



## Integral humanism of Pandit Deen Dayal Upadhaya and its contemporary relevance in Indian politics

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### Abstract

Upadhaya in his concept of Integral Humanism has succinctly demolished the social and political philosophies of rest of world i.e. capitalism as well as communism, by underlining their inherent disdain for humanitarian aspects of individual life and their inappropriate emphasis on financial dimension only. Therefore, integral humanism essentially believes in a synergy of individual and society and the universe and the ultimate authority of the Supreme God. Every nation, according to Upadhaya has its own cultural and societal central idea which has been termed as Chiti and every society has some peculiarities which could be identified as Virat. Every individual has its different roles carved out and various dimensions of activities. Integrating these varying aspects of human life into a continuous interaction with each other is the essence of integral humanism proposed by Deen Dayal Upadhaya. This paper tries to explore the contemporary relevance of this philosophy of Integral Humanism with an overall perspective of finding solutions to present day political crises in India.

**Keywords:** Deen Dayal Upadhaya, pandit, integral humanism, Indian politics

### Introduction

Man starting to live in societies for peace and prosperity of human being. Since the inception of human society there was a discussion among the human being initiated for the style to live a prosperous life and also to make the others living in society prosperous. In this issue a number of thinkers, philosophers, leaders, intellectuals and the religious persons gave their thought from time to time to add their knowledge to the existing knowledge. Deen Dayal Upadhaya who was one of the leading Indian philosopher, economist, sociologist, historian, journalist, political scientist and above all a social worker who gave the concept of Integral humanism to develop the Indian Society <sup>[1]</sup>.

Pandit Deendayal Upadhaya was one of the most distinguished nationalist political thinkers of modern India who rather than theorizing talked greatly on the things and issues which needed much public awakening at that time as well as today. Pandit Deen Dayal Upadhaya was born on Monday, 25th of September, 1916 in the holy region of Brij in the village of Nagla, Chandrabani in Mathura District of Uttar Pradesh <sup>[2]</sup>. Being born in the Hindu household of the Sanatan faith, his childhood was spent in ordinary north Indian lower middle class family. His father Bhagwati Prasad, himself being an astrologer as well as Assistant Station Master at Jalesar, was grandson of a great astrologer, Pandit Hariram Upadhaya. His mother, Shrimati Rampyari was a devoted religious lady. An astrologer while studying his horoscope predicted that the boy would become a great scholar and thinker, a selfless worker and a leading politician but that he would not marry. The prophecy couldn't have been more accurate, he surely became a profound philosopher, an organizer par excellence and a leader of personal integrity with high professional standard; a bright light of ideological guidance and a human being with high moral capabilities. Deendayal lost his beloved father at the

tender age of three, while he was at his maternal grandfather, Chuni Lal Shukla who was working as a Station Master in Railways at Dhankia in Rajasthan. His widowed mother's health also deteriorated with incurable tuberculosis and she also passed away leaving behind two orphan children, Deendayal and his brother Shivdayal, two years younger to him <sup>[3]</sup>.

Life of Pandit Deen Dayal Upadhaya has been unfortunately difficult but in spite of his troubling personal life, he did exceedingly well academically. He stood first class in his tenth Ajmer Board, securing a distinction in every subject for which he was awarded gold medal and scholarship by Maharaja Kalyan Singh of Sikar. For pursuing intermediate studies he went to Pilani and here yet again won a gold medal and scholarship by Ghanshyam Das Birla <sup>[4]</sup>. For his higher education Deen Dayal went to Kanpur and joined Sanatan Dharm College for pursuing Bachelor degree in English Literature. This incident of joining the Sanatan College attracted him close to work for the welfare of society. In 1937, he joined R.S.S., where he came in contact with Dr. Hedgewar and gradually started devoting time to the activities of the this organisation <sup>[5]</sup>. After passing graduation with first class he went to St. John's College, Agra for pursuing his post graduation. Here also he topped in the 1st year examination but due to some problem he was unable to complete the 2nd year.

He successfully took the Administrative Service Examination where during the selection interview he was ridiculed for wearing Indian traditional dress i.e. dhoti, kurta and cap. This was the first instance of him being called *Panditji*, although in the later days of his life it was used with immense affection by his followers <sup>[6]</sup>.

