

Analyzing Sustainable Development through the lens of Pandit Deen Dyal Upadhyay's Philosophy

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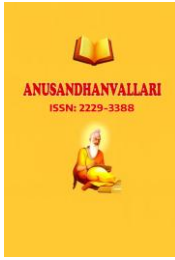
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Abstract: This study focuses on sustainable development, which means meeting current demands without jeopardizing future generations' capacity to fulfill their own. The Integral Humanism of Pandit Deen Dayal Upadhyay's ideas of sustainable development highlight the peaceful coexistence of social justice, economic prosperity, and preservation of the environment. Sustainable development aims to strike a balance between social progress, environmental protection, and development in the economy. The Integral Humanism concept and model provided by social scientist, political theorist, journalist, and well-known orator Pandit Deendayal Upadhyay are the main topics of this study. He was skeptical of modern developmental views since they did not incorporate humanistic principles. Given in a series of speeches in Bombay from April 22 to 25, 1965, his thesis on Integral Humanism (Ekātmak Mānavavād) attempted to suggest the foundation for the system of governance and development that was purportedly not only the most appropriate for the Indian nation and its people, but also a clear indication of Indian tradition of one earth, one family, and one future. Sustainable development strategies have clearly defined goals, guiding principles, action plans, roles, and responsibilities at both the local and global levels. However, they don't seem to be sufficient to address issues like pollution, poverty, climate change, biodiversity loss, global warming, etc. The idea of sustainable development put forth by Panditji is consistent with the tenets of Integral Humanism; it emphasizes the interdependence of social, economic, and environmental aspects as well as the significance of building resilient, inclusive, and equitable societies for both the present and the future.

Keywords: Sustainable Development, Integral Humanism, Antyodaya, Pandit Deen Dyal Upadhyay, Indian Tradition

Introduction

The entire world is dealing with several environmental problems, such as soil, atmosphere, and aquatic systems contamination, climate change, species extinction, interconnected crises like water scarcity, hunger, poverty, and shortages of basic services like sanitation and energy etc. Advancing sustainable development sparks critical debates on how we relate to the the natural environment, the essence of societal advancement, and development patterns across the Global North and South, in the contemporary era and for coming generations (Baker, 2016). Sustainable development is, literally, the process of continuing progress throughout time. Nevertheless, the phrase is currently in use with thousands of practical modifications, hundreds of meanings, and a wide range of interpretations (Rene Kemp, 2005). The sustainability debate has been impacted and contributed to by a variety of disciplines, each of which has its own presumptions on the interconnection between human beings and the natural environment (Elliott, 2013). Interpretation and definition of various thinker related to sustainable development, The goal of an optimum



(sustainable growth) strategy would be to preserve the stock of natural environmental assets and national capital assets while ensuring that real incomes rise at an "acceptable" rate per capita (Turner, 1988:12).

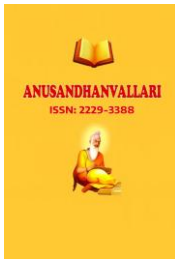
Over decades to centuries, biomass maintained its net productivity (positive mass balance per unit area per unit time) (Conway, 1987:96). It is hard to not approve of it, just like with God and motherhood. The notion of sustainable development is inherently contradictory (WCED, 1987:43). The term "sustainable development" was initially used in the early 1970s during the Cocoyoc Declaration on Environment and Development. Since then, it has developed into a trademark of an international organization whose mission is to promote constructive development. In the 1972 Stockholm Declaration addressed the notion of "sustainable development" for the first time. Subsequently, in 1987, the World Commission on Environment and Development released its report, known as "Our Common Future," or Brundtland. The commission was headed by the Prime Minister of Norway, G.H. Brundtland, and attempted to establish a connection between environmental protection and economic development (Borowy, 2013). The Rio Declaration on Environment in 1992 introduced the notion of sustainable development which is recognized as a major and historic document that set a new course for development (Blowers, 1993).

