



INTERNATIONAL JOURNAL OF TRENDS IN EMERGING RESEARCH AND DEVELOPMENT

Volume 4; Issue 3; 2026; Page No. 68-75

Received: 10-02-2026
Accepted: 18-03-2026
Published: 12-05-2026

Educational Thought of Pandit Deendayal Upadhyaya and Its Relevance to Indian Education in the Twenty-First Century

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DOI: <https://doi.org/10.5281/zenodo.20796962>

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Abstract

For numerous Indians, Pandit Deendayal Upadhyaya holds significant importance as an educational philosopher. He introduced the concept of "Integral Humanism" as a different approach to individual advancement and community progress. His educational philosophy emphasizes the comprehensive development of a person, encompassing physical, mental, intellectual, and spiritual growth. Given current conditions of globalization, the increasing role of technology in all aspects of life and the changing structure of education under the National Education Policy (NEP) 2020; it is obvious why his thoughts are relevant today. This research article will look at the educational philosophy of Pandit Deendayal Upadhyaya and what they may mean to the contemporary educational system in India. It will also examine his thoughts about the purpose of education, the content of the school curriculum, how teachers should teach their students, relationships between teachers and students, vocational education for women's education and developing skills in science and technology and contributing to the development of a nation. A combination of qualitative and historical approaches were used for this research article and it looked at both primary and secondary resources. Findings from this study show that "Integral Humanism" provides a broad-based approach to education that addresses the challenges currently facing education systems and can promote well-rounded human development in 21st Century India.

Keywords: Integral Humanism, Deendayal Upadhyaya, Indian Education, Value-Based Education

Introduction

Education has consistently been seen as a crucial tool for both personal and societal progress. In the context of Indian intellectual traditions, education has been perceived not just as a way to gain knowledge but also as a journey towards self-awareness and societal change. Today, Indian education is confronted with various challenges due to globalization, technological progress, cultural divisions, and ethical issues. These challenges have sparked a renewed interest in indigenous educational philosophies that focus on comprehensive development and ethical values (Ghosh, 2007)^[12].

Pandit Deendayal Upadhyaya emerged as a significant modern Indian thinker who introduced the philosophy of Integral Humanism as an alternative model for human progress. He dismissed the extremes of capitalism and socialism, advocating instead for a balanced approach

grounded in Indian culture and traditions. Upadhyaya believed that education should foster the balanced growth of the body, mind, intellect, and spirit, contributing to the overall well-being of society (Upadhyaya, 1965; Jaffrelot, 1996)^[22, 15]. His philosophy also highlighted the importance of self-sufficiency, social cohesion, and national rebuilding based on indigenous principles (Hansen, 2001)^[14].

With the introduction of the National Education Policy (NEP) 2020, there has been a renewed focus on value-based education, skill development, Indian knowledge systems, and holistic learning. Many of these issues align with Deendayal Upadhyaya's educational vision. His focus on character building, social responsibility, self-sufficiency, and national unity provides valuable insights for current educational reforms. Consequently, this study aims to explore Deendayal Upadhyaya's educational philosophy and assess its significance for transforming Indian education in

the twenty-first century (Government of India, 2014; Singh, 2025b)^[13, 19].

Statement of the Problem

Modern Education in India is undergoing a transformation at an unprecedented rate as we are seeing all of the globalizing trends including digitalization, artificial intelligence, growing market orientation. While many of the above mentioned factors have increased the accessibility of education and fostered greater advances in science, the same factors that contribute to increased accessibility of education and scientific progress have contributed to concern about the erosion of values, excess materialism, joblessness and cultural disorientation. As contemporary educational institutions increasingly emphasize production for the economy with less emphasis on the whole person's growth, there exists a need to examine other philosophical frameworks for education which are based upon traditional ideas and ideals. This research aims to address if Deen Dayal Upadhyaya's philosophy of integral humanism will be able to create a valid model for creating new models of education in twenty-first century India.

Literature Review

The philosophy of Integral Humanism propounded by Pandit Deendayal Upadhyaya has attracted scholarly attention primarily in the fields of political thought, cultural nationalism, and socio-economic development. Jaffrelot (1996)^[15] examined the ideological evolution of Hindu nationalism and highlighted the intellectual foundations that shaped Upadhyaya's philosophy. Hansen (2001)^[14] further analyzed the broader socio-political context in which Integral Humanism emerged and its significance in modern India.

