

## ECONOMIC THOUGHT OF PT. DEEN DAYAL UPADHYAYA

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### ABSTRACT

*Two hundred years of British rule in India ended any chance of a new ideology coming through India, post the age of reason, that is, the eighteenth century. Moreover, we forgot our indigenous ways of living that had survived and succeeded for a good part of history. With the advent of our independence, we also came upon the realisation of how torn apart India was and the ruins that the British had left our thought systems in. The world at that point was torn apart between the capitalist and communist ideologies and for India to not side with anyone ideology and going for its own indigenous ways was the main goal. India, obviously, adopted a lot of concepts from all around the world in its constitution. All this while, the proponents of integral humanism gave a solution to this problem of adopting foreign systems for indigenous problems and warned against the repercussions of deviating from the accustomed ways of the land in an unnatural way. This research is to understand the place of Integral Humanism through the lens of its economic sustainability in today's society or simply the economic thought of Pandit Deen Dayal Upadhyaya, the leading proponent of Integral Humanism in the 20th century.*

**KEYWORDS:** *Indigenous, Integral Humanism, Decentralization, Compartmentalization*

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### INTRODUCTION

Pandit Deen Dayal Upadhyaya was born on 25th of September 1916 in a village in Mathura district. His maternal uncle and aunt helped him get through his high school and he received a gold medal and scholarship to buy books from the Maharaja of Sikar. He attended Sanatan Dharma College in Kanpur for pursuing a BA degree. He joined the RSS and later became the leader of the Bhartiya Jan Sangh political party. His lectures on Integral Humanism as an indigenous philosophy and how should we comply with it have some real insights in administration and politics. He propagated the policy of Integral Humanism which was introduced earlier in the twentieth century by Bal Gangadhar Tilak. According to integral humanism, there can be no compartmentalization of an individual's ecosystem. An individual is, according to this theory, a member of many institutions and plays different roles. Anything that affects him has a compound effect on all his institutions and therefore the society must be working towards bringing harmony among these institutions.

### INTEGRAL HUMANISM

Integral humanism is always taken as a philosophy rather than an 'ism' like communism and socialism. This is mainly due to the fact that integral humanism is a complete way of living and governing yourself rather than the 'isms' which are system applicable to only the political or economic ecosystems of the individual. It is a system explained by harmonizing

the body, heart, mind and soul of the individual and satisfying their respective needs by acting selflessly for the greater good. Most western philosophies side either with individualism or collectivism both of which are not the ideal way for humans to live. If the society becomes more individualistic as in capitalism, greed and foul behaviour is hard to stop, whereas, collectivism robs people of their pride. Hence, Pt. Deen Dayal Upadhyaya came up with a model which is centered around the individual and looks at him as a whole, his relationship with the society and the nation in the light of his relationship with himself. According to Integral Humanism, the individual is the aggregate of the body, mind, heart and soul. He also is a society's gift and the greatest collective of the individual is a nation, which is based on the aggregate of living together, its will, Dharma and the ideals of life.

### **ECONOMICS OF INTEGRAL HUMANISM**

Integral Humanism presents a very different economic model than capitalism and socialism. This concept challenges the whole idea of a social contract between individuals by establishing that society is an organism and has an ethos or a soul and those individuals need to act according to those principles to harmonize with their society. The emphasis on the self is a major part of capitalism which adversely affects a huge number of people resulting in substandard living while creating opportunities for a small number of people, and thus this system was discarded by our founding fathers. On the other hand, socialism was a fight to be equal that was raging all across the world and this collectivism might end in the dictatorship of the bureaucracy was a valid concern and hence this system was also discarded. Though most of the policies of the nation, post independence lie in any one of these categories, our governments have actively felt the need to levitate towards a more indigenous environment. According to Integral Humanism, society should be a mix of collectivism and individualism, where individual goals should be cherished and people should be empowered so that they can find help to reach their goals and this focused concentration on the self should be beneficial for the society for which this philosophy puts up 'selfless deeds' as the only way to fulfil one's goals and dreams while positively affecting the entire ecosystem.

### **AIMS AND OBJECTIVES OF INTEGRAL HUMANISM**

- The primary aim of Integral Humanism is to establish a society centered around the development of the individual.
- It aims to lay a foundation for the individual to excel in all their ecosystems.
- One of the main aims of Integral Humanism is to establish '*antyo daya*'.
- The four universal objectives of Integral Humanism are-
  - Dharma, where the individual adheres to their moral and social duties.
  - Artha, where the individual aims to earn enough livelihoods, to then satisfy his higher spiritual needs.
  - Kama, which is what the individual needs to do to earn *Artha* and fulfil his *dharma*.
  - Moksha, which is his liberation from himself, where he gives his life to the betterment of society.

### **CAPITALISM VS SOCIALISM VS INTEGRAL HUMANISM**

The western world has long been fighting over the better system of society among socialism and capitalism, so much so that there was no attempt made to reconcile both ideologies. Capitalism entirely depends on the ambitious nature of human beings and their will to extend the boundaries of their understanding. It simply is a system where when an individual comes

up with a solution to a common problem, the society rewards the individual. This urge of getting rewards and building assets is what keeps the capitalistic system afloat. Since it is entirely focused on the self, it often gives birth to ill practices where people aim for success at the cost of others. These cracks in the capitalistic model have widened gradually and can be seen from forced labour in sweatshops to children in factories. On the other hand, socialism proposes a beautiful picture of an equal world where everyone is equal and the collective is supreme. This system promises a casteless and classless society aiming to reach the last person in the country to wipe their tears. Such a system does not realize that it's not just food that humans need in life but dignity. It is preferred by the individual to earn his living than to receive alms. Also, if the government has all political and economic powers within a nation, the operators of the government, that is the bureaucracy, emerges as a dominant class with a lot of power and influence.

Integral Humanism navigates between these two ideologies and picks up individualism from capitalism and asks the individual to fulfil his or her dreams as it best suits them. Then, it picks up collectivism from socialism and asks the individual to act in selfless ways to reach their goals. Thus, the danger of individualism is met by considering the collective and focusing on all round growth.

The inherent essence of decentralization is an underlying theme within Integral Humanism. It talks about how

## CONCLUSIONS

Pandit Deen Dayal Upadhyaya gave a new life to an indigenous philosophy which was in most terms better than the prevailing world order. His efforts towards coming up with local solutions to local problems and focusing on natural ways of doing things has rightly prompted the Indian government to start the Deen Dayal Upadhyaya Gramin Kaushalya Yojana, where the rural youth of the country have been given skill development resources. Such policies and programmes of the government are in lines of integral humanism as the program is directed towards bettering the individual as a whole and to add value in his life by establishing an ecosystem of learning and development of the individual.

More and more government programs today are working on bettering the individual as it is them who are members of different institutions of our society and according to Integral Humanism, the empowerment of the last person should be the aim of every administration. Thus, the prevalent systems of socialism and capitalism with their evils were predicted and discarded by the founders of Integral Humanism as according to them, these philosophies only tend to the body and mind of the individual and thus are incomplete as they are propelled by materialist objectives of desire and wealth, thus, in order for the society to achieve its larger goals of peace and sustainable growth, its policies need to be centered around the growth and development of the individual.

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