Pandit Deendayal Upadhyaya, (1916 to 1968) was a prominent Indian political activist, journalist, economist, sociologist, and philosopher. Pandit Deendayal took great pride in being the descendant of century-old Indian luminaries such as Ambedkar, Gandhi, Tilak, Aurovindo, and Vivekananda. From an early age, his mind was drawn to the important issues of Indian society, such as the person and community, dharma and state, culture and civilization. He produced several publications, such as Political Diary, Devaluation, Integral Humanism, The Two Plans Rashtra Jiwan Ki Disha, Rashtra Chintan, Hindu Sanskriti ki Visheshata, Bharatiya Arth Niti, Samrat Chandergupta, and Akhand Bharat Aur Muslim Samasya (Nain, 2019). Not surprisingly, he would reference the works and statements of all these contemporary India's architects to support his claims. He draws from a number of texts, including the Vedas and Puranas, as well as quotes from the aforementioned figures that are credited with creating contemporary India.

Upadhyaya's ideology was firmly based on integral humanism, which promoted the holistic development across all aspects of human life, such as intellectual, spiritual, and material (Upadhyay D. , 2021). He supported the idea of "Antyodaya," which means "the upliftment of the last person in society" and provide a strong stress on the welfare of the most underprivileged section of society. Upadhyaya's philosophy may not explicitly address sustainable development in the modern sense, but his concepts of holistic development, economic democracy, and social equality are akin to the aims and principles of sustainable development. Upadhyaya's philosophy may not explicitly address sustainable development in the modern sense, but his concepts of holistic development, economic democracy, and social equality are akin to the aims and principles of sustainable development. His focus on environmental harmony, human well-being, and community empowerment aligns with the larger goal of building a society that is equitable and sustainable (Gain, 1999).

Integral Humanism and Sustainable Development

Panditji's ideology of integral humanism is a socioeconomic approach based on Indian cultural values that seeks comprehensive human development. It highlights the significance of combining human development with society well-being and environmental sustainability. Upadhyay is an advocate for democracy, freedom, and variety as well as for a decent existence for everyone and sustainable resource utilization. Integral humanism is based on three fundamental principles: the dominance of the whole, the supremacy of dharma (righteousness), and the autonomy of society. Upadhyay urges India to follow its own developmental path, including elements of its cultural past instead of mindlessly copying Western styles. It rejects both Marxian socialism and Western liberalism because it believes that both materialistic philosophies are unable to address local issues. He contends that integral humanism is based on



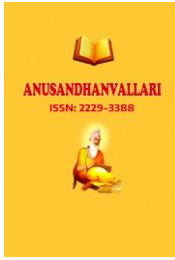
Indian culture, which emphasizes the combined development of the body, mind, intellect, and soul (Singh, 2022). All were fully integrated. These four correlated with the four universal goals of dharma (moral obligations), Artha (wealth), kama (desire or fulfillment), and moksha (complete liberation or "salvation"). He pointed out that the West's misunderstanding stemmed from treating each of the components of human beings independently and without regard for the rest of humanity.

While the benchmarks for material success and progress arose in the context of the industrial and technological revolutions, they placed an unnecessary focus on assessing the universe in a segmented outside-in approach. On the other hand, an integrated concept of human life is holistic and includes the body, mind, intellect, and soul. The concepts of Integral Humanism give a non-dualistic prism for understanding the world we live in and acting upon the basic unity of humans—a viewpoint that offers tremendous answers for political, social, and economic cooperation across the world. He contends that despite variety, Indian culture aims to find unification in the midst of it all. Even dualists believe that spirit and nature are complementary and represent oneness in a variety of ways. This oneness is compared to a seed that may take on many different forms, including the roots, branches, leaves, flowers, and fruits of a tree.

According to Upadhyay, conflict does not stem from innate cultural or natural principles, but rather from a distortion of this oneness. The rule of the jungle may be new to the West, but Indian thinkers have long acknowledged baser human emotions like desire and fury without elevating them to the status of cultural tenets. Rather of obeying the rule of the jungle, civilizations advance by reducing the impact of these inclinations. Upadhyay emphasizes how crucial it is for society's advancement to comprehend this civilization's past. Deendayal Upadhyay emphasizes the abundance of mutual cooperation in the earth, analogous to plants and animals sustaining one another. He emphasizes that a fundamental component of civilization is realizing this shared means of subsistence among all types of life and establishing human existence on this basis. According to Upadhyay, culture conforms to nature in order to satisfy societal expectations, but it turns perverse when it causes conflict. Nature's beneficial aspects are enhanced, enriched, and those that obstruct or endanger life are suppressed by culture. Although animals and humans have comparable social links, animals tend to forget their innate connections, whereas people make use of these bonds to promote a more peaceful, cooperative social order. As a consequence, different traditions and values are formed, with an emphasis on maintaining human life, that define what is considered good and harmful in society.

