



Integral Humanism: An Analysis

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Abstract

Many models of development have been adopted in the world, the result of which we have got mixed results. The development paradigm adopted by most of the world today is not human-centered but economic-centered. Due to a lack of human-centered governance and economy, today humanity and nature are being exploited unlimitedly, due to which terrible environmental problems and economic inequality have emerged all over the world, which has put human life in danger. Today the world is not looking for a paradigm that can solve this grave crisis and make human development possible. So the question is how to balance the gap between nature and man? Today the world needs such a vision of development that is capable of providing physical prosperity to the entire human being as well as mental health, less harm to nature, sustainable, sustainable, and satisfying to human beings. Will the Indian Sanatan tradition be useful for solving these problems? In this chapter, adopting the Sanatan vision, we will look for a solution to today's contemporary problem by discussing the 'Integral Humanism Philosophy' propounded by Deendayal Upadhyaya. Will this eternal vision be an alternative to the solution of human development and governance? To answer all these questions, we need to read Deendayal Upadhyaya's Integral Humanism Philosophy, in which human beings are not integrated only as individuals and societies, but are ideal for human-centered development and governance.

Introduction

Integral Humanism is an ideology that was presented by Deendayal Upadhyaya to the country and the world. This school of thought believes in the Indian tradition and considers humans to be one. That is the unit that cannot be divided. Society and individuals are connected in such a way that their development takes place as an integral process, by separating them the nature of the development of society cannot be seen, thus the nature of society is integral. Man is not only one integral as a person and society, but he is also an inseparable part of nature, in this integral form, human development will take place

Deendayal Upadhyaya: The Man

At the beginning of the 20th century (25 September 1916) on the holy Braj land of India, a great integral thinker was born in a small village of Mathura district in Nagla Chandrabhan (Uttar Pradesh) in a simple North Indian lower middle-class joint family. The name was kept as Deendayal and the name of calling was kept as 'Dina'. Deendayal's father Bhagwati Prasad was an assistant station master in Jalesar (Etah, Uttar Pradesh) in those days and his mother Rampyari was a pious housewife. Due to tension in the joint family, Nanihal (Fatehpur Sikri, Agra district) came. Deendayal had completed only three years since his father's shadow was removed from him, now he started living in his maternal grandfather's house. After the death of Bhagwati Prasad, Rampyari's children had become orphans, so she started to be sad, as the days passed, her health also declined due to this worry. She suffered from tuberculosis, on 8 August 1924, the cruel day came when Rampyari also passed away leaving the children orphans.

Deendayal Upadhyaya's elementary education was normally arranged at home. For schooling, Nana Chunilal sent Mama Radharaman to Gangapur in July 1925, where Dina started her primary education. He studied from class 5 to 7 in Kota, and then came to Rajgarh for 8th-class education. Deendayal Upadhyaya was a very quick student in Arithmetic. When he was in 9th standard he could solve 10th class arithmetic problems. When Dina was in class 10th he was became first on 10th examination and not only in the school but in the entire Ajmer board. When the teacher gave this information to the Maharaja of Sikar (Maharaja Kalyan Singh), the Maharaja of Sikar was very impressed with Deendayal and rewarded to Deendayal Upadhyaya. Deendayal Upadhyaya went to Piloni (Rajasthan) for further studies, which was a famous center for higher education in those days. Then he went to Kanpur for further studies. In Kanpur, he associated with the Rashtriya Swayam Sevak Sangh (RSS). After completing his studies, he was a pracharak in the RSS, after the Pracharak, he held several prominent positions in the Jana Sangh political party.

Philosophy of Integral Humanism

Deendayal Upadhyaya gave the background of the idea of Integral Humanism in the intellectual session of Sangh Shiksha Varg, Udaipur, and Rajasthan on 4th June. In this session, Deendayal Upadhyaya told whether there is everything in socialism and capitalism is it possible to develop all human beings with both these ideas. Deendayal did not answer. Apart from this, there are other thoughts as well. These thoughts are from outside, we believe in our thoughts and culture. By the way, truth has no special place, all the philosophies of the West so far are incomplete, and they do not think about the whole life, they think about any one part, so we do not accept it. This is the biggest feature of our culture that the whole idea of life has been given in it.

