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Deen Dayal Upadhyaya: Achieving self-reliance through integral humanism

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Abstract

The research of integral humanism gives us the idea on how other things also matter in the development of the society rather than focusing on the materialistic aspects of life. It also explains the difference between the needs of an individual and a state. It also lays that foundation of a society where a healthy competition is justified and not where mere use of the resources around us and use of human skill is of prime consideration. Integral humanism basically believes in a synergy of character and society and the universe and the closing authority of the supreme. Every nation, consistent with Upadhyaya has its personal cultural and societal significant concept which has been termed as Chiti and each society has a few peculiarities which may be diagnosed as Virat. It will proposed concept primarily based totally on historical roots oriented closer to dealing with present day demanding situations with a watch on destiny possibilities. The article will focused on ideas of Pt. Deendayal Upadhyaya achieving self-reliance through integral humanism. This is articulation of his writings has sizable relevance to offer Indian imaginative and prescient of political wondering and featuring worldwide alternatives.

Keywords: Advaita vedanta, capitalism, governance, integral humanism, imaginative, philosophy, self-reliance, spiritual theory, worldwide, etc.

1. Introduction

Integral humanism is a set of concepts or ideology regarding the governance of the society developed by Deendayal Upadhyaya after the independence of the country (India). The theory of integral humanism is a materialistic as well as a spiritual theory of how the governance of government should inculcate the values reflected by the citizens. The world predominantly consisted of two different approaches towards development of state these were, "capitalism" and "communism".

Pandit Deen Dayal Upadhyaya's Integral Humanism is a term used to describe the Jan Sangh leader's philosophical concepts from the early 1960s. The ancient Indian heritage and cultural ethos have shaped the ideological outlines of holistic humanism. Upadhyaya has effectively dismantled capitalism's and communism's social and political theories by emphasizing their intrinsic contempt for humanitarian aspects of individual life and their overemphasis on the financial factor. As a result, integral humanism essentially believes in the unity of the individual, society, and universe, as well as the Supreme's ultimate authority.

According to Upadhyaya, each nation has its own cultural and societal basic notion, known as Chiti, and each society has its own set of characteristics, known as Virat. Every person has distinct responsibilities and varying levels of activity. Integral humanism is defined as the process of bringing these disparate components of human life into a continual dialogue with one another. According to Upadhyaya, India's fundamental concern should be to build an indigenous economic model that prioritizes human being.

It opposes both western capitalism and Marxist socialism, while welcomes western science. It seeks a medium ground between capitalism and socialism, weighing the advantages of both systems while criticizing their excesses and alienness. The four elements of an individual, according to Upadhyaya, were the body, mind, intelligence, and soul (Dwivedi, 2020) [5]. They were all assimilated four universal objectives of human kind.

1. Dharma (moral obligations),
2. Artha (wealth),
3. Kama (desire or fulfillment), and

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4. Moksha (complete release or salvation) were the four universal goals.

He explained that the uncertainty in the West stemmed from the fact that westerners have treated each of the components of human beings independently and without regard for the others. While the criteria for monetary success and progress arose in the context of the industrial and technological revolutions, they placed an overabundance of focus on segmenting the universe from the outside in. An integrative view of life, on the other hand, is holistic in nature. Individualism 'reigned supreme' in Upadhyaya's view of social structures. He also opposed communism, which he saw as a "huge merciless machine" that "crushed" individuals. Rather than developing from a social contract between individuals, society, according to Upadhyaya, was fully born at its inception as a natural living organism with a distinct 'national soul' or 'ethos, and the social organism's demands paralleled those of the individual.

Integral Humanism's principles provide a non-dualistic lens through which to view the world we live in and act on humanity's basic unity – an approach that offers significant answers for global political, social, and economic cooperation. The origin of Integral Humanism was traced in the non-dualistic philosophy of Advaita Vedanta, which propagated the oneness of various souls, be it of animal, plant or human origin.

2. Significance of the theme

The significance of adopting integral humanism as a development model is huge as it is a model which critical takes into consideration the merits and demerits of the current existing models in various countries. The model doesn't say that it will totally not accept any of the western ideas; instead it says to adopt those ideas that are best suited for India's needs. It accepts modern science and technology, freedom of individual but at the same time preventing inequality among the citizens of the nation through regulating businesses and industries by rules and laws like setting up minimum wages, equal pay for equal work, ensuring political and socio-economic equality.