Human nature is characterized by two sorts of inclinations, according to Deendayal Upadhyay: love and sacrifice and rage and greed (B.Thengadi, 1988). Although both are innate in both people and animals, dwelling on anger creates discord in life. He argues for managing anger rather than giving in to it, making control a way of life. Indian society's ethical foundation, or dharma, includes principles like as anger management and honesty. Dharma comprises teachings that promote coexistence, peace of mind, and advancement in human existence. Humans create culture and civilization via directing nature in accordance with dharma, which uplifts and sustains all living things. Upadhyay translates dharma as law rather than religion (Hoque, 2020), emphasizing that an integrated existence is not only fundamental to Indian culture but also its goals and values. Deendayal Upadhyay emphasizes how the human person is an integrated whole, with a body, soul, intelligence, and mind that are inseparable.

Western society, on the other hand, handles these issues separately, which causes misunderstanding and unhappiness. According to Upadhyay, progress in India is defined as the simultaneous development of a person's whole being. Indian culture places a high value on soul salvation, but it also acknowledges other aspects of human existence. Over time, though, this emphasis on the soul has given rise to the false impression that Indians primarily pay attention to spiritual things while ignoring other facets of life.



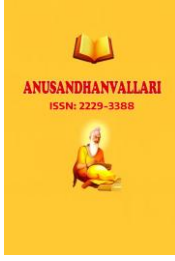
Deendayal Upadhyay asserts that Vedic traditions do not disregard the body in favor of emphasizing the spirit. The Upanishads underscore the significance of the body in carrying out one's obligations, emphasizing that a physically feeble person cannot know the self. Indian philosophy views the body as a tool to attain higher purposes, in contrast to Western philosophy, which aims to satisfy physical wants and desires. In order to attain comprehensive advancement, Vedic culture holds that one must meet the fourfold obligations of satisfying the needs of the body, intellect, mind, and soul. The four purusharthas Dharma, Artha, Kama, and Moksha represent these obligations (Nene, 2014.). Although Moksha is regarded as the ultimate objective, concentrating just on it hinders spiritual development. To achieve Moksha, one must instead carry out deeds without connection to their results. Kama is concerned with the gratification of instinctive urges, whereas Artha deals with judicial, political, and economic issues. All actions pertaining to Artha and Kama are governed by Dharma, which guarantees integrated and harmonious growth that eventually results in Moksha.

Deendayal Upadhyay asserts that Dharma, Artha, and Kama are interdependent and complement one another. Dharma makes it easier to achieve Artha, highlighting its significance in all undertakings, including business. Dharma is valued by the Indian society not only as a means of obtaining money but also as the foundation of a civilized living. Kama, or the satisfaction of cravings, is also possible via Dharma, which aids in controlling innate impulses and identifying what is genuinely worthwhile. Indian tradition places a high value on dharma because it is necessary to preserve social stability and order in society. Sufficient money upholds Dharma because it keeps people from acting unethically out of desperation. In a similar vein, the government's responsibility to maintain law and order is essential to the preservation of Dharma as disorder threatens social norms and allows the powerful to take advantage of the vulnerable.

Deendayal Upadhyay underlines the dual character of Artha, cautioning against its absence or abuse. When Artha is used as an end in itself, instead than as a tool, it gives rise to crimes and the acquisition of power via immoral methods, if misused, excessive riches may result in both comfort and moral degeneration. In order to counteract Artha's harmful impact, Upadhyay promotes education, idealism, character development, and suitable economic arrangements. He sees Artha as a whole, taking into account both the political and economic facets of existence (Upadhyay M. , 2018). Overbearing governmental authority has the potential to undermine moral values and create a dependency on the state among society, both of which are damaging to Dharma. In a same vein, in order to preserve civilization and stop moral degradation, kama, or wants, should be followed in accordance with Dharma. In order to ensure a balanced approach to life in line with Dharma, Upadhyay emphasizes the significance of satiating wants through fine arts in addition to addressing bodily demands.

