

A STUDY OF INTEGRAL HUMANISM: POLITICAL PHILOSOPHY ROOTED ON INDIAN SOCIETY

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ABSTRACT

In this regard a number of philosophers, intellectuals, leaders and religious gurus give their opinion time to time and added value in the concept. Deen Dayal Upadhyay who was one of the leading Indian philosopher, economist, sociologist, historian, journalist, and political scientist gave the concept of essential humanism who developed the principle of integral humanism Their life time might be various, but their reason behind the freedom struggle was rooted in India's age-old culture. Nehru had an entirely different political philosophy that mostly differed with Gandhiji's, but he emerge at the centre phase in self-governing India after the early death of Gandhiji and Sardar Vallabh Bhai Patel. Political philosophies in the modern period are rooted in the uprising next to theocratic Papal States. Most of these modern political philosophies are quite dogmatic, as they emerged as reaction to political, social and economic circumstances that exist in European continent at the time, and hence, have promoted social strife and conflict.

The indigenous superior opinion were not given due thought, leave unaccompanied adopting them in the independent India's governance and political, socioeconomic environment. Here is where the role of social and political activists like Deendayal Upadhyaya and his political thought and philosophy, named as Integral Humanism, gain credence and importance. This concept and thought is rooted firmly in India's unique ethos, virtues, society and social thoughts such as one for all and all for one'. It is this beautiful, ideal concept of Integral Humanism that is suitable and appropriate to India.

KEYWORDS: Deendayal Upadhyaya; Integral Humanism; Ekathma Manava Vadh; Political Philosophy; Democracy; Communism; Socialism; British Imperial Rule; Tilak; Mahathma Gandhiji;

Hindu Swaraj; Vallabai Patel; Nehru.

INTRODUCTION

Since the beginning of human society there was a conversation initiated on the way to live a wealthy life and to create the others (society) living prosperous too. In this regard a number of philosophers, intellectual, leaders and religious gurus gave their opinion time to time and added value in the concept. Deen Dayal Upadhyay who was one of the leading Indian philosopher, economist, sociologist, historian, journalist, and political scientist gave the concept of Integral humanism that developed the doctrine of integral humanism. The theme was initially delivered in the form of four lectures in Bombay during April 22-25, 1965.

According to him "Humankind had four hierarchically prearranged attribute of body, mind, intellect and spirit which correspond to four worldwide objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties) and moksha (total liberation or 'salvation'). While none might be unnoticed, dharma is the 'basic', and moksha the final objective of humanity and society. He claim that the major problem with together capitalist and socialist ideologies is this that they only think the wants of body and mind, and were therefore based on the materialist objectives of wish and prosperity

Upadhyaya conceive the political philosophy Integral Humanism. The philosophy of Integral Humanism advocates the concurrent and integrated agenda of the body, mind and intelligence and soul of every human being. His philosophy of Integral Humanism, which is a mixture of the material and the spiritual, the individual and the combined, bears eloquent indication to this. He visualized for India a decentralized polity and independent economy with the village as the base.

Deendayal Upadhyaya was convinced that India as an independent nation might not rely upon Western concepts like individualism, democracy, socialism, communism or capitalism and was of the outlook that the Indian polity after Independence has been raised upon these superficial Western basics and not entrenched in the society of India's ancient culture. He was of the view that the Indian intellect was getting suffocated by Western theories, which left a "barricade" to the growth and development of original *Bharatiya* (Sanskrit: "of Bharat" [India]) thought. Upadhyay was compelled to answer what he felt was the urgent need in India for a "fresh breeze".

He welcomed contemporary technology but required it to be adapted to suit Indian requirements. He supposed in *Swaraj* ("Self-governance"). He died under unforeseen situation and was established on 11 February 1968 at Mughal Sarai railway yard. Upadhyaya edited Panchjanya and Swadesh (Daily) from Lucknow. In Hindi, he has written a drama Chandragupta Maurya, and later wrote a biography of Shankaracharya.

He translated a Marathi biography of Hedgewar, the founder of RSS.

He won awards and scholarships from the Maharaja of Sikar and industrialist Ghanashyam Das Birla. Turning down all offers of government and private sector employment, he joined the RSS. 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.

In a recent lecture, K. N. Govindacharya, who parted ways with the BJP, recalls how Upadhyaya expelled seven of the nine Jan Sangh MLAs in Rajasthan for opposing the Zamindari Abolition Act. He outlined his philosophy for governance to a number of 500 party workers in 1964 and obtainable an expanded version at its plenary session in 1965. The final version was delivered in the shape of four lectures in Bombay, titled "Integral Humanism". According to BJP veteran LK Advani, the title was selected to contrast it with the thesis of 'Radical Humanism' put forward by MN Roy, the former Communist leader.

