

Integral Humanism - An Indian perspective of Governance

By Alok Virendra Tiwari

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India is country with huge amount of economic, social, political, communal, ethnic and regional diversity. The problems pertaining to India when compared with the Western European countries are very different and as the problems pertaining to India are different, a different model of governance and policy formulation is required. As Mahatma Gandhi has talked about 'Ramrajya' in his book 'Hind Swaraj' in 1909 the development model needs to be indigenous and to establish a model of 'Gramswaraj', it will be the villages or Rural parts of India which needs to be focussed. Pandit Deendayal Upadhyay by taking inspiration from the principle of 'Sarvodaya' i.e. Progress of all which is all inclusive and 'Human Beings' as the central theme and for a country like India which has unique history, diversity and culture, Pandit Deendayal Upadhyay gives the concept of 'Integral Humanism' which can also be called as an Indian perspective of governance. It's a development model with 'Human Beings' as the central theme and which is integral and sustainable in nature.

Indian thoughts has been greatly influenced by the western world and the reason is very obvious as some colonial powers like Britain, France, Portuguese controlled India while Portuguese were present even after 1947. Thus, as India was controlled by these colonial powers, the whole Industrial revolution which started in England in 18th century and later spread in other parts of Europe during the period from 16th-19th century. During the time of Industrial revolution, the workers were exploited by the factory owner's and later political philosophers from Europe like Karl Marx and Fredrick Engels started writing about the conditions of workers and asking them to unite and to overthrow the rule of 'Bourgeois' i.e. the Capitalist Class by the 'Proletariats' i.e. the working class in their book Communist Manifesto in 1848. From here the principles of socialism, communism came and they talked about having a Centralised planned Economy according to societal needs. However, the problem is here the entire resource is placed under state control. However, the problem with Socialism is it has a tendency of becoming 'Totalitarianism' and it ultimately affects the freedom of Individuals. The examples of Vladimir Lenin after the 1917 Bolshevik Revolution and Joseph Stalin after 1922 shows that Socialism is 'Autocratic' in nature. Russia, China, Cuba, Vietnam all these countries are Socialists however none of them run on Democratic principles with no elections and presence of only single party. This ultimately proves that Socialist states ultimately become Dictatorial states. Along with Socialism, in the 18th century itself the Capitalist Ideology was also given by liberal thinkers like Adam Smith, David Ricardo, Milton Friedman who talked about having a free economic system with no barriers for the Capitalists and providing them opportunities of free trade & Individual property. However, Democracy coming along with Capitalism led to huge exploitation.

By the 1920s social democracy became the dominant political tendency, along with Communism, within the international socialist movement, representing a form of democratic socialism with the aim of achieving socialism peacefully.

Thus came the Concept of 'Democratic Socialism'. However, Pandit Deendayal Upadhyay while talking about Integral Humanism philosophy rejects Capitalism because here the core of philosophy is wealth and in case of Marxist Socialism, he rejects it because the importance of an individual human beings is crushed and entire emphasis is on State. Pandit Deendayal Upadhyay says, "Between the wealth and the state comes the human being and thus as humans are the main resource or they are most important between wealth and state thus it is Humans who should be at the core of every policy formulation."

Production , accumulation of capital , distribution of capital in case of Capitalism and social ownership of the means of production is the main focus in case of Socialism however the problem here is both the capitalists as well as the socialists have talked from Economic angle and even though socialist principle like 'Welfare State' are part of Indian Constitution mainly in part IV which has Directive Principles of State Policy from Article 36 - 51 but for the holistic development understanding the needs of what an Individual requires is most important and thus the philosophy of 'Integral Humanism' given by Pandit Deendayal Upadhyay which tries to relate with 4 attributes of Humankind i.e. 'Dharma' (For the formation of Economic and Political Policies), 'Artha' (For the satisfaction of Natural desires of man), 'Kama' (Use of ethical codes while forming policies) and he states that with the integration of all the three principles we can achieve 'Moksha' and can reach towards to 'Integral Humanism' or 'Ekatma Manavvad'. Also ethical and moral principles to politics are added by this philosophy.

