



ORIGINAL RESEARCH PAPER

Education

ENVISIONING FUTURE INDIA: REVISITING THE CONCEPT OF INTEGRAL HUMANISM BY PANDIT DEENDAYAL UPADHYAYA

KEY WORDS: Humanism, Deendayal Upadhyay, Bharatiya Culture, Development, Dharma

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ABSTRACT

The idea of integral humanism ensures the dignified life for every human being, to support sustainable consumption of natural resources, to enhance political, economic and social democracy and freedom, and to promote diversity. Pandit Deendayal Upadhyay's philosophy of integral humanism is an indigenous socio-economic viewpoint, based on Bharatiya cultural values, which is focused on overall development of human beings. Integral humanism re-establishes the man's place in the right perspective and tries to develop his complete personality. It is the task of the political philosopher to make clear what man's nature truly is and, on this basis, to define the conditions of a good political order. This was the task Upadhyaya set for himself in his Poona lectures on Integral Humanism. After independence, Deendayal argued that India should develop our own model of development instead of blindly following the western model of development. He said that we should analyse our-self which is associated with our culture. He describes that Bharatiya culture focuses on the development of human's body, mind, intellect and soul which is called integrated humanism.

INTRODUCTION:

Pandit Deendayal Upadhyay, a political reformist having unexampled will power, vision and genius was a brilliant student, ace organizer, writer, journalist, thinker, philosopher, true nationalist and a humanist par excellence. His vision of life was aligned to that of Swami Vivekananda and Mahatma Gandhi. Instead of capitalism or socialism, which has its own inherent shortcomings, Deendayal Upadhyay stressed the need for adopting Swadeshi economic policies based on our cultural, civilizational, nationalist values and ethos to make India strong, vibrant and self-reliant. That is called 'Ekatma Manavavad' or Integral Humanism. It is neither capitalism nor socialism. It is suited to the Indian model of economy. He felt the need for a value driven system for India, which takes along all. "Adhering to the principle of Nation First, Deendayal Upadhyay propagated and practiced the politics of probity, inclusion and appeasement of none. For him, politics was a means to serve the people. He was of the view that politicians must not crave for power, positions and money and should remain committed to ideology, pure life and serve 'Janata Janardan' in the best possible manner. With this vision, he inspired thousands to join politics. His political philosophy of integral humanism underlined the need for India adopting an indigenous economic model, which is inclusive and empowering masses in a wholesome manner." (Subramanian, 2018)

Answer to Western Homo-Centricism:

Homo-centricism, i.e., to think only of one's own generation is treated as natural in the Western and American thought. The Western man feels no sense of obligation to the succeeding generations because the generation preceding him did not bother about him. Western parents seek children as merely unavoidable by-products of their pleasure of coming together. Hence it is natural that no generation should feel a sense of responsibility to the other. The essentially ego-centric "American way of life was caused by this thinking, a way of life in which his own well-being alone is the individual's concern. In such a culture the motivation to earn to support others doesn't even germinate. Hence it is that in the American System work begins to be evaluated in terms of money at a rather early age in a person's life. Children are expected to be financially self-dependent by the age of sixteen or so, so that they no longer remain a burden on their parents." (Pandit 1989) And this leads to the weakening of the bond of affection between parents and children' consequently children separate rather early from their parents to start their own family.

Imposing Thrust on Indian Ethos:

