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+91 99405 72462



+9163819 07438



ijmrsetm@gmail.com



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A Study of Socio-Political Idea of Deendayal Upadhyaya for Transformation of India

Mrs. Avantika, Dr. Ashwani Kumar

Research Scholar, Dronacharya PG College of Education, Rait Kangra, HP, India

Supervisor, Dronacharya PG College of Education, Rait Kangra, HP, India

drashwanihpu@gmail.com

ABSTRACT: Deendayal Upadhyaya's impact on modern Indian history and political thought is immense. As a committed nationalist, he pioneered an economic agenda for Indian Nationalism, laying out his vision in two seminal works published in 1958: *The Two Plans: Promises, Performance, Prospects* and *Bharatiya Arthniti: Vikas ki Ek Disha*. His economic philosophy emphasized decentralized, labour-intensive industrialization, advocating for small-scale production and investment. He proposed an alternative economic plan that focused on domestic production, self-reliance, and the development of inland waterways and roads. This approach was rooted in his concept of Integral Humanism, which sought to integrate individual and collective life, emphasizing the importance of social harmony and cooperation. His thought continues to shape Indian political discourse, with his emphasis on self-reliance, decentralization, and social harmony remaining relevant today. This concept and thought are rooted firmly in India's original ethos, virtues, culture and social thoughts such as „one for all and all for one“. Deendayal Upadhyaya who was one of the leading Indian philosopher, sociologist, historian, and political scientist gave the concept of essential „humanism“ who developed the principle of „integral humanism“. Here is where the role of social and political activists like Deendayal Upadhyaya and his political thought and philosophy, named as „Integral Humanism“, gain credence and importance. The present research paper is a diminutive attempt to focus on the life of a significant political as well as philosophical personality so that his work is out there in public to be able to benefit a large section of the society.

KEYWORDS: Integral Humanism, Political Philosophy, Ekathma Manava Vadh, „One for all and all for one“, Survival of the Fittest, Culture,.

I. INTRODUCTION

The contributions of Deendayal Upadhyaya to modern Indian history and political thought are profound, especially in shaping the ideological foundation of Indian nationalism through his vision of Integral Humanism. His work aimed to offer an indigenous framework for Indian socio-economic and political development, countering Western models of capitalism and socialism. He not only promoted the idea of a decentralized, labor-intensive industrialization, but also suggested the eliminating of the Planning Commission (The decision-making body for Indian economic policy). He was more inclined towards the alternatives to economic policies which would emphasize more on small industrial production and investment (Chhote Udyog and Chhoti Punji) and trade, which will eventually raise the level of output of Jana Sangh Base while maintaining its primacy. Moreover, he was of the belief that urban migration for work uprooted the families and led to decline of values, for which he suggested the development of inland waterways and roads as this can help in avoiding the clumping of migration in cities. He critiqued the socialism and stated that socialism was not alternative of capitalism but reaction against it and it failed to establish the importance of human being.

The concept of „Integral Humanism“ is found suitable for the holistic development of the society. Upadhyaya 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“. Deendayal Upadhyaya was greatly disturbed by the prevailing conditions in the country during the time. He observed that our society has become weak, devoid of morals it has stepped into the arms of selfishness.

Everyone is inclined to think about themselves alone and is sinking in his own personal interests. Emphasizing on the need of the hour he remarked, „Today begging bowl in hand, the samaj is seeking alms from us. If we continue to be indifferent to its demands a day come when we may, have to part with a great deal that we most dearly love. The only way to strengthen the country and to make her valiant, strong and prosperous is to organize the society on the dais and

principles of RSS. He dedicated his entire life for the work and mission of the organization and made it a priority and objective of his life, even at the cost of job security, permanent career personal achievements and building a family.

Contemporary politics in India, according to Upadhyaya was based on a partial, if not incorrect, understanding of man and his role in society. The political leadership of post-independence India, he asserted, had attempted to apply western notions of the good society to India conditions, and the results were unsatisfactory. Moreover, he believed that the major schools of western political thought had failed in fundamentally improving the human condition in the West itself.

II. METHODOLOGY

The choice of the suitable methodology for analysis depends upon the nature of the problem to be studied by a researcher. Research methodology involves the questions of approach to be adopted and to analytically grasp the problem as well as tools and techniques to collect, evaluate and analyses the data. For the collection of data, researcher has relied exclusively on secondary sources, which includes books, journals, articles, newspapers, government documents as well as non-official documents, party manifestos and other publications concerning with Deendayal Upadhyaya's ideology of integral humanism.

