bangladesh exposed the weakness of the social structure, where economic and political crisis aroused and strengthened the animal within people, which led to political instability, social animosity, economic hardship, violence etc. in Bangladesh for some time. The effect of this instability can still be seen there (Mukherjee, Bangladesh Revolution, 2024). Social structures mold people's behavior, which keeps the animal instincts of man under control.

These structures bind people into social roles, which reduces violence. But this control is incomplete, because the possibility of the animal awakening remains. Group morality is often less than individual morality, because collective selfishness and the desire for power provoke violence. This selfishness promotes crime when the social structure breaks down. In the 2024 unrest in Bangladesh, collective selfishness weakened the social structure, which allowed the animal to take the form of violence. Furthermore, the cultural and social conflicts accelerate the breakdown of social structures, allowing the inner beast in man to rise. These conflicts lead to an increase in violence as groups fight for power and resources.

The civil war in Syria is an example of this, where cultural and religious conflicts broke down the social structure, and violence trampled humanity. This war brought out the horrors of the natural state, where man's animal instincts ran amok (Huntington, The Clash of Civilizations, 1996). Economic and social injustice also provokes the awakening of the animal. Imbalance of power pushes people and groups to violence, as lack of resources arouses the animal instincts. The instability in Gaza and Iraq and within some African countries are also examples of violence arising due to the collapse



of the social structure, where the awakening of the human animal state led to anarchy. These events showed the limits of the control of the social structure, where violence threatened social stability.

There are many triggers for the awakening of the beast within humans, such as economic crisis, social inequality, and cultural conflict. Human understanding and knowledge are the basis for the stability of social structure. When this understanding weakens, the beast gets a chance to awaken. This understanding is based on collective trust and cooperation, which reduces violence. But economic crises and inequality can break this trust, which increases crime.

Psychological triggers are also important in the awakening of the animal. Repressed desires emerge as violence, especially when the social structure weakens. These desires can take the form of crime or mass rebellion. The modern social structure suppresses these desires so much that they explode in the form of violence. This pressure awakens the animal, which increases crime.

Cultural conflicts also provoke the awakening of the animal. When groups fight for their identity and resources, the social structure weakens, and violence increases. The civil war in Syria is a vivid example of this, where cultural and religious conflicts broke down the social structure. This war brought out the horrors of the natural situation, where animal instincts run amok.

Economic and social inequalities fuel the beast's awakening. Imbalances of power and resources push people and groups to violence. In the 2024 unrest in Bangladesh, the economic crisis shook the social structure, which allowed humans to turn violent. The fall of the Hasina government is a symbol of how the weakness of the social structure leads to crime and anarchy.

## **6. Social Stress And Psychological Pressure**

The collapse of the social structure due to social and psychological influences is induced not only by external instability but also by internal social tension and psychological pressures. When the social structure weakens, the inner instincts of man, which normally remain asleep or repressed, awaken and take the form of cruelty. These inner instincts, which reflect innate aggression and selfishness, are controlled by the rules of the social structure. But social tension breaks this control. At this stage cruelty and crime take over.

Psychological pressures further intensify the awakening of inner instincts. The weakness of the social structure creates insecurity and frustration in individuals, which explodes in the form of brutality. Social tensions push individuals towards collective egoism, where they resort to crime to assert their identity and strength. In India, the Nirbhaya case (2012) and the Kolkata rape-murder case (2024) reflect this psychological pressure. In these cases, the awakening of inner instincts led to crime, which challenges the morality of the social structure.

Collective egoism is also a major cause of the collapse of social structures. Group morality is often weaker than individual morality, as collective selfishness and the desire for power provoke brutality. Collective egoism shattered social structures in the Syrian civil war (2011-present). The war brought to light the horrors of the state of affairs, where crime and violence ran rampant. The ongoing conflict in Gaza is also driven by collective egoism, where cultural and political tensions weakened social structures. The loss of morality that led to the instability in both these countries weakened the prospects for social reconstruction.

Historically, the French Revolution (1789-1799) is a prime example of the collapse of social structure. Economic crisis, social inequality, and political repression increased social tensions, which broke down the social structure. This collapse awakened internal instincts, which took the form of cruelty. The violence of the guillotine and the mass slaughter in this revolution reflected the horrors of the natural state, where collective egoism overrode morality. This revolution gave rise to crime and anarchy, which symbolized social disintegration. The absence of social structure allowed inner instincts to run wild, which led to violence. This historical example shows how the collapse of social structure awakens the beast, and as a result crime and violence overrun society.

