

Revisiting Integral Humanism of Pandit Deen Dayal Upadhaya

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Introduction

An individual's life may be reconciled with that of society, the state, and the country via the lens of humanism's philosophy. There are ways to live where conflict and calm coexist and even strengthen one another. Everyone has the right to grow and enjoy life to the utmost extent feasible. Therefore, the economic and social structure should be created so that everyone has a lot of chances to succeed and have fun. Famous astrologer Pandit Deen is well respected. According to Dayal Upadhaya's definition of integral humanism, its key tenets are as follows: We need less government interference, more private investment and entrepreneurial spirit, and fair pay for everybody. several little endeavors: Production on a massive scale for widespread consumption, with no central authority Ownership of one's own property and technical progress are both commendable goals, but neither should come at the expense of people's means of subsistence. Peaceful and nonviolent values A state where there is no difference between the majority and the minority on the basis of language, religion, race, or politics.

Pandit ji was convinced that communism and socialism were harmful to society as a whole because they rejected the existence of the soul and, by extension, the spiritual unity of all people. The basic aims of human existence—human progress and enjoyment—have not been achieved by these ideologies. Pandit Deendayal maintained that the ideals of every culture hold the key to resolving any dispute, whether political or otherwise. To him, the issue and its solution couldn't be applied equally across cultures, thus he was against the concept of a "one-size-fits-all" approach. He revitalized old Indian ideals and sought to restore the once-great Indian country. His idea has wider implications than only politics, and may be used to improve our country's social, economic, and cultural life.

HUMANISM AND INTEGRATION IN THE MODERN AGE

Integral Humanism seeks to provide each person with a life of dignity by juggling the needs of the individual with those of the community and the state. Many people throughout the globe struggle to make ends meet. Integrative and long-term development has been the goal of a number of different development models. Integral Humanism, which promotes individuality and adaptability, might be a useful framework for reaching this end. Pandit Deendayal says that the secret to success in both the earthly and spiritual realms is maintaining a state of equilibrium. Many of India's present problems may be solved by adopting Pandit Deen Dayal Upadhaya's integrated humanism. Sanitation, corruption, inadequate education, bonded labor, religious violence, and unemployment are just a few of India's many pressing problems that call for individualized approaches. Many people throughout the globe struggle to make ends meet. The world is now searching for a comprehensive and long-term development model after trying out many models with varying degrees of success. When

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speaking about ending severe poverty in India, Pandit Upadhyaya emphasized the role that "Antyodaya" plays. Creating a holistic relationship between the individual, family, community, society, planet, and cosmos is essential if we are to achieve sustainable growth and eliminate excessive competitiveness and conflicts among people, organizations, and countries. Pollution, poverty, unemployment, economic inequity, incessant materialism, and mental stress are just some of the problems that people all over the globe are calling for integrated humanism to solve. Integral Humanism's exploration of humanistic management theories suggests that a nation's economic and political systems should be oriented around the same goal of fostering the full potential of every citizen. A sustainable economic system must appropriately prioritize its human resources.

Economic authority should be decentralized vertically to prevent class warfare and the concentration of power. The expanding body of literature on the topics of ethics and corporate social responsibility is indicative, at the very least, of a change in perspective. There are many familiar concepts in economics and management that may be understood in light of the philosophy of integrated humanism. Rogers' and Maslow's ideas are seen as the foundation for integral humanism's humanistic values. These suggestions enable for a more humane business environment by showing care for individual growth, self-acceptance, and societal acceptance. The central claim of Integral Humanism is that, contrary to philosophical assumptions, all perspectives on politics, economics, society, national organization, international relations, and so on must be grounded on an accurate understanding of the human being. Maslow's theory rests on two main tenets: (a) individuals have varying and self-determining requirements or motivations; and (b) these goals form a pyramid, with certain goals having absolute priority.

