

Integral Humanism Of Deendayal Upadhyay: A Study

PREETAM NATH

EXTENSION LECTURER IN HISTORY

Govt. College, Jatauli Hailey Mandi,
Gurugram

Introduction

Deendayal Upadhyaya (25 September 1916 – 11 February 1968) was an Indian thinker of RSS ideology, and former leader of the political party Bharatiya Jana Sangh, the forerunner of Bharatiya Janata Party. He became president of the Jana Sangh in December 1967. He was born in 1916 in the village of Nagla Chandraban, now called Deendayal Dham, near the town of Farah in Mathura District, 26 km away from Mathura. His father, Bhagwati Prasad Upadhyaya, was an astrologer and his mother Rampyari Upadhyaya was a homemaker and religious Hindu. Both his parents died when he was eight years old and he was brought up by his maternal uncle. His education was under the guardianship of his maternal uncle and aunt. He went to high school in Sikar. He did his Intermediate in Pilani, Rajasthan.[3][better source needed] He did his B. A. at the Sanatan Dharma College, Kanpur in 1939. He joined St. John's College, Agra to pursue a master's degree in English literature but dropped out. He then joined Rashtriya Swayamsewak Sangh as its full-time worker, called Pracharak.

While he was a student at Sanatan Dharma College, Kanpur in 1937, he came into contact with the Rashtriya Swayamsevak Sangh (RSS) through his classmate Baluji Mahashabde. He met the founder of the RSS, K. B. Hedgewar, who engaged with him in an intellectual discussion at one of the shakhas. Sunder Singh Bhandari was also one of his classmates at Kanpur. He started full-time work in the RSS from 1942. He had attended the 40-day summer vacation RSS camp at Nagpur where he underwent training in Sangh Education. After completing second-year training in the RSS Education Wing, Upadhyaya became a lifelong pracharak of the RSS. He worked as the Pracharak for the Lakhimpur district and, from 1955, as the joint Prant Pracharak (regional organizer) for Uttar Pradesh. He was regarded as an ideal swayamsevak of the RSS essentially because 'his discourse reflected the pure thought-current of the Sangh'. He started the monthly Rashtra Dharma from Lucknow in the 1940s. The publication was meant for spreading the ideology of Hindutva nationalism. He did not have his name printed as editor in any of its issues. Later he started the weekly Panchjanya and the daily Swadesh. In 1951, when Syama Prasad Mookerjee founded the Bharatiya Jana Sangh, Deendayal was seconded to the party by the RSS, tasked with molding it into a genuine member of the Sangh Parivar. He was appointed as General Secretary of its Uttar Pradesh branch, and later the all-India General Secretary. For 15 years, he remained the outfit's general secretary. He also contested by-poll for the Lok Sabha seat of Jaunpur from Uttar Pradesh in 1963, but failed to attract significant political traction and did not get elected.

Idea of Transforming India

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 comfortable and painless life in the modern era. Ideas and ideologies viz., Capitalism, Communism, Fabians and 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 an "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 practicals 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 bring major transformation. In the series of "Change Makers," Upadhyay stands in 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 endeavoured to forge a link between orientalism and Occidentalism and to a large extent he succeeded in it. Upadhyaya rejects Nehruvian economic policies and industrialization on the grounds that they were borrowed uncritically from the West, in disregard of the cultural and spiritual heritage of the country. There is a need, according to Upadhyaya, to strike a balance between the Indian and Western thinking in view of the dynamic nature of the society and the cultural heritage of the country. The Nehruvian model of economic development, emphasizing the increase of material wealth through rapid industrialization, promoted consumerism in Indian society. Not only has this ideology of development created social disparities and regional imbalances in economic growth, but it has failed to alleviate poverty in the country. The philosophy of integral humanism, like Gandhism, opposes unbridled consumerism, since such an ideology is alien to Indian culture. This traditional culture stresses putting restraints on one's desires and advocates contentment rather than ruthless pursuit of material wealth.