After completing his studies he got a job of headmastership in a school. He thought that this job will limit his working for the welfare of society to a limited area. He wanted to work

for the welfare of people up to his district as well as his nation. Because of this reason he refused to join and devoted his whole life for the welfare of people. After joining the RSS in 1937 he worked for the welfare of our Indian Society till his death through the medium of RSS.

Deen Dayal was concomitantly disturbed by the conditions that prevailed, wherein our society has become weak, devoid of power and steeped into arms of selfishness, people being engrossed in individual interest. Deen Dayal remarked, that today begging bowl in hand, Samaj is seeking alms from us. If we continue to be indifferent to its demands a day may come when we may, have to part with a great deal that we most dearly love. He dedicated his entire life for the aim and mission of the organisation and to organise the society on the ideas and principles of R.S.S.

The founder of R.S.S. Dr. Hedgewar died in 1940 and Muslim League was intensely demanding a separate Muslim state from the British India<sup>[7]</sup>. Deen Dayal opposed the partition demands and worked to combat Muslim fundamentalism and also to integrate the Hindu society. From 1942 onward, he dedicated himself to full time work in R.S.S., attended forty day summer vacation R.S.S. camp at Nagpur. After completing training at Nagpur he became a lifelong *Pracharak* after successfully finishing two year training in the R.S.S. educational wing. He was regarded as an ideal *Swayamsevak* essentially because his discourse reflected the pure thought-current of the Sangh. He earned reputation and acclaim because of his hard work, ability, dedication, capacity, sincerity, organisational skills, loyalty and commitment and above all simplicity. Deen Dayal was gifted with a many-faceted personality. He was an extraordinary successful organiser and had the ability of organizing people for keeping people together.

In 1950 Dr. S.P Mukherjee resigned from the Nehru's cabinet on the issue of Nehru- Liaquat Ali Agreement<sup>10</sup>. Mukherjee felt a need to form an alternative political party to counter the Congress. In Sept. 1951 Dr. Mukherjee and Deen Dayal launched the Bhartiya Jan Sangh in Lucknow Uttar Pradesh.

On 21st October, 1951 All India Convention was held in Delhi to launch Jan Sangh where Dr. S.P. Mukherjee was elected as its founder President and Deen Dayal was elected as its General Secretary<sup>8</sup>. First National Conference of the B.J.S. was held on 29-31 December, 1952 in Kanpur Nevertheless, at the insistence of M.S. Golwalkar, Deen Dayal joined the Bhartiya Jana Sangh. The Bhartiya Jana Sangh soon became famous for its organizational strength. The credit of this reputation went mostly to the Deendayal. By building it up brick by brick, unit by unit, he made the Jana Sangh a fortress of strength and gave it its reputation. As we know Gaddi Ji fuelled the Congress and gave it a reputation like strength same was done by the Deen Dayal to Bhartiya Jana Sangh. It was his tremendous dedication and inexhaustible capacity for his contact with the people that wore a country-wide organizational network for the Jana Sangh. Deendayal was a reputed, hard-worker, sincere, dedicated and acclaimed politician and ideologue who believed in converting the idea into a reality. He said we do have before our eyes a vision of a great future of this country; we are not mere visionaries but are *karmayogis*, resolved to translate our vision into reality.

Deendayal being a profoundly original thinker was a visionary but B.J.S. could not get his steward leadership as a president for a long time. Deendayal was fiendishly pushed into the jaws of sudden death on the dark night of February

11, 1968 at Mughal Sarai Railway yard<sup>[9]</sup>. He was allegedly murdered and the mystery of his death still remains unsolved. He only remained President of B.J.S. for forty three days.

Deen Dayal also contested elections in 1963 from Jaunpur Parliamentary Constituency unsuccessfully<sup>[11]</sup>. He also visited various countries such as United States, United Kingdom and some European and African countries, to address the annual functions of R.S.S.

In August 1964, he released a significant document known as Integral Humanism which later became the basis of Bhartya Jan Sangh Programme. This was adopted in Vijayawada meeting of Akhil Bhartiya Pratinidhi Sabha of B.J.S. on 23-25 January, 1965. The various tenets of Integral Humanism were contained in his four lectures delivered at Mumbai from 22-25 April, 1965<sup>[12]</sup>.

