



INTEGRAL HUMANISM FOR NEW INDIA: FUTURISTIC THINKING OF DEENDAYAL UPADHYAY

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Introduction

Change is the law of nature. The only thing which cannot be changed, is change itself. Human Civilization from its inception, has come across massive and colossal development and counter - developments by incredible inventions and decorative discoveries, only because of unknown personalities who toiled themselves for human comfort and emancipation.

Ideas are more powerful than weapons. The burgeoning ideas from the past, hitherto, made human to lead a comfortable and painless life in the modern era. Ideas and ideologies viz., Capitalism, Communism, Fabianism, liberalism have made drastic changes for the better life of human civilization. However ideologies such as Nazism, Fascism, made turbulent impact upon human community causing untold sufferings.

Be it as it may, there is no need of effective governance for the world which consists of good humans. May it be a utopian thinking? Modern world is engulfed with good and as well as evil. The factor of “good” has to be protected and preserved from evil at any cost. That said, Idealism has to be mixed up with practicalism for the anticipated transformation in the society. Modern Philosophers, Vivekananda, Ramakrishna Paramahansa, E.V. Ramasamy (South Asian Socrates) tried their best by their ‘down to earth’ ideals in order to bring major transformation. In the series of “Change Makers”, Upadhyay stands in a unique manner by his unbounded, stubborn and pragmatic ideas.

The Phenomenon of “Fusion” of occidental materialism with oriental spiritualism is a remarkable and unique one in the ideas of Upadhyay.

Sarvepalli Radhakrishnan, the then president of India endeavored to forge a link between orientalism and Occidentalism and to a major extent he succeeded in it.

Socio-Political Ideas

Integral Humanism of Upadhyay has its own nature which aimed at classless, casteless and conflict free social order.

This intellectual, born in United Provinces, Mathura District was stubborn and outstanding in studies, who won a plethora of scholarships and awards without the support of his parents since he lost his parents at the age of 8.

Having joined in RSS (Rashtriya Swayamsevak Sangh) during his student years, he spent all his time in developing the organization which he belongs to. Upadhyay also started monthly magazine “Rashtra Dharma”, weekly Panchjanya, and daily “Swadesh” in which he has exhibited his own ideas which was well received by the people all over India.

He is one among many, who contributed entire ideological framework for BJS (Bharatiya Jana Sangh) after the demise of Syama Prasad Mookerjee in 1953.



As a general secretary, his whole work was identified from the historic session in 1967, by which he gained momentum by his enlarged vision and selfless statesman ship.

Like Vivekananda, Ramakrishna Paramahansa and NarayanaGuru,he is an original thinker, unclinging from the mainstream thinking. Indeed all his ideas related to “Integrated Humanism” is down to earth which can be easily grasped by even a layman.

As against absolutism, Upadhyay supported for decentralized polity by which every individual can make his ideas implemented for a great change.

The main gamut of Integral Humanism is the synthesis of material and spiritual like the combination of individual and collective entity.

The “Oneness” of thinking and action is being realized and observed from his famous speeches.

From the planetary orbit, to the metamorphosis, the thing of integration can be observed and grasped, stated Upadhyay.

In the economic sphere, he advocated self-reliant economy and all the policies framed by government should have village as its basic consideration.

He is not against modern technology but the technological innovations should be utilized to suit Indian requirements, particularly for the welfare of all Indians.

In following up with the ideology of John Locke, he also firmly scattered the idea of opposing the government, whenever it functions against the people. Among all the interests of the people,nation interest should be predominant and is an indicator by which individual and collective consciousness and conscience should be measured, he stated.

Integral Humanism propounded by Upadhyay is considered as political and economic manifesto of the Jana Sangh. Nonetheless it is a contrivance for the overall emancipation of human community.

Adam Smith’s laissez faire has been clearly enunciated by him as less government and more governance. Government may not be measured in terms of quantity but only by quality, he stated. Speaking about federalism, he bolstered the cause of competitive with decentralized governance. States should have equal powers and also the best state can be identified by the decentralized governance.

DeenDayalUpadhyay was considered as the architect of Ist coalition phase in Indian Politics. He has proved himself as a thinker whose ideas goes beyond the fixed horizons which can be witnessed through his works ,SamratChandragupta,JagatguruSankaracharya and Analysis of five year plans.

As enshrined in the preamble of Indian Constitution, his is the fraternal attitude of the Indian Community. In his famous speech, he supported brotherhood of shared, common heritage which is central to political activism.

Ideas on rajneeti, Arthaneeti, Samaj and Rashtara were well appreciated, receivedand inculcated in the minds of his followers.



In samajshastra, he mentioned that family institution has to be strengthened further, since it is the basic unity of a nation. Thus the bottleneck of unity was undoubtedly identified and pruned by this human activist.

Besides, his primary focus stood in the sphere of “Antyodaya”. Of all the classes, the lowest rung of society has to be improved on par with the already developed community, he stated.

To sum up, he visualized India as an ideal nation with its indigenous power to protect itself and the people. The wealth of India is more than sufficient to feed its people. He has also got firm belief in the “Geniuseness” of Indian Community for having the overall development. Deendayal’s statesmanship can be realized through the remarkable statement made by Mookerjee that, “If I had two Deendayals, I could transform the political face of India”.

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