In today's world self-reliance of a nation is of the utmost importance for the citizens of the country because over dependency on others would hamper the development of the state and would also pose a huge security threat as we can see from the very recent example of Russian invasion of Ukraine, Germany and other European nations are struggling to meet their energy demands as Russia was a major energy supplier for them. Ukraine being a major wheat supplier to many countries, has affected the supply of wheat around the world as a result prices of wheat have gone up and to ensure enough wheat supply India has very recently banned the export of wheat. Although, it is also true that in today's globalized world it is very difficult to become totally self-reliant in every sector as countries can't have all the resources that can be needed.

3. Objectives of the Study

The main objective of this study is to rational analysis of the economic and development model proposed by Deendayal for the development of the nation and also in achieving self-reliance through transparency, decentralization and proper implementation of law in the country. The objectives of the study are some following:

1. To study Deen Dayal Upadhyaya's concept of Integral Humanism
2. To evaluate the relevance of Integral Humanism in the contemporary times
3. To study the notion of Self Reliance and achieving it through Integral Humanism

4. Research Method

The methods and tools used for research in regards with this article were very broad and different. In this article, I have relied on secondary source of information. This article depends solely on existing data in the course of the research process. The secondary data that has been collected was one from the internet via various online data i.e., articles, research papers, review articles, news, etc., and another was accessed through the library via books.

The research methodology that has been used in this article is Analytical research. Under the Analytical research, the facts used were the ones that have been confirmed already to form the basis for the research and critical evaluation of the material is carried out.

5. Review of Literature

The following views of Pt. Deendayal Upadhyaya are taken from Mahesh Chandra Sharma's has been explained in his book (2018) ^[11], Integral Humanism- An Analysis of Some Basic Elements, where Pt. Deen Dayal said in response to the question as to whether India should accept the path of Capitalism or Communism, that what is the compulsion before us to accept one of these two ideologies of the foreigners? No Indian is associated with these ideologies and these are not the product of the Indian environment. Pandit Deen Dayal said that we should learn from our culture and history and in the light of that we should chalk out our plans for the development of our nation. We should not copy that.

Further, in the book mentioned above, Pandit Deen Dayal opines that India considers spiritualism as an integral part of human existence. This is the world of sensitivity. India does not worship any single form of god nor does it follow a single way of worship rather varied forms of spiritual refinement have been cultivated here. That is the reason that the ideas of 'one soul permeating all living beings', 'kindness for all the living beings', and 'non-violence' have grown here. Deendayal Upadhyaya considers spirituality as part of human integralism and believes that ignoring this will be dangerous.

Indian tradition considers human beings as an 'integral entity'. Integral means that which cannot be divided. A unit which is indivisible is called 'integrated'. Society and individual are so intertwined that they cannot be separated. Every human being is an integral part of the society. He cannot live without a family. Family cannot live without the village, city or neighborhood. Beyond village and cities exist the units of nation and the world. Individual is a part of all these collectivities and is not independent of all these. The happiness of an integrated human being is not divided into individual and society rather it is integral.

Ratika Rana in her article (2022) ^[10], Integral Humanism: How Pandit Deen Dayal Upadhyaya Viewed Politics from the Lens of His Principles? Prime Minister Narendra Modi paid his respects to Pandit Deen Dayal Upadhyaya and highlighted how his vision of 'Integral Humanism' is still capable of providing solutions to several problems of the

world. He said, "He wanted to decolonize Indian political thought as he felt that the Indian intellect was getting suffocated by Western theories. He believed this left a roadblock to the growth and expansion of the original Bharatiya. He did welcome modern technology but wanted it to suit the Indian requirements. He visualized a decentralized polity and a self-reliant village economy at the base. While paying tributes to Pandit Deen Dayal Upadhyaya on his death anniversary, Prime Minister Narendra Modi said that the right-wing Hindu stalwart's vision of 'Integral Humanism' could provide solutions to several problems of the world."