He remained General Secretary of B.J.S. for fifteen years (1953 - 67). In the Calicut session of B.J.S. held in December 29-31, 1967, he was elevated to the position of President after the death of Dr. Mukherjee<sup>[13]</sup>. He remained President of B.J.S. only for forty three days. His untiring efforts made BJS a strong political force to be reckoned with while effectively building up and strengthening the network of Jan Sangh throughout India.

His role in the growth and development of the R.S.S. in the state of Uttar Pradesh was very significant. Deen Dayal steered and geared up the organisational work by professing the ideas of R.S.S. and by exhibiting academic talent through various books and journals. For spreading the ideology of Hindutva nationalism in 1945, he established Rashtra Dharma Prakashan in Lucknow, from where he launched a monthly magazine Rashtra Dharma and in 1948, a weekly Panchjanya and in 1949, a daily Swadesh (now replaced as Tarun Bharat) was also published from Lucknow<sup>[14]</sup>. In 1946 and 1947, he wrote two books, namely *Samrat Chandragupta* and *Jagat Guru Sankracharya*. Later, he expressed his ideas in philosophical essays and a number of speeches. Deen Dayal's indomitable ideas are contained in the books and literary works like, *Integral Humanism*, *Rashtra Jeevan Ki Disha*, *Rashtra Jeevan Ki Samasyayen*, *Bhartiya Arthaniti aur Vikas ki Disha*, *Hindu Sanskriti Ki Visheshta*, *Akhand Bharat aur Muslim Samasya*, *Rashtriya Chintan*, *The Two Plans: Promises, Performances, Prospects, Political Diary, Devaluation: A Great Fall, His Presidential Address*, etc.

He started the monthly Rashtriya dharma from Lucknow in the 1940 the publication was meant for spreading the ideology of Hindutya Nationalism. He did not have his name printed as editor in any of its issues. Later he started the weekly Panchjanya and the daily Swadesh. In Hindi he wrote a drama on Chandragupta Maurya, & latter wrote a biography of Shankracharya. He translated a Marathi biography of Hedgewar. It is true that Deen Dayal never received from the people and the press the same attention as the known leaders of other political parties did both before and after independence.

Travelling in Train to Patna on 11th Feb. 1968, a year after he was elected in 1967 as the president of Jana Sanga he was allegedly murdered<sup>[15]</sup>. 10 minutes of Train arrival at Mughal Sarahai Station his body was found on railway track near it clutching five rupee note in his hand. Lastly he was seen alive was at Jaunpur after mid-night. The cause of death was identified as theft without evidence.

At Delhi a road Marg was dedicated to him. Deen Dayal Research institute was set up under the guidance of Padma Vibhushan Sh. Nana Ji Deshmukh in March 1968.

Mughalsarai Junction in U.P. where his body was found has been renamed as Deen Dayal Junction in 2018 after 50 years of his death<sup>[16]</sup>.

### Integral Humanism

This theme was initially delivered by him in the form of four lectures in Bombay during April 22-25, 1965. According to him "Humankind had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties) and moksha (total liberation or 'salvation'). While none could be ignored, dharma is the 'basic', and moksha the 'ultimate' objective of humankind and society<sup>[17]</sup>. He claimed that the main problems with both capitalist as well as socialist ideologies is this that they only consider the needs of body and mind, and are hence based on the materialist objectives of desire and wealth. Integral Humanism was coined by D. D. Upadhyaya. It means that the human being is at the core position of the social political and economic model.

Integral Humanism of Pandit Deen Dayal Upadhyaya is a name given to the philosophical ideas propounded by the Jan Sangh leader in early 1960s. Ideological contours of integral humanism have emanated from the ancient Indian tradition and cultural ethos. Philosophical moorings of integral humanism were shaped by the essential foundations of Indian society and Dharma. Upadhyaya has succinctly demolished the social and political philosophies of capitalism as well as communism, by underlining their inherent disdain for humanitarian aspects of individual life and their inappropriate emphasis on financial dimension. Therefore, integral humanism essentially believes in a synergy of individual and society and the universe and the ultimate authority of the Supreme. Every nation, according to Upadhyaya has its own cultural and societal central idea which has been termed as *Chiti* and every society has some peculiarities which could be identified as *Virat*. Every individual has different roles carved out and various dimensions of activities. Integrating these varying aspects of human life into a continuous interaction with each other is the essence of integral humanism.