Further the Integral Humanism talks about using Indigenous or Bharatiya Culture in Policy formulation. He talks about principles like 'Sarvodaya' i.e. all Inclusive growth and not restricting it to some handful citizens and this can be implemented at the time of distribution so only then the principle of 'Antyodaya' i.e. making it available to person standing last in the Queue will come into effect . Further talking about human nature, Deendayal Upadhyay says Anger, Greed, Love and Sacrifice are part of Human nature. Body, Mind, Intelligence and Soul are the four ingredients of Individuals. The philosophies of Capitalism and Socialism due to their emphasis on wealth have treated them separately and thus they were not able to understand them however in India's context a mutual relation is present between all the four ingredients and thus at the time of policy formulation, integration of all of them together and forming the policies can help us to achieve the desired objectives.

There are different solutions to different problems and thus when concerned with the socio-economic problems pertaining to India are different and Deendayal Upadhyay Ji gives an example of during his four lectures delivered in Bombay between 22nd - 25th April 1965 wherein he says , " Ayurveda states for the disease in each place remedy suitable to that place must be found ". And thus he states as problems of India are different from that of the western countries and thus an Indian solution which is based on Indian values like all inclusive , integrated and sustainable wherein the policies are formulated by making efforts so that it reaches to members of every section of society rather than just focussing on growth and development of few capitalists or concentrating the entire resources under state control and thus the philosophy of Integral Humanism which talks about spiritual development of an individual rather than just trying to accumulate material wealth can be a great alternative to the concepts like Capitalism and Socialism and it can be an Indian perspective of policy making and governance as the entire focus in this philosophy is on human beings and how their development in a shaped and channelized way can take place .

The holistic development of an individual residing in any region, state, country or in any part of the world can take place only when there are opportunities available for them economically, socially, politically and this can only happen when the country to which they belong along with

policy makers focus on the people, if they focus on the needs of the people, this can happen only when the citizens of the country are given an opportunity to express themselves because it is ultimately the people who are most important and thus this philosophy which focuses on the people and their needs along with great focus on rebuilding the nation with central focus on 'Rural India' i.e. 'The Real India'. This philosophy of 'Ekatma Manavavad' where 'Manav' i.e. Man is most important rather than Economic growth or control over resources gives it an edge to other philosophies. Integral Humanism tends to transform India not on western lines but by developing an indigenous model which is sustainable, renewable and replenishable. Integral Humanism tells to move forward along with looking back & learn from the oldest civilization which is present in your country which can greatly help in policy making, governance for achieving the desired ends.

“Independence can be meaningful only if it becomes an instrument of expression of our

The Truth About Xi Jinping’s ‘One China’ Policy

By Norman Baker

Author is former Member of Parliament of United Kingdom

To understand the current Chinese government mindset, you need to look back to the days of the emperors

As the representative of Her Majesty’s Government in Beijing entered the room through the tall and heavy doors, he was met with a sight of Imperial splendour. At the far end of the glorious room were two comfortable chairs facing down the room, separated by a marble table on which sat a huge vase of flowers. The Chinese government representative sat impassively in one chair, while to his left, a harsh wooden bench stretched down the side of the room, occupied in strict hierarchy by various government functionaries numbering about 15.

The British minister took his seat in the other seat, his view of his counterpart blocked by the flowers, while his rather smaller contingent of officials began to occupy the parallel wooden bench, and not in any hierarchical order. And so the ceremony began: two formal speeches which had been agreed between the parties beforehand, and delivered to the mute officials on either side rather than to each other. Nobody else was allowed to speak, clap or express themselves in any way. The formal signing of a document would follow.

All very much what you would expect from an event held in the Qing dynasty, which was finally deposed in 1912. Except this was 2013 and I was the British minister. The emperor’s new clothes are being worn by the hard-nosed apparatchiks of the Chinese Communist party and in ways that go far beyond, and are far more significant, than the superficial conduct of ceremonies.

To understand the current Chinese government mindset, you need only look back to the days of the emperors. There is nothing new about Xi Jinping’s 'One China' policy.

For at least two centuries prior to the revolution in 1911, China spuriously laid claim to the independent country of Tibet. It was a claim Britain never recognised, and we were in a unique position to judge, being the only western country to be in Tibet prior to 1911, and throughout the period prior to its illegal annexation by China in 1959.

