

# INTEGRAL HUMANISM AND ITS IMPLICATIONS FOR MODERN EDUCATION

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## **Abstract**

*Integral Humanism, as a philosophy worked out by Deen Dayal Upadhyaya, is interested in integral development of the individual and society through an indigenous and value-based process. This research paper discusses how the philosophy of Integral Humanism may be applied in the present education to establish a self-dependent, morally enriched, and culturally grounded system of education. The study examines its impact on National Education Policy (NEP) 2020 and other new education reforms. The contention of the author is that the integration of traditional Indian knowledge systems, vocational training, and value education will likely raise the overall standard and equity of education in India.*

**Keywords:** Integral Humanism, Value-Based Education, Vocational Learning, National Education Policy, Indigenous Knowledge Systems

## **Introduction**

Integral Humanism, as elucidated by Deen Dayal Upadhyaya, presents a philosophical perspective to bring about material and spiritual advancement, individual and societal well-being, and tradition along with modernity together. Upadhyaya envisaged an education system based on Indian culture, with self-reliance, ethics, and general development as the objectives. The present research thus aims to investigate the role of Integral Humanism in relation to education as it exists today concerning policymaking and educational reforms.

## **Principles of Integral Humanism in Education**

The ideology of Integral Humanism provides some guiding ideas towards developing an efficient educational system:

**Table 1 Integral Humanism**

<b>Principle</b>	<b>Implications for Education</b>
Holistic Development	Education should cater to physical, intellectual, emotional, and spiritual growth.
Cultural Preservation	Emphasizing India's indigenous knowledge and traditions to build national identity.
Self-Reliance and Vocational Training	Focusing on skill-based learning to promote economic independence and employability.
Ethical and Value-Based Learning	Integrating moral education to develop responsible citizens.
Mother Tongue as Medium of Instruction	Encouraging regional languages to enhance comprehension and inclusivity.

## Review of Related Literature

Integral humanism imagines an ideal human person living in a utopian world of globality. It is concerned with the three global networks: states, corporations, and civil society. It is regarded as a solution for those who master their natural environment without domination. Its implications are also found in complex organizations and individual lives. This research paper analyses the implications of integral humanism in contemporary times, with emphasis on Pandit Deen Dayal Upadhyay's contribution to the thought process (Kanishk & Misra, 2021).

Education is a philosophical notion that is intended to equip the young for a virtuous life. It is distinct from religious constructions and secular constructions. Humanistic philosophy is concerned with promoting self-actualization and moulding knowledge for purposes of good or evil. This research examines humanism and education, examining purposes, curricula, moral awareness, individual heritage, religious education, faith schools, and parents' rights. Literature analysis approach was employed to examine philosophy, branches of philosophy, philosophy and education, and humanism and history (Ya & Aung, 2020).

Integral Humanism, a school of philosophy based on Indian traditions, insists on the balanced integration of humans with their environment and interdependence and co-existence of all phenomena of life. It advocates a humanistic worldview with emphasis on organic unity of materiality and spirituality. The philosophy is applicable in the contemporary world, as it addresses the drawbacks of absolute models and insists on nationalism, economics, politics, and spirituality. It transcends Western paradigms, appreciating Sanskrit, heritage, and political activism. Indian political philosophy, as presented in the Mahabharata, focuses on individual and societal responsibility, discipline, and consciousness (Mishra, 2024).

Deendayal Upadhyaya, an Indian political ideologue, developed integral humanism, emphasizing the requirement of body, mind, intellect, and soul for personal and societal growth. It is materialistic, spiritual philosophy that attempts to create a state that is people-oriented and addresses their needs collectively on the basis of caste or class (Kumari, 2024).

**Table 2 Analysis of Reviewed Literature**

Theme	Key Insights	Reference
Concept of Integral Humanism	Integral humanism envisions a utopian world emphasizing harmony between states, corporations, and civil society, offering a balanced approach to mastering the environment.	Kanishk & Misra, 2021
Education and Humanism	Education aims to cultivate virtue, distinct from religious or secular constructs. Humanism in education promotes self-actualization and moral awareness.	Ya & Aung, 2020
Philosophical Foundations	Integral humanism is rooted in Indian traditions, emphasizing balance between materiality and spirituality, nationalism, and political activism.	Mishra, 2024
Deendayal Upadhyaya's Contribution	Upadhyaya's integral humanism highlights holistic human development—body, mind, intellect, and soul—while advocating a people-centric governance model.	Kumari, 2024

## Impact on Modern Educational Reforms

Upadhyaya's vision of education finds resonance in the modern policy paradigms, especially the NEP 2020. The NEP advocates multidisciplinary education, skill-based education, and the employment of regional languages, which are the fundamental principles of Integral Humanism.

