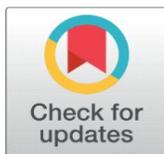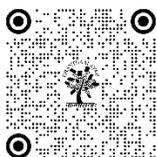# INTEGRAL HUMANISM: THE QUEST FOR SOCIO-POLITICAL IDENTITY IN HINDU NATIONALISM

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ABSTRACT

Integral humanism, a philosophical framework promulgated by Deendayal Upadhyaya, has profoundly influenced the formation of post-colonial Indian identity. This research paper investigates the philosophical foundations of integral humanism and assesses its potential as a reaction to colonialism and Western hegemony. The examination explores the historical and cultural settings that led to the emergence of integral humanism, identifying its origins in the many Indian philosophical traditions. This study examines the emergence of integral humanism principles, including the focus on the individual's harmonious integration within the collective, the significance of both spiritual and material well-being, and the repudiation of Western-centric development paradigms, as a counter-narrative to the legacy of colonialism and the imposition of Western ideologies. The study examines the significance of holistic humanism in developing a uniquely Indian strategy for nation-building, social reform, and the safeguarding of cultural identity in the post-independence period. It analyses the impact of this philosophical framework on discussions on nationalism, the individual-state relationship, and the formulation of development paradigms that emphasise the comprehensive well-being of the human being. This research paper critically examines the philosophical underpinnings of integral humanism and its influence on the formation of post-colonial Indian identity, thereby contributing to the scholarly discourse on the intellectual and cultural legacies stemming from India's interaction with Western colonialism and the development of indigenous thought and practice.

Keywords: Integral Humanism, Indian Philosophy, Post-Colonial Identity, Nationalism, Development Paradigms, Cultural Preservation

1. INTRODUCTION

Integral Humanism is a culmination of both political and economic philosophical thought that originated in mid-20th century India, formulated by the notable scholar and politician Deendayal Upadhyaya. In reaction to the perceived deficiencies of Western capitalism and Soviet communism, Integral Humanism aimed to define an indigenous Indian framework focused on the holistic development of the individual, grounded in the nation's profound cultural and spiritual heritage (Singh, 2018). Upadhyaya (1916-1968) was a philosopher, economist, and political theorist instrumental in the Hindu nationalist movement in India. Originating from the northern state of Uttar Pradesh, Upadhyaya was a prolific author and orator who promoted a vision of comprehensive human development grounded on traditional Indian values and perspectives (Tyagi, 2023). Integral Humanism was first articulated by Upadhyaya during

a series of lectures in the early 1960s. The theory garnered considerable support within the Bharatiya Jana Sangh, which led to its adoption in the part's ideology. As the Jan Sangh transitioned into the BJP, Integral Humanism persisted in influencing the party's ideological framework and policy agendas.

The philosophy of Integral Humanism has undergone academic analysis from several viewpoints. Scholars have examined the ideological underpinnings of Integral Humanism, its connection to Hindu nationalist ideology, and its wider implications within the framework of postcolonial Indian politics and identity. A notable deficiency in the current literature is the comparative examination of the philosophical foundations of Integral Humanism alongside other influential postcolonial political and economic ideologies that arose in the mid-20th century. Upadhyaya's collection of lectures and writings, published posthumously as "Integral Humanism" (1965), is a major book on Integral Humanism. In this book, Upadhyaya articulates the fundamental principles of his philosophy, highlighting the supremacy of the individual, the equilibrium between the material and spiritual domains, and the significance of decentralised, community-focused socioeconomic frameworks (Sharma, 2016). This core text has been a vital foundation for much of the ensuing academic examination. Expanding upon Upadhyaya's seminal contributions, other scholars have explored the philosophical ideas and intellectual milieu that informed Integral Humanism. Researchers like J.N. Dixit (1993) and Mahendra Prasad Singh (1994) have examined the similarities between Integral Humanism and traditional Indian philosophical traditions, especially the Vedantic, Upanishadic, and Puranic ideas that form the foundation of Upadhyaya's worldview. Dixit's analysis underscores the significance of the Atman (the individual self as a manifestation of the divine) within Integral Humanism, illustrating its divergence from the individualism inherent in Western capitalism and the collectivism characteristic of Marxism. Conversely, Singh explores the parallels between Integral Humanism's organic, decentralised socioeconomic framework and the Puranic concept of the self-sufficient village community. The connection between Integral Humanism and the wider Hindu nationalist movement has been a topic of academic investigation. Academics like Christophe Jaffrelot and Rajeev Bhargava have analysed the influence of Upadhyaya's philosophy on the intellectual framework and policy agendas of the Bharatiya Janata Party (BJP), the political successor to the Bharatiya Jana Sangh, which Upadhyaya co-established. Jaffrelot has examined how Integral Humanism's focus on cultural pride, national self-sufficiency, and a community-oriented development model has significantly shaped the BJP's nationalist agenda (Jaffrelot, 2009). Bhargava has examined the tensions and inconsistencies inherent in Integral Humanism, especially the doctrine's capacity for exclusionary interpretations of Indian identity. Recently, researchers have started to investigate the ongoing significance of Integral Humanism in the modern Indian political context. Suhas Palshikar (2018) has examined how the tenets of Integral Humanism influence the discourses and policy initiatives of the BJP-led government, especially regarding rural development, small-scale industries, and the advancement of traditional knowledge systems. Palshikar's work underscores the persistent relevance of Integral Humanism's fundamental principles, despite the doctrine's evolution and adaptation to the shifting socioeconomic and political landscape of 21st century India. This indicates that Upadhyaya's theory continues to have a substantial intellectual and political influence, affecting both the nation's internal direction and wider debates over postcolonial identity and development frameworks. Although current scholarship has extensively explored the philosophical underpinnings of Integral Humanism and its connection to Hindu nationalism, there exists a significant deficiency in comparative analysis with other influential postcolonial political and economic philosophies that arose in the mid-20th century. The academic literature on Integral Humanism indicates an increasing acknowledgement of the doctrine's significance in influencing the intellectual and political discourse of postcolonial India. The examination of its philosophical underpinnings, its connection to Hindu nationalism, and its current significance persistently yields valuable insights into the intricate dynamics between indigenous ideology, nationalist ambitions, and the obstacles of nation-building in the post-independence period. Nonetheless, the absence of comparative analysis with other postcolonial philosophies signifies a crucial domain for more study and inquiry.

