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# UNIT 20 M.N ROY AND PANDIT DEENDAYAL UPADHYAYA<sup>20</sup>

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## 20.0 OBJECTIVES

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The main objectives of this unit are:

- Analyze the key philosophical ideas and contributions of M.N. Roy and Pandit Deendayal Upadhyaya to Indian thought.
- Studying M.N Roy's Philosophy of Radical Humanism and Pandit Deendayal Upadhyaya's Philosophy of Integral Humanism to understand their approaches to human development.
- Understanding socio-political thought of M.N. Roy and Social, Political, Economic thoughts of Pandit Deendayal Upadhyaya following their philosophies.

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## 20.1 Introduction

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Manabendra Nath Roy, commonly known as M.N. Roy, was a prominent Indian revolutionary, radical activist, and political theorist. He is the best known for his role in the Indian independence movement, his contributions to the communist thought and its activity, and later, his development of a new philosophical approach called "Radical Humanism".

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M.N. Roy was born on March 21, 1887 in Arbelia, North 24 Parganas, Bengal state, India. He studied Engineering and Chemistry at Bengal Technical Institute, Calcutta. His political life started with joining Anushilan Samiti. Later he joined international communist movement. Roy established the Mexican Communist Party and the Communist Party of India (Tashkent group). Later, he joined Indian National Congress and differed with its methods. M.N. Roy founded the Radical Democratic Party based on his political ideas. In 1948, he dissolved the party and dedicated the rest of his life to writing about his thoughts. He recognized the failures of communist theory, its practice, and formal democracy. Consequently, he developed the philosophy of Radical Humanism. Thus, he rejected both communism and formal democracy, and emerged as a Radical Humanist. He died on January 25, 1954.

Pandit Deendayal Upadhyaya was born on September 25, 1916, in Nagla Chandrabhan village, Mathura, Uttar Pradesh. He passed his B.A. (Mathematics) examination with first-class honors from S.D. College, Kanpur, and later completed his B.T. degree, related to teacher training. He then joined an M.A. program but did not complete it due to unfortunate family circumstances. He was the editor of the weekly *Panchajanya* and the daily *Swadesh*. He served as the general secretary of the Bharatiya Janasangh Party for seventeen years and later became the national president of the party. He was assassinated by unknown persons on February 11, 1968.

Pandit Deendayal Upadhyaya's ideas continue to exert a profound influence on Indian politics and policy-making, especially within the Bharatiya Janata Party (BJP). His concept of Integral Humanism has become a foundational philosophical framework for the BJS (now BJP). The emphasis on self-reliance, small-scale industries, rural development, and cultural nationalism resonates deeply with the BJP's policies and programs. Upadhyaya's advocacy for a balanced integration of material and spiritual development aligns with contemporary discussions on sustainable development, holistic growth, and social justice. Through his philosophy of Integral Humanism, Upadhyaya emphasized an integrated approach to development that harmonizes material and spiritual well-being, deeply rooted in India's cultural ethos. His vision advocated for decentralization, self-reliance, and social equity, with the aim of uplifting the deprived classes.

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### **20.3 Philosophy of M.N. Roy**

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Radical Humanism is a political and philosophical doctrine developed by M.N. Roy. It emerged as a critique of orthodox Marxism and an alternative to both capitalist and communist ideologies. It emphasizes the importance of individual freedom, rationality, and human dignity in achieving a just and equitable society. M.N. Roy's ideas have had a lasting impact on Indian political and social thought. His focus on individual freedom, rationalism, and ethical governance continues to resonate in contemporary discussions on democracy, human rights, and social justice.

M.N. Roy made significant intellectual contributions through his writings, which outline the core principles of Radical Humanism. His notable works include *Reason, Romanticism and Revolution*, *The Humanist Way*, and *New Humanism: A Manifesto*. Other important works include *India in Transition*, which examines the socio-political changes in India, and *The Historical Role of Islam*, which explores the impact of Islam on history and society. In these texts, Roy elaborates on essential concepts such as human dignity, rationalism, democracy, and social justice.

