

**A review on Integral Humanism:
Comparison of Pt. Deen Dayaal Upadhyay
and his counterparts**

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Introduction

Prominent social worker, eminent social thinker, incomparable educationist, quaint economist, superb journalist, distinguished writer, mighty orator, great philosopher, stunning organizer and politician Pandit Deendayal Upadhyaya was undoubtedly a gem among the Indian scholars. He was born to Sri Bhagawati Prasad and Srimati Rampyari, in a village called Chandrabhan in Mathura district (Uttar Pradesh) on 25 September 1916 . His Parents name was. His father was a well known astrologer of his town and his mother was religious mind lady. He got selected for Provincial Civil Service Exam but he refused to join for the sake of his mission. He did his master's in English and got Gold Medal as well as in Education (M.Ed.) through which he entered public service.

Integral Humanism

"Integral Humanism" consists of the four lectures delivered by Deendayal Upadhyaya in Mumbai from April 22-25, 1965, which reflect

his views on different aspects of his philosophy of Integral Humanism. Section-B entitled " Interpretations" includes various articles, which focus on different facets of Deendayal's philosophy. M.S. Golwalkar while discussing Deendayal's views on man has argued that Deendayal was a great thinker and philosopher

who talked about Integral man and his all-round development on the basis of fourfold Purusarthas, which are Artha, Kama, Dharma and Moksha. Next two articles are devoted to the study of Deendayal's philosophy of Integral Humanism. D.B.Thengadi in his article, "Integral Humanism - A Study" has argued that Deendayal had developed his philosophy of Integral Humanism to suit the changed conditions of the contemporary world.

This philosophy was conceived to perfect the existing social and political theories, so that they could • meet the challenges posed to them. Dr. Chandra P. Agrawal in "Integral Humanism: A philosophy for a Humane SocioEconomic-Order" has first of all differentiated Integral Humanism from some other major humanistic movements. This is followed by a discussion on Deendayal's concept of man in Integral Humanism. Finally, the author has analysed Upadhyaya's use of this concept in his socio-economic system. Mahesh Mehta has discussed the social aspect of the philosophy of Integral Humanism, whereas Dr. Amit Kumar Mitra has highlighted the economic thinking of

Deendayal Upadhyaya. The author has argued that man is the main centre of the economic structure suggested by Deendayal. In this context Dr. Mitra has also discussed his views on the relation between man, machine and technology.

Apart from the scholars, thoughts of Updhaya can be observed from the literature of great leaders such as Gandhi. Integral humanism is almost an exact paraphrase of Gandhi's vision of a future India. Both seek a distinctive path for India, both reject the materialism of socialism and capitalism alike, both reject the individualism of modern society in favor of a holistic, varnadharma based community, both insist upon an infusion of religious and moral values in politics, and 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. We may even say that the Deen Dayal Upadhyay had given a new thought to Gandhis swadesi revolution which states that swadesi is a way of life with a commitment and dedication propounded and practiced for the benefit of the people of India in general and to the rural masses in particular who live in six lakh villages. Swadeshi demands us to use and serve our immediate surroundings. Hence, it is everybody's responsibility to encourage neighbors who can supply to our needs. The concept of swadeshi, according to him, is a necessity for national existence and is very much true even today. [2] This approach given by Gandhi to make our rural economy vibrant and lively was hijacked even before

his eyes. In the above statement Gandhi tried to build an undivided rural society whether the Upadhyay gave a theory of Integral Humanism to build an undivided universal society. This concept is a broader concept which covers both rural and urban or we may say that which covers the human society as a whole. This vary concept does not divide the humanity into parts but consider it as a unit which co exists. The scholars also pointed it out that the DeenDayal Upadhyay philosophy got ignored somehow but it was as important and significant as the swaraj concept of Gandhiji. Vamsee mentioned that while Hind Swaraj and Gandhian thought have been taken up for serious study in academia, there has been very little discussion of another manifesto for decolonization which was delivered as a lecture 50 years ago, by an unassuming thinker who, respectfully enough, acknowledged Hind Swaraj right at the beginning.