Upadhyaya's intellectual journey was shaped by his early exposure to the RSS, a Hindu nationalist organization that sought to revive India's cultural and spiritual heritage in the face of colonial rule and Western influence. As a young man, he immersed himself in the study of Indian philosophy, history, and social traditions, developing a deep appreciation for the country's civilizational legacy. It was during this period that Upadhyaya began to articulate the core tenets of what would come to be known as Integral Humanism. Rejecting both the individualism of Western capitalism and the collectivism of Marxism, he envisioned an alternative socioeconomic model that would harmonize the material and spiritual dimensions of human existence. Central to this vision was a profound respect for the inherent dignity and worth of the individual, combined with a belief in the organic, decentralized organization of society and the economy. Now, this section will deal with the core principles of the philosophy.

2. PRINCIPLES OF INTEGRAL HUMANISM:

1. Primacy of the human person: Upadhyaya emphasised the significance of the individual, dismissing the notion of reducing individuals to mere economic entities or political subjects. He had a conviction in the intrinsic value and dignity of every individual, irrespective of their social or economic standing (Upadhyaya, 1964).

2. Harmony between the material and spiritual: Integral Humanism aimed to reconcile the focus on physical, economic, and social requirements with the spiritual and transcendent aspects of human life. Upadhyaya said that genuine human growth can only be realised via the amalgamation of these two domains.

3. Organic, decentralised socio-economic model: Upadhyaya proposed an economic organisation framework that diverges from capitalism and state socialism, emphasising locally-based, small-scale production and communal self-sufficiency. He thought that this would cultivate a feeling of individual and community strength, as well as a profound connection to one's cultural history.

4. National self-sufficiency and cultural pride: A central tenet of Upadhyaya's philosophy was the need for India to reawaken its civilisational legacy and establish a growth trajectory free from Western influence. He advocated for a revitalised national self-confidence and the repudiation of what he seen as the imposition of foreign, colonial-era ideals and institutions.

3. THE PHILOSOPHICAL TAPESTRY: TRACING INTEGRAL HUMANISM'S ROOTS IN INDIAN THOUGHT

Integral humanism is an all-encompassing philosophical framework rooted on India's spiritual and cultural heritage. It presents a comprehensive perspective, prioritising human development while synthesising the material and spiritual, the individual and communal, as well as tradition and modernity. The spiritual basis of Integral Humanism constitutes a rich and comprehensive philosophical framework that synthesises ancient wisdom with current insights to confront modern issues while upholding eternal truths (Upadhyaya, 2016). It fundamentally acknowledges the presence of an Ultimate Reality (Brahman) that underpins all creation and is expressed via the interconnectivity of all entities. This foundation views individuals as multidimensional entities consisting of physical, subtle, and causal bodies, in addition to pure awareness (Atman), all need focus and cultivation for comprehensive development. The ideology underscores the dual significance of individual and community life aims, whereby human self-actualization is in harmonic alignment with societal welfare and global peace. It creates an intricate framework of fundamental principles that equilibrate many facets of existence- synthesizing mind, body, and spirit while reconciling personal ambitions with communal well-being (Abraham, 2019). The spiritual foundation promotes pragmatic spiritual practices for personal growth, such as meditation, self-examination, and ethical behaviour, while concurrently highlighting their societal applicability via service, environmental stewardship, and cultural conservation. It develops an extensive value system that integrates personal qualities like as honesty and non-violence with society ideals like harmony and general wellbeing. This foundation delineates a transformative process that transitions from egocentrism to altruism on an individual scale and from rivalry to collaboration on a societal scale. The implementation framework offers pragmatic guidance for personal and social domains, resulting in anticipated results that benefit both people and society. This spiritual foundation provides an integrative approach that combines ancient wisdom with modern knowledge, science with spirituality, and local perspectives with global issues, establishing a holistic framework that is pertinent and applicable in contemporary society while remaining anchored in timeless principles (Bhishikar, 2014).