Criticism of the West

The constitutional and social changes taking place in England since 1215 affected many countries, followed by the independence of America and the French Revolution gave an orientation and the slogan was 'Freedom, Equality and Fraternity'. With all this, the era of ideology started, new ideologies were born like - capitalism, democracy, socialism, nationalism, secularism, etc. Seeing its industrialization and the exploitative nature of capitalism, its reaction came in response to the ideology of communism, led by Karl Marx who wrote the famous book 'Communist Manifesto' in 1848. The countries of the world started following the change in this Western world without understanding the situation of their country, due to which many problems started to arise in these countries, the root cause of which was copying it (West). Deendayal Upadhyaya gave a logical critique of the ideas of the West, in full, giving the idea of his Integral Human Philosophy. Deendayal Upadhyaya said that today the world is facing many challenges in almost every field, for which one root reason is, most of the countries have tried to imitate the countries of the West by not adopting the method of development according to their living values and circumstances.

Integral Humanism

Deendayal Upadhyaya was an ideological statesman, who always kept 'human welfare' paramount in his philosophy. The personality that we are seeing from the life of Deendayal Upadhyaya is seen as a society-loving, nationalist personality, national thinker. Accordingly, his thoughts and philosophy are also there, which seem to show the way of living with the sense of integration in humanity to today's generation. In this unity, along with humanity, he has also given the nature of the development of the nation in his philosophy. According to Kamal Kishore Goenka, Deendayal Upadhyaya "established the fundamental philosophy of life in the form of integral humanism for human welfare. Integral Humanism is a syncretic philosophy of life, in which all aspects of human life have been harmonized and the way has been paved for the overall prosperity and grandeur of life. This philosophy of life of Deendayal Upadhyaya is a sign of the creation of information about his original thinking and research. This view of Deendayal Upadhyaya shows that he considered the upliftment of the nation, society, and humanity only after the development of the person standing at the lowest rung of the society, this sentiment represents his principle of Integral Humanism. Man is not born only to fulfill the need of the body, but there is a goal of life in front of man, to achieve it, along with the body, mind, intellect, and soul need to run together. To achieve the goal of life, it is known that this goal can be achieved only by working with the body, mind, intellect, and soul from the unified bond; this is the learning of Indian culture. In this way, Deendayal Upadhyaya gives his views on many important points in his philosophy, which have been lost somewhere in today's development paradigm. Integral Humanism Philosophy is seen as an alternative in which society, nation along with humanity will develop with a sense of integration. The objectives of Human beings are to attain a completely happy life and that can be realized through philosophy of Integral Humanism. Because the philosophy of Integral Humanism which has to achieving the goal in front

of human life, instead of dividing the path into pieces, it has been considered with unity. This concept of Indian culture can be understood through this Akhand Mandlakar Cricle –



Source: Vinayak, Vasudev Nene. Pandit Deendayal Upadhyaya Vichar Darshan, Vol. 2, Integral Humanism, 3rd Edition, Delhi: Suruchi Prakashan, 2014, p. No. 133.

According to this figure, “Each circle develops only by relation to the circle behind and behind it. This creation begins with the individual; the person does not go after only material pleasures or artha-kama, but with these four Purusharthas - Dharma, Artha, Kama, and Moksha - one thinks of a holistic and all-round life. Along with this, he is constantly striving for the accomplishment of these efforts. The next circle after the individual belongs to the family. The circle of the family starts with the individual, but does not leave his relation and progresses and develops around him and initiates the caste system. The ethno sphere develops and later becomes the commonwealth and in this sequence, the entire human group and the world's circle is prepared. In this way, the development of the nation will be possible not in any one dimension but by taking all the dimensions, which will lead to the formation of a humane nation. In the process of formation of a nation in this Akhand mandlakar circle, not developing any circle one by one, it will develop with unity, which will lead to the development of humanity in the form of a nation.

In this way, in the philosophy of Integral Humanism of Deendayal Upadhyaya, there is no contradiction between patriotism toward the nation and service to humanity, because if a person could not serve his nation, then what would he serve to humanity? For the service of humanity, the nation is at the first stage because the

nation itself will develop the quality of humanity and will orient man towards humanity. Many fundamental elements are required in the process of making this united nation, which is further described and analyzed.