OBJECTIVES OF THE STUDY

- To examine the socio-idea of Deendayal Upadhyaya.
- To evaluate the political philosophy of Deendayal Upadhyaya.
- To analyze the achievements of Deendayal Upadhyaya for political organization
- BJS.
- To understand the policies and programmes of Deendayal Upadhyaya which is later adopted by the NDA government.

SIGNIFICANCE AND RELEVANCE OF THE STUDY

In view of the fact that his political idea is rooted in Indian ethos and traditions, one need not give religious connotation to his philosophy. Deendayal was not only a political campaigner but also a thinker who pondered over variety of issues and aspects of social, political and economical significance. Consequently, it became mandatory to focus on this latest phenomenon so as to roundup its overall implications and relevance in contemporary Indian politics. Importance of this study is more akin to its relevance regarding its academic, social, as well as political significance. Deendayal Upadhyaya carried out in depth study of most of the socio, political theories that prevailed in his life time. As a result, Indian society benefitted greatly from this philosophy.

III. FINDINGS

Humanism" was presented to entire humanity by Deendayal Upadhyaya to resolve conflicts in mankind to create synthesis in human life with that of society, state and nation, and being complementary to each other rather than being as conflicting elements. Integral Humanism insists that human's life is embodiment of synchronization not only in body, mind and intellect but in spheres, such as sharing duties as well as rights human to human, individual to family, family to village, family to society, society to nation. That is each element is integral to the other one. Nothing will be in isolation. The word „Dharma“ has its root in Sanskrit and its implying factor „Purushutha“ – with its implementing elements of Dharma – Artha – Kama – Moksha – also has roots in Sanskrit. Dharm – laws of virtue, Artha – wealth, Karma – desire, Moksha – heaven are the meaning of four Purusharthas. Deendayal Upadhyaya enriched the concept of nation with Dharma. For him Dharma was not religion but the laws that help manifest and maintain Chiti of a nation are termed Dharma of that nation. Hence it is this „Dharma“ that is supreme. Dharma is the repository of the nation's soul. If Dharma is destroyed, the nation perishes. Anyone who abandons Dharma betrays the nation. Dharma is not a narrow concept as religion but it is very wider in meaning, it is one that covers all aspects of life, which sustains the society, nation and even the world. Dharma is supreme and even kings and gods abide by it and act as its protector. Dharma represents natural laws and even sustains the universe. He also talked about the concept of Dharma Rajya which is not a theocratic state, as Dharma and religion are different. In reality, a Dharma Rajya is state in which all the religions have freedom to practice their own religion. In a Dharma Rajya state is not sovereign, but subject to Dharma, and sovereignty is actually vested in Dharma. Deendayal Upadhyaya did not consider democracy the only dimension of the political life. He thought that just like vote for everyone is the criterion of political democracy, „job for everyone“ should be the criterion of economic democracy. Explaining the idea of „job for everyone and economic democracy“ he said“. It is a simple truth that society is a group of men. But how did society come into being? Many views have been put forwarded by philosophers. Those propounded in the West and on which the Western socio-political structure is based can be broadly summarized as “society is a group of individuals who, having entered into an

agreement among themselves, brought it into being". This view is known as the „Social Contract Theory“. Individual is given greater importance in this view.

Core objectives of economic system Upadhyay main core thoughts on economic system are entangled in his objectives of Integral Humanism. He stated that in our nation every individual should have assurance of minimum standard of living and he or she should prepare for the defence of the nation. After maintaining its own minimum standard of living, it is duty of nation to contribute to the universe according to their own Chiti. He further states that this vision can only be achieved by providing meaning employment to every able citizen. He emphasised on using the principles of various factors of production and check on its availability to develop machines for Bharatiya technology. This would further help the individual to grow by protecting the indigenous culture and values of life, which he insists cannot be violated except at the risk of great peril. He always believed that all this including the ownership, state, private and other forms of industries should be decided on realistic basis.

Deendayal Upadhyaya did not only advocated „Integral Humanism“ he also lived upto it. No philosophy can spread in our society unless life is led according to it. The mostobvious experience these days in that people talk of big things but do not live according to them. At least in the political field this effort is not seen. As it is, such an effort is also not made in our social life, but its absence in political life has greatest impact on the society, because today our political leaders have become the leaders of the society.