Integral Humanism's holistic worldview embodies a thorough comprehension of reality that surpasses the traditional fragmented perspective on life and society. This ideology fundamentally opposes the artificial division of human life into several categories such as social, economic, political, and spiritual realms. It views reality as an interwoven web in which human well-being is fundamentally associated with community harmony, environmental equilibrium, and spiritual development. This perspective highlights that people are not solitary beings but are profoundly interconnected with their social milieu, natural environment, and the cosmic framework. It acknowledges that activities in one domain always influence others, establishing a dynamic interaction between individual growth and communal advancement. The holistic approach encompasses problem-solving, indicating that social difficulties must be tackled collectively, necessitating a comprehensive grasp of diverse aspects and their interconnections. This viewpoint

advocates for a balanced development paradigm that integrates material progression with cultural conservation, environmental sustainability, and spiritual growth. In contrast to the reductionist Western paradigm that often dissects matter from spirit, body from intellect, and individual from society, Integral Humanism's comprehensive perspective aims to reconcile these artificial separations. It promotes laws and practices that acknowledge the multifaceted character of human life, ensuring that advancements in one domain do not detrimentally impact another. This thorough comprehension underpins sustainable development that fosters human potential and societal well-being while preserving natural equilibrium and cultural integrity. The Dharmic framework in Integral Humanism embodies a complex ethical and natural order that underpins human behaviour and societal structure. Dharma, in contrast to the Western notions of religion or law, embodies a more expansive comprehension of cosmic order, natural law, moral obligation, and virtuous existence that nourishes and maintains the cosmos. Within this concept, dharma transcends a simple collection of laws; it embodies the fundamental essence of existence and the righteous path that sustains harmony across personal, societal, and global dimensions. The framework underscores the interdependence of rights and responsibilities, indicating that each right must be counterbalanced by commensurate obligations to society and the environment. This viewpoint advocates for a societal structure founded on moral and ethical values instead of only legal responsibilities or external enforcement. The Dharmic perspective acknowledges many tiers of responsibilities: individual (vyakti dharma), professional (swadharma), societal (samaj dharma), and global (vishwa dharma), all of which must be executed in a harmonious manner (Sanyal, 2015). It promotes a society in which people comprehend and execute their obligations while honouring the natural order and universal principles. This paradigm offers direction for reconciling conflicts between various obligations and interests, indicating that higher dharma (related to the collective welfare) should supersede lower dharma (personal interests). The implementation of this framework fosters sustainable social practices, ethical economic endeavours, and harmonious interrelations among various societal segments, while preserving ecological equilibrium and encouraging spiritual development.

The notion of decentralised society within Integral Humanism embodies a holistic perspective on social organisation that fundamentally challenges the centralised power structures characteristic of contemporary nation-states. This theory promotes a bottom-up strategy that distributes power, resources, and decision-making authority across many levels, emphasising local autonomy and self-governance. The paradigm fundamentally advocates for 'Antyodaya'- the elevation of the most marginalised societal groups via their active involvement in the development process. The decentralised framework includes political, economic, and social aspects, fostering grassroots democracy via institutions such as Panchayati Raj, enhancing local economic self-sufficiency through small-scale industries and traditional crafts, and reinforcing community ties through participatory social structures (Panikkar, 2003). This method acknowledges the value of ancient social structures while modifying them to meet modern requirements, guaranteeing that growth is both culturally grounded and progressive. The decentralised approach prioritises sustainable resource management, giving local communities primary authority over their natural resources and accountability for their protection. This paradigm fosters economic self-sufficiency while safeguarding cultural variety, environmental sustainability, and social cohesion by enabling communities to make choices that directly impact their lives. This decentralised strategy promotes a fairer distribution of income, opportunity, and decision-making authority, in contrast to centralised models that often result in the concentration of power and resources, therefore fostering a more balanced and sustainable society.

The notion of Universal Brotherhood in Integral Humanism originates from the significant Vedic tenet of 'Vasudhaiva Kutumbakam' - the world is one family, which envisions a global society unified by common humanity but honouring its variety (Saha, 1995-96). This ideology surpasses traditional limits of nationality, ethnicity, faith, and culture to foster a profound understanding of human interdependence and shared accountability. Universal Brotherhood promotes a peaceful equilibrium between individual distinctiveness and communal well-being, acknowledging that human advancement is fundamentally associated with cooperative partnerships rather than competitive conflicts, in contrast to Western individualism or strict collectivism (Bakshi, 2018). This viewpoint advocates for worldwide peace and collaboration based on mutual respect, cultural interchange, and collective accountability for global issues such as environmental conservation, poverty eradication, and conflict resolution. The framework asserts that genuine human advancement is attainable alone via collaboration, empathy, and reciprocal comprehension across all peoples and countries. It promotes a global framework that honours variety as a strength, where cultural interactions enhance rather than jeopardise local identities, and where global issues are tackled by collaborative insight and mutual accountability. This concept of Universal Brotherhood does not aim to homogenise civilisations but instead weaves a tapestry of varied traditions unified by essential human values and reciprocal respect. The pragmatic implementation of this ideology fosters international collaboration, cultural diplomacy, and communal efforts for global wellbeing, transcending simple