Ghosh (2007)^[12] discussed indigenous traditions in Indian political thought and emphasized the relevance of culturally rooted approaches to national reconstruction. Similarly, Singh (2025b)^[19] argued that Integral Humanism continues to offer a viable framework for balancing material progress with ethical and cultural values in contemporary society. Singh (2025c)^[20] emphasized Upadhyaya's advocacy of Swadeshi, decentralization, and self-reliance, which contribute to sustainable and inclusive development. His ideas on Antyodaya and social welfare have also been recognized as important principles for national reconstruction and human development (Singh, 2025)^[17]. Upadhyaya's seminal work *Integral Humanism* (1965)^[22] provides the philosophical basis for holistic human development by emphasizing the harmonious growth of body, mind, intellect, and soul. His thought advocates the integration of moral values, spirituality, social responsibility, and cultural consciousness with economic and technological advancement. These ideas have contemporary relevance in the context of value-based education and holistic development.

Despite the growing literature on the political and economic dimensions of Integral Humanism, relatively few studies have systematically examined its educational implications. Issues such as curriculum development, teacher-student relationship, vocational education, women's education, science and technology education, environmental

consciousness, and their relevance to the National Education Policy (NEP) 2020 have received comparatively limited scholarly attention. Therefore, the present study attempts to bridge this gap by analyzing Deendayal Upadhyaya's educational philosophy and evaluating its relevance to the transformation of Indian education in the twenty-first century.

Research Gap

The majority of existing research has focused on the philosophical and social economic aspects of Integral Humanism. Fewer studies have systematically studied its educational implications regarding curriculum, teacher-student relations, vocational education, women's education, technological education, scientific education, and recent reforms like NEP 2020. Thus, there is a large void of how the educational thoughts of Deendayal Upadhyaya are relevant today.

Objectives of the Study

This study seeks to explore Pandit Deendayal Upadhyaya's educational philosophy and evaluate its significance for modern Indian education within the framework of Integral Humanism. To fulfill this purpose, the following objectives have been established:

- To explore Deendayal Upadhyaya's life and his educational philosophy.
- To investigate his opinions on the objectives and approaches of education.
- To evaluate his thoughts on curriculum, discipline, and the dynamics between teachers and students.
- To examine his viewpoints on vocational training, women's education, and education in technology.

Research Questions

To meet the study's goals, the research questions outlined below were developed:

1. What are the key tenets of Integral Humanism?
2. What perspectives did Deendayal Upadhyaya hold on education?
3. In what way did he envision curriculum design and instructional approaches?

Rationale of the Study

Today's research has been conducted for this reason: current Indian educational needs require a balanced method, which includes both, science in all forms and ethics. Contemporary globalization and technological growth provide global Indians with many new opportunities; however, they create new barriers and challenges as well. These include barriers relating to their own cultural identities and the loss of morality. Deendayal Upadhyaya's philosophy provides an indigenous model for holistic development of people, social harmony, and self-reliance. Therefore, this study will contribute to the dialogue surrounding value-based education, as well as the application of Indigenous Knowledge Systems today in India and the relevance of Integral Humanism in today's world.

Methodology

The current research article utilized a historical and

qualitative methodology, characterized by an analytical and descriptive perspective. Information was gathered through documentary and historical techniques, drawing on both primary and secondary sources such as books, speeches, journal articles, reports, and archival documents. To explore the development of Deendayal Upadhyaya's educational philosophy, the study applied historical analysis, content analysis, an interpretive approach, and comparative analysis. These methods were used to interpret the philosophical underpinnings of Integral Humanism and evaluate the modern-day significance of his educational concepts within the Indian setting.

Research Design

The research utilizes a historical and qualitative approach, characterized by its analytical and descriptive nature.

Data Collection Procedure

The current research used both document-based historical and documentary method in collecting data. Books, speeches, journal articles, reports, and archival documents were reviewed. All relevant data collected were sorted out and analyzed with respect to the contemporary relevance and educational implications that may be inferred from the views of Deendayal Upadhyaya on Integral Humanism.