Life in its totality is a continuum. We are mere dots in it. The

cause of our existence lies in the past and influences our future. The realisation that this cause influences our life generates a sense of responsibility in us. We are not merely part of a family. Being part of the society, we consider all those who have served it as our ancestors. That's why we consider Rama, Krishna, Vikramaditya as great linkages in our ancestral chain. Our ancestral tradition has come down to us unbroken from generation to generation. We adapt the inspiring ideals of our ancestors in accordance with our present needs, thereby shaping our future too. The attitude as exhibited by Western Homo-Centricism has always been alien to us. We have treated life as a continuum. We feel responsible to our three preceding generations and we also believe that our actions will have a bearing on the lives of the three succeeding generations. Hence we must feel responsible to them. "That's why we care about seven generations-three preceding, three succeeding and one our own. We remember our ancestors with reverence and pray for the well-being of the coming generations. Deendayal Upadhyay underlines the need of Bharatiya culture because it has an integrated viewpoint. It looks upon life as an integrated whole. According to him, confusion in the west arises primarily from its tendency to think of life in sections and then to attempt to put them together by patch-work. We do admit that there is diversity and plurality in life, but we have always attempted to discover the unity behind them. Indian culture is perceived as the basic unity of all life" (Dasgupta 1968). Even the dualists have believed nature and spirit to be complementary underlying the diversity. The unity in seed finds expression in various forms, the roots, the trunk, the branches, the leaves, the flowers and the fruits of the tree. All these have different forms and colours and even to some extent different properties. Still, we recognize their relation of unity with each other through the seeds. Unity in diversity and the expression of unity in various forms have remained the central thought of Indian culture. If this through is wholeheartedly accepted then there will not exist any cause for conflict among various powers. Conflict is not a sign of culture or nature; rather it is a symptom of perversion. "The law of the jungle „survival of the fittest which the west discovered in recent years was known to our philosophers.

Thus, our philosophers have recognized lust, anger etc., among the six inferior tendencies of human nature, but we did not use them as the foundation or the basis of civilized life or culture. It is essential to save ourselves and the society from these elements. We cannot consider them as our ideals or standards of human behaviour. Survival of the fittest is the law of the jungle. Civilizations have developed not on the basis of the law of jungle but by consideration of how the operation of this law could be reduced to the minimum in human life. If we

wish to progress, we have to keep this history of civilization before our minds" (Krishnan,2020)

Revamping the Continuum:

In our national context, likewise, we think of the Past, the Present and the Future in a totality—in all their aspects. Shri Aurobindo has said that pride in the past, concern for the Present and dream about the future help a society progress. Deendayal has given this thought an organised form in his Integral Humanism. He said that the entire universe is a manifestation/extension of the same absolute. "Hence 'Atma and Parmatma', the finite and the infinite are indivisible, inter-dependent, integral. We are not able to experience this infinite, timeless, integral absolute because of the mesh of ignorance and 'maya'. The individual tends to treat only his family as his extension. He rises above his personal interest and willingly faces all kinds of deprivations for the happiness of his family-members, mother, father, sister, wife, daughter, son etc. But the unifying principle of oneness with others should not stop with the family, because family after all, is a unit of society. Whatever I earn, consume to nourish myself and my family, I belong to society, hence, I have a duty to the society that sustains me and my family. If I care for the society, the society shall in turn care for me. Similarly a society is a part of the entire humanity. Hence all societies should work in the larger interest of humanity as a whole. Humanity in turn is a part of Nature. Nature provides mankind with all the means and resources for its nourishment and protection. Nature itself is a part of God." (Dharmesnan,2017) This is how we all are inalienably united with the Ultimate. This is the essence of Hindu thought, "Bhartiya thought. Deendayal named this thought only Integral Humanism. Everything in this universe is inextricably linked with everything else. The entire world is affected by whatever transpires anywhere in the world. Due to our failure to realise this basic fact of universal inter-relationship, we make mistakes, ruthlessly exploit nature, destroying it and in turn face nature's wrath. Nature's fearsome revolt against its senseless destruction by man has raised a question mark about man's continued existence on this planet. This catastrophic situation has arisen because of the West's un-integral thinking. We need to proceed henceforth with a unifying integral multi-dimensional approach for the welfare of the global human community." (Vejendala,2018)

A Comprehensive Approach:

He offered a view of development ranging from man to God. He said that man is constituted of body, heart, intellect, and soul. And these four constitutive elements characterise not man alone. Every institution must have them. "The concept of nation also includes these four elements. Nation is conceptualised as having : (a) geographical territory and its inhabitants as its body, (b) the sense of belonging to the nation creates a feeling of nationalism. This feeling is the nation's heart. The essence of nationalism lies in common ancestry, tradition and culture, (c) The laws and the constitution we frame to run the affairs of the state is the nation's intellect, and (d) nation's Chiti manifesting in its goals is its soul. Vivekanand said that nations come into existence with a destiny and with distinct goals, a nation survives as long as it remembers and strives for its goals and loses its raison d'etre when it forgets them and consequently loses its existence." (Nain,2019 A system that caters to all four, body heart, mind and soul and creates a harmonious symbiosis between man, society, nature and God—such a system above can be beneficial to all mankind." (Kelkar,Pandit,1988) Our ancient Hindu order, its various institutions attempted such a symbiosis only. But the British rule tore apart our institutions. The British transplanted their own institutions here, institutions that were alien to our genius and ethos. And that has caused all-pervasive incongruities and contradictions in our life. We don't feel inspired or enthused to forge ahead. Deendayal used to say that all our institutions must accord with our own lifegoals and must be essentially integral. It was

in the context of this basic philosophy that we called 'culture', i.e. earning to feed others 'Integral culture'.

Integral humanism of Pandit Deendayal Upadhyaya is a name given to the philosophical ideal propounded by the Jan Sangh leader in early 1960 Ideological contours of integral humanism have emanated from the ancient Indian tradition and culture ethos. "Philosophical mooring of integral humanism was shaped by the essential foundation of Indian society and Dharma. Upadhyaya has succinctly demolished the social and political philosophies of capitalism as well as communism by underlining their inherent disdain for humanitarian aspects of individual life and they're in appropriate emphasis on financial dimension. Therefore, integral humanism essentially believes in a synergy of individual and society and the universe and the ultimate authority of the supreme." (Thengadi,1988). Every nation according to Upadhyaya has its own cultural and societal central ideas which has been termed as Riti and every society has some peculiarities which could be identified as Virat every individual has different roles carved out and various dimension of activities.

Reinforcing Gandhian Ideology:

Integral Humanism and Gandhian Philosophy, both seek a culturally authentic mode of modernization that preserves Hindu values. Integral humanism contains visions organized around two themes: morality in politics and Swadeshi, and small-scale industrialization in economies, all Gandhian in their general thematic but distinctly Hindu nationalist. These notions revolve around the basic themes of harmony, primacy of cultural-national values, and discipline. The present relevance of the philosophy of integral humanism of Pt. Deendayal Upadhyaya lies in underlining the idea of welfare of all in Indian tradition and attempting to address the various issues and question being faced by the society as a whole in the light of integral humanism. Deendayal not only examined the existing body of thinking throughout the world but also tried to provide the Indian alternative it has been rightly observed that integral humanism of Deendayal Upadhyaya attempts of creative interpretation of ancient Indian tradition and culture through re-inventing the system of life prevailing in post independent India. "It indicates at lop-sidedness of the capitalist and socialist ideological perspectives and seeks to offer an indigenous system of life. His ideas are well equipped to transform the discourse of conflict resolution in present times and face the challenges of nation-building more and more serious attempts of analysing the body of thinking of Deendayal Upadhyaya or the need of the hour. He always did exceedingly well in his academics. Despite the fact that significant contributions have been made by Deendayal Upadhyaya to the academic world very little academic discourse has been done of him. In this light it becomes pertinent to examine and analyse the ideas and life of Pt. Deendayal Upadhyaya background information of the social context helps us to have a better understanding of the text where we can clearly contemplate the thinkers' ideas by grasping about what sort of society the given thinker was writing for and what were the actual reality at that time." (Manjula,2018) Thinking of Deendayal Upadhyaya essentially fills the gap of integral and multidimensional attempts to visualize the future India in post independent scenario.