**Table 3 NEP 2020 and Integral Humanism**

Aspect of NEP 2020	Alignment with Integral Humanism
Multidisciplinary Education	Encourages a holistic approach to learning.
Vocational Training	Aims for self-reliance and skill development.
Promotion of Indian Languages	Preserves cultural heritage and improves accessibility.
Value-Based Education	Focuses on ethical and moral development.

### Challenges and Future Prospects

Although it is most applicable, embracing Integral Humanism in contemporary education is plagued with issues like reform of the curriculum, training teachers, and innovation resistance. Upcoming policies need to look at:

- Fostering integration of indigenous knowledge.
- Developing skill training in conformity with the career trends.
- Enhancing teacher training modules with the inclusion of value education.

### Conclusion

Integral Humanism offers a holistic approach to education in the modern era that combines cultural heritage, self-reliance, and integral development. Its philosophy is embodied in NEP 2020 and other educational reforms, affirming the significance of value-based and ethical education. In the future, aligning education with Integral Humanism can create an inclusive, skill-based, and culturally diverse learning environment, leading to a self-reliant and progressive nation.

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# DEEN DAYAL UPADHYAYA'S VISION FOR AN INDIGENOUS EDUCATION SYSTEM

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## Abstract

*The paper delineates the coherent vision of Deen Dayal Upadhyaya about an indigenous education system mainly based on the cultural and intellectual legacy of Indian civilization. The critique of Westernized education by him, the focus on value-based learning, and his arguments regarding self-reliance in education are discussed. This study discusses the import of his ideas in light of recent changes in the field of education, especially the NEP 2020. It also discusses the other education systems that have existed in India, the inefficiencies of the government, and the emergence of self-reliance in education. The very long-term relevance of Upadhyaya's philosophy is enunciated via his contribution in terms of shaping educational policies in India.*

**Keywords:** Indigenous Education, Integral Humanism, Vocational Learning, National Education Policy, Cultural Preservation

## Introduction

Integral Humanism is the name of the philosophy of Deen Dayal Upadhyaya (1916-1968) — one of the best-known political thinkers and social philosophers in Indian philosophy, whose philosophy helps in the all-around development of human beings and society Upadhyaya(1965). He felt that education in India had to be grounded in indigenous knowledge traditions, values and self-reliance Thapar(2016). This essay looks at his ideas towards developing indigenous education and makes the case against colonial legacies while arguing for a model in accordance with Indian culture.

The Legacy of Colonialism and the Need for Indigenous Education Upadhyaya was fiercely opposed to the colonial educational system that the British colonial powers imposed on India because he felt it estranged Indians from their heritage. According to him, Macaulay's educational system *contaminated the minds* of Indian students with the Western viewpoint and caused them to lose touch with their cultural roots. Instead, he highlighted the value of an educational system that promotes independence, moral accountability, and patriotism.

## Review of Related Literature

The Indian civilization have been inventing, innovating, and educating themselves since the 5th century BC. Brahminic Gurukul and Islamic Madrasa methods gained prominence in the Indian subcontinent. Nevertheless, gender discrimination along with selective female killing has defined Indian standings through time. The first school set up entirely for girls was in British India in the year of 1848. By means of education as well as nation building, the Indian National Congress formed an unnatural nation that stood together to fight against British rule. However, India's Education for All initiative remains distant from the reality of genuinely equal and open opportunity to primary education (Mukherjee, 2015). Few schools that teach secondary and tertiary education have their own unique teaching techniques, and there is no doubt that these indigenous approaches are profoundly influenced by the different religious systems. This study seeks to analyse how these institutions have helped to integrate education, particularly at the secondary school level, systematically during the ancient, mediaeval, colonial, and post-independence phases. This study aims to explore the