### **20.3.1 Human-Centric Approach:**

Central to Radical Humanism is the belief in the inherent worth and dignity of every individual. The philosophy asserts that human beings should be the focal point of all social, political, and economic activities. This human-centric approach emphasizes that personal freedom and autonomy are fundamental rights, enabling every individual to fully develop their potential. Radical Humanism prioritizes the well-being and growth of individuals, advocating for a society where each person is valued and supported in their pursuit of self-actualization. It follows scientific outlook which rejects all types of metaphysical aspects.

### **20.3.2 Socio-Political Thought:**

M.N. Roy placed significant emphasis on rationalism and scientific thinking in addressing social issues. He rejected dogma, superstition, and authoritarianism, advocating for decisions to be based on reason, evidence, and critical thinking. Radical Humanism promotes a society that values and employs scientific methods and rational analysis to solve problems and make informed decisions. Roy criticized the Marxist focus on economic determinism and class struggle, arguing that it neglected the significance of ideas, ethics, and individual agency in social transformation. Radical Humanism seeks to address these shortcomings by incorporating a broader understanding of

human motivation and societal change, emphasizing the importance of ethical values and personal responsibility alongside economic factors. Radical Humanism advocates for decentralized and participatory democracy, where power is distributed across various levels of society and individuals play a direct role in shaping the decisions that impact their lives. This approach emphasizes the need for inclusive political processes that empower citizens and promote transparency and responsiveness in governance.

While M.N. Roy was critical of orthodox Marxist socialism, he acknowledged the necessity of social and economic reforms to address inequality and exploitation. His Radical Humanism recognized that significant disparities in wealth and opportunity needed to be addressed to create a just society. To this end, Roy proposed a system of cooperative socialism, where economic activities would be organized cooperatively rather than through state control or private capitalism. This model aims to ensure a fair distribution of resources and opportunities, fostering an economy where communities work together to achieve shared prosperity. By emphasizing cooperation over competition, Roy sought to mitigate economic inequalities and promote social justice in line with his humanistic values.

Roy also advocated for educational reforms aimed at promoting a scientific temper and critical thinking. He believed education should empower individuals to think independently and engage constructively in societal development. Roy's ideas continue to influence Indian political thought, particularly in the realms of human rights, democracy, and social justice. His advocacy for individual freedom, rationality, and ethical governance remains relevant in contemporary discussions on democracy and social reform.

### **20.3.3 Ideas and Thoughts of M.N. Roy:**

M.N. Roy's thought revolves around the human being. He believed in the potential of man, who established society, the state, various institutions, and ethical systems aimed at human welfare. He believed in "Man as the measure of everything." As a radical Humanist, he followed a human-centric approach and never permitted any form of slavery, demanding human freedom. Roy advocated for a communal pattern of social development, where groups of people settled in specific areas for cultivation and societal organization. He embraced radical democracy, where every citizen is consulted and informed about state affairs. He rejected the parliamentary system

with political parties, where the ruling party exploits state power.

Roy called for an economic reorganization of society to subvert systems of exploitation. He sought a humanistic politics of purification and rationalization. Roy argued for the right of people to protest against any form of dictatorship, using non-violent methods. He believed that revolutionaries must possess scientific knowledge, as science gives confidence to people in rebuilding the world. Thus, Roy emphasized the importance of moral values in contemporary times, grounded in scientific knowledge and approach.