Deen Dayal Upadhyaya pointed out some objectives for the Indian economy which are highlighted in Arun Anand in his article (2021) ^[1], Demystifying 'Integral Humanism', the key philosophy that guides BJP and its government's article. Upadhyaya specifically underlined six objectives that the Indian economy should pursue:

1. An assurance of the minimum standard of living for every individual and preparedness for the defense of the nation.
2. Further increase above this minimum standard of living whereby the individual and the nation acquire the means to contribute to world progress on the basis of its own Chiti.
3. To provide meaningful employment to every able-bodied citizen, by which the above two objectives can be realised, and to avoid waste and extravagance in utilising natural resources.
4. To develop machines suited to Bharatiya conditions (Bharatiya technology), taking note of the availability and nature of the various factors of production.
5. This system must help, and not disregard the human being the individual. It must protect the cultural and other values of life. This is a requirement that cannot be violated except at the risk of great peril.
6. The ownership, state, private or any other form, of various industries must be decided on a pragmatic and practical basis.

He was a proponent of both Swadeshi and Decentralization and considered centralization to be one of the key road blocks when it came to economic growth.

Ratnesh Dwivedi in his article (2020) ^[5] 'Pt Deendayal Upadhyaya and Integral Humanism,' the link between Gandhian Philosophy and Integral Humanism is evaluated. It is as follows, Integral humanism is almost an exact paraphrase of Gandhi's vision of a future India.

1. Both seek a distinctive path for India,
2. Both reject the materialism of socialism and capitalism alike,
3. Both reject the individualism of modern society in favor of a holistic, Varna-dharma based community,
4. Both insist upon an infusion of religious and moral values in politics,
5. 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, the primacy of cultural-national values, and discipline.

6. On the subject of DD Upadhyaya

Pt. Deendayal Upadhyaya was born in the Uttar Pradesh village of Nagla Chandrabhan on September 25, 1916. He received two gold medals in the Ajmer Board Examinations after passing his Matriculation with honours. In the Intermediate examination, he again received two gold medals and secured first position (Raje, 1972) ^[9]. He did a first-class B.A. in mathematics. Panditji joined the RSS as one of the first few Swayamsevaks in 1937 and ascended through the ranks to become the RSS Joint Provincial Pracharak (Bhushan, 1978) ^[2].

In 1952, he joined the Jana Sangh and was named General Secretary, a position he held until 1967, when he became the Party's President. Following the death of Dr. Syama Prasad Mukherji, he took on the mission of rebuilding the party, which he accomplished with amazing success. Pandit Upadhyaya edited the weekly and daily publications Panchjanya and Swadesh (Raje, 1972) ^[9]. His sad demise on February 11, 1968, was an irreplaceable loss to the country.

7. Philosophy and Concept of Integral Humanism

Integral humanism is based on an organic thinking that envisions an Indian nation governed by common moral values. A nation in which all citizens identify as part of the same Indian ethos, in which we Modernize but do not Westernize, in which individual economic liberty is balanced by social safety nets, and, finally, in which we transcend group consciousness as members of various religious and social communities to develop a common national consciousness.

The philosophy of Pandit Deen Dayal Upadhyaya, named "Integral Humanism," presents an alternative development model that is both integral and sustainable. Integral Humanism aspires to give every human being a dignified life while balancing individual demands with those of society and governments. It encourages using natural resources at a rate that allows for their replenishment. Integral Humanism goes beyond political democracy and freedom to include social and economic freedoms (Deshmukh, 1978) ^[3]. Integral Humanism promotes diversity by rejecting other models' one-size-fits-all approach. With its unique history, variety, and cultural ethos, I believe it is a great example for a country like India. Integral Humanism advocates for a harmonious relationship between man, nature, and spirit. SDG Goal 13 on climate action reflects this. Integral Ecology returns us to the age-old wisdom of nature's interconnection. An integrative framework rejects the distinction between human, animal, and plant forms, treating the environment as a global good and making environmental protection a shared responsibility for all of humanity (Jaffrelot, 2007) ^[57]. "Vasudhaiva Kutumbakam," a Sanskrit shloka that means "the entire world is my family," reaffirms Advaita's belief that we are all organically connected in our struggles and opportunities. Satya and Purushartha are concepts that encourage activities that are unattached to fruits. It promotes fraternity and discourages rivalry between individuals, nations, and sub-national units. Peace, justice, and strong institutions that is reflected in SDG Goal 16, cooperative federalism, are all examples of such concepts. The concept of oneness among individuals of various races, castes, creeds, geographies, and gender is critical to understanding integral frameworks in an international setting (Singh, 2020) ^[4]. The integral theory is likely the oldest human rights paradigm, perfectly compatible with modern notions of democracy and the

United Nations. Humans will become perverted if natural desires are suppressed, according to these theories. Natural foods, music, paintings, and other forms of art are required to advance civilization.