The notion of enduring progress emerged through the World Commission on Environment and Development's 1987 report, "*Our Common Future*". This strategy places a high priority on satisfying present demands without compromising the ability of future generations to do so. To close the gap between environmental preservation and economic advancement, the term "sustainability" was coined (Rogers, 2008). The fundamental ideas of sustainable development serve as a roadmap for taking initiatives and making decisions that will balance social advancement, economic expansion, and environmental preservation. These ideas, which are sometimes called the "three pillars" of sustainability.

Interdependence - acknowledging how social, economic, and ecological spheres are interdependence and that choices made in one area could affect others. Long -term perspective- Paying attention to results that have long-term advantages and taking actions' effects on future generations into account. Social justice and equity- ensuring that the gains from development are fairly distributed among all segments of society, especially vulnerable and disadvantaged



groups. Participation and inclusivity -Including interested parties from a range of backgrounds indecision-making procedures to advance democratic governance, accountability, and openness.

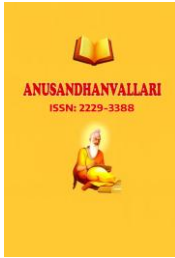
Precautionary approach- taking preventative measures to protect human health and ecosystems from irreparable harm in the face of uncertainty and possible dangers. Stewardship and conservation- preserving ecosystem services, biodiversity and natural resources to ensure that they continue to support life and future generations. Global solidarity and cooperation- Understanding that many sustainability issues are global in scope and that, in order to accomplish shared objectives, cooperation across nations, organizations, and individuals is necessary (Harris, 2000). The MDGs (Millennium Development Goals) were produced by the UN, approved in the 2000 Millennium Summit, and are scheduled to be finished by the end of 2015. Known as the SDGs, the United Nations adopted a new set of objectives in 2015. By 2030, 18 goals were to be accomplished in 15 years (D.Sachs, 2012).

Deendayal Upadhyay's focus on happiness for the 'Integral Man' aligns with sustainability. Upadhyaya ji has expressed great worry about the harm that contemporary, homocentric, or anthropocentric man is causing to the environment. He has emphasized how a person is interwoven not just with society but also with the environment, his country, and the larger global community. Thus, seen from this perspective, the "Integral Man" is cosmos centric, demonstrating interest in the entire universe. Naturally, the following viewpoint makes sense. According to Integral Humanism, the economic system will be beneficial rather than harmful. It will not flourish by taking advantage of nature; instead, it will protect it and become nourishment for nature in return. Our goal ought to be milking rather than exploitation. The system ought to be set up such that excess natural resources are employed to keep us alive (Modak, 2017). Integral humanism suggests that nature, spirit, and man coexist in harmony.

Sustainable Development Goal (SDG) 13 on climate action reflects this. Integral Ecology reconnects us with the ancient understanding of our interconnectedness with nature. An integral framework views the environment as a global good, assuming that there are no distinctions between human, animal, or plant forms. As such, everyone on the planet is responsible for protecting the environment. A Sanskrit shloka called "Vasudhaiva Kutumbakam" (which means "the entire world is my family") reiterates the Advaita (the Advaita tradition of Adi Guru Sankaracharya) idea that all people are inherently related, regardless of where they live or what opportunities or obstacles they face. This philosophy is neither "utilitarian" nor does it promote the advancement of one country at the cost of another in the context of international relations. According to this perspective, the cornerstone of harmonious coexistence is identification with one's country as well as the rest of humankind. Most significantly, "nation first" thinking is not incompatible with this concept of collectivity. The ideal balance between the necessity to protect your country from violent threats and your need to contribute to global security is found in integral humanism.

Antyodaya and Sustainable Development

The Sanskrit word "antyodaya" means upliftment of the last person" or "welfare of the poorest of the poor." When discussing social and economic development, especially in India, the term "Antyodaya" refers to a way of thinking and a strategy that puts the needs and welfare of the extremely disadvantaged and oppressed section of society first, the idea gained popularity because to Pandit Deendayal Upadhyay (Tomar, 2022). As it acknowledges the need of tackling inequality and making sure that the advantages of growth are distributed fairly across society, the Antyodaya method is sometimes considered as a complement to more general sustainable development goals. Economic goals and progress must be evaluated by individuals at the bottom of the economic ladder, not those at the top. All of the ideas put forth by Panditji in his Antyodaya are included in the "Transforming our world: the 2030 agenda for sustainable development" that was unveiled at the 2015 UN Summit.



