

INTEGRAL HUMANISM AND THE MODERN WORLD

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ABSTRACT

Integral humanism refers to a vision of a perfect human being confronted by a possible, utopian global world. It's about an integral human being, spiritual, imaginative, and rational, confronted with the three global networks he built to survive well balanced within the wholeness of existence: the functionally hierarchical network of states, the concurrent network of corporations, and the cooperative network of civil society. Integral humanism appears to be a dream, but it appears to be the only solution for the too skilled, tricky, and apparent spiritual being who dominates a limited natural environment in a recklessly authoritarian manner, while unable to control at least his inner and (possibly too) close natural instincts. Already presented remedies, which emphasised the importance of turning on rational or spiritual constructs at the level of the human mind or the society we live in, proved to be ineffective due to their simplicity. Its implications range from most complex organizations such as the government to the simplest ones aka our personal lives. Through this research paper an attempt has been made to study the implications of integral humanism in the modern world w.r.t. the contribution of Pandit Deen Dayal Upadhyay to the relevant thought process.

Key Words: Integral humanism, rational, environment, organization and government.

1. INTRODUCTION

To avoid confusion, we should state right away that the current viewpoint is of tangible logic of historical actions, not the logic of ideas and doctrines.

Primarily speaking, an explanation pertaining to this is that of simple logic of thoughts and principles, it is clear that there are numerous alternatives to the "pure" perspectives that should be considered. One can wonder what value these varied viewpoints have on a theoretical and abstract

level. That is not something can be intended to be accomplished. In a nutshell, the general viewpoint is one of cultural philosophy rather than metaphysics. From this perspective, that of the material reason of human history's occurrences, it can be content with a relatively broad characterization of humanism.

To keep the debate going, let's say that humanism (and such a definition can be developed along a variety of lines) aims to make man more truly human and to manifest his original grandeur by allowing him to participate in everything that can enrich him in nature and history (by concentrating the world in man, almost in Max Scheler's words, and making man the centre of the universe). Certainly, the pagan knowledge, which attempted to "attach itself to" hut, according to the author of the Eudemian Ethics, is superior to tradition; and we are cautioned from defining humanism by excluding all references to the superhuman and denying all transcendence.

In a nutshell, what exactly are these historical occurrences? It is a tangible evolution moulded on the one hand by the internal logic of ideas and ideologies, and on the other hand by the human environment in which these ideas operate, as well as historical compulsions and acts of liberty. Necessity and contingency are marvellously adjusted in this concrete logic, and we may use the term "dialectic" to refer to this logic in the sense that has just been articulated, which is neither Hegelian nor Marxist. Furthermore, because we're discussing the practical and existential order of human life here, with the demands of the universe of desire and its palpable objectives, of emotion and action, this dialectic indicates a much faster and more violent movement than abstract reasoning. Technically tenable (rightly or incorrectly) positions are swept aside because they appear unliveable in practise, and not for a single person, but for the communal consciousness.

Here we see the particular flaw of classical humanism, which is more concerned with what it rejects, denies, and divides than with what it affirms; it is an anthropocentric view of man and civilization. Despite the fact that these are bad word choices, they conceal truth. We can argue that the error in question is thinking of nature as self-contained or self-sufficient. People imagine that there is a nature and a reason that are isolated from everything that is not themselves reason, and that this is true nature and real reason, and that being a source of logic, "cannot be separated from humanistic values" instead of an open human nature and an open reason, which is genuine nature and real reason (Maritain and Catholique, 1939).

