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## *Deendayal Upadhyaya's Integral Humanism: The Social Dimension*

**Dr. Chandra Shekhar**

**Abstract:**

*This paper discusses the social dimensions of Deendayal's Integral Humanism theory. In this article the different aspects of the topic were discussed and analyzed. Therefore, it is fitting to explore first, as already observed, his opinions about man and then his relationship with society and the world, which is performed in the present chapter,<sup>1</sup> in order to have an understanding of Deendayal's humanistic thoughts historical studies.*

**Keywords:** Humanism, integral humanism, social dimension.

**Introduction:**

On 25 September 1916, Deendayal Upadhyaya was born into an impoverished family in the village of Nagla Chandrabhaan, in the UP area of Mathura.

Deendayal as a child had to face the deep complaint of several deaths within the family. Deendayal has moved and finished his Masters' degree. It was added to RSS and in the late 1930s it was upgraded to a full timer.

Deendayal was a prolific author and editor. He wrote several books including the five-year plans in India and the study by Samrat Chandragupt and Jagatguru Shankaracharya.<sup>2</sup>

When Dr. Syama Prasad Mukherjee founded the party in 1951, he was assigned to work at the Jana Sangh by Shri Golwalkar. He remained the General Secretary of Jana Sangh from 1967. He promoted the political philosophy of integral humanism during this period. 50 years after, Jana Sangh has embraced the political and economic expression of Integral Humanism. The unexplained circumstances of the death of Deendayal Upadhyaya at the age of 52 on February 11, 1968. Pandit Deendayal's assassination is still unresolved.

The concept of Integral Humanism he championed provides for solutions to the world's diseases after globalization. Upadhyaya has designed a social order without classes, caste and dispute. He emphasized the Indian ancient wisdom of human unity. For him, brotherhood was fundamental to political activism as a mutual, collective heritage. He emphasized coexistence with nature and harmony. He conceptualized an alternative approach, a third way from the inertia of Capitalism and Communism that was free of the dialectic of rivalry and envy. He has been a pioneer in many political studies. He was the first phase of the Indian coalition architecture. Deen Dayal Upadhyaya was in favor of less government and more administration. He believed in self-sustaining, independent units, greater state control, decentralized and efficient federalism, firmly founded on the cultural mosaic of our culture, heritage and past experience.<sup>3</sup>

The Center Government's plans to grant free LPG connections to five crore families, Gram Jyoti Yojana, to power the last of the 75,000 villages and toilets for everyone and toilet accommodation, such as Jan Dhan yojana, Mudra Yojana and Ujwala Yojana, are inspired in this vision. To mention a few, Deen Dayal Upadhyaya Gram Jyoti Yojana strives to supply rural India with ongoing electricity.<sup>4</sup> Kaushalya Yojana is the skill and placement project to resolve rural youth's professional aspirations and to develop their skills for wage work.

Deendayal Upadhyay Shramev Jayate Karyakram works for an industrial development atmosphere that encourages business and provides skill training for employees.

The senior leaders of Jana Sangh, Andersen and Damle argue, met in the late 1950s in order to consider an ideological declaration. But, at length, as it emerged, Deendayal

Upadhyaya's opinion on the integrated humanism remained without such an explanation of the group.

### **Pandit Deendayal Upadhyaya's Integral Humanism**

Integral humanism has its own character that is directed at the social order which is free of class, caste and conflict. Born in District Mathura, the intellectual was stubborn and outstanding student. Because his parents had been lost in a very young age, he earned a plethora of scholarships and awards without his parents' support.

He invested his entire time in establishing the association he belonged to during his student years in RSS. Upadhyay also launched "Rashtra Dharma" monthly magazine,<sup>5</sup> "Panchjanya" weekly and "Swadesh" day after month, which exhibits his own ideas well received by people from all over India. He was the one among many who, after the death of the Shyama Prasad Mukerjee in 1953, brought the whole ideological structure for BJS (Bharatiya Jana Sangh). His entire work was remembered as a General Secretary from the 1967 historic session, where the enhanced vision and selfless state man's ship acquired impulse. He is an original thinker like Vivekananda, Ramakrishna Paramahansa and Narayana Guru, who is a major thinkers. Many of his views on "Integrated Humanism" are in fact down to earth, which even a layman can easily grasp.<sup>6</sup>

Against absolutism, Upadhyay supported decentralized politics, which allow every single person to implement his or her ideas for a big change. The principal range of integral humanism is the integration of the material and spiritual in the way that individual and collective entities combine.<sup>7</sup> His popular speeches understand and observe the "Oneness" of thought and action. The integration can be observed and grasped, Upadhyay said, from the planetary orbit to the metamorphosis.