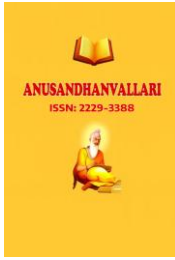
There were seventeen Sustainable Development Goals (SDGs) and 169 concerning objectives form the core of this agenda, with an additional 232 specific indicators added to track progress toward these goals. In addition to worldwide partnerships and strategies for implementing each subject objective, the goals offer a framework including seventeen thematic categories. These seventeen areas are: SDG one is all about ending poverty in every form across the world (poverty reduction). SDG two deals with eliminating hunger and ensuring food security along with better nutrition through sustainable farming (food security). SDG three emphasizes on promoting good health and well-being for everyone, regardless of age (health improvements). SDG four stresses on providing quality, inclusive education and lifelong learning opportunities to all (quality education). SDG five talks about attaining gender equality and empowering women and girls everywhere (gender equity). SDG six guarantees access to clean water and proper sanitation for everyone (clean water access), SDG seven, making clean and affordable energy accessible to all (affordable clean energy), and SDG eight, fostering sustainable economic growth, productive employment, and decent work for everyone (decent work growth). SDG nine, developing strong infrastructure, sustainable industry, and innovation (innovation infrastructure). SDG ten reducing inequalities both inside countries and between nations (inequality reduction), SDG eleven creating inclusive, safe, resilient, and sustainable cities and communities, SDG twelve promoting responsible and sustainable patterns of consumption and production (responsible consumption). SDG thirteen, taking immediate steps to fight climate change and its effects (climate action), SDG fourteen, protecting and sustainably managing marine life and ocean resources (ocean protection). SDG fifteen, safeguarding terrestrial ecosystems, forests, and biodiversity while combating land degradation (land conservation). SDG sixteen building peaceful societies, ensuring justice for all, and creating strong, accountable institutions (peaceful institutions), and SDG seventeen enhancing global partnerships and cooperation to achieve sustainable development (global partnerships). The two main tracks that led to the creation of the SDGs were the Millennium Development Goals (MDGs) (2000–15) and the sustainability track (beginning with the Rio summit in 1992 and concluding with Rio+20 in 2012).

One of the most significant outcomes of Rio+20 was the establishment of a framework involving multiple stakeholders to establish sustainable development goals (SDGs) that integrate the two tracks. The economic, social, and environmental spheres are the three primary focuses of the SDGs but the new agenda adds five "Ps" in addition to these three dimensions: People: to eradicate hunger and poverty in all of its manifestations; Protecting the planet from degradation; ensuring that everyone can live prosperous and meaningful lives; fostering inclusive, just, and peaceful societies free from violence and fear; and mobilizing the necessary resources to implement this agenda through a revitalized international collaboration.

Both Antyodaya, and "the ascent of the last person," and the Sustainable Development Goal of "Leave No One Behind," make sense and brings to mind "Antyodaya" and "Sarve Bhavantu Sukhina." Those who live selflessly are part of a 'one' global family. The only Narrow-Minded men can tell the distinction between one is a relative and the other is an outsider (Kaushik, 2023).

Conclusion

Sustainable development is currently an enormous challenge that includes well-defined objectives, principles, action plans, and roles and responsibilities on both a global and local scale. Harmony between spirituality, nature, and humanity may be established with the help of integral humanism, which takes a human centric perspective. This concept aligns well with the doctrines of sustainable development. Integral ecology, in this perspective, emphasizes our connectivity with environment by drawing on traditional wisdom. It treats the environment as a universal common good and opposes the divisions made between people, animals, and plants. As a result, protecting the environment



becomes everyone's responsibility. The Antyodaya strategy is frequently viewed as complimentary to wider sustainable development goals, as it emphasizes the necessity of eliminating inequality and ensuring that the benefits of growth are distributed fairly across society. The concept of oneness, one world, one family, and one future offer a vision of international cooperation and serves as a reminder of our shared responsibilities as earth's inhabitants.

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