After his extensive thinking, study and reflection Pt. Deendayal Upadhyay propounded it as ideology in the year 1964-65<sup>[18]</sup>. Western political thoughts have given the ideology of secularism, individualism and communism. Leadership of independent India is also seeking its future within these 'isms'. In his findings, while making an intervention, Deendayal Ji raised the question that when we have rejected the western imperialism then what is the compulsion that we should follow western 'isms'. Generally, all the established parties in the Indian political arena used to think that we will have to accept these western 'isms' with some amendments because we don't have any other thought. Westerners by coming to India prepared us to become a nation. We are a 'nation in the making' or a new nation.

Bharatiya Jana Sangh or Bharatiya Janata Party considers India as an ancient and eternal nation. The thought of India's 'cultural nationalism' is older than the West's thought of 'nation-state'. Indian culture has a glorious knowledge tradition, and we have to comprehend our future from this knowledge tradition. The western vision of looking at a man is divided. Its individualism is the enemy of socialism and socialism is the enemy of individualism. They want the victory of man over nature; here nature versus man is their equation. By adopting secularism, they have snapped

spiritualism from the public life. Therefore, dialectical equations of materialism versus spiritualism, state versus church and religion versus science have emerged. Deendayal Ji believed that this debate of the West is also a human debate. We should know it and learn from it, but we should not become a follower of dialectical conclusions. Therefore, he accepted the responsibility of providing an alternative on the basis of Indian thoughts. All the *karyakartas* (workers) of Bharatiya Jana Sangh were engaged in this work. In this context, 1959 Poona *Abhyas-Varg*, 1964 Gwalior *Abhyas-Varg* and 1964 *Sangh Shiksha Varg* are important. Deendayal Ji presented the ideas which matured in these *Vargs* in a draft 'Principles and Policies' in the name of 'Integral Humanism'. First of all, in the Vijayvada Bharatiya Jana Sangh National Convention of 1965 it was accepted as basic philosophy and in 1985 Bharatiya Janata Party accepted it as its basic philosophy. This idea is not about individual versus society but the idea of integration in the society. It is not an idea of man versus nature but an idea of integration between man and nature. In India, it is called 'Dharma'-*Yato abhyudaya ni-shreyas sansiddhi sa dharma*'. It means that it is thought of integration between *vayshiti*, *samasti*, *srishti* and *parameshti*. This thought discovers the threads of integration in apparent separateness.

In the world there is no separateness but diversity and what is present in '*pind*' (unit) is present in '*brahmanda*' (universe). Today a man by considering himself an individual is waging war against social institutions, family, caste, kinship, panchayat. He is considering everyone his enemy. In the name of socialism he is creating a dictatorship, in the name of development he is fighting against nature he is inviting dangerous destructions by destroying the environment. By rejecting spiritualism, he has become the slave of his senses. He is earning sorrow in his search for happiness and he is unaware of the concept of happiness. Indian tradition rejects this separateness and establishes its relationship with both unconscious and conscious. Earth is a mother, the moon is a maternal uncle (mama), the mountain is a god, the river is a mother. Ideas like every individual of the society are mutually linked. This world is not an alien place this earth is family that frees us from the ideas of separateness, alienation and dialectical relationship. Integration is present in completeness. In the lack of completeness, man is affected by partial vision. As the universe is complete so an individual is also complete. The individual does not only mean physical being, but he also has mind, intellect and soul. If anyone of these four is ignored the happiness of man will be handicapped. An individual cannot become happy by separating the happiness of these four. He needs integral and intense happiness which is called joy or bliss (Anand). In the same manner, society is not the only government; it has its own culture, people and country. Without the proper movement of these four the happiness of *samasthi* is not possible. In the same way, there are five great elements (*mahabhut*) of creation with which justice should be done and proper contact should take place with spiritual elements which might be invisible but can be experienced.