Concept of 'Chiti'

To understand any person, thing, or place, we must first identify its essence, only then we can understand it. Similarly, to understand a nation, first, we have to understand the essence of the nation and not get entangled in misconceptions and start assessing as is done nowadays.

Deendayal Upadhyaya said in his philosophy that "The root cause of the feeling of devotion towards the nation and sympathy towards the people of our nation is neither unity of our interests nor equal enmity or friendship. Patriotism is due to the attachment and feeling toward the mother in the entire public mind of our nation, which is the result of integration. Like the soul of the individual, there is also the soul of the nation. As a result of this, unity flourishes in the nation. This soul of the nation has been called 'Chiti' by our scriptures. Deendayal Upadhyaya himself asks what is Chiti? What is its form? Then he says that it is very difficult to explain consciousness because we cannot show it to anyone but can feel it ourselves, as no one can see the soul in the form of the human body, only can feel it, in the same way, this soul of the nation which can experience him. Magdugal has defined consciousness as "a group that has a basic nature. Similarly, 'Chiti' is the basic nature of society which is innate and is not created only due to historical reasons. Consciousness is basic. Every society is born with the mind (manas) and the culture of that society determines the direction. Consciousness is a sign of nationhood, because whatever the nature of the society will be, the nature of the nation will also look like that, mind is the basis of the nation, and it makes the nation superior, from this the behavior of the individual is manifested. The nature of the nation of India is not of hundred two hundred years, but since the age of Sanatan, India is being given the name of a nation. The formation of the nation is done with the mind; accordingly, the mind also performs the work of national consciousness.

Due to the destruction of the mind, the nation begins to weaken, if the mind is completely lost, then the nation also disappears. The nation perishes when it disappears because if the soul goes into a body, the body usually perishes. In the same way, if the soul in the form of a mind is removed from the nation, then the nation also perishes. Each nation has its mind and it chooses and makes its life goal according to its mind, so we see that every nation behaves according to 'chit', almost every nation behaves differently, the main reason for this is that everyone's mind is different. If you look in history, you will find that many nations were created and destroyed such as Iran, Egypt, and Greece. The question arises that why such a prosperous nation was created and destroyed. And don't people live there anymore? Deendayal Upadhyaya says that even today people live there but the way of life of the people has changed; this means that there was no unity in the mind which was in that ancient mind. The basis of the existence of these nations has disappeared.

There was no special reason for their inner unity which was there before. As an example, understand that is the human body, which keeps on changing according to the time of nature's form. First remains small, then makes big, then gets old. After passing through all these stages, there is a change in the physical structure of man, but man remains the same because the self-element in the form of identity remains alive inside him. In the same way, there is the identity of the nation's consciousness, which maintains all the living aspects of the nation with a collective tendency. The colossal form of Chiti is the symbol of the nation.

Deendayal Upadhyaya's Economic Thought

Over the years, the world has adopted many paradigms in the economic field. Which has given rise to many important problems for mankind in the world? A major environmental problem has come. At the same time, human beings are forgetting the aspects of many human beings by getting lost in material pleasures. Deendayal Upadhyaya has given the philosophy of economy based on the development of the whole human being by keeping the economic system of the nation in general, which is based on perfection and not on the material happiness of a few people. Materialistic nationalism had created many such crises in world peace that humanity had to be ashamed of, this materialistic form of capitalist economy over-exploited mankind and tried to hide under the guise of democracy. As an alternative to this exploitation-based capitalist economy, socialism came with the goal of communism. The communist regime also brought anti-democratic and human genocide. In this way, you will find that due to these economic forms, a deep void has come in society. Is there a void in society itself, in nature, and also in man, which needs to be removed? Integral economics, as represented in the philosophy of Integral Humanism given by Deendayal Upadhyaya, describes how the nation should build a happy life system for a human being. The basis of the development of the nation should be in such a way that along with the progress of economic development, there is the least damage to nature, because no matter how much economic progress a man may achieve, the natural air is naturally alive, without which it is difficult for us to spend even a moment. Or you say it is impossible, so the environment should not be hidden under the guise of development. In this way, let us see how the economic form of the nation will be of a universal and integrated form in the national contemplation, which we can see in this way.