In 1904, Britain and Tibet signed the Lhasa Convention, followed by the bilateral Shimla Convention of 1914. China was nowhere to be seen. In 1940, Hugh Richardson, representing the British government, was the only westerner present at the enthronement of the Dalai Lama. Until 1959, Tibet had its own government, its own foreign policy, its own currency, its own stamps. No amount of history rewriting by the Chinese regime can change the historical facts. We were there in independent Tibet.

Yet because it has tumbled down from the days of the emperors that China as an entity should include Tibet and Taiwan, that is the template that today guides Xi Jinping's clique. The boundaries were set in stone a very long time ago, and today's or tomorrow's Chinese government will never rest until the 'One China' of the emperors has been achieved. Neither the passage of time nor the advent of modern concepts such as self-determination can be allowed to change the destination. It is non-negotiable. If that in due course means a military invasion from the mainland, that is what will happen.

Meanwhile, with a 19th century colonial mindset, they have muscled in to claim virtually the whole of the South China Sea. They claim land that is clearly not theirs, islands which are Japanese, land which is Indian.

For the Chinese government, Taiwan is the last major piece in the Imperial jigsaw. Tibet has been occupied. Hong Kong and Macau reclaimed and suppressed. Taiwan is next. It won't matter if the whole world objects and applies sanctions. Unifying the country, as the Chinese government sees it, cannot be trumped. In Xi Jinping's own words:

'We will never allow anyone, any organisation, or any political party, at any time or in any form, to separate any part of Chinese territory from China.'

There is a story that in 1968, the then Chinese premier Zhou Enlai, when asked about the impact of the French revolution of 1789, replied that it was too early to tell. He probably thought he was being asked about the student unrest in France at the time, but it has gained credibility as a story precisely because it is believable. The Chinese do think long-term.

[Read complete article on website spectator.co.uk](https://www.spectator.co.uk)

India's Irritation With China Grows

By Rajeswari Pillai Rajagopalan

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The Indian and Chinese diplomatic missions in Sri Lanka sparred on social media over the visit of a Chinese military research vessel to the island nation.

Indian officials appear to be increasingly irritated at the lack of progress in resolving the border standoff with China, and they are becoming less hesitant about expressing their frustration. The latest indication is the Indian embassy in Sri Lanka criticizing an essay written by the Chinese ambassador in Sri Lanka, in rather harsh terms, and with a pointed reference to Taiwan.

The most recent controversy began with the docking of a Chinese research vessel, the Yuan Wang 5, at the strategically significant Hambantota Port in southern Sri Lanka on August 16. The Chinese military research vessel was originally supposed to arrive at the Sri Lankan port on August 11 but Sri Lankan officials had not cleared it due to "security concerns raised by India." According to Indian media reports, China was granted permission on August 13 "on condition that it will keep the Automatic Identification System (AIS) switched on within the Exclusive Economic Zone (EEZ) of Sri Lanka and no scientific research to be conducted in Sri Lankan waters."

The nature of the Chinese vessel added to the controversy, with China stating that it is a research vessel on scientific missions, whereas the U.S. Department of Defense said that the ship is "under the command" of the People's Liberation Army, with capabilities to track satellites and missile launches. India suspects that its spaceport in Sriharikota, its missile test range in Odisha, as well as several other sensitive facilities are within the tracking range of Yuan Wang 5.

Chinese Ambassador in Sri Lanka Qi Zhenhong, in an article published in the Sri Lanka Guardian, attacked India for Sri Lanka's initial rejection of the Chinese request to dock the ship in Hambantota. The ambassador wrote, "External obstruction based on so-called 'security concerns' but without any evidence from certain forces is de facto a thorough interference into Sri Lanka's sovereignty and independence." The ambassador also took on the U.S. for House Speaker Nancy Pelosi's recent visit to Taiwan claiming that "it seriously infringes on China's sovereignty and territorial integrity, gravely undermines peace and stability across the Taiwan Strait, and sends a seriously wrong signal to the 'Taiwan independence' separatist forces." He added that the visit was in "serious violation" of the One China principle and the commitments under the three U.S.- China joint communiqués.