tolerance to actively valuing and celebrating human variety (Panikkar, 1987). Cultural integration in Integral Humanism is a nuanced strategy aimed at reconciling ancient values with contemporary advancement, all while safeguarding the fundamental cultural uniqueness of countries. This concept perceives culture not just as outward conventions or rituals, but as the vital essence of a civilisation that influences its worldview, values, and ambitions. It promotes a dynamic process of cultural synthesis in which ancient knowledge and new inventions engage to provide meaningful growth without cultural alienation. This strategy prioritises the enhancement of indigenous cultural foundations while judiciously integrating advantageous aspects from other cultures, in contrast to Western development approaches that often result in cultural displacement. The framework recognises that authentic development must be culturally anchored to provide sustainability and significance, seeing cultural legacy as a source of strength rather than a hindrance to advancement. It advocates for a balanced strategy in which modernisation does not equate to westernisation, and technical progress does not precipitate cultural degradation. This integration process honours the variety of cultural manifestations while acknowledging the fundamental oneness of human aspirations and ideals. The practical application is the preservation of old art forms, languages, and rituals, while simultaneously adapting them to new circumstances to maintain their relevance and vitality in modern society. This strategy facilitates cultural integration as a connection between past and present, tradition and modernity, ensuring that growth enhances rather than undermines cultural identity, thereby fostering a more peaceful and culturally dynamic society (Shastri, 2018).

The Synthesis Approach in Integral Humanism is a refined philosophical framework that adeptly amalgamates disparate aspects from several schools of thought, traditions, and contemporary developments to produce a holistic and equitable worldview. This method does not just amalgamate disparate components mechanically; rather, it aims to reconcile seemingly opposing pieces into a cohesive whole, akin to interlacing many threads into an exquisite tapestry. It reconciles the perceived dichotomy between materialism and spirituality, tradition and modernity, personal ambitions and communal wellbeing, as well as economic advancement and environmental sustainability. The synthesis is accomplished by acknowledging the fundamental unity within multiplicity and discerning complementing elements instead of emphasising contrasts. This methodology is most apparent in its handling of economic development, where it amalgamates contemporary technical progress with ancient knowledge, market efficiency with social equity, and material improvement with spiritual enrichment (Singh, 2018). The concept recognises that human civilisation has produced several important discoveries and practices across diverse cultures and epochs, and instead of dismissing any one method, it aims to distil the finest aspects from each and amalgamate them into a cohesive whole. This synthetic vision encompasses all facets of life, including personal growth, social organisation, economic policy, environmental protection, cultural preservation, and technological innovation. The outcome is a dynamic and adaptable philosophy that is anchored in timeless principles while addressing modern problems and possibilities.

4. DECOLONIZING THE INDIAN MIND: INTEGRAL HUMANISM AS A POST-COLONIAL PHILOSOPHY

Integral Humanism arose as a significant intellectual reaction to colonial legacies and Western hegemony, influencing the formation of post-colonial Indian identity. This indigenous philosophical framework aimed to contest the dominant Western paradigms of development and modernisation while attempting to formulate an alternative vision grounded on Indian civilisational principles. Integral Humanism served as both a criticism and a constructive philosophy, representing an intellectual endeavour to decolonise Indian thinking and create a development model that was uniquely Indian in its idea and methodology. Moreover, in the intricate context of post-independence India, where national identity and developmental trajectories were fervently contested, this philosophy significantly influenced post-colonial Indian identity by providing a philosophical framework that reconciled traditional Indian values with contemporary challenges. Integral Humanism significantly influenced the discourse on Indian identity post-colonialism by emphasising indigenous concepts and values in response to contemporary needs, necessitating an examination of its efficacy as a counter to Western dominance and its role in shaping India's postcolonial trajectory. Integral humanism might be seen as a reaction to colonialism and Western hegemony, since it vehemently repudiates Western materialism as a core tenet of its ideology. This rejection sprang from the criticism that Western materialism has reduced human existence to just physical and economic dimensions, overlooking the profound spiritual and cultural aspects of life. The thought contended that the Western materialistic perspective, propagated via colonisation, had engendered societal imbalance by prioritising material advancement above moral and spiritual growth (Sharma, 2016). The materialistic perspective faced criticism for several reasons. Initially, it encouraged rampant spending and the amassing of money as the foremost

objectives of human existence, resulting in avarice, exploitation, and social disparity. Secondly, it reduced individuals to mere economic entities, evaluating success only via monetary accomplishments while disregarding their emotional, spiritual, and cultural requirements. Third, Western materialism was seen as undermining traditional value systems that had traditionally preserved social peace and environmental equilibrium in colonised nations. Integral humanism advocated for a comprehensive perspective on human growth that acknowledged the interrelation of material, spiritual, and social dimensions of existence. It underscored that genuine progress must include not just economic growth but also ethical development, cultural enhancement, and spiritual elevation. This concept promoted a balanced approach, advocating for the pursuit of financial advancement without sacrificing spiritual values, indicating that modernisation should not equate to Westernisation or the forsaking of indigenous cultural and spiritual traditions.