Then only man will be happy. The man integrated with *vyashti*, *samasthi*, *srishti* and *parameshti* is *virat*. Its goals (*purusharth*) are four-dimensional. *Dharma*, *Artha*, *Kama*, *moksha* are situation neutral goals and society and its system's work is to fulfil them. *Dharma*-means education, culture and legal system. *Artha*-it's *sadhan purusharth* ('means')-economy, employment, production, distribution

and utility etc. as per *Dharma. Kama*-‘*Dharmavirudh Kamoaham*’-in this all indulgences one has to make them positive by giving them cultural moderation through music and different arts. The *Kama* in opposition to *Dharma* is not *purushartha* but distortion. *Moksha*-is the highest goal when an individual is free from the complex of scarcity and influence. All these Indian thoughts should not be issues of sermons but of politics. The policies of the country should be made on their basis.

**Pandit:** In Hindu religion a priest who performs the birth and death rituals are known as pandit. They are supposed to be religious persons. During the ancient they consume the grains by begging from the public on the name of God. But with the change in time and development these Pandits also started agriculture and today most of the *Pandits* possess agriculture as well as their private wealth. Deen Dayal Upadhaya successfully took the Administrative Service Examination, where during the selection interview he was ridiculed for wearing *dhoti, kurta* and *ca* <sup>[19]</sup>. This was the first instance of him being called *Panditji*, although in the later days of his life it was used with immense affection by his followers.

**Indian Politics:** Indian Politics is a sub section of Political Science which focuses on the study of State and Politics in India. It deals with the current and burning issues of national politics in India. It is supposed to be the one of most interesting section of the Political Science. Various English Thinkers such as K. C. Wheare, Morris Jones and James Mill etc. have worked on Indian Politics <sup>[20]</sup>.

### Review of Literature

Nain (2019) conducted a study to know about life and works of Deen Dayal Upadhaya. She concludes that Thinking of Deen Dayal Upadhaya essentially fills the gap of integrated and multi-dimensional attempts to visualise the future India in post independence scenario. His philosophy of integral humanism presents before us a well organised and well thought of body of philosophy which is inspired by universal values of perennial tradition of Indian thinking. Deen Dayal Upadhaya makes earnest attempts to synchronise the all time cultural and ethical tradition of spirituality, morality and acceptability of diverse ideas with modern instruments of democracy. He also tries to present before us the fundamentality of dialogue, discussion, debate and discourse in a contemporary shape with traditional foundations <sup>[21]</sup>.

Subramanian (2018) <sup>[22]</sup> conducted a study about Deen Dayal Upadhaya Visualizing New India’s Transformation. He concludes that Dayal visualized India as an ideal nation with its indigenous power to protect itself and the people. The wealth of India is more than sufficient to feed its people. He has also got firm belief in the “Geniusness” of Indian Community for having the overall development. Deendayal’s statesmanship can be realized through the remarkable statement made by Mukherjee that, “If I had two Deendayals, i could transform the political face of India. Dayal favoured that family institution has to be strengthened further since; it is the basic unity of a nation. Thus the bottleneck of unity was undoubtedly identified and pruned by this human activist <sup>[22]</sup>. Krishnan (2020) <sup>[23]</sup> conducted a study on Role of Deen Dayal Upadhaya Grameen Kaushal Vikas Yojana (DDU-GKY) in Providing Skill Training Programme for Youth in Kerala. He concluded that The Government of India provides skill development programme for the youth of the nation by

Implementing Deen Dayal Upadhaya Kaushalya Yojana (DDU-GKY). It is a vocational training and placement programme of Ministry of Rural Development (MoRD). Based on the secondary data reveals more people come forward to attend such training programmes but placed trainees for 3 months is very poor in number. So awareness programmes on various skill development programme is very essential in our society and salary after training must increase <sup>[23]</sup>.

Vejendala (2018) <sup>[24]</sup> conducted a study on Intellectual environmental history of India: A study on ideas of Deen Dayal Upadhaya. He concluded that Upadhaya’s ideas on culture and economy exhibits remarkable ecological dimension and rooted strongly in commitment for bettering human life. He concludes this paper with the following words of Upadhaya: There is a basic equilibrium in nature. Nature replenishes its losses it its own way. But man at present is exploiting it so fast that neither nature can replenish it nor it can sustain its equilibrium. Unfortunately, still man lacks the knowledge of all the aspects of universal reality. These words exhibit a remarkable sensitivity and insight into the cruxes of ecological problem and its remedies by Upadhaya <sup>[24]</sup>.

