

## EDITORIAL

Dear IJPS readers,

### Integral Humanism

In the global contemporary scenario today, human society appears to be in constant discontent. Efforts in the direction of getting rid of these discontents are on. Everyone wants to get peace and harmony. The diversity of culture, religion, languages, races, colour and creed in India also sometimes becomes a cause of conflict and contentions. So, it is high time to overcome the past differences or animosities, superiority and domination by replacing them with a more humanist approach establishing a quality of life that eliminates hunger, poverty, dissatisfaction and war which also promotes a prosperity, richness and wellbeing for individuals, regardless of any differences and empowers people while seeing no need for conflict or struggle for survival. So many bones of contentions have been creating troubles for the multicultural nature of Indian society. It is necessary to note that nationalistic tendencies get immensely threatened by the extensive economic disparity in the population. Cultural or ethnolinguistics identity is also at times used as a garb of demanding greater economic and political representations.

This was in this backdrop that Pt. Deen Dayal Upadhyaya presented a panacea to all the problems prevailing in India as well as the world by introducing the doctrine of Integral Humanism. He adopted this principle from Aadi Shankarachary's concept of non-dualism. Integral Humanism substantially addresses the questions primarily related with humanity. This principle provides a solid base of equality, fraternity and freedom, this thought being deeply embedded in Indian intellectual tradition.

Integral Humanism essentially revolves around the individual who occupies a prime position in our knowledge system. Every individual is directly linked with the society, *rashtra* and humanity. Vice versa is also true. The happiness and the pains affecting the individual also affect the society and nation with same intensity. This may be construed as basis of integral humanism. According to the ancient Indian idea of "*Yatpindey tad brahamandey* (what is in microcosm is also in macrocosm), the individual, society, *rashtra* and the universe are inclusive of the same element that is often called 'atman'. The individual is representative and chief instrument of society. On the other hand, a system which looks at only one attribute of man is also inadequate. It would fail to take a comprehensive view of him as an organic being comprising of shareer (body), mana (consciousness), buddhi(wisdom) atma(soul). Same contemplation may be applied for the society as well as for the *rashtra*.

This doctrine of Integral Humanism understandably rejects the theory of individualism and promotes the importance of family and society to build an integrated society. It further rejects social systems in which individualism reigned supreme. This doctrine also rejects communism on the lines that individualism was 'crushed' as part of a 'large heartless machine'. The principle further explains that society did not arise from a social contract between individuals. In Indian

view the society has emanated automatically and since its inception functioning as a natural living organism. This institution of society has a definitive 'national soul' or 'ethos' which has been termed as 'chiti' by Deen Dayal Upadhyaya in his concept of Integral Humanism. The requirements of individual and society are, therefore, not in conflict with each other.

According to Deen Dayal Upadhyaya "Humankind had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties) and moksha (total liberation or 'salvation'). While none could be ignored, dharma is the 'basic', and moksha the 'ultimate' objective of humankind and society. The main problem with both capitalist and socialist ideologies is this that they only consider the needs of body and mind, and were hence based on the materialist objectives of desire and wealth."

In this perspective, the philosophy of Integral Humanism provides a viable alternative to both the ideas of capitalism and communism. It is a philosophy completely engrained in Indian ethos and tradition of intellectual discourse which considers the inherent oneness of the individual and society to be of prime importance. In this context, we may suggest that further systematic academic enquiry, scientific researches and organized attempts to explore the contemporary feasibility of the philosophy of Integral Humanism are the need of the hour.



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