CONCLUSION

Integral humanism is not conditional on any one set of circumstances. For integral humanism to be defined, implemented, and promoted effectively, it must begin with the complete human person, who is immovably rooted in the fulness of existence via his or her own environment. Rather of proposing reductionist simplifications with very complicated effects, it is simpler to analyse all of the complexity of human nature. Sometimes the simplest evolution leads to the most complex beginning.

Maslow proposed many categories of fundamental needs that people have. He thought that people everywhere were motivated by the same mix of physiological, protective, affectionate, esteem-based, and ego-fulfilment needs. Maslow's focus on self-actualization promotes the concept that man is more than an economic creature by emphasizing the fact that not all human goals are directly tied to physiological needs. He is a multifaceted being, existing on many different levels at once. Although Maslow places a hierarchical priority on the importance of a person's physical, mental, and spiritual well-being, he agrees with Panditji that all three must work together in harmony. Similarly, Roger's theory of the self-offers several insights into human nature and behavior. Rogers argues that people have an inherent desire to develop themselves. According to Rogers, the driving force behind human behavior is a need for personal development.

Integral Humanism lies at the centre of both Vedic and Upanishadic thought. Concepts like yajna spirit (selflessness in the service of a higher cause), sreyas (valuing long-term benefits above short-term ones), seva (charity), and satya (cosmic harmony) are highly valued in Indian thought. The world of business is sacred. The use of core human values in the workplace has been shown to increase productivity. Human values such as service, communication, excellence, credibility, innovation, creativity, and coordination all serve to reinforce the core principles of a company. Human values help one grow as a person, which facilitates management work.

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The concepts of 'Guna, Karma, Samskar' in Indian philosophy are concerned with personal development, self-control, and the discipline necessary to reach one's full potential. The Bhagavad Gita provides a modern-day managerial explanation of effort and dedication. There are four parts to the definition of work:

- The right to success belongs to the individual doing the task.
- It is possible to manage and direct the work's execution, but not its outcomes.
- The performer has no control over what factors contribute to the result or how it is achieved.

To effect significant positive change, the Bhagavad Gita might serve as a powerful catalyst. The Problems of Today's Workplaces and How Humanism Can Help India need a national development model founded on principles of democracy, equality, justice, and holistic human growth that is robust, self-assured, and nationally-oriented. Any model of economic development that discounts our rich history, cultural diversity, and distinctive way of life is certain to fail.

When humanism is applied to the business world, it has a profound effect on both the company and its workers. Pandit Deendayal stressed the need for the nation to realize the following economic objectives:

- All people should have access to a basic standard of life, and the nation should be ready to defend itself.
- To contribute to the progress of humanity, it is necessary to improve people's living conditions above the poverty line.
- To make better use of scarce resources by cutting down on unnecessary use.
- Taking into consideration the accessibility and nature of the different manufacturing aspects (the Seven 'M's), develop machines that are suited to Bharatiya circumstances (Bharatiya Technology).
- This system must support human beings rather than ignoring them. Protecting the cultural and other aspects of human existence is essential. This rule may be broken only if doing so will significantly reduce the likelihood of very negative consequences.
- Realistic and practical considerations should be used when deciding who should control certain enterprises.

Companies nowadays are coming around to the idea that humanistic values promote employee happiness on the workplace. Conformity to established norms is seen as less important to employee happiness than the ability to tailor one's work experience to meet their own requirements. The modern workplace requires workers to accept the underlying ideals of holistic humanism that are based in fundamental Indian culture due to its focus on emotional intelligence, collaboration, multitasking, diversity, worker empowerment, and responsibility. Workplaces nowadays are notorious for their hostility, brutal rivalry, indifference, politics, self-interest, lust for power, and long hours. Disputes, disagreements, and other problems in the workplace are inevitable. A materialistic, consumer-focused, and very stressful way of life has left many people feeling empty. The workplace is not a place where one can nurture their spirit. Happiness and satisfaction are non-existent. Workers

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of a global conglomerate want more from their employer than simply a salary. That's why it's so popular to depersonalize and disinfect the office.

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