Roy advocated for educational reforms aimed at promoting a scientific temper and critical thinking. He believed that education should empower individuals to think independently and engage constructively in societal development. By fostering a rational and analytical approach to learning, Roy aimed to prepare individuals to contribute meaningfully to the progress of society. Roy's vision of cooperative socialism involved organizing economic activities through cooperative enterprises, where workers and communities have a stake in decision-making and share the benefits equitably. This model seeks to promote economic justice and reduce disparities by ensuring that economic benefits are distributed fairly among those involved in production and decision-making. Radical Humanism supports the decentralization of political power, advocating for local self-governance and participatory democracy. By encouraging local communities to play an active role in governance, Roy's philosophy aims to ensure that political decisions are responsive to the needs and aspirations of the people. This approach promotes greater accountability and involvement, fostering a more inclusive and representative democratic process. Disillusioned with Soviet-style communism and its authoritarian tendencies, M.N. Roy eventually broke away from orthodox Marxism. This shift led him to develop his own philosophical framework known as *Radical Humanism*. His critique of the Soviet model, which he found increasingly repressive and contrary to the ideals of true socialism, drove him to seek an alternative approach.

M.N. Roy was influenced by Western thinkers such as Francis Bacon, John Locke, Immanuel Kant, Hegel, and Karl Marx. He was also inspired by Western materialism and the development of science and technology. Primarily, Roy was influenced by his own life experiences, which led

him to become a Radical Humanist. Roy was a complete materialist, following the development of sciences. He never believed in metaphysical aspects and recognized the need to learn from the scientific progress of modern times. He believed science could solve all questions relating to human beings, the world, the universe, and other aspects of existence. He regarded human history as the struggle for human freedom, driven by man's thoughts. The *Radical Democratic Party*, founded by M.N. Roy in India, was grounded in its commitment to democratic socialism, emphasizing humanist principles over the rigid doctrines of Marxist orthodoxy. The party aimed to promote a democratic framework for social and political reform, diverging from the revolutionary violence often associated with traditional Marxist movements. Roy emphasized the importance of moral living for a successful social life.

M.N. Roy was a prolific writer whose intellectual contributions spanned a range of topics, reflecting his evolving philosophical views. His notable works include *India in Transition*, which examines the socio-political changes in India; *The Historical Role of Islam*, which explores the impact of Islam on history and society; and *New Humanism: A Manifesto*, where he outlines his philosophy of Radical Humanism. He also wrote *Reason, Romanticism and Revolution* and *The Humanist Way*, in which Roy explained concepts such as human dignity, rationalism, democracy, and social justice. These writings showcase his deep engagement with political theory, history, and social reform. Roy's ideas continue to influence Indian political thought, particularly in the realms of human rights, democracy, and social justice. His advocacy for individual freedom, rationality, and ethical governance remains relevant in contemporary discussions on democracy and social reform. M.N. Roy was a significant figure in Indian history, celebrated for his intellectual contributions and unwavering commitment to humanist and democratic values. His journey from revolutionary activism to philosophical inquiry highlights his dynamic and evolving approach to the challenges of his time, underscoring his lasting impact on political thought and practice.

### **Check your progress I**

**Note:** a) Use the space provided for your answer

b) Check your answer with these provided at the end of the unit

1. Write a note on Radical Humanism.



### **20.4.1 Integral Approach:**

The integral approach of Integral Humanism places the individual at the center of all development efforts. This approach can address the human problem from all angles, based on Indian thought. Therefore, the integral approach envisions various facets of the problem and provides a permanent solution. This approach is also called the "synthetic approach." Upadhyaya rejected the approach of Western thought because it follows an analytical or piecemeal method, which can only address the human problem in a partial way. In contrast, the integral approach can solve the human problem in a comprehensive manner.

### **20.4.2 Social, Political and Economic Thought:**

Pandit Deendayal Upadhyaya's social thought is profoundly shaped by his philosophy of Integral Humanism, which advocates for a comprehensive approach to human development that harmonizes material, intellectual, emotional, and spiritual growth. At the core of his ideology is the belief that true progress must integrate economic development with cultural and spiritual enrichment. Upadhyaya's vision extends beyond mere economic growth; it emphasizes that development should uplift both the individual and society in all dimensions, promoting a balanced and equitable progression.