2. INTERGRAL HUMANISM BY PANDIT DEEN DAYAL

Humanism's philosophy aids in the resolution of conflicts in these various areas, resulting in a synthesis of the individual's existence with that of society, state, and nation. Certain life activities can

fuse struggle and peace, making them complementary rather than antagonistic. Any individual has the right to the fullest possible development and enjoyment. As a result, the social and economic system should be designed in such a way that each individual has ample opportunity for enjoyment and progress. Pandit Deen is a renowned astrologer. Integral humanism, as defined by Dayal Upadhyay, outlined the following key principles: Limited government intervention in business; promotion of private investment and entrepreneurship; and equal rewards for everybody. a plethora of little projects: mass manufacturing for mass consumption, a decentralised economy Individual land ownership is encouraged, as is technological advancement, but mechanisation should not supplant livelihoods. Nonviolence and peace principles Secular state having no linguistic, religious, racial, political, or other distinctions between majority and minority.

Pandit ji was a firm believer that capitalism benefits only the wealthy few, while communism and socialism benefit no one in the long run, because both doctrines deny the presence of the soul, and hence the spiritual oneness of humanity. These philosophies have failed to bring about human development and enjoyment, which should be the primary goals of human existence. Pandit Deendayal believed that all type of conflict, whether political or otherwise, has a solution in its cultural principles. He opposed the idea of a "one-size-fits-all" solution, believing that the problem and its remedy could not be applied equally due to cultural differences. He gave traditional Indian values a new lease on life and attempted to resurrect the ancient nationhood. His concept can be applied not just in politics, but also in other areas of man's existence, such as our nation's social, economic, and cultural realms.

3. INTEGRAL HUMANISM IN MODERN TIMES

Integral Humanism aspires to give every human being with a dignified life while balancing the requirements of individuals with those of society and governments. Poverty affects a substantial portion of the world's population. Various development models have been tried on occasion in order to achieve integrated and sustainable growth. The concept of Integral Humanism, which encourages diversity and a tailor-made solution to varied situations, is an appropriate model that might serve the goal. Balance, according to Pandit Deendayal, is the key to success in both the material and spiritual worlds. Pandit DeenDayal Upadhaya's integral humanism has the potential to overcome many of India's current challenges. Some of India's biggest issues, such as sanitation, corruption, poor education, bonded labour, religious violence, unemployment, and others, require tailor-made solutions. Poverty affects a substantial portion of the world's population. After experimenting with a

variety of development models with variable results, the world is looking for a comprehensive and long-term development model. Pandit Upadhyaya emphasised the importance of "Antyodaya" in eradicating extreme poverty in the country. Only through eliminating excessive competition and conflicts among individuals, groups, and nations, as well as creating a holistic interaction between the person, family, society, planet, and universe, can sustainable development be ensured. There is a worldwide call for integrated humanism to address issues such as pollution, poverty, unemployment, economic disparity, unrelenting consumerism, and mental stress. Investigating Integral Humanism's roots in humanistic management ideas, the core theme of a country's economic system, like its political system, should be the all-round development of each individual. Without a suitable focus on human resources, an economic system will not be able to sustain itself. To avoid class conflict and power centralization, economic authority should be decentralised vertically. Indeed, the increased interest in ethics and corporate social responsibility, as well as the growing quantity of literature on the subject, appear to be one of the earliest symptoms of a shift in thinking. The philosophy of integrated humanism is easily relatable to certain well-known topics in economics and management. The humanistic ideals founded in Rogers and Maslow's views are viewed as having the roots of integral humanism philosophy. These ideas demonstrate a concern for personal development, self-acceptance, and social acceptance, or, to put it another way, they allow for a more human corporate world. Integral Humanism's basic argument is that all views regarding politics, economy, society, national organisation, international relations, and so on must stem from a proper knowledge of the human being, rather than from a philosophy. Two key concepts underpin Maslow's theory of motivation: (a) here are diverse and self-determining essential needs or motives, and (b) these purposes create a pyramid, with certain reasons taking concluded precedence.

4. CONCLUSION

Particular circumstances cannot precondition integral humanism. The human being as a whole, indestructibly grounded in the fullness of life through its own world, must be considered as a natural and straightforward starting point in defining, implementing, and promoting integral humanism. It is easier to consider all of the complexities of human nature rather than making reductionist simplifications with highly complex consequences. A more complicated beginning is sometimes the result of a simpler evolution.