Integral Humanism of Upadhyay

Integral humanism was a set of concepts drafted by Deendayal Upadhyaya as a political program and adopted in 1965 as the official doctrine of the Jan Sangh.[1] Upadhyaya borrowed the Gandhian principles such as sarvodaya (progress of all), swadeshi (domestic), and Gram Swaraj (village self rule) and these principles were appropriated selectively to give more importance to cultural-national values. These values were based on an individual's undisputed subservience to nation as a corporate entity. Richard Fox has characterised this as "ideological hijacking" and a "transplant" that was designed with a purpose to appropriate the authority that the Gandhian idioms had on Indian politics. M. S. Golwalkar believed in the concept of Organicism, from which the Integral Humanism was not very different. In Integral Humanism, Golwalkar's thoughts were supplemented by appropriating major Gandhian principles and presented as version of Hindu Nationalism. The objective of

this version was to erase the image of Jan Sangh from 'communal' and modify it to a milder, spiritual, and non-aggressive image that favours equality in society. The creation and adoption of these concepts helped to suit the major discourses in the Indian political arena of 1960s and 1970s. This highlighted efforts to portray the Jan Sangh and Hindu nationalist movement as a high profile right fringe of the Indian political mainstream. A major change here in compared to Golwalkar's works was the use of the word "Bhartiya" which Richard Fox had translated as "Hindian", combination of Hindu Indian. Due to the official secularism in politics, it had become impossible to invoke explicit reference to "Hindu" and the usage of the word Bhartiya allowed to circumvent this political reality. Upadhyaya considered that it was of utmost importance for India to develop an indigenous economic model with the human being at center stage. This approach made this concept different from Socialism and Capitalism. Integral Humanism was adopted as Jan Sangh's political doctrine and its new openness to other opposition forces made it possible for the Hindu nationalist movement to have an alliance in the early 1970s with the prominent Gandhian Sarvodaya movement going on under the leadership of J. P. Narayan. This was considered as the first major public breakthrough for the Hindu nationalist movement. 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 during his student years, he spent all his time in developing the organization which he belong 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 the one among many, who contributed entire ideological framework for BJS (Bharatiya JanaSangh) after the demise of shyam Prasad mukerjee 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 Narayana Guru, he is a original thinker, unslinging 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 condition, 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, 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. DeenDayal Upadhyay was considered as the architect of 1st 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 ,Samrat Chandragupta, Jagatguru Sankaracharya 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 spoke brotherhood of shared, common heritage is central to political activism. Ideas on rajneeti, Arthaneeti, Samaj and Rashtra were well appreciated and inculcated in the minds of hisfollowers.samaj shastra, 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 natio with its indigenou 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 "Geniuses" of Indian Community for having the overall development. Deendayal's statesmanship canbe realized through the remarkable statement made by mookerjee that, "If I had two Deendayals, i could transform the political face of India".

Reference

1. Hansen, Thomas (1999). The Saffron Wave: Democracy and Hindu nationalism in modern India. NJ: Princeton University Press. p. 84. Archived from the original on 2 November 2009.
2. Rao, Nitya. "Social justice and gender rights". In Katharine Adeney; Lawrence Saez (eds.). Coalition Politics and Hindu Nationalism. Routledge. pp. 124–125. ISBN 1134239785.
3. Hansen, Thomas (1999). The Saffron Wave: Democracy and Hindu nationalism in modern India. NJ: Princeton University Press. p. 85. Archived from the original on 2 November
4. Prabhash K Dutta (21 September 2017), "Who was Deendayal Upadhyay, the man PM Narendra Modi often refers to in his speeches?", India Today, retrieved 26 November 2018
5. "PANDIT DEENDAYAL UPADHYAYA | Rajasthan". rajasthan.bjym.org. Retrieved 7 June 2019.
6. "End of an Era". deendayalupadhyay.org. Retrieved 26 November 2018.
7. Jaffrelot, Christophe (2007). Hindu Nationalism – A Reader. Princeton University Press. p. 140. ISBN 0-691-13097-3.
8. "Deendayal Upadhyaya". Bharatiya Janata party. Retrieved 12 September 2014.