Deendayal Upadhyaya, the ardent nationalist, brought to life the indigenous political concepts that find significance in the still dynamic political scenario of India. He never claimed that through his writings and speeches he gave something new to our society, whatever he said was adhering to this nation's age-old wisdom, which was based on our culture and tradition. Leave apart his humility; we be able to say that Deendayal obtainable a philosophy with the very old

This concept in India has emerge without cause any difference in the center of the nation's constituent, namely, an individual, a family, the society, and the state, which are complimentary to every additional for the collective enlargement of outside and interior, be it the body, the mind and the intellect. The increase of Artha (Wealth) and Kama (Desire) should adhere to Dharma (Laws of Virtue).

2. THE CONTEMPORARY POLITICAL PHILOSOPHIES AND ITS IMPACTS

The contemporary period political philosophies having their origin entrenched in uprising next to theocratic Papal States, which finally gave birth to main concepts namely democratic system, socialism, communism and capitalism. People became rigid followers of such political ideologies, which were born as a response to current socio-economic-political situation of those Times. These political philosophies only perpetuated conflicts within society. Humans are the ultimate in development and formation, because of their mental ability, capacity and potential. These led to appearance of many great opinions for the humankind and their life on Earth. But now, the modern era political philosophies have led to treating humans as animals, promote thoughts such as the continued existence of the Fittest' or the laws of the jungle.

3. INDIA POST INDEPENDENCE

Politics had become integral part in the life of ordinary man during British Imperial rule in India. Many movements, organizations, leaders sprang up and resisted the tyrannical rule of the British aggressors. There were leaders in the pre-independence era such as Bala Gangadhar Tilak, Vinayak Damodhara Savarkar and Mahathma Gandhi, who were trying to unite people in their fight against the alien rule under the banner of our rich culture and tradition. They believed that political freedom based on our culture alone will be stable and will last long. Unlike the freedom struggle of some other nations, which were mere political, Indian struggle for independence was based strongly on culture. This proved that our country is a nation, rooted in culture, tradition and the glorious past. That is the real significance of our freedom struggle. The feeling of one nation 'of our people is not exactly based on any political concepts, unlike other revolutions in the western world.

Whose political philosophy was rooted in ideas alien to this nation, took centre stage in independent India. He, along with others sharing his political philosophies, not even analyzed India's own political concepts and if they were worthy to follow and instead copied and implemented those systems of politics and governance prevalent in the West. Most of the western political concepts of modern time considered humans as material-being alone, whose physical, material needs had to be fulfilled. The divinity within the human being was not something they considered important. The concept of Socialist Indian Union alienated the common man from the political system of Nehruvian India. His socialism was silently rejected later, which is a different story. In Socialist India, for most of the problems solution could not be found; Social inequality, economic disparity, poor becoming more poorer, increasing dependence on Government by our people were those problems. It is the considerate opinion of this scholar that the Nehruvian political system adopted by India is not suitable to our nation. The concept of Socialist Democracy of Nehru and its impact on this nation's socio-political system need to be rejected completely. To quote scholar and author Michel Danino, who countered the West's obsession's concepts: Strictly speaking, Secularism of the European kind is ill-suited to India, since religion did not here attempt to harness political power. Imposing it in Indian public life can only lead to cultural nihilism.

4. DEENDAYAL UPADHYAYA THE CREATIVE THINKER

Deendayal Upadhyaya's main political philosophy Integral Humanism 'was delivered as a lecture in Bharatiya Jana Sangh's (BJS) party conference at Mumbai in 1968, as its leader. Though, the phrase Integral Humanism 'was at first used by Indian Freedom Fighter Bipin Chandra Pal in the year 1921, it was elaborated and given exact meaning by Deenadayal Upadhyaya. Integral Humanism is about why there should be stable conflicts in man's life in the name of various political concepts? It talks about our time-

tested way of life which is normally called as Dharma', the sustenance of life. He only exaggerated it for the world at big to take a closer look at it. Integral Humanism' not only talks concerning our own ancient way of life based on dharma, but too how it is suitable in today's life Deendayal did not refuse the western political concept now like that; His argument was that the problem and its result cannot be applied uniformly as it may not suit dissimilar cultures.