Central to Upadhyaya's thought is his concept of cultural nationalism, which underscores the importance of grounding national identity in cultural heritage. He argued that India's ancient cultural traditions should be preserved and celebrated, rather than being overshadowed by modernity. This cultural nationalism forms the bedrock of his political philosophy, advocating for a nationalism deeply rooted in India's historical and cultural values.

Upadhyaya's political thought also emphasizes social integration and harmony. He sought to eliminate social evils such as caste discrimination and untouchability, advocating for a society where all individuals are treated equally and with respect. His aim was to foster justice, cooperation, and integration among diverse social groups, promoting a cohesive and equitable society.

The integral approach of Integral Humanism places the individual at the center of development efforts. Upadhyaya envisioned the state as a facilitator for holistic development, with policies and

governance aligned with ethical and moral values. This approach advocates for a form of governance that is transparent, ethical, and dedicated to the welfare of all citizens, ensuring that political leaders and institutions serve the common good.

Pandit Deendayal Upadhyaya's political thought reflects a holistic and culturally rooted vision of development. His ideas continue to influence Indian politics, offering a framework for achieving balanced and inclusive growth while upholding traditional values and promoting social justice. Upadhyaya's model state is the Dharma Rajya, which is not a theocratic state. In the Dharma Rajya, there is freedom to worship according to one's own religion. Dharma Rajya recognizes the importance of religion for the development of an individual, providing peace, happiness, and progress. Hence, the state has the obligation to establish conditions and circumstances where every individual can practice their chosen religion and lead a peaceful life. The state should create an atmosphere of tolerance for all religions.

He also emphasized decentralization of power, supporting democracy based on Indian cultural values. He never accepted violent methods for achieving goals. Integral Humanism supports a decentralized and self-reliant economic model, offering an alternative to both Western capitalism and Eastern socialism. Upadhyaya argued that economic policies should benefit local communities and promote sustainable growth, rather than concentrating wealth and power in a few hands. The philosophy advocates for the development of small-scale industries and the enhancement of rural areas, emphasizing that local economies are better suited to meet the needs of their communities. Hence, the state must plan, regulate, and control the economy in specific realms and conditions to ensure responsibility and management. He also asserted that the centralization of power is a threat to democracy and human freedom. Therefore, he emphasized that both political and economic power must be decentralized at all levels. Many of the evils in capitalist economies arise from monetary centralization. The same is true for socialist economies, where the state holds total power over both the economy and politics.

Upadhyaya emphasized the welfare and development of laborers, demanding full employment for all eligible citizens. He envisioned economic growth alongside the growth of human values, leading to the development of both individuals and society, while establishing strong national unity

and self-reliance. Therefore, his economic model is an alternative, middle-ground model. This philosophy is also called Ekatma Manav Darshan, reflecting a part of Indian philosophy.

A fundamental principle of Integral Humanism is the integration of different sections of society, fostering harmony and cooperation among various social groups. Upadhyaya stressed the importance of addressing and eradicating social evils such as untouchability and caste discrimination. The philosophy advocates for a society based on equality and justice, where all individuals have the opportunity to contribute to and benefit from collective progress.

Pandit Deendayal Upadhyaya offered a critique of both capitalist materialism and Marxist socialism, arguing that both frameworks neglect the spiritual and cultural dimensions of human life. Capitalist materialism, with its focus on economic gain and consumerism, often disregards the inner, spiritual needs of individuals. On the other hand, Marxist socialism, while addressing economic inequalities, tends to overlook the importance of cultural and spiritual growth.

Integral Humanism emphasizes the concept of Swadeshi, which advocates for the use of locally produced goods and services to foster self-reliance and reduce dependency on foreign economies. By promoting local production and consumption, the philosophy aims to create a sustainable and self-sufficient economy.