Table 1: Historical analysis

Method	Purpose/Description
Historical Analysis	Through historical analysis, the study examined how Deendayal Upadhyaya's educational ideas evolved and developed within their socio-political and intellectual context.
Content Analysis	His writings, speeches, and other primary sources were examined to understand the educational concepts and principles they convey.
Interpretive Approach	Analyzed the philosophical underpinnings of Integral Humanism and explored their impact on educational practices.
Comparative Analysis	The significance and suitability of Upadhyaya's educational concepts were assessed in relation to India's current and prospective educational requirements.
Outcome	Understanding the Contemporary Relevance of Deendayal Upadhyaya's Educational Thought

Primary Sources

Upadhyaya's speeches, his book "Integral Humanism", the articles published in "Rashtra Dharma", and his lectures and additional writings were all primary sources. The primary sources gave the researcher insight directly into his educational philosophy and intellectual contributions.

Secondary Sources

Books, Journal Articles (Academic), Government Reports, Dissertations/Theses, Academic Journals, etc., were secondary sources. Secondary sources assisted in providing the researcher with the opportunity to analyze and interpret Upadhyaya's ideas in order to evaluate their value to transform education in India during the 21st Century.

Results and Discussion

Life History of Deendayal Upadhyaya

Deendayal Upadhyaya was an important thinker/philosopher/social reformer of contemporary India. Deendayal Upadhyaya was born on Sept. 25, 1916 in Nagala Chandrabhan, a small village in the Mathura District of Uttar Pradesh. As a child, he endured many hardships; however, despite these challenges, he successfully pursued his education and developed a strong interest for Indian culture and philosophy and nationalism.

He eventually affiliated himself with the RSS and evolved into one of the primary ideological figures within the Bharatiya Jana Sangh. In 1965 ^[22], he articulated the ideology of "Integral Humanism" or "Ekatma Manav Darshan," which advocates that individuals and society will be best served by being engaged in their harmonious development using Indian cultural values. For all of his life, he dedicated himself to National Reconstruction/Social Welfare/Academic Pursuits through his writing/speaking and other organizational efforts. Some of his most notable literary works include Integral Humanism, Political Diary, Direction for a Nation's Life.

Meaning of Education

He viewed education as a means of self-realization and the harmonious development of the body, mind, intellect, and soul. According to him, education should not merely impart knowledge or prepare individuals for economic advancement; rather, it should cultivate moral values, spiritual consciousness, social responsibility, and good citizenship. He believed that education should preserve India's cultural heritage while equipping individuals with the skills necessary to meet the demands of the modern world and contribute positively to society and national reconstruction (Upadhyaya, 1965; Ghosh, 2007) ^[22, 12].

Thus, education should promote the holistic development of human personality by integrating intellectual, physical, emotional, moral, and spiritual dimensions. From a philosophical perspective, Deendayal Upadhyaya identified several fundamental objectives of education:

- 1. Development of Personality:** Upadhyaya also viewed the first goal of education as the all-around development of human personality. He saw humans as having four distinct components: body, mind, intellect and spirit. He believed that education should nurture these areas so that they grow together in harmony. For example, simply educating someone's intellect will not suffice unless their spiritual side develops along with it. Therefore, Deendayal Upadhyaya felt that education should produce people who have developed their bodies, minds, spirits and intellects equally. When people reach this level of development, they can live productive and fulfilling lives. Further, when individuals develop themselves fully, they become valuable members of society, thus creating a better community overall.
- 2. Physical Fitness:** Upadhyaya stated that education should enable individuals to maintain a high degree of physical fitness. He did not mean that everyone had to be athletic; however, he wanted people to enjoy living,

engage in outdoor activities and participate in various forms of recreation. When people are physically fit, they are mentally fresh and more capable of learning new things.

3. **Emotional Growth:** In addition to promoting physical development, Deendayal Upadhyaya stressed the importance of emotional growth. By emotional growth, he meant developing rationality, growing emotionally mature and becoming aware spiritually. When an individual reaches this stage of development, he/she will be equipped to think clearly about problems and issues affecting them personally and socially. Character Formation Upadhyaya considered character building to be one of the fundamental objectives of education. In his opinion, education should inculcate virtues such as honesty, truthfulness, discipline, integrity, self-restraint, compassion, and social responsibility. He believed that knowledge without character could lead to moral degeneration and social disorder. Therefore, educational institutions should not merely focus on academic achievement but should also strive to nurture ethical values and moral consciousness among students. Character formation, according to him, is indispensable for producing responsible citizens and ensuring the moral progress of society.