Sharma, Singh and Bawa (2016) <sup>[25]</sup> conducted a study on A review paper on Integral Humanism: Comparison of Deen Dayaal Upadhaya and his counterparts. They concluded that the concept of Integral Humanism is found suitable for the holistic development of the society. Upadhaya explained in his philosophy that human being wants neither capitalism nor socialism. There is only one aim of human and that is development and happiness of the Integral human”. He also supported the “*swadeshi*” movement of Gandhi and “decentralization” to enlarge and reinforce our national economy<sup>25</sup>. He discarded the planners monetary philosophy of centralization and monopolization and termed them as the crony commercial thinking. Although Gandhiji also wanted to achieve these same aims.

### Scope of Study

This study will clearly bring out the philosophical ideas of Deen Dayal Upadhaya which are very useful to the current problems of India. Moreover it will also motivate the young scholars to work on the Indian Philosophers and apply their teaching for the development of our developing India. This study will highlight his struggling life, his achievement, his ideas, and vision for our India.

**Research methodology:** This work is based on secondary data resources. In this study the available review of literature is done with available books as well as published works. After a complete study of his philosophy, its analysis was done in the light of contemporary Indian problems. After the analysis and a brief discussion, some suggestions were made to explore more this field of study.

**Research question:** This research paper has following Research Questions

- To understand philosophy of Deen Dayal Upadhaya?
- To understand his struggling life and lesson from it?
- To know his simplicity and highly thinking character?
- To know about the relevance of his concept in contemporary Indian Problems?
- To suggestions some measures to work more in this field?

### Analysis of data

Deen Dayan Upadhyaya has touched upon a large number of issues ranging from secularism to majoritarianism, Dharma to society, state to individual, market to profit, nation to nationalism, democracy to culture, constitution to decentralization, legislature to judiciary, education to employment, Bhartiya to Swadeshi and so on. Being a member of R.S.S, he believed in secularism and respected every religion from the core of his heart. His secular teaching can be helpful in maintaining brotherhood in contemporary India. His philosophy of Dharma can be useful in developing the society by helping every individual of the society. His belief in majoritarianism clearly shows his claim in democracy. Current Govt. of India is using his concept of Swadeshi in the form of Make in India projects. With this project India is reducing import of goods and trying her best to make every useful item in India for the generation of employment to young Indians.

He attempts to address most of the issues of contemporary relevance and to provide an alternative perspective to the solutions. His ideas are well equipped to transform the discourse of conflict resolution in present times and face the challenges of nation building. More and more serious attempts of analysing the body of thinking of Deen Dayal Upadhyaya are the need of the hour.

Like Individualism and Nationalism, Democracy is the central to the thoughts of Deen Dayal. For him it is a product of Integral Humanism. However, in spite of tremendous faith in democratic institutions, he did not regard it as end in itself but only a means to something greater than it. He treated the democracy as a way to so called *Dharam Rajya* i.e. Indian version of stateless society. As we Indians have achieved the goal of democracy we should approach toward this concept of *Dharam Rajya*. He was critic of Modern Indian Democracy because it was modelled on foreign democracies which were based on elements of conflict and disorder. This conflict was for the power and not for the service.

In his first lecture on Integral Humanism, he gave a graphic description how the western democracies came into existence. It was he said the result of the awakening rather reaction against the privileged class i.e. royalty. A revolutionary concept, he said which made a deep impact on the political life of Europe is democracy. In the beginning every nation had a king as its head but there was a gradual awakening in the minds of the people against the autocracy of the royalty. As Deen Dayal's life passed through very hard situations ranging from death all around of his guardians to drop-out from Post Graduate he never felt depressed. He worked hard and reached to the top positions in the politics. By showing his courage and strength to our student community, we can reduce the suicide cases of our students in our Country. Deen Dayal along with Gandhi and Atal Behari Vajpai shows us that if we live in simplicity we can save a lot of money for the welfare of poor and deserving population of our country.