### **20.4.3 Indian Thought and spiritual aspects:**

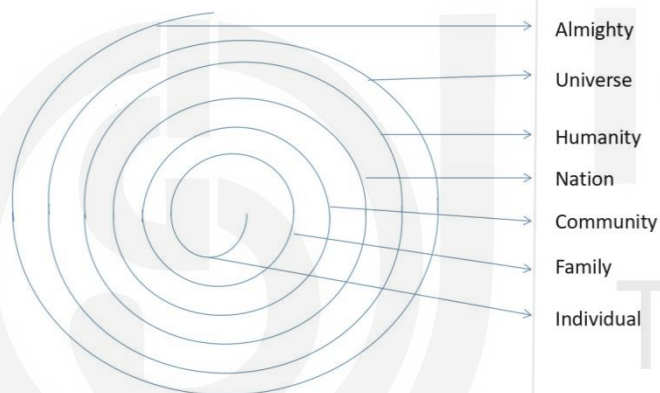
Indian thought follows an integral or synthetic approach in solving human problems. This approach can provide a permanent solution to the problems of humankind. Therefore, the significance of Indian thought lies in its ability to offer a comprehensive solution that establishes a conflict-free society and a just human world. It fulfills both the material and spiritual needs of human beings. Pandit Deendayal Upadhyaya's Integral Humanism emphasizes the physical, psychological, moral, intellectual, aesthetic, and spiritual needs of human beings. According to the theory of Integral Humanism, a human being is a combination of body, mind, intellect, and soul. Upadhyaya embraced the concept of the four Purusharthas from Indian thought to develop both the individual and society.

Explaining the development from an infant's consciousness to the mature phase of total humanity, the psychological state of the human mind expands perpetually. This process begins with the family and extends to the whole universe, reflecting the expansion of the soul's consciousness,

ultimately leading to self-realization. This expansion of the "I" is nothing but the expansion of the soul.

The peculiarity of this concept is that it does not envisage a different or isolated sense of "I." Instead, it includes everything, leading to the realization that no one thing exists in isolation. In this process, the human being comes to feel and love that *my family, my community, my society, my nation, my world, and my universe* are all interconnected. Furthermore, the individual feels connected to the entire universe, world, nation, society, community, and family, with all constituting the almighty, albeit at different levels, simultaneously.

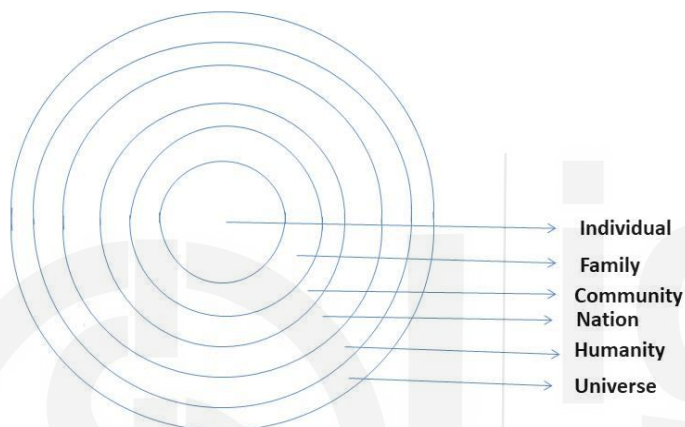
In this process, the human being moves from narrowness to humanism, and eventually toward salvation the spiritual state.



The primary idea of the Indian cultural system can be illustrated by the figure above. The spiral starts with the individual at the center, representing individual consciousness. This individual consciousness, represented at the center of the spiral, gradually develops as it moves outward along the spiral. Such development occurs for individuals who pursue the fourfold *Purusharthas* (aims of life). This process continues until it reaches the totality of the universe.

In the Western tradition of thought, there was no consideration of the human being as an integrated part of the family, community, nation, and universe. This lack of awareness of internal connectivity created conflicts among human beings, nations, and between humanity and nature throughout history. The Western approach followed an analytical or piece-meal method, providing only partial solutions to human problems. As a result, it ultimately failed to address issues at a deeper, more comprehensive level.