Human being the center of the nation's economy

The medium of the economy of any nation should be the all-round development of human beings. In which human power is considered as the chief, keeping human power useless, that development will not happen, in which the prosperity of the economy increases, but the development of humanity and other organs becomes frustrated, and that welfare can't stay. For example, we see that in the 1960s, the computer age started in America, at the same time Deendayal Upadhyaya said that "the challenge of great mechanical unemployment will soon come before America". After a few decades, America had to face the challenge of severe unemployment, although, in the beginning, America's economic prosperity increased enough, at the same time there was a huge increase in the number of unemployed. In this way, towards forgetting the ends-means-

prudence, in this lesson of economists like Lord Keynes, the means dominate the ends. In 1973, the eminent economist Sumakar challenged the rethinking of Western economics by writing the book "Small is Beautiful". Dr. Sumakar writes that due to the advent of more and bigger industries, huge automatic machines, etc., those people who have labor as their only capital are being completely ignored. The economy designed for economic development is neglecting the working people. Truth be told, economics should bring Kamdhenu for the economic development of these poor. But today the exact opposite is happening, so a new economy will have to be created, the focus of which will not be property but human beings. With this, end-means-conscience will be visible, in which not only the economic development of man will happen but there will be a round development of mind, intellect, and soul along with body.

Deprivation and effect of money

Deendayal Upadhyaya believed that just as the absence of meaning will harm religion, the effect of meaning also harms religion. At the same time, for the development of humans, a minimum of money is needed for living, due to the absence of this minimum money, man is worried about bread, clothes, and house, which is why most of the time that person spends on these, due to this reason of dharma. Follow-up also becomes difficult. Due to the influence of money, a person is only greedy for wealth, due to which he forgets nation, religion, and human life and starts considering his material happiness as paramount. A person becomes irrational by the greed of property and exploits others for the sake of his happiness. The nation should have its integrated form established in society. Make arrangements for the 'Arthyayam'.

Arthyam

To create a balanced system of wealth in society by keeping the society free from the absence-effect of meaning was called 'Arthyayam' in Indian culture. Just as Pranayama is beneficial for human health, similarly Arthyama is necessary for the country's economy. Therefore, while considering the Arthayam. Deendayal Upadhyaya has given importance to both agriculture and industrialization in his philosophy about the economy of the nation. Deendayal Upadhyaya described the parameters of the development of the developing nation one by one and the way forward from this sequence-

1. Agriculture
2. Industry
3. Transport
4. Trade
5. Social Security
6. Service

The developing nation should move ahead in this order of development in the economy. Growth in the second order or by altering the sequence can have a bad effect on the economy. Deendayal Upadhyaya believed that this sequence should not be changed because there is unity in this sequence which will be able to develop the economy in a balanced way. All the underdeveloped countries in the world should first adopt the path of agriculture and move the economy forward and not immediately adopt industrialization. There have been many such nations that have adopted direct industrialization by not adopting this sequence i.e. by not giving preference to agriculture first.

But those nations fell further behind in the economic field. It never meant that Deendayal Upadhyaya was neglecting industrialization. Rather he used to say that we should adopt industrialization after giving a solid start to the economy of our nation. This solid start can be done through agriculture as most of the people of the nation are dependent on agriculture. If that sector is strengthened then the economy will become solid. Then it would be better to take the nation in the direction of industrialization. But this industrialization should come through a sequence and not in a hurry as it can have bad consequences. As happened in Venezuela - “Venezuela has wasted 100 million pounds from oil exports in hydro-electric projects and steel factories despite not having sufficient demand for electricity. The result was that this underdeveloped country had to plead for help in front of other nations even for its daily needs. This nation should have made its nation capable first and then move towards industrialization.

Deendayal Upadhyaya thought that while industrializing the nation, it should be kept in mind that we should not start industrialization from zero. Rather, our traditional small industries are businesses that should not get any kind of shock, then the nation should start industrialization. But we see that in the second five-year plan after the independence of India, industrialization was given a lot of importance for the development of the nation, due to which rural industry was ignored.