### Conclusion and Suggestion

Deen Dayal drew strength from negative forces and hardships bestowed upon him by nature and developed a unique personality to rise above his circumstances. Deen Dayal Upadhyaya is to the B.J.P. what Mohandas Karamchand Gandhi was to Congress He borrowed the Gandhian principles such as Sarvodaya (progress of all), Swadeshi (domestic) & Gram Swaraj (village self rule) & these

principles were appropriated selectively to give more importance to cultural national values. These values were based on an individual's undisputed subservience to nation as a corporate entity. Deen Dayal believed in a constructive approach. He exhorted his followers to cooperate with the government when it was right and fearlessly oppose when it is wrong.

The approach of looking at the Mother Nature essentially transforms our behaviour and attitude towards the other living and non-living creatures inhabiting the earth, individual and society, and individual and the universe. This integrity of individual and universe will necessarily pave the way for the integrity between the individual and supreme. Keeping in mind this natural integrity among these elements Pandit Deen Dayal Upadhyaya provides an altogether different perspective of analysing the social life.

Bharatiya Jana Sangh or Bharatiya Janata Party considers India as an ancient and eternal nation. The thought of India's 'cultural nationalism' is older than the West's thought of 'nation-state'. Indian culture has a glorious knowledge tradition, and we have to comprehend our future from this knowledge tradition. Western political thoughts have given the ideology of secularism, individualism and communism. Leadership of independent India is also seeking its future within these 'isms'. This findings, while making an intervention, Deendayal Ji rejected westernism. Deendayal Ji believed that this debate of the West is also a human debate. We should know it and learn from it, but we should not become a follower of dialectical conclusions. Therefore, he accepted the responsibility of providing an alternative on the basis of Indian thoughts. All the karyakartas of Bharatiya Jana Sangh were engaged in this work. In this context, 1959 Poona Abhyas-Varg, 1964 Gwalior Abhyas-Varg and 1964 Sangh Shiksha Varg are important. Deendayal Ji presented the ideas which matured in these Vargs in a draft 'Principles and Policies' in the name of 'Integral Humanism'. First of all, in the Vijayvada Bharatiya Jana Sangh National Convention of 1965 it was accepted as basic philosophy and in 1985 Bharatiya Janata Party accepted it as its basic philosophy. This idea is not about individual versus society but the idea of integration in the society. It is not an idea of man versus nature but an idea of integration between man and nature. In India, it is called 'Dharma'- 'Yato abhyudaya ni-shreyas sansiddhi sa dharma'. It means that it is thought of integration between vayshti, samasti, srishti and pameshti. According to the Article 3 of BJP's constitution 'Integral Humanism' is the basic philosophy of BJP. After his extensive thinking, study and reflection Pt. Deendayal Upadhyay propounded it as ideology in the year 1964-65.

### Suggestions

1. Govt. should apply the Indian approach to develop her poor and depressed population.
2. Govt. should also establish more Chairs of Deen Dayal Upadhyaya studies in the Indian Universities especially in IGNOU just like Woodrow Wilson Chairs in American Universities.
3. Govt. should establish at least one Central University on the Name of Pandit Deen Dayal Upadhyaya on the same pattern as established on the name of Mahatma Gandhi, Indera Gandhi, Jawaharlal Nehru and B. R. Ambedkar etc.

4. UGC should add more portion of Indian Political Thought and reduce the Western Political Thought in UGC NET Syllabus.
5. Our Indian Universities should also focus more on the Study of Indian Thinkers in their Curriculum.
6. The higher studies institutes such as Indian Institute of Advance studies should focus more on Indian Thinkers in their post doctoral projects.
7. There should also be at least one Central University on the name of other Indian Thinkers such as Kautilya, Swami Viveka Nanda and Raja Ram Mohan Rao, etc.
8. D. D. Nation should start serials on more Indian Thinkers.
9. Private bodies should be motivated to provide more funds for research on Indian Philosophers on same pattern as Ford Foundation aid to CAG in USA.
10. Govt. should start a prize on the name of Pandit Deen Dayal Upadhaya for contribution in social development.
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