Maslow hypothesised a number of distinct sets of basic human requirements. He assumed that there was a universal set of diverse impulses relating to physiology, safety, affection, esteem, and self-

actualization. Maslow's emphasis on self-actualization emphasises the idea that all human objectives are not always related to physiological demands and propagates the notion that man is more than an economic creature. He is a physical, psychological, political, social, and religious entity, among other things. Maslow, like Panditj, advocates for the simultaneous and integrated functioning of each human being's body, mind and intellect, and soul, however in a hierarchical order. Similarly, Roger's Self theory provides a wide range of explanations for behaviour and what makes up a person. People, according to Rogers, strive to improve themselves. People, according to Rogers, have a desire to grow and realise their potential.

The core axis of Vedic and Upanishadic thinking is Integral Humanism. Indian wisdom emphasises notions such as yajna spirit (sacrificing personal goals for the greater good), sreyas (preferring long-term profits over short-term advantages), joy giving, and a sense of cosmic harmony. Business is seen as sacrosanct. Workplace effectiveness is linked to the exercise of intrinsic human values. Service, communication, excellence, credibility, innovation, creativity, and coordination are examples of human values that support established corporate values. Human values aid self-development, which makes the performance of managerial duties easier.

The Indian ethos ideas of 'Guna, Karma, Samskar' are concerned with self-evolution and self-management, as well as the efforts required to achieve perfection. Managers in modern organisations can find the explanation of effort and diligence in the Bhagavad Gita. The definition of work has four components:

- (a) The person performing the work has the right to achieve it.
- (b) The process of the work can be controlled and manned but not its results and consequences.
- (c) The performer cannot regulate the causes of the outcomes and its related procedure.

The Bhagavad Gita has the potential to be a great catalyst for change. Challenges in Modern Workplaces and Humanism's Application India need a strong, self-assured, national-oriented development model based on the ideas of democracy, equality, justice, and integral human evolution. Any growth paradigm that ignores our unique history, variety, and cultural ethos would always fail.

When humanism is applied to the economic setting, the firm's and employees' perspectives are radically altered. Pandit Deendayal underlined the importance of achieving the following economic goals for the country:

- a) ensuring a minimum quality of living for all citizens and being prepared to defend the country.

- b) Raise the individual's and nation's living standards above this minimum level, allowing them to contribute to global advancement.
- c) To reduce waste and wastefulness in the use of natural resources.
- d) To design machines that are suitable for Bharatiya conditions (Bharatiya Technology), taking into account the availability and character of the various production elements (the Seven 'M's).
- e) The human person, the individual, must be helped rather than ignored by this system. It is necessary to safeguard life's cultural and other values. This is a regulation that can only be disobeyed if there is a significant risk of serious harm.
- f) The ownership of diverse industries, whether public, private, or any other form, must be decided on a realistic and real-world basis.

Modern organisations are gradually recognising the importance of humanistic principles in fostering job satisfaction. Setting and obeying standards are considered as less critical factors in job satisfaction than personalization in accordance with each individual's unique set of needs. With its emphasis on emotional intelligence, teamwork, multitasking, diversity, worker empowerment, and accountability, the new workplace places higher order mental demands on employees, necessitating an embrace of the underlying concepts of integral humanism that are rooted in core Indian culture. Conflicts, ruthless competition, apathy, politics, selfish interests, power greed, and long working hours abound in today's workplaces. Workplace stress, tension, stress, hostility, strained relationships, and other issues are unavoidable. People are feeling empty as a result of a materialistic, consumer-focused, and extremely stressful lifestyle. Workplaces are not conducive to soul nourishment. There is no happiness or contentment. Employees in a multinational company environment want more than just a paycheck. As a result, there is a strong desire to sterilise and humanise the workplace.

5. REFERENCES

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