

## **Integral Humanism, Westernism, Institutional Transformation by Pt. Deen Dayal Upadhyay**

**\*Govind Krishana Sharma**

### **Introduction**

Deendayal Upadhyaya's ideas from half a century ago are validated by the success of Integral Humanism. This is due to the fact that his ontological foresight. In his four talks, he explored how Sanatan Dharma-inspired Integral Humanism might be used as a lens through which to understand contemporary political and economic thought. His ideas may not be taken seriously as a comprehensive policy agenda, but they may be evaluated as a research agenda with distinct indicators for different avenues of investigation.

Since gaining its independence, India has gone through a number of distinct periods of development, each having its own unique impact on the country's pace of progress, methods it employs, modes it favors, and final result. India has mostly depended on growth models acquired from high-performing nations throughout the globe, adapting them to local conditions and international shifts. Indeed, the nation had lofty aspirations, but without a clear plan or set of priorities, it ended up with a few wealthy enclaves in the middle of widespread poverty and striking class divisions. Despite India's status as a rapidly developing nation and a rising economic power, the country is now beset by a number of interrelated problems, including economic insufficiency, social distortions, and pervasive political corruption. Many citizens of the nation have high hopes for the new administration after voting to unseat the incumbent party in the center and numerous states.

Those in charge of our country have never shown any interest in exploring its extensive history, which may be invaluable in creating a peaceful and prosperous homeland for all its citizens. This study is an effort, however little, to evaluate the usefulness of our intellectual tradition (in the shape of Integral Humanism) in formulating solutions to the problems that India, as a developing nation and growing economic power, must solve in order to realize its potential for happiness and prosperity. The paper's other goal is to judge whether or not the present administration's vision, policies, and programs are compatible with integral humanism. There are four main parts to this study. The first part analyzes how context influences ideological conception. In the second part, the significance and advantages of Integral Humanism are discussed. Included below are some of Integral Humanism's suggestions for public policy. The third part, titled "The Emerging Economy of India and Its Challenges," examines obstacles confronted by India as an emerging economy, while the final part, titled "Synergy between the Present Political Regime and the 'Integral Humanism,'" offers a critical assessment of the current administration's programs and policies in light of whether or not they are consistent with the Integral Humanism framework. This research report provides a thematic analysis of the questions asked.

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Deendayal Upadhyay takes a look back at the history of independent India after 1947 and sees a decline into political opportunism where nationalism once stood. The Indian government and elites made a conscious decision to support democratic socialism during the first seventeen years after independence, up until about the middle of the 1960s. A decision like this reflects the fascination with the hybrid of capitalism and socialism that gives rise to the intriguing idea of a mixed economy. It was then deemed desirable by India's elites to adopt capitalist political institutions and socialist economic policies. The Swatantra Party was, unsurprisingly, a capitalist cult. However, it so happened that such believers were in the minority. Protagonists in both socialism and capitalism shared a certain something. They had an interest in Western ideas of progress but misgivings about Hindu values.

Malaise and political opportunism, according to Deendayal Upadhyay, arose because of a lack of a sense of national identity. It's possible that the governing elites of India found the concept of a national identity to be politically divisive and so unacceptable. Clearly, looking to India's past and the roles that notable individuals played within it would have been essential in developing a national identity. His arguments included, "The nation whose life centred in the state, were finished with the end of the state," and "If culture does not form the basis of independence, then the political movement for independence would reduce simply to a scramble by selfish and power seeking persons."

His strong support for a 'welfare state' that provides the bare essentials, secures free education and medical treatment as a right, and is in accordance with the precepts of Dharma is based on the observation that "nations that do not believe the state to be central to their life survived the transfer of political power2." Upadhyaya sees the capitalism and socialist economic systems as mutually destructive to human worth and fairness. A realistic way of promoting human dignity and justice in the context of socioeconomic organization remains elusive. Deendayal Upadhyaya takes a moral and philosophical approach to the economy and society. It is founded on the idea of a whole man, whose goals and way of life need a Dharmic foundation and the support of institutions that preserve that ideal. This is not a detailed technical road map with precise instructions beyond the broad strokes. Of course, there are plans for leadership, the formation of useful organizations, and the creation of necessary legal and constitutional requirements.

According to Deendayal Upadhyay, Marxist socialism incited working people to start a violent revolution urged order to seize power and usher in socialism. Individuals were transformed as cogs in the proletariat state's enormous machine. Each Western "ism" clearly traces its origins back to the influence of the state, and each ideology developed in the West as a response to some other school of thought. This Western imperialist drive encouraged separate empire building by individual nation states in the developing world. Capitalism sprang from individualism, which took pleasure in exploiting the working class. The proletariat takeover of the state as a response to capitalism gave rise to socialism, which ultimately destroyed people's independence and self-respect. By saying, "The Western political thought has accepted nationalism, democracy, and socialism as ideals," Deen Dayal Upadhyaya encapsulates his political philosophy. However, these values have all been shown to be lacking and incompatible with one another.