Aims and Objectives of Education According to Deendayal Upadhyaya

Deendayal Upadhyaya viewed education as a transformative journey designed to cultivate individuals who are responsible and capable of contributing to societal welfare and national rebuilding. He believed that education should transcend the simple gathering of knowledge, promoting ethical awareness, cultural grounding, and human values. He stressed that the ultimate aim of education is to empower individuals to fulfill their potential and serve society with a sense of duty and accountability.

Upadhyaya also highlighted the significance of developing a well-rounded personality through education. Drawing from the philosophy of Integral Humanism, he argued that education should facilitate the balanced development of physical, intellectual, emotional, and spiritual aspects. This comprehensive growth allows individuals to achieve self-realization and lead fulfilling and productive lives.

Character building and moral development were also of great importance to Upadhyaya. He believed that education should instill virtues like honesty, discipline, compassion, self-control, and social responsibility. In his view, societal progress relies not only on intellectual growth but also on the moral and ethical character of its members. Therefore, educational institutions should aim to nurture individuals who are responsible and value-driven.

Moreover, he considered education a tool for preserving cultural heritage, fostering national unity, and enhancing social harmony. Through education grounded in values, individuals can cultivate patriotism, mutual respect, and a spirit of service to humanity. Thus, Deendayal Upadhyaya's educational philosophy offers a comprehensive and humanistic approach that seeks to align individual growth with societal welfare and nation-building (Upadhyaya, 1965; Ghosh, 2007) ^[22, 12].

National integration & patriotism

Education is another important goal in promoting national integration and patriotism. Upadhyaya stated that education should build up emotional unification and instill a feeling of belongingness among its citizenry. As India has many cultures, it needs an educational system to create harmony, mutual respect, and national awareness among its people. Education should give students knowledge about the rich cultural heritage, history, and traditions of this country and also stimulate students to be involved in creating progress for the nation. Students through education should have a spirit of patriotism and be committed to the preservation of the unity and integrity of the nation.

He considered education an effective instrument for promoting national integration and strengthening cultural consciousness. Through value-oriented education, individuals could develop patriotism, social harmony, and a sense of belonging essential for nation-building (Ghosh, 2007; Upadhyaya, 1965) ^[12, 22].

Social welfare & human service

He felt that ultimately the main objective of education will be in developing a better society. Education should instill in students a spirit of co-operation, compassion, and service to humanity. He stated that an educated student should not only think about his/her own personal goals, but he/she should work for the improvement of society and improve the lives of those who are disadvantaged. The philosophy of Antyodaya (the well-being of the least fortunate) is a reflection of his commitment to social justice and human services. Thus, education should create social accountability, community involvement, and a desire to perform self-less service.

Self-reliance & economic development

Upadhyaya stressed upon self-reliance as one of the key objectives of education. He said that education should prepare individuals with the requisite technical abilities and competence needed to produce goods or services and therefore earn economic freedom. He was against over dependence on external sources of support and instead encouraged the development of internal capacities. Education should develop vocation skills, entrepreneurial skills and the dignity of labor; thereby enabling individuals to make meaningful contributions toward national development. Self-reliance through education can also help to decrease unemployment rates and increase the strength of the economy in general.

Conservation & transference of cultural heritage

Upadhyaya had high regard for conserving and transferring India's rich cultural heritage. He felt that education should act as a vehicle for transmitting the moral values, customs, traditions and Spiritual wisdom of Indian civilization to future generations. While there may be opportunities for modernizing and globalizing through education, it should enable students to maintain a connection to their cultural roots while at the same time develop respect for their national heritage. Conservation of culture by upadhyaya was considered to be a prerequisite for maintaining social cohesion and national identity.

Creating social cohesion

Integral humanism believes in achieving harmony amongst humans, societies and nature. Therefore education should cultivate the qualities of tolerance, co operation, mutual respect and social cohesion. According to upadhyaya education should bring together the various segments of society to unite them. There cannot be social harmony without each segment working peacefully together toward common development; thus education plays an important role in cultivating such qualities.

