**Question: Discuss Deendayal Upadhyaya’s theory of Integral Humanism.**

**Answer:** Deen Dayal Upadhyaya was one of the founders of the Bharatiya Jana Sangh, which later became the Bharatiya Janata Party. He formulated the doctrine of Integral Humanism, which was adopted by the Jana Sangh and later by the Bharatiya Janata Party as its official doctrine.

Humanism is an approach in study, philosophy, or practice that focuses on human values and concerns. It represents a system of thought concerned with human affairs in general. In keeping with this definition, integral humanism recognizes the value and dignity of man and advocates an indigenous socio-economic model that puts human beings at the center of development.

Before independence all the national movements and policies in India had one principal aim - to drive out the foreign rulers and to achieve independence. There was no coherent ideology regarding the face of the new India after independence. All ideological differences were kept aside in order to achieve the collective goal of independence and self-rule. After independence, differences soon surfaced between political ideologies and groups regarding their vision of India – whether social, economic or political. This phase was soon followed by the rise of political opportunism with the sole purpose of gaining power without any principles. All these developments, in Deen Dayal’s view were detrimental to national interest. He felt that the lack of a national identity had led to “confusion about our goal and the direction”. Further he felt that the then political establishment was getting suffocated by Western theories and ideologies and this constituted a major roadblock on the growth and expansion of original Bharatiya thought. It was in this background that he propagated the doctrine of Integral Humanism based on the values of the Sanatana dharma, in the form of four lectures.

Deen Dayal was of the view that an independent nation could not progress if it relied primarily upon concepts like individualism, democracy, socialism, communism, capitalism etc. which had no basis in the national soil and were merely Western imports. He exhorted Indian political leaders to shun the superficial Western foundations which had become the basis of Indian polity after independence and take inspiration from the timeless traditions of the ancient Indian culture. For him, Western science and the Western way of life were two different things. Whereas Western science was universal and ought to be absorbed by Indians in order to go forward, the same was not true about the Western way of life and values. In fact, he advocated that thoughtless imitation of the West must be discarded.

According to Deen Dayal, humankind has four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, kama (desire), artha (wealth), dharma (duty) and moksha (liberation). While all of these are important, dharma is the basic value and moksha is the ultimate. Deen Dayal claimed that the main problem with both capitalist and socialist ideologies is this that they only consider the needs of body and mind which are concerned only with the materialist objectives of desire and wealth.

Deen Dayal’s Integral Humanism propagated the political ideal of *Dharma Rajya* for the Indian state. This ideal, unlike other political ideals, is duty oriented rather than right-oriented. *Dharma Rajya* does not recognize any individual or public body as sovereign. Every individual is subject to certain obligations and regulations. Rights of the executive, of the legislature, as well as of the people, are determined and regulated by Dharma. Naturally, therefore, there is no scope in Integral Humanism for rights being trampled upon nor any hankering after unlimited rights. Also, there is no danger of abandonment of duty, of power-madness, or of any conflict of rights.

The primary purpose of Deen Dayal Upadhyaya through his Integral Humanism was to identify desirable goals for Indian society and the intellectual and spiritual basis for their attainment. However, his political philosophy has remained largely undebated. It is imperative for the new generation of scholars and leaders to consider its broad agenda seriously so as to achieve all-round development while adhering strongly to our national identity at the same time.