Linking these two issues appears to have irritated India. In an uncharacteristic fashion, the Indian High Commission in Sri Lanka responded to the Chinese ambassador in a series of tweets, saying, "We have noted the remarks of the Chinese Ambassador. His violation of basic diplomatic etiquette may be a personal trait or reflecting a larger national attitude." In the same Twitter thread, the High Commission added, "His view of #SriLanka's northern neighbour may be coloured by how his own country behaves. #India, we assure him, is very different. His imputing a geopolitical context to the visit of a purported scientific research vessel is a giveaway."

In an obvious reference to the massive Chinese infrastructure projects in Sri Lanka, the High Commission also raised the issues of debt-driven schemes and lack of transparency and how some of the recent developments in Sri Lanka are a reflection of those problems. In a final tweet, the High Commission stated that "Sri Lanka needs support, not unwanted pressure or unnecessary controversies to serve another country's agenda."

[Read complete article on website thediplomat.com](https://www.thediplomat.com)

Freebies and Nation

By Lt Gen V A Bhat

Gen Bhat served as the Director-General of Quality Assurance (DGQA) at the Department of Defence Production (Ministry of Defence) affairs.

In a recent speech the PM of India, Sri Modi severely criticised the freebies given by any political party in states. In this speech the PM asked the voters to be careful of freebies which he termed as "Revd Culture" and exhorted people not be lured by these as these can never bring about development, thus affecting the common man. there is also a writ petition filed in the Supreme Court to stop the freebies being offered by all political parties to avoid a drain on our economic resources. the matter is being debated in the SC.

What can be termed as "freebies". Can free power, education, water, transport be termed as freebies? Not only this, in their manifestoes political parties have pledged free smart phones, laptops, TV's, Gold to ladies on their marriage, Cycles to their citizens and so on.

Most states guarantee its citizens a basic living standard which will include food, education, water, health to keep in a state where he is able to work and subsist. the present government during the last two years gave free vaccination to citizens of India, in addition to 5 kg of food grains to citizens below a certain economic level. This massive effort by the Government of India certainly saved our country from a near catastrophe.

How do we define freebies? It can be defined as the money any government spends on the economically weaker sections, to uplift their status and help them to lead better lives,

essentially what is under debate is the provision of these freebies to the poor sections. Basically, it means taking money from one hand and giving it to the other hand.

Some advantages of these free schemes are given below.

Facilitates growth: There are some examples showing that some expenditure disbursements have general benefits, such as the public distribution system, employment guarantee schemes, support for education and improved disbursements for health, particularly during the pandemic.

Help Underdeveloped States: With states having a comparatively lower level of development having a higher proportion of the population suffering from poverty, these types of gifts are based on need/demand and it becomes essential to offer people such allowances for their own elevation.

Essential to meet expectations: In a country like India where the states have (or do not have) a certain level of development, at the time of the elections, there are expectations on the part of the people that are met by such promises of gifts.

We can divide these promises into two types one before the elections are announced and those given later by the political party in power. The party in power has a distinct advantage before elections as they can announce and implement these schemes before election commission model code of conduct is enforced. Once election is announced all parties release their manifestoes in which they outline their vision on how they will govern the state if elected to power which will include freebies. Recent loan waivers of farmers, free power up to certain predetermined units, free transportation, free water find favour. During the currency of the government the party in power also announces waiving interest on loans given to business houses, to help them revive their business, subsidised land and power to a start-up company. These announcements are adversely commented upon by the opposition, as they are seen to help the privileged elite rich sections of the society. These subsidies given can cost the government a lot of money. The working class view them as waste full expenditure as it comes out of their pockets. But this class fails to realise that indirect taxes levied contribute more money in the hands of government than direct taxes.

While states have flexibility on how they choose to spend their money, they cannot in ordinary conditions exceed their deficit ceiling.

Let us not forget the two most recent examples of giving free benefits to the citizens. Sri Lanka is in the midst of an economic disaster where today the cost of all essential goods like food grains, fuel, energy or power are prohibitive for many citizens, or are not available.

Secondly Venezuela is also in the same condition though it has rich in fossil fuel. They are also bankrupt due to showering citizens with gifts not warranted.

It is not about how cheap the freebies are but how expensive they are for the economy, life quality and social cohesion in the long run.

Both the central government and those in the states must understand they need to work in tandem with each other towards building a strong nation. Any freebie not sustainable like power, loan waiver must be used very sparingly rather than a routine as now.