Pandit Deendayal Upadhyaya's Integral Humanism lectures pick up, in many ways, from questions of the sort examined by Gandhi in Hind Swaraj. Gandhiji also gave the economic thoughts which have been documented by Kumarappa. Kumarappa stated that Gandhiji divided the economies into five parts which are Parasite economy, Predatory economy, Self-sufficient economy, Gregarious economy and Service economy. He defined these economies in detail as well for example, India had been subjected politically to Great Britain. This has been stated as an example of Parasite economy. Economic subjugation of others financial penetration of America is termed as an example of predatory economy. The economy based on agriculture is termed as a self-sufficient economy. Nazi or Soviet economies have been depicted as the Gregarious economy and lastly, he visualized the service economy. They defined the five

types of economy Gandhian economics took the help of animals. To define the parasite economy, they took the example of the tiger that does not create, does not contribute anything towards production but consumes without producing. He termed the method as the mix of parasite and predatory. He took the example of monkey to define the predatory economy where the monkey is not producing anything but he is also not destroying the source of production, but he is consuming the produce of someone else. Example of birds has been cited to show the self-sufficient economy where one produce and consume itself. The bird build it nest with the help of small particles. To show the gregarious economy the author took the example of bee who collect the honey but it gets used by someone else or we may say in this case one produces the goods for general consumption. In this case production is greater than Consumption and the surplus is meant for others. To explain the service economy, he mentioned the bird in its nest in the third stage. Suppose it has produced a baby. In the morning it goes out, picks up whatever food, such as grains, is to be found and feeds its young with it. It does not say that it has the right to swallow what it has found. It takes it to the little baby bird and feeds it. Does it think that when the little one grows up, it would feed the mother when old? Nothing of the sort is happening. It gives without a thought of any return. It is wholly motivated by a sense of duty. This is what may be called Mother Economy or Service Economy.

The scholars even compared the Gandhian theory and concept of Dr Upadhyay and favors the concept of Upadhyay. In 1909, India was not independent, and Gandhi's questioning of colonialism proposes a radical leap in political imagination, into the realm of what one might

even call the spiritual. Hind Swaraj rejects the simplistic idea of swaraj as a mere change in government, and proposes a far more powerful idea of swaraj as self-rule, an Upanishadic idea expressed as a critique of colonial modernity. In 1965, Upadhyaya's Integral Humanism set out to chart an ethical course for independent India in the face of powerful global ideological pressures for and against capitalism and socialism. Upadhyaya, too, begins with a concern similar to what might have occurred to the wise „Editor“ (the character who responds to the „Reader“ in the dialogue) in Hind Swaraj. Evaluation of the literature clearly shows that though the intention of Gandhji is good for the society but they were not concentrated on the society as a whole.

In 1951 when Bhartiya Jan Sangh was founded by Sri Syama Prasad Mukharjee, Pandit Deendayal Upadhyay got second position in the party. He remained party's General Secretary for fifteen years after the death of Sri Syama Prasad Mukharjee. He contested Parliamentary election from Uttar Pradesh but could not win. Despite of being lost in Parliamentary election he remained key person in his party as well as in the hearts of Indian People. Many institutions, several government schemes and roads are named after Pandit Deendayal Upadhyay in India. Pandit Deendayal Upadhyaya assumed political philosophy of Integral Humanism which leads the path to the simultaneous and integrated programme of the body, mind and intellect and soul of each human being. His philosophy of Integral Humanism is a refined mixture of the material and the spiritual, the individual and the collective, bears eloquent testimony to this.

He visualized for India a decentralised polity and self-reliant economy with the village as

the base. He was ideologically against the Westernisation of Indian Values. He thinks that Independent India could not rely upon Western concepts like individualism, democracy, socialism, communism or capitalism and was of the view that the Indian polity after Independence has been raised upon these superficial Western foundations and not rooted in the traditions of India's ancient culture. He opines that Indian intellect is getting suffocated by western ideas, which creates a jam to the growth and expansion of original Bhartiya thought. He advocates the pattern of modern technologies but wanted it to be adapted to suit Indian requirements. He had a great belief in Swaraj. As a journalist he was pioneer in his field. He took this profession as a service to the nation not to earn money or to seek fame. In Order to spread the ideology of nationalism he publicised the Monthly Rashtradharm, but he never allows to print his name as editor on any of its issues yet there was hardly any issue which did not have his long impression due to his provoking writings. He believed in healthy criticism and balanced language. To criticise for none and create controversy was not his business. According to him a seasoned journalist should away from sensational news. To strengthen the ideology of Integral Humanism and Swaraj he joined RSS by turning down all offers of government and private sector employment.