5. SIGNIFICANCE OF INTEGRAL HUMANISM

In view of the fact that his political idea is rooted in Indian ethos and traditions, one need not give religious connotation to his philosophy. Some best English knowledgeable scholars in our country, following the path of a few western thinkers, had wrongly interpreted and defined our core concepts. They were not prepared to accept the contribution of no conflicting Indian civilizations ethos to the world. E.g. the definition of Hindu's a religion; contrary to this it is generally understood as way of life and it is our national identity. The same is in the case of Dharma 'which means sustenance of life, and not religion. With proper understanding of these concepts Deendayal gave profound inspiration to our nation that had been subjugated by alien rule for centuries together and that had lost its ancient nationhood, which is Hindu' by nature, has its roots firmly on ancient Indian values, and our way of life based on Dharma'. The application of his philosophy is possible not only in politics, but also in other spheres of man's life like social, economic and cultural spheres of our nation. Deendayal carried out in-depth study of most of the socio, politico, economic theories that prevailed in his life time, apart from analyzing its evil impact on various nations, which made him to ponder on India's own system for way of life, and through that, to find solutions to present day conflicts across the board. Is there a synthesis among the western concepts 'such as communism and capitalism? Can we find synthesis with each other in these philosophies since each is a dogma that rejects the other view the western philosophies presented conflicts and struggles as a way of life to mankind?

6. 'RELIGION', THE FABRIC OF INDIAN SOCIAL LIFE

Integral Humanism' was presented to entire humanity by Deendayal to resolve conflicts in mankind; to create synthesis in human's life with that of society, state and nation, and being complementary to each other rather than being as conflicting elements. Integral Humanism insists that human's life is embodiment of synchronization not only in body, mind and intellect but in all spheres, such as sharing duties as well as rights, human-to-human, individual-to-family, family-to-village, family-to-society,

7. 'INTEGRAL HUMANISM', THE INDIAN APPROACH OF LIFE

The Indian nationhood and its individuality is Hindu', the Indian method of Life or Sanadhana Dharma'(Age-old Dharma). This land is therefore called Hindu Rashtra',

which is bound by Dharma'. Deendayal, while elaborating his philosophy, uses the phrases like our ancient nation', our idea of magnificent life', the philosophy of life here developed through the ages', national self-esteem'andnational character'. These ideas had takers in contemporary leaders of India such as Aurobindo, Tilak, Gandhi and Patel. These phrases imply the direction of his thinking with stress for National rebirth, with the conception of cultural unity, which is the foundation of survival as a nation and was obvious in its thousands of years of history. Historic concept of the nature of this nation developed through centuries: The nationhood cannot be shapednow by declarations. It is the continuity of history, culture and tradition that give cause for its function as a nation. The expansion of Artha (wealth) and Kama (desire) should adhere to Dharma (virtue).

The concept of Dharma is not only applicable to an individual but also to society, state and nation at large. Human is both political and socioeconomic being, he depends not only on his right alone but also has duties and responsibilities towards everything in his life, be animate or inanimate. That is his Dharma, which is Indian way of life, called Sanatana Dharma' (Age-old Dharma). Deendayal emphasized that politics should be for nation's sake alone and not for personal advantage of a selected few. He not only presented philosophical perception, but also presented the mundane, as to how the philosophical perceptions can be implemented with adherence to our tradition. With that outlook he had presented certain system to maintain our large society. The mechanism of that system insists one's duty and voluntary cooperation from all the participants in society from the village to the entire nation.

8. ORIGINS AND DEVELOPMENT OF HUMANISM

Deendayal was not only a political campaigner but also a thinker who pondered over variety of issues and aspects of social, political and economical significance. He formulates the philosophy of "Integral Humanism". This work seeks to look at its various sizes. though, before analyzing Deendayal's ideas on humanism, it would be very important to have an approaching into the concept of humanism in its Many manifestations as expressed in the Western and the Indian thought. Humanism is a topic to varied definitions and interpretations. Broadly speaking, humanism is a man-centered philosophy. According to H.J. Blackham, "Humanism proceeds from a hypothesis that man is on his individual and this life is all and an assumption of responsibility for one's own life and for the life of mankind - an evaluation and an undertaking, two personal decisions. Less than this is never humanism."

9. CONCLUSION

Thus after the depth assessment of the literature it could be concluded that that although Upadhyay and his all counterpart meant at the gladness of society, though the

Upadhyay determined on the happiness an undivided society as the main aim whether the others seem to depend extra on the business theories and approaches to achieve the prosperity and happiness of the society.

Dheendayal Upadhyaya try to find answer from our individual scriptures, society and ritual and also, he mostly and clearly understood although a philosophy evolved stand on certain circumstance entire the world. Those situations were not same or parallel to all nations. One solution or philosophy cannot be useful and kept as a yard stick to other nation's problems. Though Dheendayal's Integral Humanism' is based on four Purushathas of Dharma, Artha, Kama and Moksha, he did not divulge more about the religious life of man as he was a political leader and not a religious guru. ', which point out that he wanted the thoughts to be implemented by the common man, the normal folk. That may be like Thiruvalluvar's way of basically weaving his couplets without talking concerning Moksha straight but gave enough stress to Dharma, Artha and Kama.

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