### **The Essence of Integral Humanism and Why It's Better**

In 1965, Deendayal Upadhyay gave a series of four lectures (April 22-25) in Mumbai outlining the principles of Integral Humanism. In his first two lectures on Integral Humanism, he casts doubt on the viability of the social and economic arrangements established by Western capitalism and

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communism and offers as an alternative a system founded on the immanent ideals of Sanatan Dharma. Deendayal Upadhyaya dives into the mechanics of social organization in his third lecture. He disagrees with the idea that people form society by an unwritten agreement. That "Nations do not come into existence by a mere cohabitation" is a central thesis of his argument. In an intriguing comparison, he highlights the differences between one's own morality and that which results from group dynamics. This idea's meat and potatoes can be broken down like this:

Unlike Western Isms, which arose in response to something else, Integral Humanism originated for good reasons.

Deendayalji makes an excellent point in saying that the Indian Nation has never depended only on the state, which is why our Nation continued to advance even after the state was conquered by foreign invaders. The fact that the state is not supreme, despite its importance, is the most essential idea for him. Dharma is the highest value of a country since it ensures the survival of its people and culture. For as long as we can remember, we've made an effort to foster humanity's most admirable qualities, including love, sacrifice, etc. As a result, we have put the pleasure of others ahead of our own.

#### **Because of this, non**

Comparison between possessiveness and acquisitiveness, altruism and self-interest, moderation and wastefulness, and so on. However, Western philosophies like capitalism and socialism have constructed their different paradigms on the backs of six baser human inclinations like want, wrath, greed, temptation, impudence, and envy. Whereas capitalism has built its growth model on the pillars of desire, greed, and temptation, socialism has chosen to use rage, insolence, and envy as its foundational stones. Both ideologies' adherents have, naturally, come to realize in recent years that their dependence on baser human instincts has done immense harm to mankind as a whole, and that they must therefore expand beyond the confines of their respective isms. As a result, Mikhail Gorbachev emphasized the need of putting "human" interests ahead of "class" ones. According to the teachings of Gautam Buddha, "the greatest victory is one in which nobody is defeated and all can share in that victory".

When compared to Western philosophies that see man only as a material creature, Integral Humanism recognizes the following dimensions of the human experience:

However, the materialist West views matter as fundamental and makes room for everything except matter in the superstructure. According to Western philosophies, a person can only be really happy when their material and, at most, intellectual wants and requirements are met. They don't take into account people's yearnings for the holy or happiness. The satisfaction of material wants is accorded a high priority by all Indian thinkers, including Deendayal ji. But they can tell the difference between genuine need and mere gluttony. Given its belief that every single person is divine, the philosophy of integral Humanism teaches us the Mantra of Self-hood rather than fraternity. The perspective of the contemporary man who has adopted materialism, permissivism, and philistinism is beautifully expressed in the eighth verse of the sixteenth chapter of the Bhagavat Gita. This stanza consists of the lines listed below. The Tamasi, often known as the ungodly or the demoniac people, do not believe in God or the reality of this world. So, they wonder, if not for the pleasure of the senses, what is the use of this world? Human beings are revered as divine in the philosophy of Integral Humanism. Because of this, its influence on human behavior is one of a kind. As a result, adherents of Integral Humanism are instructed to treat others and themselves with the utmost respect and compassion.

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There is still a moral deficiency in relationships, and it has to do with love, care, and concern for people as individuals, as well as the respect of rights. Doing something for someone only because it is the other person's due is immoral. The difference between actions done out of concern for others' rights and those done out of love, care, or concern for the other is the attention paid to the unique qualities of the other. Only the second kind of relationship is ethically sufficient. In contrast to rights, which apply across all species, duties apply only to individuals.

Integral Humanism, with its holistic point of view, emphasizes the underlying complementarities of variety, in contrast to the fragmented, piecemeal approach of Western isms.

A person, in the view of Integral Humanism, is an individual with a complete and whole self. In the sense that his physical, vital, cerebral, intellectual, and happy selves all flourish to their full potential. Sheaths (dks'kk) encasing the being's soul are what these realms are really all about. There are many types of sheaths (dks'kk): the physical (vUue), vital (izk.ke), mental (eukse), intellectual (Kkue), and joyous (vkuane). If the five-dimensional self can teach us about the complementary nature of these factors, then our caste system can teach us about the complementary nature of many other aspects of our Hindu society. Deendayal ji believes that several institutions have become weak and ineffectual, if not dangerous, since the spirit of our society has diminished. He has also proposed solutions, saying, "mutual complementarities and a sense of unity can only be the standards of proper conduct." His explication is just as quotable: "Family, community, Trade Union, Grampanchayat, Zapanada, State, and such other institutions are various limbs of the nation and even of mankind." They both rely on and help one another out. All of them should flow together smoothly. Because of this, they need to have an inclination toward mutual accommodation rather than confrontation or opposition.