These are critical now for preserving and propagating cultural diversity in an increasingly interconnected world. The notion of Artha suggests a middle road that favors neither too harsh policies nor too lenient punishments for violators. In India, these can serve as the foundation for good governance, economic reforms, corporate governance, and national security concepts. Integral humanism views honesty as a matter of principle rather than policy. Making governance more transparent, holding our leaders and bureaucracy more accountable, and implementing big election reforms are all urgently needed.

This philosophy is not “Utilitarian” in the context of international affairs, nor does it support the advancement of one nation at the expense of another. Identifying with both one’s nation and the rest of mankind becomes the bedrock of peaceful coexistence in this viewpoint. Most crucially, this concept of collectivity is not diametrically opposed to “Nationalism.” Integral Internationalism strikes the ideal balance between the necessities to protect your country from violent threats while also contributing to global security.

It is necessary to produce and redistribute wealth. These ideas are put into practice for the most disadvantaged members of society through taxation, MGNREGA, and other social programs. Because all life forms are intrinsically one, Integral Humanism grants equal rights to everyone. This template is not only democratic, but it also promotes the cause for social justice and equal chance for everyone, including the last man standing, “Antyodaya.”

8. Ideas of Situation

Deendayal Upadhyaya also argues that the values of the West are somewhat specific to their circumstances and history and they too, he points out, have abandoned some certainties. In the case of the insuperable difficulties faced by Marxism he is prophetic (Dwivedi, 2020) ^[5]. He sensibly avows about way forward ideas:

A- Good Governance

1. On governance, he considers undue accumulation of political and economic power as contrary to Dharma, implicitly criticizing communist regimes and could be regarded as querying the impulses of state-dominated, democratic socialism as well.
2. In general, Upadhyaya associates the preponderance of power, including economic monopolies, as a source of corrupt and adharmic misconduct.

B- What is Dharma

1. Dharma, according to Upadhyaya, is not confined to places of worship nor is it synonymous with religion.
2. He argues it is much broader, the basis for sustaining society and the universe itself, varying in time and place, depending on circumstances and need.

C- Idea on Federalism

1. Deendayal Upadhyaya is critical of India’s federal constitution and the enshrining of special privileges based on attributes like caste, religion, language and province.
2. In his opinion, they are contrary to the principles of Dharma, which enjoin the essential equality and unity of all citizens.

3. He favours a unitary Constitution though with the devolution of executive and decision-making authority to lower levels of societal organisation, from regional states to village panchayats.

D- Indian Constitution

1. The Indian Constitution adopted a Westminster style parliamentary system that has conspired to articulate every active and dormant social, political, linguistic, religious and supposed ethnic fissure and division in India and magnify them manifold.
2. A Presidential system of governance, with appropriate safeguards and decentralization, would have mitigated these dangers.

E- Religious Freedom and Secularism

1. On the specific issue of religious freedom in the rule of Dharma Upadhyaya affirms it must be circumscribed when it encroaches on the freedom of others not of that particular faith.
2. The implications for exclusivist monotheisms are clear and the imperative for decisive action against their aggressive encroachment.
3. He points out secularism in India was defined in opposition to theocracy and Dharma wrongly assimilated to the latter.
4. Of course it has descended into complete intellectual banality and political absurdity, merely an instrument for justifying monotheistic aggression.

F- Opinion on Economic Polices

1. Upadhyaya rejects Nehruvian economic policies and industrialization on the grounds that they were borrowed uncritically from the West, in disregard of the cultural and spiritual heritage of the country (Dwivedi, 2020) ^[5].
2. There is a need, according to Upadhyaya, to strike a balance between the Indian and Western thinking in view of the dynamic nature of the society and the cultural heritage of the country (Dwivedi, 2020) ^[5].
3. The Nehruvian model of economic development, emphasizing the increase of material wealth through rapid industrialization, promoted consumerism in Indian society.
4. Not only has this ideology of development created social disparities and regional imbalances in economic growth, but it has failed to alleviate poverty in the country.
5. The philosophy of Integral Humanism, like Gandhism, opposes unbridled consumerism, since such an ideology is alien to Indian culture.
6. This traditional culture stresses putting restraints on one’s desires and advocates contentment rather than ruthless pursuit of material wealth.

