

# Integral Humanism: Introduction and an Analysis of Some Basic Elements

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### Abstract

The personality and ideas of Pandit Deendayal Upadhyaya about 'Integral Humanism' are of wider dimensions. Integral Humanism is an ideology that Pt. Deendayal Upadhyaya propounded and presented before the nation and the world at large. This ideology may have deep impression and bearing on everyone's everyday life. It may lead to have a meaningful life throughout. Integral humanism is such an ideology which has its worldwide sphere of influence. It exerted its impact on every neck and corner of life. Therefore, keeping in view the importance of 'Integral Humanism', it is relevant to have a deep study on various aspects of Integral Humanism like spirituality, individual and social happiness, development model, etc. The study of these important aspects would fairly guide the society to have a leap forward in the right and scientific direction. In this paper, an attempt has been made to throw some light and analyse the important aspects of 'Integral Humanism' propounded by Pt. Deendayal Upadhyaya.

**Keywords:** Integral Humanism, Spirituality, Individual and Social Happiness.

### Introduction

Even after years of independence, we have still to decide what direction we should adopt to realise our cherished dream of all-round development in the lives of our countrymen. Normally, people are not prepared to seriously consider this question. They think only of problems which they face from time to time. Sometimes economic problems are viewed with concern and an attempt is made to resolve them, and at other times, social or political problems come out to the forefront claiming attention. Not knowing fundamentally the direction in which we all are to go, these efforts are not accompanied by sufficient enthusiasm, nor do they give a feeling of satisfaction to the people engaged in these efforts. These efforts produce only a fraction of the results that they ought to have produced.

Pandit Deendayal Upadhyaya authored 'Integral Humanism' has been subject of discussion in terms of how to refer to it. Whether it can be termed as an 'ism' or a philosophy. Indian line of thinking favours philosophy or 'darshan' whereas western thought favours the tradition of 'isms'. The concept of 'Integral Human' is essentially Indian. Some learned people insist on calling it as a philosophy or 'darshan' which is not wrong. Hon'ble Nanaji Deshmukh stressed the use of 'Darshan' in the literature of Deendayal Research Institute.

On the other hand, it is also a fact that Deendayalji in his various 'Baudhik Vargas' and the document titled 'Principles and Policies' referred to it as 'Integral Humanism'. Even in his various lectures delivered by Panditji, it is termed as 'Integral Humanism'. Since Deendayalji shaped his thoughts while taking into account prevailing western philosophical theories of individualism and socialism, 'Integral Humanism' can also be an apt term. Accordingly, both the terms 'ism' and 'philosophy' can be used.

### Aim of the Study

Integral Humanism is an ideology that Pt. Deendayal Upadhyaya propounded and presented before the nation and the world at large. The aim of present paper is to study the concepts and philosophy of Integral Humanism which may be helpful in making the true human beings and cherish the desired goals of life.

### Pandit Deendyal Upadhyaya: Brief Life History

PanditDeendyalUpadhyaya needs no introduction.He was born to ShriBhagwati Prasad and Smt. Rampyari in 1916 at Dhankia, Uttar Pradesh. His maternal father was ShriChunjilalShukla was a station master at Dhankia. Panditji;s parental grandfather PanditHariramji was a famous

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astrologer. The childhood of Pt. Deendayal Upadhyaya was spent in very difficult circumstances, even then he always excelled as a brilliant student. Though, childhood of Pandit Deendayal Upadhyaya was spent in dire circumstances, yet he was masked as a talented student when Indian struggle for independence was engulfed by two nation theory. 1942 he started his public life via Rashtriya Swayamsewak Sangh (R.S.S.). He was an astute organiser, man of letters, a journalist and an orator. He supplemented his work of R.S.S. through his skills. He joined politics when Bhartiya Jana Sangh was established as a political party under the presidentship of Dr. Shyama Prasad Mookerjee. He started Kashmir movement, independence of Goa movement and movement against transferring of Berubari and thus kept these issues alive in Indian politics to strengthen unity and integrity of India. He devoted whole of his life for the integration of India. India needed a strong opposition party and Bhartiya Jana Sangh emerged as a powerful opposition. He made extensive preparation for making this opposition party as an alternative to the ruling party. An alternative was needed not only of the old system but of the old ideologies too. He gave a call for 'Integral Humanism', 'Cultural Nationalism' and 'Indianisation'. He remained General Secretary of Bhartiya Jana Sangh from 1951 to 1967 and was made president of the party in 1968, shortly before his gruesome murder. The political party he nurtured became the political alternative in the form of Bhartiya Janta Party.

#### **Philosophy of Integral Humanism**

Integral Humanism is an ideology that Pt. Deendayal Upadhyaya propounded and presented before the nation and the world at large. When the country became a free nation, there was a debate going on in the country as to whether India should accept the path of Capitalism or Communism. The propounders of both these paths were European foreigners. At that time Pt. Deendayal Upadhyaya said that what is the compulsion before us to accept one of the two ideologies of foreigners? No Indian is associated with these ideologies and these are not the product of Indian Environment. Pt. Deendayal 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 anyone. After independence, even Gandhiji believed in 'Ram Rajya' and 'Gram Rajya'. But unfortunately, Gandhiji was ignored and we started following the western ideologies. The true nomenclature for 'Capitalism' is 'Individualism'. This thought believes that the human being is only an individual. This ideology does not recognise the existence of society. It believes that individual freedom is the key to all happiness. When the free individuals started exploiting other weak individuals, then the society became unbalanced. Then a thinker of Europe, Carl Marx said, 'Real human being is not an individual but a social being'. In order to bring equality in the society, individual freedom should be restricted. Man is only an 'individual' and not 'society' or a 'society' and not an 'individual'. These contentious points of discussion in Europe gave rise to twin ideologies