**Failure of Western Thought:** In their study of the human being, Western thinkers focused extensively on the body, mind, and intellect. However, they did not account for the fact that the human being is an integral part of the family, nation, humanity, and the rest of the world. This lack of recognition of internal interconnectedness led to conflicts among human beings, between nations, and between humanity and nature. Therefore, this disconnection is illustrated by the figure below.



According to the figure, let us assume that the common center represents a human being (an individual). The smallest circle represents the family, the next larger circle represents the community, and so on, with larger circles representing larger entities, culminating in the outermost circle that represents the universe. However, they (Western thinkers) failed to recognize that these circles are interconnected. They believed that all the circles were independent and did not acknowledge the growth of consciousness or "I-ness." This led to a lack of coordination among the various ideologies propounded by Western thinkers.

Integral Humanism regards the family and local community as the fundamental units of society. Upadhyaya believed that these social structures play a crucial role in nurturing individuals and preserving cultural values. He emphasized and adhered to the *Purushartha* concept of Indian philosophy. This thought promotes social frameworks that reinforce family bonds, encourage individual development, and foster community cooperation. By emphasizing the importance of strong family and community ties, Integral Humanism seeks to build a supportive and cohesive society where individuals can thrive in a nurturing environment. This focus on family and community reflects a commitment to holistic development and the individual's spiritual growth,

based on Indian thought.

### Check your progress II

- Note:** a) Use the space provided for your answer  
b) Check your answer with these provided at the end of the unit

1. Describe briefly the philosophy of Integral Humanism

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2. Write a note on economic thought of Pt Deendayal Upadhyaya.

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### 20.6 Let us Sum Up

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Radical Humanism, developed by M.N. Roy, centers on the inherent worth and dignity of every individual. It advocates for placing human beings at the core of social, political, and economic activities, ensuring personal freedom and autonomy. Roy emphasized the importance of rationalism and scientific thinking, rejecting dogma and authoritarianism in favor of decisions based on reason and evidence. His critique of Marxism focused on its economic determinism and class struggle, arguing for a broader understanding that includes ideas, ethics, and individual agency in societal transformation. He also rejected formal democracy, advocating instead for a party-less democracy that promotes decentralized and participatory governance, which protects individual freedoms and fosters accountable leadership. His vision of cooperative socialism aimed to address social and economic inequalities through fair resource distribution and comprehensive reforms. Radical Humanism underscores the significance of ethical and moral values in building a just society, emphasizing justice, equality, and fraternity.

Integral Humanism, formulated by Pandit Deendayal Upadhyaya, advocates for a holistic approach to development, integrating both the material and spiritual aspects of life. This philosophy emphasizes the balanced growth of the individual, encompassing the body, mind, intellect, and

soul. Upadhyaya stressed the importance of cultural nationalism, promoting the preservation of India's ancient heritage and traditional values. His economic vision supports a decentralized and self-reliant model, encouraging small-scale industries and rural development to foster local self-sufficiency. Integral Humanism also calls for social harmony and the eradication of caste discrimination, aiming to build a society based on equality and justice. Governance, according to this philosophy, should be grounded in moral and ethical values, focusing on the welfare and dignity of every individual. The origins of Integral Humanism lie in classical Indian philosophy, as propounded by many ancient Indian thinkers. Deendayal endeavored to develop human beings both materially and spiritually based on Indian thought. This approach aims to achieve human emancipation through self-realization. He sought to free Indian thought from the imperialism of Western ideologies, recognizing the failure of Western thought, which followed an analytical or piecemeal approach, often resulting in violence throughout history. Hence, Integral Humanism has emerged as an alternative philosophy, offering solutions to human problems. This philosophy follows an integral or synthetic approach rooted in Indian thought and has the potential to establish a harmonious, peaceful, and just world. It draws its ethical system from India's cultural traditions. In this way, Deendayal sought to rebuild independent India on the foundation of its cultural values through the philosophy of Integral Humanism. This philosophy encompasses both secular and spiritual aspects, paving the way for complete humanism.