Today the condition is such that many rural industries have been destroyed or are on the verge of extinction. Because of this, the disparities between rural and urban areas are increasing, rich and rich are becoming poorer and poorer. The main reason for this was the reduction in the scale of balanced development, because the government did not pay much attention to small industries, due to which people related to small or rural industries became unemployed. Deendayal Upadhyaya was of the view that the nation should develop industrialization in such a way that the burden on agriculture can be reduced more than it needs. Because there are many such industries in the rural area in which more people are engaged than necessary, only by removing unemployment by putting those people in the industry, there will be all-round development of the nation. Deendayal Upadhyaya said that some basic goals should be set before industrialization in the nation. “Deendayal Upadhyaya mainly stated these goals:

1. Enhancing the Conservation Capacity of the Nation
2. Increasing the production of consumables and productive goods
3. To provide everyone with the necessary livelihood for subsistence
4. Achieving a minimum standard of living for all
5. Reducing economic inequality by decentralizing the economy

In this way, there will be a balanced development of the nation which is aiming for industrialization. The nation should not start completely copying the development paradigm adopted by any other country because

every nation's problem is different and solves the problem in its way. In it finds its solution from the different cultures and art of the nation, which will be appropriate in its context. Therefore, every nation should find a solution to its problems according to its culture and should not copy anyone blindly.

The Idea of Decentralization in the Economy

Decentralization is such a form of the economy of the nation through which every person can be connected to the economy. Deendayal Upadhyaya believed that "decentralization does not mean only the transfer of any industry to a particular place, nor does lifting some factories from a district to a tehsil." Through decentralization, it is believed that all the powers should be concentrated in the hands of village panchayats. Deendayal Upadhyaya used to consider it impractical, this type of decentralization has been called 'the irony of decentralization', and it will not be able to solve the problem. He has said that all these problems can be solved by decentralization in the economy, but it will not have this form, but its form will be such that the individual and family are considered the basic components of economic decentralization, and the individual is considered the fundamental unit of decentralization. If property is created by the efforts of the individual and based on the ownership of the family, then every family will become financially self-sufficient and there will be no question of economic inequalities and exploitation. To bring all this into effect, we have to rely on the production system based on the family. If there is a proper request for the primacy of agriculture and small-scale industries, this area will be expanded after such a foundation is determined. After that, the government and private sector of industry will be brought in, so that every person of the first nation will be able to fulfill all their needs financially. At the same time, when they become empowered, they will increase the nation's industrial sector and advance the nation's economic sector. This type of decentralization will lead to the progress of the nation along with the human being.

Idea of Swadeshi

Why does any nation remain poor? Because a nation dependent on someone else for the consumption of goods. Deendayal Upadhyaya believed that indigenization of the economy was the most suitable for removing the poverty of the nation. When the British were here, there was a Swadeshi movement for their boycott, called for adopting Swadeshi goods, but when they left, we are emphasizing more on adopting Britishism, why? Because some people believed that English is the measure of our development and went on adopting it. But Deendayal Upadhyaya believed that just as it is necessary to make the society self-land, it is also very important to make the nation self-land, so indigenously made goods must be used in the nation. The use of indigenous goods is a part of the national religion. Swadeshi movement started for him, calling for adopting indigenous goods, but why are we insisting more on adopting English when he left? This will give a basis to the economy of the nation and the economy will be strong. Because on the one hand, the nation will get economic benefits from the use of the goods made by the nation, as well as abundant employment will be available to the people, due to which the nation will become more empowered.

Conclusion

The nation is not just the name of a piece of land but an emotional connection that helps keep the nation united. The basis of emotional connection is culture which is one of the important parts of people's life. This association is built on its history and lifetime experience. The culture that unites the nation was called Chiti by Deendayal Upadhyaya and which is the soul of any nation. We should be careful to use nation and state in the same sense because there is a clear difference between these two. Deendayal Upadhyaya told how the development of the nation should take place in the central structure of Integral-Humanism. Just like keeping in mind all the parts of human life, it has been considered that man is a composite form of body, mind, intellect, and soul, so the all-round development of human beings is compiled in this. In this development, along with material progress, moral and spiritual progress is also meant. With this, a suitable society, nation, and humanity will be able to hold. Keeping in view the importance of Artha in the development of the nation, Deendayal has described the economic nature of the nation; the form of this economy is called Arthayam in Indian culture. Just as Pranayama is beneficial for human health, similarly Arthyama is necessary for the country's economy. Therefore, Deendayal Upadhyaya, while considering the Arthyayam, considered these things that the economy of the nation should develop on a balanced basis of agriculture and industrialization following a sequence by becoming human-centered, only then all-around development of the nation would be possible.

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