His philosophy of integral humanism presents before us a well-organized and well thought of body of philosophy of integral humanism presents before us a well-organized and well thought of body philosophy which is inspired by universal values of perennial tradition of Indian thinking Deendayal Upadhyaya makes earnest attempts to synchronize the all-time culture and ethical tradition of spirituality, morality and acceptability of diverse ideas with modern instrument of democracy he also tries to present before us the fundamentality of dialogue, a contemporary shape with tradition foundation.

Essence of Integrated Humanism:

Integrating these varying aspects of human life into a continuous interaction with each other is the essence of integral humanism. We purpose to decline at the scattered ideological attributes of integral humanism through this paper and also to explore the contemporary relevance of this philosophy with an overall perspective of finding solutions to present day political crises. Pt Deendayal Upadhyaya is one of the most distinguished national political thinkers of modern India who rather than theorizing talked greatly on the things and issues which needed much public awakening. "After Mahatma Gandhi he is perhaps the only Indian philosopher of contemporary times to have assimilated all the tenets of his thinking from Indian culture and knowledge tradition only. Like Gandhi he picked up ideas from the Sanatan tradition and worked towards the betterment of the masses devoting his whole life for the causes he believed in his idea of Integral humanism makes him demonstrate iteratively unprecedented thinkers with vast understanding of both capitalism and communism to facilitate him with enormous Logical background to reject both these ideologies and plead for an all-encompassing Indian alternative which found space in public sphere as late as this decade after the majority government of B.J.P was formed at the centre. Integral humanism essentially believes in a synergy of individual and society and the universe and the ultimate authority of supreme every nation, according to Upadhyaya has its own culture and societal central idea which has been termed as Chiti and every society has some peculiarities which could be identified as Virat. Every individual has different rules carved out and various dimension of activities." (Nargolkar, 1978) Deendayal further stated that both the absence and influence of Artha leads to destruction. In a society or in an individual, if, Artha becomes goal instead of means than all powers are acquired through Artha only. Therefore, in the influence of Artha various sins are committed to accumulate Artha. The possibility of being comfortable always remains of the person who owns surplus money. The Artha's influence prevails when a person does not understand the proper utilization of Artha. The influence of Artha also exists where secondary Artha i.e., the currency and the productive goods to be used in consumer materials are in excess. Such type of influences of Artha should be kept away from. So as to avoid the influence of Artha one should build character, spread of idealism, education, and suitable economic structures is also necessary. For him, Artha is a comprehensive term which comprises the political aspects of life as well. Danda-niti (political aspect of life) describes that too much power of the state is hazardous for Dharma. The evil of State's power prevails when it usurps the appropriate rightful place of Dharma. Therefore, Dharma suffers and declines in a ruthless State which acquires all powers (both political and economic). In this scenario, the society looks towards the State for everything. Consequently, State should not be allowed to get hold of Dharma and society. Kama also has been considered on the same lines as of Artha and Dharma by Deendayal. He stated that for the growth of Dharma we should neither the physical needs are neglected nor and the desires entirely suppressed. Dharma cannot be practiced if people have no food to eat. The civilizing influence on people will be lost if the fine arts, which gratify the mind, are altogether stopped. The mind will become vicious and Dharma will neglect. Therefore, Kama too must be engaged in consonance with Dharma.

CONCLUSION:

This paper establishes that the integral humanism philosophy of Deendayal Upadhyay focuses on the human being should be the core of the social, economic and political model of development. His philosophy demands to formulate an indigenous development model rather than borrow any indigenous development model from West or East. In this indigenous model of development human beings should be the centre and the life of an individual considered in an integrated manner. Where, people set the aim of developing body, mind,

intellect as well as soul in a balanced way. Human beings have attempted to satisfy the manifold desires of man, taking care that endeavours to please two different aspirations are not commonly conflicting. This is the integrated representation of all the fourfold ambitions of an individual. This notion of a complete human being, an integrated human being, is both an objective as well as our path. In a way, his thoughts can be said not just as a political one but as a conclusion of socio-economic and political perspectives with Bhartiya, Indianness to make a synthesis in human life with the society, state, and nation function as complementary to each other rather than being contradictory elements.

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