Due to their dualist worldview, Western philosophies see conflict as necessary for human development. The biggest examples of this are Darwinism and Marxism, both of which support the notion of class warfare, and Darwin, who is certain that the principle of survival of the fittest is the only foundation of existence. Deendayal Upadhyay has said that the West cannot grasp the inherent harmony lurking under the surface of superficial differences. The West has failed to provide true, complete happiness for its citizens. If freedom under the capitalist system contributed to inequality, then in the socialist system transformed its population into the administrative slaves of the state. All Western -isms pale in comparison to Integral Humanism.

Unlike the Western isms' excessive adoration of anthropocentric Humanism, Integral Humanism takes a more nuanced approach to the human condition.

Integral Humanism, which holds that every person is divine, draws the conclusion that this shared divinity guarantees there will be peace and harmony among all people (O;'Vh). culture (le'Vh) and the elements (l'Vh). Because of this, the humanism that Hindu philosophy approves of and promotes will be one-of-a-kind in the sense that it will cause each individual to reflect on the inextricable connection that exists between themselves and the world. The emergence of Western Humanism may be seen as a pushback against both the Church and the state. Since Western Humanists are so focused on humanity, they have marginalized God and made themselves the focal point.

They too have rebelled against the theocratic state, but their rallying cry of "Man is the measure of all things" has inspired barbaric behavior toward the natural world. We can see the terrible results of Western Humanism for what they really are. It is now widely recognised that human beings have become inhuman as a result of the anthropocentric Humanism espoused by the West. It is well

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recognized that the rapid pace of industrialization has resulted in significant environmental damage due to the excessive usage of nonrenewable energy and raw materials. M.N. According to Roy, "spiritually emancipated moral men" should work together to "reconstruct the world as a commonwealth and fraternity of freemen."

Integral Humanism places a higher value on changing people's attitudes than Western isms do on reforming institutions in order to create a more equitable society.

Integral Humanism, the most recent articulation of the Hindu-ethos, places primary focus on the need of changing one's own thinking in order to bring about the necessary changes in society's economic structure and political system. Lokmanya Tilak has addressed this topic with clarity and insight. Moral concerns, he claims, should be settled by the purely external material test of what is in the greatest benefit for the largest number, as advocated by the Western Materialistic School. Of course, Lokmanya Tilak agrees with the claim made by a Western School proponent that the wellbeing of all creation should be the deciding factor in matters of morality. According to Tilakji, both factions associated with this school use entirely exterior material examinations to determine problems of morality. As a result, both camps stress intellectual calculation above emotional consideration.

#### **Integral Humanism's Policy Suggestions**

Deendayal wasn't only a great philosopher; he also designed a political economy that put cultural norms and ideals front and center. According to ARTHNITI, he wrote about several concepts with contemporary relevance, including the role of money, the ideal proportion between rich and poor income, the need to control inflation, the possibility of an erupting corruption, the significance of agriculture and industry, economic planning, mechanization, devaluation, and foreign trade, and more. Upadhyaya, on the other hand, takes a more comprehensive perspective of man by basing his ideas about him on the notion of integral humanism. Which he uses to propose a number of changes to India's economic system.

1. In accordance with the tenets of Dharma, a welfare state that provides the basics also guarantees access to free education and medical treatment.
2. Guaranteeing everyone a decent quality of life and being ready to defend the country.
3. The next step is to raise output beyond this subsistence level so that people and countries have the resources to make their own unique contributions to global development.
4. To achieve the above goals without wasting or extravagantly using natural resources, and to provide every able-bodied person gainful work.
5. To design machines that work well in Bharatiya (Bharatiya Technology) by considering the variety and availability of the production elements (the Seven 'M's).
6. The human person, the individual, is something this system should aid rather than ignore. The cultural and other qualities of human existence must be safeguarded. This is a mandatory condition that must be met, or severe consequences will result.
7. The question of whether a certain industry should be owned by the state, the private sector, or some other entity must be resolved pragmatically.

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8. Our guiding principle should be the decentralization of economic and political authority.
9. We should adopt the phrase, "He who works will eat," to ensure that everyone has access to sufficient food.
10. Adapting to the changes that are happening will need a wide range of adjustments.
11. Self (soul) awareness, which has its origins in our ancient culture, may eradicate the impurity in political and economic life that is sown by greed and power.

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