He also strongly dispersed the idea of resisting the government as it acts against the people in line with the ideology of John Locke.<sup>8</sup> The interest of the nation should be prevailing over all the interests of the people and an indicator by which awareness and consciousness should be calculated, he said. Upadhyay's integral humanism is known as the Jana Sangh's political and economic manifesto. Nevertheless, the ultimate emancipation of the human race takes place.<sup>9</sup> The "laissez faire" of Adam Smith was explicitly proclaimed to be less government and governance. He noted that the government could not be calculated in quantity but only in quality.<sup>10</sup>

He spoke about federalism and endorsed the decentralized administration's cause for competitiveness. States should have fair powers and decentralized government should also define the best state.<sup>11</sup>

The architect of Indian politics' 1<sup>st</sup> coalition point, DeenDayal Upadhyay was considered. His works Samrat Chandragupta, Jagatguru Sankaracharya and Analytics of Five Year Plans have proven himself to be a thinker whose thoughts reach beyond the set horizons of his own. His is the Indian community's fraternal attitude, as enshrined in the preamble to the Indian constitution.<sup>12</sup> He spoke about brotherhood in his popular speech, which is a common heritage essential to political activism. Ideas on rajneeti, Arthaneeti, Samaj and Rashtra were well-recognized and instilled in his followers' minds. Samaj shastra, he said that since it is the fundamental unity of a country, the family institution needs strengthening further. This human activist certainly recognized and cut the bottleneck of unity.<sup>13</sup>

Besides that, his focus was on the "Antyodayan" sector. He claimed that the lowest rung of society of all classes needs to be strengthened alongside the previously developed community. In short, he saw India as an ideal nation with its indigenous capacity to safeguard itself and its citizens. India's wealth is more than enough for its people to eat. He also strongly trusted the Indian Community's "Geniusness" for its overall growth. The leadership of

Deendayal can be accomplished by the incredible statement made by Mookerjee, "If I had two Deendayals, then I would be able to transform India's political face."<sup>14</sup>

#### **Pre-occupation with materialism**

Upadhyaya argued that the West's political philosophy is unacceptable to society because it is "preoccupation" with materialism and because it overlooks the individual's social wellbeing. He viewed both capitalism and socialism, which stimulated greed, class antagonism, exploitation and social anarchy as essentially flawed.<sup>15</sup>

His proposal was an "integral" approach to the development of a harmonious society. He argued that the needs of the body (hunger, shelter), mind (traditions), intelligence (reforms), and the soul could be fulfilled (common aspirations of a people that shape their unique culture). Upadhyaya said that every nation establishes institutions to meet needs and they are transformed to sustain and preserve the solidarity community in changing circumstances. He argues that Indian tradition builds on people's social nature and pushes them to establish institutions to foster social solidarity. Advaita Vedanta is seen as the philosophical underpinning of this view, or the concept of recognizing ourselves in all life.<sup>16</sup>

#### **Deendayal Upadhyaya's Integral Humanism: The Political Dimension**

The country needs four things according to Deendayal Upadhyaya. First, land and people which we call country; second, collective will which includes the desire for everyone; third, a structure which can be referred to as a collection of principles or constitution, which in our culture refers to the concept of Dharma; fourth, ideals of life. These four components include a nation; The analogy of individuals to nations is drawn when he writes that just as human beings need bodies, minds, intellects and souls, so too the above four, they make a country. Deendayal stresses that it is a country, either separately or together, that only a group of people and a piece of land. There are many masses of land that can't be called nations. He asserts that the north and south poles cannot be named states. Similarly, South Africa has several regions that cannot be referred to as states. Many islands and parts of the land live in, although no nationality has established.

Deendayal distinguishes a country from a nation. He believes that land and people are just a nation (Desh). He emphasizes that, even though country or Desh and nation seem synonymous, since the former is the base of activities, and he strives to unite fundamental principles in unison with one another. A cavalcade of great men engaged in austerity, offers, heroic efforts are dedicated to consolidating, supporting and enriching this above-mentioned tradition. According to Jan's emergence in Deendayal, people with a particular dimension and cultural tradition are developing a nation. In his opinion, Snyder says that nation as a feeling, "is re-created by acculturation in every generation and transmitted by formation from mind to mind.

Furthermore, it's a historical phenomenon that arises as a reaction to the socio-political and economic conditions. Deendayal emphasizes that the character and identity of Ekjan, which forges the disposition of the people. He believes that the nation, as an individual has a separate nature, is also distinct. Man's nature varies from person to person. An engineer or scientist cannot be a good literate or poet. Bharat therefore has its own distinct identity or nature. Deendayal points out that our country is predominantly spiritual in its fundamental character. He says that doesn't mean that we ignore materialism. He observes that foreign invaders came to India attracted by our riches and abundance. Therefore, we did not devalue materialism according to Deendayal, but spiritual considerations were the focus of our thought with every strength and priority.

#### **Conclusion:**

Abnation is a self-begotten, abstract reality for Deendayal. The coalition is an

agreement with the government to recognize the nation's needs. It is an organ of the government and justifies the fulfillment of the nation's demands. It is important to note that Deendayal strongly upholds Dharma's primacy not only for the individual and society, but also for the nation, the state and the government. For Deendayal, Dharma is the anchor of the country, state and government, rather than a sovereign value and a balancing wheel between Kama and Artha to achieve Moksha. It is to him the keel of civilization, the earth or the universe and the center of reality, solidarity, fraternity, selfhood, right governance and true democracy radiate from it. It promotes earthly life.

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