He kept company with Nanaji Deshmukh and Sundar Singh Bhandari, RSS pracharaks who went on to play a critical role in anti-Congress politics in the 1960s and 70s. Rising rapidly through the RSS ranks, he started a series of publications including its current mouthpiece, Panchjanya, and started another when this was banned. When that too, was suppressed, he launched a third one. He served as its compositor, machine man and dispatcher and

never missed an issue. Pandit Deendayal Upadhyaya wrote: “Vedic Sabhas and Samitis were also organised on the basis of democracy, and many medieval states in India were completely democratic. We have confined the powers and privileges of kings and made them cater to the demands of the public. We may find instances of kings violating the code of public welfare and public good, but people's protest against them and they're not being considered ideal rulers justify our democratic sentiments... The way democracy has been defined; it is a government to be run through mutual discussion. Continuous consultation and discussion are an old Indian adage. But... if we carry it to the other extreme, it would prove to be troublesome.” Pandit Deendayal Upadhyaya remained active in Indian politics from 1937 1968. During his lifetime he held many posts in his party and Sangathan. And finally, around 3:45 a.m. on February, 11, 1968 the lamp of his life is extinguished in very mysterious and gory way. Everybody was shocked on his sudden demise. India's then President, Dr. Zakir Husain came to offer his homage, prime Minister Indira Gandhi and Morarji Desai lead wreathes on the dead body. Thus, a shining star passed away and left the world in curiosity. If it could happen that he might live for more years, condition of Hindustan may be better.

Discussion & Conclusion

The concept of Integral Humanism is found suitable for the holistic development of the society. Upadhyay 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 the “swadeshi” movement of Gandhi and

“decentralization” to enlarge and reinforce our national economy. He discarded the planners’ monetary philosophy of centralization and monopolization and termed them as the crony commercial thinking. Though the Gandhiji also want to achieved the same aim. Study shows that Gandhi’s concept of trusteeship was based to a considerable extent on an image of capitalists as skilled entrepreneurs. He wanted them to go in for voluntary simplicity in their private lives while in their public lives applying their skills as well as their wealth to social-welfare undertakings. It was an important idea to him – among other things, his “answer to [real] Marxism” and to other kinds of unhealthy concentration of political power. This shows that while evaluating the aim of human life Upadhyay gave the preference to undivided society and argued that human being is list concerned with the business theories i.e., Socialistic or Capitalistic but Gandhiji compared the various business theories to find the human happiness. Due to this some of the researchers criticized the Gandhian economics of Kumarappa. Study argued that the main problem in assessing Kumarappa as an economist may be that of assigning relative weights to these positive and negative points. Another problem, however, is due to the fact that in several instances (and not just in regard to ecological economics) where he called attention to an interesting issue that more recent economists have taken up, they have developed it far more than he did. In the other study [8] also the study reveals that however, neither Gandhi nor Kumarappa grasped the scope and significance of the 20th-century population explosion; and here again Gandhi’s approach was more sweeping. He belittled the possibility of a worldwide food shortage by saying that “this little globe of ours... has not suffered from the

weight of overpopulation through its age of countless millions”, and he argued in 1925, when the population of South Asia was about an eighth of what it is likely to become by 2025. Kumarappa’s Gandhian economic is also criticized because of the less awareness of Kumarappa about the rural India. Stated that while Kumarappa understood finance and economics well enough in 1929 when he returned from America, he was yet unacquainted with rural India. But his rapid induction into the Gandhian fold provided a quick introduction to the harsh realities of Indian village life.

Thus after the depth evaluation of the literature it may be concluded that that though Upadhyay and his all counterparts aimed at the happiness of society, though the Upadhyay concentrated on the happiness an undivided society as the primary aim whether the others seems to depended more on the business theories and approaches to attain the prosperity and happiness of the society.

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