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## 20.7 Key Words

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**Human Dignity:** The inherent worth and respect that every individual is entitled to, regardless of their status or background.

**Rationalism:** The belief in the primacy of reason and logic as the primary means of understanding and solving problems.

**Economic Determinism:** The theory that economic factors and class relations are the primary drivers of social and historical development

**Participatory Democracy:** A form of democracy that emphasizes direct involvement of citizens in decision-making processes and governance.

**Cooperative Socialism:** An economic system that combines socialist principles with cooperative ownership and management of resources and enterprises.

**Humanist Values:** Beliefs that emphasize human welfare, individual rights, and the potential for human growth and fulfillment.

**Holistic Development:** The process of fostering balanced growth that integrates physical, intellectual, and spiritual aspects of human life.

**Cultural Nationalism:** The promotion of a nation's identity and unity through the preservation and celebration of its cultural heritage and tradition

**Dharma Rajya:** A governance model based on moral and ethical values, where the state is guided by principles of justice and righteousness.

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## 20.9 Answers to Check Your Progress

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### Check Your Progress I

1. Radical Humanism, as formulated by M.N. Roy, represents a profound rethinking of humanist principles in response to the limitations he perceived in orthodox Marxism and other ideologies of his time. Central to Radical Humanism is the belief in the intrinsic worth and dignity of every individual, positioning human beings as the focal point of social, political, and economic activities. This philosophy asserts that personal freedom and autonomy are crucial for the full development of human potential, and it advocates for a society where individuals can exercise their rationality and creativity without the constraints of dogma or authoritarianism.

Roy's Radical Humanism is distinguished by its critique of Marxist economic determinism and class struggle. He challenged the Marxist focus on economic forces as the primary drivers of social change, arguing that this perspective overlooked the significance of ideas, ethics, and individual agency. Instead, Radical Humanism emphasizes the role of rationalism and scientific thinking in addressing social issues, advocating for decisions based on reason, evidence, and critical analysis rather than ideological conformity.

Another key aspect of Radical Humanism is its commitment to political democracy. Roy championed democratic institutions and practices as essential for protecting individual freedoms and ensuring accountable governance. He supported decentralized and participatory democracy, which allows for greater local self-governance and direct involvement of citizens in decision-making processes. This approach seeks to create a more responsive and inclusive political system, where power is distributed across various levels of society and individuals have a meaningful say in decisions that affect their lives.

In the realm of economic and social justice, Radical Humanism proposes cooperative socialism as an alternative to both state-controlled and private capitalist systems. Roy advocated for cooperative enterprises, where resources and decision-making are shared among workers and communities, aiming to ensure fair distribution of wealth and

opportunities. He emphasized the need for social reforms to address inequality and exploitation, while also underscoring the importance of ethical principles in guiding societal development.

Radical Humanism offers a human-centric, rational, and ethical framework for understanding and addressing the complexities of modern society. It provides a critique of both capitalist and authoritarian socialist models, proposing a more balanced and humane approach to achieving social and economic justice.

2. M.N. Roy's philosophical framework, Radical Humanism, reflects his disillusionment with both Marxist socialism and capitalist materialism, as well as formal democracy. Central to Radical Humanism is the emphasis on individual freedom, dignity, and rationality. Roy contended that a just society must prioritize the inherent worth of every individual and ensure personal autonomy, rather than being driven solely by economic or class considerations. This human-centric approach advocates for a society where rationalism and scientific temper guide policy decisions, rejecting dogma and superstition in favor of evidence-based reasoning.