9. Debate on Integral Humanism

Integral Humanism was coined by Deendayal Upadhyaya, who proposed a non-dualistic worldview as an alternative to nationalism and internationalism. It rejects inherent variety based on race, color, caste, or religion, and instead sees all people as part of one organic whole with a shared national consciousness.

Integral Humanism's principles provide a non-dualistic lens through which to view the world we live in and act on

humanity's basic unity – an approach that offers significant answers for global political, social, and economic cooperation. Pt. Deendayal Upadhyaya's Integral Humanism is a holistic ideology for the full development of individual and society. He argued that, in addition to material development, moral and spiritual development should be considered. For this reason, Indian culture and ethics encourage people to pursue four purusharthas: Dharma, Artha (wealth), Kama (desire), and Moksha (liberation) (Salvation). Individuals are the constituent elements of society; hence the society's goals are the same.

The state must ensure and provide for Dharma, Artha, and Kama, while the individual must achieve the fourth purpose via his own efforts. It's crucial to remember that true happiness only comes when money is earned (Artha) and used to satisfy desires/sensual pleasures (kama) according to Dharma's guidelines. Society creates a multitude of organisations in order to achieve four goals (Purusharthas). Only when an individual thinks and acts with the conscious awareness that he and society are one and the same will his actions be beneficial to the common good, for he will look beyond himself and his family to the global community. He goes even further, embracing all of nature and its creator by radiating divinity and divine in all of his deeds. Pt. Deendayal Upadhyaya proposed this philosophy of healthy development of man and society.

His theology is primarily motivated by a desire to oppose individualism and promote the value of family and society in the construction of an undivided society. He also despised societal systems where individualism 'ruled supreme.' He also opposed communism, which he saw as a vast soulless machine that crushed individuals. He stated that society, rather than starting from a social contract between individuals, was born as a natural living organism with a distinct national spirit or ethos, and that the social organism's requirements were similar to those of the individual. Numerous Indian and foreign intellectuals backed his anti-unity claims.

Apart from scholars, Upadhyaya's ideas can be found in the writings of notable leaders such as Gandhi. Gandhi's vision of a future India is essentially identical to integral humanism. Both seek a distinct path for India, rejecting both socialism and capitalism's materialism, rejecting modern society's individualism in favour of a holistic, varna-dharma based community, insisting on the infusion of religious and moral values into politics, and seeking a culturally authentic mode of modernization that preserves Hindu values. Integral humanism is a collection of visions arranged around two themes: morality in politics and swadeshi, and small-scale industry in economies, which are all Gandhian in theme but distinctly Hindu nationalist. Harmony, the priority of cultural-national ideals, and discipline are major aspects in these ideas.

Integral Humanism is a notion that dates back to Indian civilization and culture. In essence, it is an association of human, animal, and natural unity. Today's world is beset by numerous issues, none of which can be resolved without the Integral Humanism vision and ideology. We may connect people to people, people to society, people to animals, people to the environment, and people to nature through Integral Humanism. Because they are intertwined with one other and day-to-day existence at the local and grassroots levels, in comparison to large cities and other metro areas.

After that, we can make our society and globe honourable, respectful, and healthy for future generations.

10. Concluding Remarks

Deen Dayal Upadhyaya believed that an independent country could not advance if it relied on Western principles such as individualism, democracy, socialism, communism, and capitalism. This does not imply that he disagreed with these ideas. He believes that modern technology and western science should be encouraged, but that they should be tailored to Indian needs.

He clarifies the distinction between western science and the western style of life. While western science is universal and must be assimilated if we are to progress, the same cannot be said of western culture and ideals. In fact, he argued that slavish imitation of the West should be abandoned. He also urges Indian leaders to reject the superficial Western foundations that formed the backbone of Indian polity after independence and instead draw inspiration from our old culture's ageless traditions.

He also envisioned the Dharma Rajya concept for the Indian state, which is duty-oriented rather than right-oriented. No individual or body is recognized as sovereign in Dharma Rajya. Every individual is bound by a set of rules and regulations. Dharma determines and regulates the executive, legislative, and people's rights. As a result, there is no room for rights to be trampled upon or for any desire for unrestricted rights. Furthermore, there is no risk of negligence, power-madness, or a conflict of rights.

As a result, Upadhyaya's mission was to establish desirable goals for Indian society as well as the intellectual and spiritual foundations for achieving them. However, his political theory has largely gone unchallenged, and in this period of neoliberalism, researchers should take its wide aim seriously in order to maintain our national identity.

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