Developing spirituality & ethics

In contrast to philosophies that place emphasis solely on material aspects of life, upadhyaya placed greater emphasis on the Spiritual aspect of human life. He believed that education should lead individuals toward self realization and ethically correct living. Developing spiritually provides an opportunity for individuals to recognize their responsibilities to others in society and humanity and assists them in achieving inner peace and moral perfection. Therefore education should connect scientific and technological knowledge with ethical and Spiritual values.

Promoting general welfare & universal brotherhood

According to upadhyaya, education is a method for achieving universal brotherhood and general welfare. He believed that education should develop in individuals feelings of sympathy, co operation, and respect for all other human beings. He felt that education should assist individuals to go beyond selfish desires and strive for the overall welfare of mankind. This type of philosophy would facilitate peace and harmony within society along with sustainable development.

Therefore Deendayal Upadhyaya's concept of aims of education is a comprehensive and humanistic philosophy. His educational philosophy integrates academic achievements with moral values, cultural awareness, self reliance, social accountability, and Spiritual growth. Given current educational reform initiatives and the national educational policy 2020 in India, his philosophical views can still serve as valuable guidance in developing an inclusive, value based, holistic educational framework in India.

Methods of Teaching

He advocated a learner-centered and experiential approach to teaching. He opposed mechanistic and rote methods of learning and emphasized that knowledge should emerge through direct experience, observation, and active participation. According to him, education should encourage "learning by doing," enabling students to acquire knowledge and skills through practical engagement rather than mere memorization. He believed that discussion, debate, and observation foster critical thinking, intellectual curiosity, and independent judgment among learners.

Furthermore, Upadhyaya regarded teachers as moral guides whose conduct and character play a crucial role in shaping students' personalities. He emphasized that values are best transmitted through example rather than through formal instruction alone. He also highlighted the importance of community participation and social service in education, believing that learning should cultivate social responsibility,

cooperation, and civic consciousness among students. Thus, his pedagogical ideas reflect a holistic and value-oriented approach to teaching that remains relevant to contemporary educational practices emphasizing experiential learning and active student engagement (Upadhyaya, 1965; Ghosh, 2007; Singh, 2025b)^[22, 12, 19].

Language of Instruction

He was a strong proponent of using the mother tongue for educational purposes, viewing language as a crucial element of cultural and personal identity. He argued that children grasp concepts more effectively when taught in their native language, which enhances comprehension and cognitive growth. However, he also acknowledged the significance of English and other foreign languages for international communication and the exchange of knowledge. Consequently, he stressed the need to balance regional languages with modern linguistic skills to achieve both cultural connection and global participation (Upadhyaya, 1965; Ghosh, 2007)^[22, 12].

Curriculum

Pandit Deendayal Upadhyaya championed a comprehensive curriculum designed for the all-encompassing growth of individuals. His educational philosophy, grounded in Integral Humanism, focused on the balanced development of physical, intellectual, moral, cultural, and vocational aspects of a person's character. He asserted that value-based education should nurture good character, self-discipline, and social responsibility, while subjects like science and mathematics should foster a scientific mindset and contribute to national advancement. Additionally, he believed that learning about Indian history and culture would aid in preserving cultural heritage and reinforcing national identity. Upadhyaya also highlighted the importance of vocational and technical education to provide practical skills and encourage self-sufficiency. Physical education was seen as crucial for health maintenance and balanced personality growth.

Environmental Consciousness and Co-Curricular Activities

He held that civic and environmental education should be integral to the curriculum to develop citizens who are responsible and environmentally aware. Although he did not propose a distinct theory of environmental education, his Integral Humanism philosophy underscored the need for harmony among humans, society, and nature. He advocated for balanced development over excessive materialism and emphasized preserving indigenous traditions and local resources. His concepts of decentralization, self-reliance, and Antyodaya align closely with modern ideas of sustainable development and ecological responsibility. Thus, his philosophy offers a moral and cultural basis for environmental awareness and sustainable living (Upadhyaya, 1965; Singh, 2025c)^[22, 20].