The long-term effects of the awakening of the beast are exacerbated by the breakdown of social structure, as this instinctive tendency, which reflects innate aggression and selfishness, manifests as brutality and crime. These effects not only lead to immediate violence and chaos, but also threaten the long-term stability of society. In the 2024 unrest in





Bangladesh, economic and political crises shook the social structure, which allowed the inner instinct to manifest as brutality and crime. This unrest deepened social disintegration, as collective egoism damaged social trust and morality (UN report, Preliminary Analysis of Recent Protests in Bangladesh, 2024).

## **7. Rise Of Social Tension And Cruelty**

Crime represents the awakening of inner instincts, which emerge as brutality when the social structure is weakened. Social tensions, such as economic inequality, social exclusion, or cultural conflict, provoke this awakening. In addition, the weakness of the social structure creates insecurity and frustration in individuals, which emerges as brutality.

The massacres in Gaza have inspired people to commit atrocities. In the 2024 unrest in Bangladesh, crime was driven by collective ego and social tensions. Economic crisis and political instability broke down the social structure, which allowed internal instincts to take the form of brutality. This chaos increased social disintegration, where morality disappeared. This unrest exposed the failure of the social structure, where collective ego provoked crime (Mukherjee, Bangladesh Revolution, 2024).

## **8. Challenges Of Social Reconstruction**

The challenges of rebuilding social structures are compounded by social disintegration and loss of morality. The awakening of inner instincts leads to brutality and crime, which undermines social trust. In Bangladesh, reconstruction efforts after the 2024 unrest are facing obstacles due to social tensions and collective ego. Restoration of collective cooperation and morality is essential for regeneration of social structures. The challenges of reconstruction after the civil war in Syria stem from social disintegration. Collective egoism and cultural, social tensions prevented regeneration of social structures, which increased brutality and crime.

Rebuilding the social structure depends on controlling the inner instincts and restoring morality. Collective cooperation and social reform are necessary to reduce social tensions and collective egoism. The dynamics of social disintegration promote a natural state where cruelty and crime take over. Rebuilding the social structure requires the restoration of social trust and morality, which can prevent the awakening of the beast.

## **9. Strategies Of Social Control And Their Inadequacy**

Law and punishment are the major control mechanisms of the social structure. Laws try to suppress the inner tendency to prevent crime, but they have limitations. The harsh punishment in criminal cases tried to strengthen morality, but failed to reduce social tensions. Collective ego and social inequality provoked cruelty, which the law could not fully control. The absence of legislation in Bangladesh in the 2024 unrest led to a natural situation where crime and anarchy became uncontrollable. This disturbance exposed the failure of the social framework, where laws failed to control the animal. In the Syrian civil war (2011 to present), the absence of law increased social disintegration. Collective egoism and cultural social tensions fueled crime, which no law could control. In this natural state, brutality and anarchy prevailed, exposing the limitations of social structure.

## **10. Obstacles To Social Reform And Its Future Direction**

Social reforms can be a way to control the internal instincts and restore morality, but social tensions and collective ego make them complicated. After the Nirbhaya case, stringent laws and fast-track courts were created to prevent sexual crimes in India, but social tensions, such as gender inequality, economic poverty, social inequality, etc. weakened these reforms. The Kolkata case (2024) showed that the weakness of the social structure failed to prevent cruelty. This case exposed the loss of morality, where the lack of social reforms encouraged crime.

The control of crime depends not only on law and punishment but also on psychological mechanisms. The social structure promotes collective morality and social responsibility. But social tensions and collective egoism weaken these mechanisms.

The daily mob attacks in India on suspicion of cow slaughter, the sponsored attacks by people of one religion on people of another religion and on each other's religious places in religious disputes and the recent mob attack on former Chief Election Commissioner K M Nurul Huda in Bangladesh have exposed the psychological failure of the social structure.



These attacks unleashed the brutality of collective ego as social tensions fuelled crime. These attacks showed the failure of the social structure where anarchy overpowered morality.

## **11. Conclusion**

To effectively control the instincts that threaten societal order, the social system must remain robust and vigilant. Its basic purpose is to keep the “beast” within man subdued through laws, morality, and collective cooperation. However, when these structures weaken, instinctual drives awaken and manifest as cruelty and crime, exposing the failures of the social order. The 2024 unrest in Bangladesh vividly illustrates how economic crisis and political instability can shatter social cohesion, unleashing a wave of anarchy. Similarly, events like the genocide in Gaza, the instability fueled by discrimination in Syria and parts of Africa, and the recent crises in Sri Lanka and Bangladesh highlight how the erosion of social systems allows violent instincts to run unchecked, resulting in widespread harm. Closer to home, the Nirbhaya case and the Kolkata doctor rape case are stark reminders of how failures in social control—be it through ineffective law enforcement, eroded moral standards, or lost community trust—can lead to appalling acts of brutality.