Integral Humanism support the concept of a „welfare state“, which provides the minimum necessities free education and medical care as a right, and so on. Deendayal Ji states that right to food is a birth right. In society even those who do not earn must have food. It is an enhancement of the totality of a nation's fourfold capital stock, the capital of material goods, natural capital such as soil, water, forests and fish, human capital including health, education and employment, and social capital comprising mutual trust and social harmony.

Capitalism and socialism assumed that lowest sense of human being like greed and fear alone can prompt individuals for extracting maximum possible productive contribution out of them. Entire development paradigm was designed on the basis of this thought and philosophy. Economic, political and social systems, and their goals and laws were formulated around this materialistic view. 2 Deendayal Upadhyaya was considered as the architect of 1st coalition phase in Indian politics. He has proved himself as a thinker whose ideas goes beyond the fixed horizons which can be witnessed through his work, Samrat Chandragupta, Jagatguru Shankaracharya and analysis of five-year plans. As enshrined in the preamble of Indian Constitution, the fraternal attitude of the Indian community. In his famous speech he spoke brotherhood of shared, common heritage in central to political activism. Deendayal reviews the evolution of Indian society following independence in 1947 and notes its descent into political opportunism, which replaced the antecedent idealism of nationalism itself. In the first two lectures he questioned the applicability of the existing social arrangements under the western capitalism and communism and proposes the alternative and Integral Humanism, based on the immanent values of Sanatan Dharma. In the aftermath of the independence struggle, which had witnessed relative political unity, with the exception of the communists who remained outside the mainstream, differences soon surfaced between political groups.

Deendayal Upadhyaya had definite views about what a political party should be. He used to say. Political parties of India today have several shortcomings. As a political party, the standard of the Congress Party is the lowest. These days political party are not organized with some fixed objective. They are formed on individual or group Data has taken from the national Seminar, Theme of the Seminar: Integral Humanism and Contemporary Development considerations. Idealism alone is of no use; idealism must be lined with national interest. The communists do have an ideal but that ideal strikes at the very root of democracy. A disciplined party and a dedicated and patriotic leadership are greatly needed today. A free press, independent judiciary, and a clean and efficient administration are the pre-requisites of a successful democracy. In a democracy, therebound to be more than one political party but all parties must follow a code of conduct or panchasheel. Defections should not be encouraged. Then only can we have a stable administration in the country and see the end of irresponsible politics. There are a few political parties which voice allegiance to Bharatiya Sanskriti. They miss the dynamism of Bharatiya Sanskriti, and the eternal and enduring nature of Bharatiya values appears to them as evidence of a static and inflexible character. So, they try to defend decrepit instructions and practices of the past agenda plead for the status quo. They fail to perceive the revolutionary element in Bharatiya Sanskriti. In fact, very many malpractices prevalent in society, such as untouchability, caste discrimination, dowry, death feasts, neglected of women, etc. are symptoms of illhealth and degeneration. Many great men of India devoted to Bharatiya Sanskriti have in the past fought these evils. An analysis of many social arrangement of ours would reveal that they are the outcome of society's incapacity.

Deendayal Upadhyaya has been quoted at length above to set forth his political inspirations and convictions. Kashmir problem, the problem of the displaced people from Pakistan, food problem, foreign capital, five year plans linguistic provinces, Hindi versus English, North versus South, growing poverty and unemployment, Chinese aggression and India's defeat Kachchha-pact, Tashkand pact, war with Pakistan, increasing riots in the country, industrial unrest, anarchy in education, the regime of Shastri Ji and Indira Gandhi, the multi-party provincial governments, these and several other problems cropped up during his 16 years of political career. He cared not for cheap popularity but remained a true nationalist, and led many agitations to organize Jana Sangh and educate the people. We shall be seeing his activities in greater details in the rest of the book. Deendayal Upadhyaya was the chief architect of Jana Sangh's ideology and policies. And so, one does not meet with confusion and inconsistency in the thinking of Jana Sangh as is visible in the case of progressive parties. In the ideology and policies of Jana Sangh one sees originality, clarity and significance. However, political developments quickly began to expose the BJP to new economic perspectives. With the decline of the Congress Party's political hegemony and the resulting process of political decentralization, large regional political parties collectively gained significant seat numbers in Indian lower house, the Lok Sabha, formerly the exclusive domain of national parties. A new focus on regional, level political priorities aggregated to blurring of lives between central and state level politics. Through this development, state based political parties were able to make themselves indispensable to governments at the centre as coalition partners.