Economic self-sufficiency, or 'Swadeshi', was a fundamental principle of integral humanism that directly opposed colonial economic exploitation and dependence. This notion underscored the need for communities and countries to cultivate their economic capacities autonomously, diminishing dependence on foreign commodities, technology, and money imposed by colonial economic frameworks. The approach transcended simple economic nationalism to promote a thorough reorganisation of the economy based in local needs, resources, and talents. The concept advocated for a decentralised economic model prioritising small-scale, local production units instead of huge industrial enterprises. It promoted the establishment of village and cottage industries, traditional crafts, and local entrepreneurship as methods for creating employment and guaranteeing fair income distribution. The emphasis was on locally manufacturing essential goods, using indigenous resources and methods wherever feasible, but incorporating contemporary techniques when advantageous. This approach underscored the need of skill development and vocational training to empower communities to fulfil their own requirements. Moreover, holistic humanism championed cooperative economic frameworks over competitive ones, emphasising that economic endeavours should prioritise social welfare instead of only maximising profits. The movement advocated for equitable trade practices, environmental sustainability, and the conservation of traditional professions while concurrently promoting innovation and enhancement in production techniques. This economic worldview fundamentally rejected both unrestricted capitalism and state-controlled socialism, advocating instead for a balanced approach that harmonised individual initiative with communal wellbeing. This strategy sought to establish robust local economies capable of enduring external economic challenges while promoting sustainable development and social equity. The focus on economic self-sufficiency was seen as essential for attaining genuine political independence and cultural autonomy from previous colonial powers.

5. INTEGRAL HUMANISM'S ROLE IN SHAPING INDIA'S POSTCOLONIAL

Integral Humanism, as a significant philosophical framework, aimed to redefine India's national identity in the post-independence period by elucidating concepts such as Nation and Nationality. The source is positioned inside the objective presented to the populace. A collection of individuals united by a common aim, ideal, or mission, who regard a certain territory as their homeland, forms a Nation (Tyagi, 2023). If either the ideal or the homeland is absent, then a Nation does not exist. The 'Self' exists inside the body, representing the individual's essence; when its connection to the body is severed, the individual is considered dead (Upadhyaya, 1964). Likewise, there exists the concept, ideal, or essential principle of a Nation, its essence. While it is believed that humans are reincarnated, the individual who is reborn is distinct from the previous incarnation. At its essence is the notion of 'nation' (Rashtra), which Upadhyay saw as much more than only a geographical region or political entity (Upadhyaya, Integral Humanism, 1964). He viewed it as a living entity with its own essence, characterised by 'Chiti' - the intrinsic awareness that delineates a nation's identity and principles. This Chiti functions as the ethical framework that directs the nation's progress while maintaining its fundamental cultural character.

Integral Humanism significantly influenced the formation of a unique national identity in postcolonial India. It offered an alternative to Western developmental paradigms, highlighting the significance of swadeshi (self-reliance) and cultural authenticity. The ideology promoted a decentralised economic structure that would enhance local industries and sustainable growth, while concurrently safeguarding India's rich cultural legacy. This methodology facilitated the reconciliation of tradition and modernity, providing a progressive avenue that preserved India's cultural heritage. The Indigenous Development Model, as articulated in Integral Humanism, significantly influenced the formation of India's postcolonial identity by providing a unique development trajectory grounded on Indian cultural and intellectual heritage (Shastri, 2018). In the immediate aftermath of independence, as numerous newly independent nations grappled with establishing their developmental trajectories, this model offered India a distinctive alternative to Western development

paradigms that frequently prioritised industrialisation and modernisation over cultural identity. The approach challenged the dominant belief that development inherently equates to westernisation by illustrating that progress may occur while preserving cultural authenticity. It used India's profound intellectual legacy, especially principles from Vedanta and other ancient knowledge systems, to construct a development framework that aligned with Indian values and societal structures. This methodology mitigated the psychological effects of colonialism by affirming that India's ancient knowledge and cultural traditions were not impediments to progress but rather fundamental pillars for sustained development. The focus on self-reliance (Swadeshi) was especially significant in defining postcolonial identity. This extended beyond economic independence to a comprehensive concept of self-sufficiency, enabling communities to maintain their cultural uniqueness while striving for material advancement. The concept advocated for local enterprises, traditional crafts, and indigenous knowledge systems, ensuring that growth reinforced rather than undermined cultural identity. This method facilitated the creation of economically viable prospects that were culturally relevant and socially sustainable. This indigenous approach impacted several facets of India's developmental trajectory. It formulated policies that fostered village businesses, advocated for traditional farming methods in conjunction with modern technology, and assisted local craftsmen and crafters. The model's efficacy in merging tradition with modernity is seen across several industries, including architecture that incorporates ancient design principles and healthcare systems that integrate Ayurveda with contemporary treatment.