Looking ahead, strengthening the social fabric requires a multifaceted approach. Alleviating social tensions is a crucial first step, achievable through equitable wealth distribution, expanded employment opportunities, and accessible education for all. Advancing gender equality calls for sustained awareness initiatives and the rigorous application of laws. Fostering open communication and tolerance is vital to bridging cultural differences and easing societal divides. Instilling principles of ethics and social responsibility from early childhood helps diminish collective arrogance and cultivates a strong sense of communal duty. Transparent governance and decisive action against corruption are essential to rebuild public confidence. Encouraging grassroots participation through community dialogue and cooperation must be prioritized, with social reforms actively involving local leaders and non-governmental organizations. Furthermore, digital platforms can serve as effective tools for disseminating information and promoting collaboration. Ultimately, every individual bears responsibility for nurturing a stable society. By emphasizing education, fostering sincere dialogue, and encouraging genuine cooperation, destructive impulses can be controlled, reducing the risk of violence and promoting social cohesion.

## **REFERENCES: Bibliography**

1. Al Jazeera. (2024). Confrontation in Gaza: The Impact of Social Disintegration. Doha: Al Jazeera.
2. Alam, K. (2024). Social unrest and human rights in Bangladesh. Dhaka: Dhaka Tribune.
3. Amnesty International. (2024). Human rights violations in Bangladesh. London: Amnesty International.
4. Engels, F. (2010). The origins of the family, private property and the state. Moscow: Progress Publishers.
5. Bloom, A. (1987). The closing of the American mind. New York: Simon and Schuster.
6. Bose, N. (2023). Gender crimes and social reform in India. New Delhi: Oxford University Press.
7. The Guardian. (2024). Civil War in Syria: The Collapse of Social Structure. London: The Guardian.
8. The Business Standard. (2025). Attack on Nurul Huda: Chaos in Bangladesh. Dhaka: The Business Standard.
9. Darwin, C. (1859). On the Origin of Species. London: John Murray.
10. Durkheim, E. (1984). The Division of Labour in Society. New York: Free Press.
11. Freud, S. (1949). Group Psychology and the Analysis of the Ego. London: Hogarth Press.
12. Freud, S. (1961). Civilization and Its Discontents. New York: W. W. Norton.
13. Goffman, E. (1963). Stigma: The Management of Social Identity. New Jersey: Prentice-Hall.
14. Harari, Y. N. (2014). Sapiens: A Brief History of Humankind. London: Harvill Secker.



15. Harari, Y. N. (2017). *Homo Deus: A Brief History of the Future*. London: Harvill Secker.
16. House of Commons. (2025). *Bangladesh: Fall of the Hasina Government*. London: UK Parliament.
17. Hobbes, T. (1651). *Leviathan*. London: Andrew Crook.
18. Human Rights Watch. (2024). *Violence and Social Disintegration in Syria*. New York: Human Rights Watch.
19. Huntington, S. P. (1996). *The Clash of Civilizations and the Reconstruction of World Order*. New York: Simon & Schuster.
20. IAFOR. (2021). *The Quest for Justice in the Death Penalty*. Tokyo: International Academic Forum.
21. IJEMH. (2024). *An Analysis of the Kolkata Rape and Murder Case*. New Delhi: International Journal of Emerging Mental Health.
22. Marcuse, H. (1998). *Eros and Civilization*. Boston: Beacon Press.
23. Marcuse, H. (2002). *The One-Dimensional Human*. Boston: Beacon Press.
24. Niebuhr, R. (1932). *Moral Man and Immoral Society*. New York: Charles Scribner's Sons.
25. Parsons, T. (1970). *Social Structure and Personality*. New York: Free Press.
26. Polanyi, M. (1959). *The Study of Man*. Chicago: University of Chicago Press.
27. Rousseau, J.-J. (1923). *The Social Contract*. London: J. M. Dent.
28. Sharma, V. (2024). *Crime and Social Control in India*. Mumbai: Himalaya Publishing House.
29. Singh, A. (2023). *Social Tension and Violence: Global Perspectives*. New Delhi: Routledge India.
30. Spencer, H. (1960). *Social Statics*. London: Chapman and Hall.
31. United Nations Human Rights Council. (2024). *Violence and Human Rights in Bangladesh*. Geneva: UNHRC.
32. UNHCR. (2024). *Syria: Displacement and Social Instability*. Geneva: United Nations High Commissioner for Refugees.
33. UN Report. (2024). *Preliminary Analysis of Recent Unrest in Bangladesh*. New York: United Nations.
34. The World Bank. (2024). *Economic Inequality and Social Stability*. Washington, DC: World Bank.