Integral Humanism of Upadhyaya has its own nature which aimed at classless, casteless and conflict free social order. This intellectual, born in United Provinces, Mathura District was and outstanding in studies, who won a plethora of scholarships and awards without the support of his parents since he lost his parents at the age of years. Having joined in RSS during his student years, he spent all his time in developing the organization which he belongs to. Upadhyaya also started monthly magazine "Rashtra Dharma", weekly "Panchjanya" and daily "Swadesh" in which he has exhibited his own ideas which was well received by the people all over India. He is the one among many, who contributed entire ideological framework for BJS after the demise of Shayama Prasad Mukherjee in 1953.

Deendayal Upadhyaya is remembered as a great philosopher who, as a political activist and leader, not only laid down the principles but also lived those principle in his political life. A towering personality – versed in different disciplines, he was able to give direction to national politics through his intellectual insight and deep understanding of Indian civilizational values. While his idea and philosophy still remain relevant, his contribution as an ideologue and a guiding force for an alternative model of governance and politics continues to define and determine the course of policies in the country. He advocated the vision of envisaging the integral well-being of the individual, seeking to achieve a balance, cohesion and harmony between the body, mind, intellect and soul of each human being. identity, we cannot recognize or develop all our potentialities. Under alien rule this identity is suppressed. The basic cause of the problems facing Bharat is the neglect of its national identity. His concept of nation emphasizes on cultural self-determination. According to the International Encyclopaedia of social sciences, in nationalities that are striving for the creation of a nation-state, the quest for cultural self-determination precedes the quest for political self-determination and prepares the ground for the latter.

Deendayal Upadhyaya is influenced by the concept of democracy. He says, the people of this country have an abiding faith in nationalism and democracy and they will not tolerate elements who seek to subvert these values. He states democracy has been defined as government by debate. Bharatiya culture goes beyond this and looks at debate as a means for the realization of truth. We believe that truth is not one-sided, and that its various facets can be seen, examined and experienced from various angles. He believes that the effectiveness and vibrancy of democracy depend upon consciousness of responsibility, discipline and the feeling for the nation in the life of the people. If these sanskars (spiritual values) are absent in citizen, democracy degenerates into an instrument of individual, class and party interest. He wanted an Indian style of democracy. Deendayal Upadhyaya was considered as the architect of 1st coalition phase in Indian politics. He has proved himself as a thinker whose idea goes beyond the fixed horizons which can be witnessed through his works. Samrat Chandragupta, Jagatguru Shankaracharya and analysis of five-year plans. As enshrined in the preamble of Indian Constitution, the fraternal attitude of the Indian community. In his famous speech he spoke brotherhood of shared, common heritage is central to political activism. To sum up he 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 "Geniuses" of Indian community for having the overall development. Deendayal's statesmanship can be realized through the remarkable statement made by Mookerjee that, if I had two Deendayal I could transform the political face of India.

IV. CONCLUSION

Before concluding this research paper, it is pertinent to highlight that a nation for Deendayal is a self-begotten and abstract reality. Indian spiritual humanism including that of Deendayal Upadhyaya aims at the establishment of a well-knit harmonious order of development for man and mankind. However, such an order could not be achieved. Indian society witnesses more conflicts than harmony. Conflicts on the basis of caste, religion, language, region, etc. have been tearing apart the social fabric of India. Therefore, there is a need to become a true humanist and follow humanism in letter and spirit. Otherwise, humanism will remain merely an academic exercise without any practical utility.

Deendayal Upadhyaya tried to find solution from our own scriptures, culture and tradition moreover, he largely and clearly understood though a philosophy evolved based on certain circumstance across the world. Those circumstances were not same or similar to all nations. One solution or philosophy cannot be applied and kept as a yard stick to other nation's problems. Though Deendayal's „Integral Humanism“ is based on four Purusharthas of Dharma, Artha, Kama and Moksha, he did not divulge much about the spiritual life of man since he was a political leader and not a spiritual guru. He did not give much importance to the spiritual quintessential aspect of man in his „Integral Humanism“, which indicates that he wanted the ideas to be implemented by the common man the ordinary society and folk.

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