Politically, Roy championed a form of democracy that was both participatory and decentralized. He argued for the need to reform democratic institutions to enhance their responsiveness and inclusiveness. His vision included a political system where power is distributed across various levels of society, allowing for greater local self-governance and direct citizen involvement in decision-making. This perspective aimed to address the shortcomings he perceived in both authoritarian regimes and centralized democratic structures, advocating for a more engaged and egalitarian form of governance.

Economically, Roy proposed cooperative socialism as an alternative to both state-controlled and private capitalist models. He advocated for cooperative enterprises where workers and communities have a stake in economic decision-making, aiming to achieve a fairer distribution of resources and opportunities. This approach reflects his broader commitment to social and economic justice, emphasizing the need for systemic reforms to address inequality and exploitation.

## **Check Your Progress II**

1. Integral Humanism, formulated by Pandit Deendayal Upadhyaya, is a philosophical

framework that seeks to provide a comprehensive and balanced approach to human development and societal organization. Central to this philosophy is the idea of holistic development, which integrates the material, intellectual, emotional, and spiritual dimensions of human life. Upadhyaya posited that true progress cannot be achieved by focusing solely on material or economic growth; instead, it must harmonize with spiritual and ethical values. This integration aims to achieve a state of comprehensive well-being, where material prosperity supports, rather than undermines, spiritual and moral development.

Cultural nationalism is a crucial aspect of Integral Humanism. Upadhyaya emphasized the preservation and promotion of India's ancient cultural heritage and traditions, advocating for a form of nationalism deeply rooted in these values. He believed that modern development should not erode traditional cultural identities but rather respect and incorporate them into the national ethos. In terms of economic views, Integral Humanism supports a decentralized and self-reliant economic model, contrasting with both Western capitalism and Eastern socialism. Upadhyaya advocated for the development of small-scale industries and rural areas, emphasizing local production and consumption to build a more self-sufficient economy. This approach aims to reduce dependence on large, centralized economic systems and promote sustainable and equitable growth.

Social integration and harmony are also key elements of Integral Humanism. Upadhyaya envisioned a society where social divisions are minimized, and all individuals are treated with equality and respect. The philosophy places significant emphasis on an integral approach, where the individual is at the center of development efforts.

Integral Humanism also incorporates the principle of Swadeshi, promoting the use of locally produced goods and services to enhance self-reliance and reduce dependence on foreign economies. By supporting local production and consumption, this approach aims to create a sustainable and resilient economy that benefits local communities. The philosophy of Integral Humanism provides a framework for achieving balanced and inclusive growth while respecting traditional values and promoting social justice.

2. Pandit Deendayal Upadhyaya's economic thought is profoundly shaped by his philosophy of Integral Humanism, which advocates for a comprehensive approach to human development that harmonizes material, intellectual, emotional, and spiritual growth. At the core of his

ideology is the belief that true progress must integrate economic development with cultural and spiritual enrichment. Upadhyaya's vision extends beyond mere economic growth; it emphasizes that development should uplift both the individual and society in all dimensions, promoting balanced and equitable progress.

In terms of economic policy, Upadhyaya criticized both Western capitalism and Eastern socialism for their inadequacies. He proposed a decentralized economic model that favors self-reliance and local self-sufficiency. His vision includes the promotion of small-scale industries and rural development, aiming to create a sustainable and equitable economic system that benefits local communities and reduces dependency on large, centralized economic structures.

The integral approach of Integral Humanism places the individual at the center of development efforts. Upadhyaya envisioned the state as a facilitator for holistic development, with policies and governance aligned with ethical and moral values. This approach advocates for a form of governance that is transparent, ethical, and dedicated to the welfare of all citizens, ensuring that political leaders and institutions serve the common good.

Additionally, Upadhyaya's principle of Swadeshi, which promotes the use of locally produced goods and services, reinforces his commitment to reducing dependence on foreign economies. By encouraging local production and consumption, he aimed to build a self-sufficient and resilient economy that supports local industries and communities.