The model significantly influenced postcolonial identity development. It facilitated the formulation of a development narrative that was uniquely Indian, neither entirely traditional nor completely contemporary, but a considered amalgamation of both. This equitable strategy enabled India to advance modernisation while preserving its cultural identity, resulting in a distinctive developmental trajectory that set India apart from other postcolonial countries. The approach showed that growth may occur without cultural alienation, offering a framework for other emerging countries aiming to preserve their cultural identity while advancing. This indigenous development concept substantially impacts modern development strategies in India. The ideals are evident in contemporary programs that prioritise local self-sufficiency, sustainable development, and cultural preservation. The model's significance has escalated recently as worldwide discussions increasingly acknowledge the need of culturally sensitive and ecologically sustainable development strategies. The focus on holistic development, which incorporates cultural, social, and environmental issues in addition to economic progress, provides significant insights for tackling contemporary development difficulties while preserving cultural authenticity. The enduring significance of this model is in its role in establishing a unique Indian paradigm for development that has preserved cultural autonomy while advancing contemporary progress. By offering a framework that honours ancient knowledge while accommodating essential changes, it has allowed India to define its own developmental trajectory without just replicating Western models. This has been essential in forming a postcolonial identity that is both proud of its origins and certain in its capacity to address present difficulties. Cultural nationalism, as articulated in Integral Humanism, significantly influenced the formation of India's postcolonial identity by providing a framework that honoured and safeguarded India's extensive cultural legacy while accommodating contemporary circumstances. This methodology arose as a reaction to the colonial experience, which fostered a perception of cultural inferiority and isolation from indigenous traditions.

Upadhyay's conception of cultural nationalism aimed to revive pride in Indian civilisation while offering a route to modernisation that did not need complete westernisation. This style of nationalism fundamentally prioritised the preservation and revitalisation of Indian cultural values as vital components of national identity. It acknowledged that India's many cultural traditions, intellectual frameworks, artistic expressions, languages, and social practices were not impediments to advancement but rather the bedrock upon which contemporary growth might be established (Graham, 2007). This viewpoint contested the colonial narrative that depicted Indian traditions as regressive and contributed to the revitalisation of faith in indigenous knowledge systems and cultural practices. The integration of tradition and modernity emerged as a crucial element of this cultural nationalist perspective. Instead of seeing them as conflicting entities, it aimed to establish a synthesis that embraced new technology and processes while preserving traditional authenticity. This was apparent across several disciplines, from education, where contemporary scientific knowledge was amalgamated with traditional pedagogical approaches, to government, where old Indian political philosophy was assimilated into modern democratic frameworks (Graham, 2007). This equitable strategy enabled India to address the problems of modernisation while preserving its cultural uniqueness. The establishment of national pride rooted on cultural heritage emerged as a vital aspect of postcolonial identity development. This included the rediscovery and reinterpretation of India's accomplishments across several domains, including science, mathematics, philosophy, and the arts. Cultural nationalism emphasised India's historical contributions to global civilisation and its abundant cultural

heritage, effectively countering the colonial narrative of cultural inferiority and cultivating a feeling of communal pride among Indians (Mishra, 2008). This revitalised recognition of cultural heritage offered emotional and psychological stability for the newly sovereign country. The effects of this cultural nationalist perspective persist in modern India. It formulates educational policies that prioritise contemporary topics alongside traditional knowledge, impacts architectural designs that integrate modern utility with traditional beauty, and directs cultural policies focused on the preservation and promotion of India's unique history (Narayanan, 2020). Furthermore, it has enabled India to preserve its own cultural identity while engaging with the global world, demonstrating that modernisation does not inherently equate to westernisation.

This kind of cultural nationalism has been essential in confronting the problems posed by globalisation. As India increasingly interacts with the global economy and culture, the tenets of cultural nationalism facilitate the preservation of a unique Indian identity while judiciously incorporating advantageous elements from other civilisations (Barnett, 2015). This has led to a distinctive amalgamation in which India may engage in global technical and economic progress while preserving its cultural identity, resulting in what might be termed a uniquely Indian modernity. It is essential to recognise that this concept of cultural nationalism focused not on the strict preservation of the past, but on the dynamic adaptation of traditions to meet present requirements. It acknowledged that cultures must adapt to be relevant while preserving their fundamental values and ideas. This adaptability has enabled Indian culture to assimilate new influences while preserving its fundamental essence, fostering a dynamic and developing postcolonial identity that is unmistakably Indian but receptive to the beneficial elements of modernity. The notion of Social Integration within Integral Humanism arose as an essential framework for tackling the intricate social structure of postcolonial India, presenting a vision aimed at reconciling various social groupings while maintaining their distinct identities. Following independence, India had the difficulty of establishing national unity despite significant social, religious, and linguistic variety; this approach offered a constructive solution that neither imposed homogenisation nor permitted fragmentation (Mohapatra & Pattnayak, 2014).The advancement of peace among various social groupings was based on the recognition that India's strength resided in its variety. Integral Humanism saw Indian society as an organic organism, whereby many communities, castes, and religious groups functioned as interrelated components of a greater whole, each enhancing the nation's cultural richness. This viewpoint alleviated societal tensions by prioritising mutual respect and understanding above simple tolerance. It fostered communication across communities and advanced collective cultural experiences while recognising the unique traditions and customs of each community. The philosophy's focus on togetherness, along with an appreciation for variety, exemplified a distinctive method of nation-building. This approach, in contrast to Western models that often-emphasised uniformity, acknowledged that genuine national unity could only be attained by recognising and enjoying India's heterogeneous nature. It advocated for the concept of "unity in diversity," whereby national cohesiveness was enhanced, rather than diminished, by cultural distinctions. This was especially important in the postcolonial environment, as it facilitated the development of a unique Indian vision of nationhood that did not necessitate groups relinquishing their different identities to integrate into the national mainstream (Ambekar, 2019).