Moreover, Upadhyaya suggested incorporating art, literature, and social service activities into the curriculum, as these foster creativity, cultural appreciation, and a sense of public service. He believed that engaging with the community and participating in co-curricular activities aid in character building and social responsibility.

Consequently, he envisioned a curriculum that is dynamic and socially responsive, deeply rooted in Indian traditions and values, yet adaptable to the evolving needs of society and national progress (Upadhyaya, 1965; Ghosh, 2007; Government of India, 2014; Singh, 2025b) ^[22, 12, 13, 19].

Teacher-Student Relationship

He believed that teachers had a key role to play in building a new nation. Teachers were not merely educators/instructors but they served as advisors/members of a mentorship program to students.

Teachers should have the qualifications/knowledge/integrity/empathy/commitment to guide students. Students should show respect for teachers, while teachers should treat students with love/sympathy. Trust/cooperation between teachers/students are needed to establish productive relationships for effective learning.

A bond between teachers/students that is built on mutual respect/moral values/emotional bonds will lead to personality development and social cohesion.

Discipline

According to Upadhyaya, discipline as opposed to external authority or force must come from within; therefore, it is through self-control that true discipline can develop. The punishments that he saw were used in schools during this time period were too severe, and they undermined what was truly needed; that is, moral education to help children grow into responsible adults who understand the value of their own self-discipline.

Education should teach students how to take responsibility, arrive on time for school, tell the truth and show respect toward all people. Through these habits, individuals will be able to contribute positively to society's well being and assist in the development of our nation.

Vocational Education

Upadhyaya highlighted the significance of vocational education as a tool for fostering self-reliance and driving economic growth. He contended that education should provide individuals with the practical skills needed for jobs and entrepreneurship, thus allowing them to achieve economic independence and contribute to the nation's advancement. Beyond delivering technical expertise, he supported the integration of agricultural techniques, handicrafts, and vocational skills to promote the dignity of labor and productive involvement. By gaining practical skills and honing entrepreneurial abilities, individuals would be better equipped to adjust to evolving economic landscapes and technological changes. His focus on skill development and self-reliance aligns closely with the goals of the National Education Policy (NEP) 2020, which advocates for vocational education, experiential learning, and enhancing employability among students (Upadhyaya, 1965; Government of India, 2014; Singh, 2025c) ^[22, 13, 20].

Women Education

He viewed women as vital participants in both social and national progress. He stressed the importance of women having equal opportunities for quality education and the chance to advance intellectually, morally, and economically. In his view, educating women not only enhances family

welfare and social stability but also drives national development. He asserted that educated women are key in maintaining cultural values and passing them on to future generations. Therefore, women's education was seen as a fundamental requirement for social progress and national rebuilding (Upadhyaya, 1965; Singh, 2025b) ^[22, 19].

Science and Technology Education

He acknowledged the crucial role of science and technology in fostering national growth and enhancing human well-being. Despite living in a time before the digital age, his Integral Humanism philosophy endorsed scientific progress and the beneficial application of technology for societal advancement. He argued that technological progress should not be solely motivated by economic gains or material wealth; instead, it should be steered by ethical principles and social accountability. He believed that science and technology ought to benefit humanity and align with moral and spiritual values, rather than contradict them. In this regard, his balanced perspective on scientific and technological advancement remains relevant in an era marked by swift technological change and innovation (Upadhyaya, 1965; Government of India, 2014) ^[22, 13].

Moreover, his vision aligns with modern educational reforms that prioritize scientific inquiry, innovation, skill enhancement, and the ethical use of technology for sustainable and inclusive growth. Consequently, Upadhyaya's viewpoint provides a humanistic framework for merging science and technology education with social welfare and value-driven learning.

Medical Education

He considered physical health to be a crucial component of Integral Humanism. He argued that medical education ought to integrate contemporary scientific insights with moral principles and a sense of social duty. In addition to mainstream medical practices, he supported the acknowledgment of traditional indigenous healthcare methods. He asserted that medical practitioners should be motivated by empathy, a spirit of service, and a dedication to human welfare. Consequently, the goal of medical education should be to cultivate healthcare professionals who are socially accountable and committed to serving humanity (Upadhyaya, 1965) ^[22].