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named as Capitalism and Communism. Both these ideologies are materialistic in nature. Both negate spiritualism. Upadhyaya rejected social systems in which individualism 'reigned supreme'. He also rejected communism in which individualism was 'crushed' as part of a 'large heartless machine'. Society, according to Upadhyaya, rather than arising from a social contract between individuals, was fully born at its inception itself as a natural living organism with a definitive 'national soul' or 'ethos' and its needs of the social organism paralleled those of the individual. Pt. Deendayal opposed this all. His first objection to these was that they were foreign theories and not indigenous. The second objection was that both were materialistic and man cannot be matter alone; he has his spiritual needs as well; and the development of both these aspects is a necessity. The third objection was that these ideologies divide the human being into 'individual' and 'society' whereas, human beings should not be divided in this manner. Deendayalji said that Indian tradition of thought which includes Gandhiji also, does not divide 'individual' and 'society' nor it recognises an individual as a material being only. Indian tradition considers human being 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. A family cannot live without a village, city or neighbourhood. Beyond villages and cities exist units of nation and the world. Individual is a part of all these collectiveness 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. Individualistic thinkers regard society as an obstacle and thus advocate freedom of an individual and the socialists consider individuals as greedy and want social control over an individual. Deendayalji says 'Man' needs freedom and equality at the same time. It is folly to consider freedom and equality as opposed to each other. They should be considered complementary. 'Man' is not only integrated in society, he is also an integral part of this world or nature. Thus, if he will misbehave with nature, he will come to grief. Indian tradition worships nature as 'Mother'. To pollute nature is a sin. This universe does not constitute human beings and society only; but nature also. Man should learn to behave with nature. Western ideologies wish to conquer nature. By exploiting nature to the maximum, they have put the happiness of human beings in great peril. Materialism and Consumerism are part of their ideologies. Pt. Deendayal opines that India considers spiritualism as an integral part of human existence. This is the world of sensitivity. He considers spirituality as part of human integralism and believes that ignoring this will be dangerous.

Deendayal Upadhyaya opined that the key concern of our nation should be to develop an indigenous development model with human beings as its fundamental focus. It seeks a middle ground between capitalism and socialism, evaluating both systems on their respective merits. Panditji believed

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that humankind had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to the four universal objectives of dharma (moral duties), artha (wealth), kama (desire or satisfaction), and moksha (total liberation or 'salvation'). None of these could be ignored as dharma is the 'basic', and moksha the 'ultimate' objective of human being and society. He claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and were hence based on the materialist objectives of human desire and accumulation of wealth.

Integral Humanism includes all the principles of total existence. Panditji worked in political field and in politics this particular subject is termed as 'ism'. As per his thoughts the term 'ism' did not do justice as far as the understanding of common people regarding it but even then he called his thoughts as ism. According to him the aura of this subject is not limited but very vast and applied in every aspect of life. It is very important and 'ism' can be termed as 'darshan'. It is a way of thinking and way of living a life. Darshan has no synonym words which can match to the vastness of this world. It cannot be described with words. It is very delicate subject as well as very deep thinking involved in it. But there is no need to take this subject as a boring and difficult to understand. The main problem is in the expression and to communicate about this subject but not in the real experience of it.

It can be explained with an example, as the person who had never tasted sugar cannot understand the joy and sweetness of sugar so it will be a waste of time to make him understand how it felt eating sugary product. For the better understanding he had to eat it first then he can share the same experience. Many examples can be given to explain the word Darshan. The nature of the fundamental principle is to provide everyone an assurance of eternal happiness. The beauty lies in the fact that everyone experience happiness in his life without knowing about the 'Darshan' of life. To the above mentioned dimensions we can include two more dimensions and that are internality or humanity and cosmicity. It becomes the growth of consciousness which Panditji visualises. Shri Bipin Chandra Pal says, "Nationality is inseparable from universal humanity." Irregular values and dissimilarity of our concept of self-dependence and self-subjection lies in the magnificence of the meaning of the work 'swa' or self. Swa literally means self that means discrete self and the collective self and it can be said as two are one and same. A person can realise himself freedom at the time when he realise his self-connection with the universal self.

#### Discussion & Conclusion

Human being, the highest creation of Almighty is trailing his own identity. There is need for re-establish him in his rightful position, being him the realization of his greatness, reawaken his abilities and inspire him to exert for attaining divine heights of his latest personality. This is possible only through awakening him in rightful manner. The concept of Integral Humanism is found suitable for the holistic development of the society. Deendayal Upadhyaya explained in his philosophy that human being wants neither capitalism nor socialism. There is only one aim of human and that is development and happiness of the Integral human. He also supported

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the "swadeshi" movement of Gandhi and "decentralization" to enlarge and reinforce our national economy. Also Integral Humanism propounded by Upadhyaya is considered as political and economic manifesto of the Jana Sangh. Nonetheless it is a contrivance for the overall emancipation of human community. Thus after the depth evaluation of the literature it may be concluded that that though Upadhyaya aimed at the happiness of society, though the Upadhyaya concentrated on the happiness an undivided society as the primary aim.

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