The promotion of decentralised economic and political institutions was fundamental to this concept of social unity. This method facilitated local self-governance via organisations like as Panchayati Raj and fostered local economic initiatives, therefore ensuring that various groups participated in decision-making processes that impacted their lives. This decentralisation facilitated the preservation of local cultural practices and economic traditions while promoting greater national cohesion. It established a bottom-up development approach that allowed localities to advance at their own speed while maintaining connectivity to the national framework. This kind of social integration has significantly influenced India's postcolonial development. It impacted policies designed to safeguard minority rights while fostering national unity, informed educational curricula that honour India's rich past, and directed economic policies that reconcile local need with national development objectives. The efficacy of this strategy is seen in India's preservation of its democratic identity while embracing significant diversity- an accomplishment unparalleled among postcolonial states. This notion of social integration effectively addressed several postcolonial issues. It established a framework for handling linguistic variety via the three-language formula, facilitated the accommodation of religious differences via secular principles that honoured all religions, and addressed regional desires through federal structures. These practical examples illustrated how unity may be attained without conformity, and how variation can serve as a source of strength rather than division. The philosophy's focus on peaceful cohabitation and mutual respect has gained significance in modern times, as nations globally confront issues of identity and integration. India's implementation of this concept of societal integration, grounded in Integral Humanism, provides significant insights for managing diversity while preserving national unity. It demonstrates the applicability of ancient knowledge to contemporary issues of social

cohesion and nation-building. This method persists in directing initiatives aimed at tackling modern societal issues. The concepts of social integration articulated in Integral Humanism provide essential direction for managing urban-rural inequities, correcting regional development imbalances, and encouraging inclusive progress. They emphasise that genuine development must include all segments of society and that national advancement is insufficient without social cohesion.

Integral Humanism's Economic Philosophy provided a unique framework for economic growth in postcolonial India, introducing the "Third Way" as an alternative to the constraints of capitalism and socialism. This ideology arose from a profound comprehension that India need an economic model congruent with its cultural values and social frameworks, rather than just replicating Western economic systems in their entirety. The "Third Way" paradigm dismissed both the radical individualism of capitalism and the authoritarian control of socialism. It instead suggested an economic structure grounded on Indian cultural principles of equilibrium, peace, and communal well-being. This perspective acknowledges that individuals are not only economic agents motivated by profit maximisation but are integral to a broader social and cultural context. Consequently, the economic system must fulfil wider social and spiritual objectives while addressing material need. This viewpoint influenced India's mixed economy strategy in the postcolonial era, when both public and private sectors fulfilled complementary functions. The focus on advancing small-scale enterprises and local economic systems was a vital component of this economic paradigm. This strategy acknowledged the significance of maintaining conventional economic frameworks while progressively modernising them. It promoted decentralised economic growth, enabling local communities to retain control over their resources and economic futures. The expansion of cottage industries, handicrafts, and small-scale manufacturing enterprises facilitated the preservation of traditional skills and generated job possibilities. This methodology was especially crucial in the postcolonial environment since it preserved India's economic autonomy while promoting grassroots development. Environmental harmony and sustainable development were essential elements of this economic ideology, embodying ancient Indian principles of coexistence with nature. This strategy prioritised sustainable resource utilisation and environmental protection, in contrast to Western models that often-emphasised industrial expansion at the expense of environmental damage. It acknowledged that economic advancement must not compromise ecological equilibrium, advocating for policies that guarantee long-term sustainability instead of immediate profits. The use of these economic ideas affected several facets of India's development plans. It resulted in policies that supported rural industrialisation, cooperative initiatives, and the preservation of indigenous industries. Initiatives such as the Khadi and Village Industries Commission (KVIC) illustrate this methodology, fostering traditional industries while aligning them with contemporary requirements. This facilitated the preservation of India's economic variety while establishing avenues for modernisation that did not entirely disturb societal institutions. The significance of this economic concept has intensified in modern times as worldwide discussions increasingly acknowledge the constraints of exclusively market-driven or state-controlled economic systems. Its focus on sustainable development, local self-sufficiency, and equitable growth provides significant ideas for tackling contemporary issues such as environmental degradation, economic injustice, and rural-urban inequities. The philosophy's comprehensive approach to economic development, integrating social, cultural, and environmental concerns with economic growth, establishes a framework for more equitable and sustainable progress. This economic perspective has also shaped India's reaction to globalisation. India has embraced global economic prospects while preserving safeguards for indigenous businesses and traditional economic institutions, demonstrating the enduring impact of this philosophical perspective. The present focus on self-reliance (Atmanirbhar Bharat) and the promotion of MSMEs (Micro, Small, and Medium Enterprises) illustrates the ongoing influence of these concepts on India's economic policy. The influence of economic philosophy on the formation of postcolonial Indian identity has been substantial. It facilitated the development of an economic narrative that was uniquely Indian, neither entirely capitalism nor socialist, but grounded in Indian cultural values and social reality. This distinctive strategy bolstered India's economic resilience and preserved its cultural and economic autonomy while adjusting to changing global circumstances. In the pursuit of sustainable and inclusive economic models, this ideology provides essential insights for reconciling economic development with social cohesion and environmental preservation.