Contributions in Other Fields

- **Nation Builder:** He envisioned India as a culturally integrated and self-reliant nation. His concept of Integral Humanism aimed at establishing harmony between individual and society. He advocated decentralization, rural development, and social justice. His philosophy of Antyodaya emphasized the welfare of the last person in society. He regarded national development as impossible without social harmony and ethical values.
- **Social Reformer:** Upadhyaya promoted social unity and opposed discrimination based on caste, class, and religion. He emphasized human dignity and social equality. His ideas sought to establish an inclusive social order based on cooperation and mutual respect. Social service and moral responsibility occupied an important place in

his thought.

- **Author:** Deendayal Upadhyaya was not only a philosopher and social thinker but also a prolific writer and journalist. Through his writings and editorial contributions to journals such as Panchjanya and Rashtra Dharma, he sought to disseminate his ideas on nationalism, culture, social harmony, and human development. His major works, including Integral Humanism, Rashtra Jeevan Ki Disha, Political Diary, and Akhand Bharat, reflect his intellectual engagement with contemporary socio-political issues and his vision for national reconstruction. His writings continue to influence political, social, and educational thought in India and remain valuable sources for understanding indigenous approaches to development and governance.
- **Political Thought:** As a political thinker, Deendayal Upadhyaya offered Integral Humanism as an alternative to both unrestrained capitalism and rigid socialism. He advocated a balanced approach to development that harmonized individual welfare with social and national interests. His political philosophy emphasized decentralization, self-reliance, cultural nationalism, ethical governance, and the principle of Antyodaya, which aimed at ensuring the welfare of the most marginalized sections of society. Upadhyaya believed that political and economic systems should be rooted in Indian cultural values and should promote social harmony and human dignity. His ideas continue to influence contemporary political discourse and provide an intellectual framework for discussions on sustainable development, inclusive governance, and national integration in modern India (Upadhyaya, 1965; Jaffrelot, 1996; Hansen, 2001)^[22, 15, 14].

Findings

Deendayal Upadhyaya's philosophy of Integral Humanism focuses on developing the whole individual – body, mind, intellect and soul; and cultivating all aspects of an individual including their moral and spiritual beliefs. Therefore he saw education primarily as a process for forming the character of an individual and believed it was essential for children to develop a sense of honesty, self-discipline and a commitment to society.

He emphasized the value of India's cultural heritage, national unity, student-teacher relationships, vocational training, the empowerment of women and ethical developments in science. Also, in many respects, the objectives of Upadhyaya's Integral Humanism are consistent with those of India's National Education Policy 2020.

Significance of the study

The present study has both theoretical and practical significance.

Firstly it helps us to know Deendayal Upadhyaya's educational philosophy historically & philosophically. Most previous studies have focused on his political and economic ideas, this study has focused on educational aspect of integral humanism.

Secondly this study emphasizes indigenous educational thinking to address contemporary challenges. In a time when there is globalization, technological advancements and commercialization of education, Upadhyaya's philosophy

provide a value oriented and culturally rooted framework.

Thirdly the study is contribution to discourse on Indian knowledge systems and value education proposed under the National Education Policy 2020.

Fourthly the finding may help the policy makers, Curriculum Developers, Teacher Educators, Researchers to appreciate the importance of including ethical values, vocational education, and social accountability into practice of education.

Lastly this study laid base for further research about applying the idea of Integral Humanism in current Educational Reforms and Sustainable Development.

Conclusion

Integral Humanism, as articulated by Pandit Deendayal Upadhyaya, offers a comprehensive educational philosophy that seeks the balanced growth of the body, mind, intellect, and spirit. He believed that education should extend beyond mere knowledge acquisition to include the cultivation of character, moral principles, social accountability, and national unity. His perspectives on curriculum design, the teacher-student dynamic, vocational training, women's education, environmental awareness, and the ethical use of science and technology embody a thorough and value-driven educational approach.

In light of globalization, swift technological progress, and the enactment of the National Education Policy (NEP) 2020, many elements of Upadhyaya's educational philosophy remain pertinent. His focus on self-sufficiency, cultural anchoring, holistic growth, and social cohesion offers a valuable framework for tackling modern educational issues. Consequently, the tenets of Integral Humanism can play a crucial role in shaping an inclusive, ethical, and value-oriented educational system that aligns with the aspirations of twenty-first-century India.

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