A vibrant democracy must give opportunity to victor to think loudly how they plan to govern the state after election victory so that states exchequer is not overburdened and leads to financial chaos.

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Nation is Indebted to:

Raghoji Bhangare: 08 Nov 1805-02 May 1848

The Tribal Freedom Fighter



Many tribal freedom fighters have given great contributions to strengthening India's freedom struggle. Raghoji Bhangare from the Mahadeo Koli tribal community is among them. The Mahadev Koli community has a great history of rebellion against the British and the Peshwas, history testifies that these were the people who risked their lives for the protection of King Shivaji at Patta fort and captured the last Peshwa, the second Bajirao, on the hill of Sindola.

Raghoji Bhangare was born in the village Devgaon in the Ahmednagar district of Maharashtra. Raghoji fought bravely against the exploitative British colonial system and the lenders (Savkars) who were acting arbitrarily while recovering the debt, grabbing lands in return for loans, and exploiting the tribals and the farmers.

After the defeat of the Maratha army by the British in 1818, they removed all traditional rights of the Mahadeo Koli Community which created dissatisfaction against the British.

In 1828 as the moneylenders started grabbing lands in exchange for loans. Raghoji intensified the revolt against the moneylenders and the British. Groups of rebels were formed in Nagar, Pune, Nashik, and Thane against British rule.

Rama Kirwa a partner of Raghoji Bhangre in this revolution that ravaged the British territory was arrested at Ahmednagar (MH). After his execution in 1830, the Britishers offered Raghoji Bhangare a position in their government. He accepted the offer however, the Britishers continued the exploitation. Hence, he decided to quit his job and thus began revolutionary rebellion.

The uprising started in North Pune and Nagar districts under the leadership of Raghoji Bhangre and Bapu Bhangre. Raghoji Bhangare was the hero of Mahadev Koli people of Akole Nera. In 1838, he had started a revolt in the vicinity of Ratangad and Sangar forts. However, due to British intimidation and fear, some people turned back and sided with Britishers. However, Raghoji proved to be able to face the British. Britisher announced a prize of five thousand to catch Raghoji.

Raghoji Bhangare's rebellion has a history of three generations. Raghoji's father 'Ramji Bhangare' was also a revolutionary during the British period. His legacy was carried on by Raghoji, the record of which is still available in the old gazettes of Thane, Pune, Nashik, and Ahmednagar districts. But aristocratic historians have ignored the participation of these tribal heroes in revolutionary struggles.

After the decline of Peshwa, the British took away the rights of Mahadev Kolis to maintain forts, ghats, and forests in Sahyadri. The fortifications of each fort were removed and the salary was reduced. Mahadev Koli community was extremely dissatisfied with the removal of their traditional rights.

From November 1844 to March 1845, Raghoji's rebellion reached a very high peak. Initially, he went to Konkan and started collecting ransom from lenders. Raghoji used to collect ransom for the purpose of raising money for rebellion, holding the society in check, and teaching a lesson to the persecuting moneylenders. At that time, he sent a letter to the District Collector of Ahmednagar, where he said, "The moneylenders and the British have exploited the poor a lot. The moneylenders have been taught a lesson, but if the government does not do something about it, we will continue to cut the noses of moneylenders".

Raghoji had great respect for women in his family and community. He was always on hand to help them. He did not insult or abuse anyone, nor did he tolerate the abuse of anyone in the group. People believed that Raghoji's rebellion was a divine blessing. Due to their pure conduct and devotion, their morale was constantly maintained.

On January 2, 1848, Lieutenant Gail, an English officer, arrested Raghoji at Chandrabhaga River. He surrendered without any objection. Raghoji was chained. There, he was tried for treason before a special judge Raghoji was convicted. He was sentenced to death. Raghoji was a true hero, he told the judge "Let me die like a hero with a sword or a gun instead of hanging". The company government did not pay any heed to this and on May 2, 1848, Raghoji Bhangare, the great revolutionary, was hanged in the Central Jail, Thane

The nature of the rebellion and movement of the Mahadev Koli tribe was for social justice. Raghoji did not only fight the war against exploitation but used every democratic means to convey his anger against the Britishers and the lenders.

A GREAT REVOLUTIONARY who stood up against oppressive British Raj.

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