Integral Humanism has significantly influenced India's postcolonial political environment, especially via its impact on the BJP and the wider conservative political ideology. This philosophical framework, conceived by Deendayal Upadhyay, offered a thorough conceptual basis that facilitated the expression of a uniquely Indian perspective on politics and government, beyond the simple emulation of Western political paradigms. The impact on BJP's ideology and programs has been notably substantial, since the party formally embraced Integral Humanism as its foundational concept. This impact is evident in several policy efforts and governance strategies, ranging from economic policies

prioritising self-reliance (Atmanirbhar Bharat) to cultural policies advocating for traditional values and heritage preservation. The philosophy's focus on indigenous development methods and cultural preservation has influenced the party's modernisation strategy, promoting advancement while ensuring cultural continuity (Anand, 2019). This has facilitated the development of a unique political narrative that aligns with Indian cultural sensitivities and addresses current concerns.

Integral Humanism has established a theoretical framework that transcends conventional left-right political dichotomies in the formation of modern Indian conservative thinking. It presented a distinctive viewpoint that integrated cultural preservation with innovative social and economic reforms, contributing to the emergence of a uniquely Indian variant of conservatism. This methodology has shaped the perspectives of Indian conservatives on matters like economic advancement, social change, environmental conservation, and foreign affairs. The philosophy's focus on dharmic principles (moral responsibility) in governance and its support for decentralised political systems has fostered a political discourse that markedly contrasts with Western conservative traditions. Integral Humanism's theoretical foundation for cultural nationalism has significantly impacted postcolonial identity formation. It presented a conception of nationalism that was not belligerent nor discriminatory, but rather founded on cultural pride and civilisational awareness. This framework articulated a nationalism that appreciated India's cultural history while staying receptive to beneficial foreign influences. It established a foundation for national pride that was not a reaction to Western hegemony but rather in India's cultural accomplishments and principles. This political theory affects not just party politics but also shapes public debate on national identity and progress. It has influenced discussions on India's position in the global framework, strategies for modernisation, and techniques for safeguarding cultural legacy throughout the pursuit of growth. The philosophy's focus on cultural self-assurance coupled with receptiveness to universal principles has shaped India's diplomatic strategy and foreign relations. In the current setting, this political influence persists in evolving and shaping responses to emerging crises. Integral Humanism provides a framework for tackling technological transformation, environmental conservation, and social justice, guiding the development of solutions that are culturally genuine and internationally relevant. Its impact is seen in several governmental measures that aim to reconcile tradition with modernity, cultural preservation with economic advancement, and national interests with global involvement. Furthermore, the political framework has facilitated the development of institutional methodologies that embody Indian values and goals. This encompasses environmental strategies that integrate traditional ecological wisdom with educational programs that merge contemporary knowledge and cultural legacy. The focus on comprehensive development and cultural authenticity has shaped the attitude of political institutions to governance and policy formulation. The enduring importance of this political influence is in its role in shaping a unique Indian political identity in the postcolonial period. Integral Humanism has established a theoretical framework that merges cultural authenticity with pragmatic governance, enabling India to formulate political strategies that embody its own civilisational character while confronting modern difficulties. This has allowed India to preserve its cultural and political autonomy while productively dealing with global political trends and problems.

6. CONCLUSION

The concept of integral humanism in Indian thinking embodies a profound and comprehensive worldview that originated from the Dharmic principles of Hinduism, Buddhism, and other indigenous belief systems. At its essence lies a decentralised, spiritually-rooted understanding of the interconnection of all entities, encapsulated in the notion of "vasudhaiva kutumbakam" or the "world as one family." This synthesis method contrasts with the strict compartmentalisation and individualism of Western philosophy, providing a cultural integration that respects other traditions and knowledge systems. Integral humanism may be seen as a direct counter to the imposition of Western materialistic ideas and the colonial oppression of India's profound cultural legacy. By using indigenous epistemologies, it signifies a repudiation of the assumed intellectual pre-eminence of the West and a reaffirmation of India's own trajectory towards advancement. The notion of "Chiti," representing the intrinsic spiritual core of the country, emerged as a fundamental element of India's post-colonial cultural nationalism and social cohesion initiatives. The economic concept of integral humanism's "third way" has influenced India's distinctive growth model, integrating aspects of socialism and capitalism to attain self-sufficiency and social equality. As India confronts the difficulties of the 21st century, the tenets of integral humanism continue to serve as a significant reference point, guiding the nation's process of self-discovery and nation-building. Its comprehensive perspective, grounded in India's cultural legacy, persists in

shaping the nation's endeavours to cultivate a unique identity that integrates modernity while remaining faithful to its lasting spiritual and philosophical underpinnings.

CONFLICT OF INTERESTS

None.

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