



Social Democratic Perspective of Upadhyaya's Integral Humanism

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Abstract: *Upadhyaya's Integral Humanism articulates a holistic approach similar to the theoretical construct of social democracy, which majorly focuses on equality across caste, class, and religion. The philosophy believes that true development comes through it by uplifting all strata of society. This also deals with Antyodaya and thinks it is the bedrock of Integral Humanism, which pushes policies that close the socio-economic gulf which remains a hallmark of contemporary India. For this purpose, it is appropriate first to understand why it opposes individualism and materialism for a fair analysis of how Integral Humanism espouses equality. Upadhyaya's doctrine emphasizes the co-ordination of individuals within a societal framework as a matter of collective well-being rather than personal aggrandizement. This approach strengthens a feeling of togetherness and belonging among disparate groups. The former is the success factor for democracy. After all, with its focus on social justice and good governance, Integral Humanism espouses policies that redress structural imbalances and ensure equal access to resources for all. Finally, Upadhyaya's philosophy has important implications for the contours of modern social welfare initiatives. For example, DDU-GKY, an initiative towards offering skill development and employment opportunity to the rural youth, it is a realisation of his vision, his concepts are translated into real opportunities for the youth of the rural areas through employment and skill development. It will, on one hand, develop human capabilities and, on the other hand, will introduce such human beings in to the overall economic framework to ensure inclusive growth. In this article we have tried to uncover the social democratic aspects of Integral Humanism and how it focuses on the upliftment of the all-in social strata.*

Keywords: *Integral Humanism, Social Democracy, Antyodaya, Individualism, Collectivism, Welfarism.*

1. INTRODUCTION

This paper delves into the concept of Integral Humanism and its relevance in fostering economic democracy and achieving the broader ideal of social democracy. Social democracy, often regarded as the highest form of democratic governance, represents the aspirational goal for modern nations striving to create equitable and inclusive societies. Although social democracy is a relatively modern development within democratic thought, the concept of democracy itself is ancient, with deep historical roots. Democracy traces its origin to the period of the Vedas within Indian civilization, which reflected its indigenous philosophical underpinnings. At the same time, the city-states in the ancient Western world, such as Athens, were a sign of democracy's universal acceptance as a permanent political ideal over the course of centuries, which it faced and was developed over several historical stages. In its modern form, democracy is widely accepted and practiced across the globe, providing a framework for governance that emphasizes citizen participation and accountability. Despite its universal acceptance, there are critical questions: Is democracy the best possible form of governance? Does it adequately respond to contemporary challenges? In addition, what alternative models and theories have thinkers proposed to complement and refine the democratic ideal? This paper will concentrate on Integral Humanism as a philosophical framework aimed at answering these questions by filling the gaps within democratic thought, especially concerning economic and social dimensions.



Understanding Social Democracy

Before discussing Integral Humanism, it is important to understand the concept of social democracy. Democracy, in the most basic sense, is a form of governance wherein power rests with the people. From the Greek words "demos" (people) and "kratos" (rule or power), democracy can be defined as "rule by the people." It includes any system in which citizens are actively involved in making decisions, usually through the election of representatives and, by extension, the lawmaking process. Democracy emerged as a revolutionary concept freeing people from the stranglehold of tyrants, theocrats, and monarchs. In its nascent stages, democracy was an accomplishment as political power became vested in the hands of common people, who were empowered to administer and govern their collective lives. Political rights were not the end, but rather a means. With the dawn of the Industrial Revolution and the establishment of mega-cities and massive infrastructure, new economic and social challenges emerged. Citizens, satisfied with political freedoms, started demanding the solution of economic inequalities and the concentration of wealth among only a few industrialists, who, in turn, were able to dominate legislative processes. The dissatisfaction led to the advent of social democracy, which sought to further democratic principles into the spheres of economy and society.

Rise of Social Democracy

The rise of social democracy has been attributed to two major factors. Firstly, the unregulated capital accumulation among capitalists had come to jeopardize fair and equal distribution of wealth; it therefore represented a challenge in the direction of economic justice. Ideological challenges through socialism and communism also catalyzed the demand for social democracy. The critics of capitalism as a human-exposing and inequality-perpetuating system were socialist thinkers, and the argument that true justice can only be achieved when there is a fairer repositioning of wealth and resources led to a battle between socialist ideologies and liberal democratic values, especially when it came to the mechanics of how wealth was generated and distributed. Karl Marx and Friedrich Engels were prominent thinkers who, in their seminal works, called the working class to rise up against exploitative systems. The ideas inspired movements around the world, with the Russian Revolution being one of the key examples of putting their principles into practice. These developments forced liberal democrats to reconsider their approach and eventually resulted in democracy expanding into economic spheres¹. Philosophers and policymakers came together in an effort to grapple with these issues under a platform of social democracy but to do so within democratic terms.

Towards Integral Humanism

In this regard, Integral Humanism is a perspective which helps achieve social democracy. In this respect, thinkers such as Deendayal Upadhyaya proposed this doctrine with an emphasis on human development in a more holistic approach, integrating spirituality, social, and economic elements. It advocates for a system that harmonizes both the individual and collective welfare without being a system of either pure capitalism or pure socialism. This paper delves into how Integral Humanism can contribute to the social democracy discourse and perhaps lead to a more just and equitable society.

2. Literature Review

As an indigenous framework of socio-political thought that aims to balance individual dignity with collective welfare, Pandit Deendayal Upadhyaya's concept of Integral Humanism has drawn ongoing scholarly attention. Integral Humanism was formally introduced in 1965 as a critique of Western ideologies, especially capitalism and Marxist socialism, which Upadhyaya claimed suffer from a reductionist and materialistic view of human existence (Upadhyaya, 1965). Integral Humanism, which emphasises the balanced development of the body, mind, intellect, and soul, has been widely interpreted by academics as a holistic philosophy with roots in Indian civilisational values. The majority of the literature currently in publication looks at Integral Humanism as an alternative to prevailing ideological paradigms. Its ethical underpinnings are highlighted by scholars like Sudarshan (1991) and Deodhar (2008), who emphasise ideas like dharma, social harmony, and decentralisation. According to these studies, Upadhyaya's rejection of excessive individualism and class conflict positions Integral Humanism as a moral critique of both state-centric socialism and laissez-faire capitalism. However, these interpretations frequently overlook its socio-economic implications in favour of concentrating more on its cultural-nationalist aspects.

A growing corpus of research has started to address the egalitarian and welfare-oriented facets of Integral Humanism. According to academics like Sharma (2014) and Jha (2017), Upadhyaya's focus on Antyodaya—the elevation of the last person—reflects a social justice concern similar to social democratic ideals. According to these studies, Integral Humanism supports an active but restrained role of the state in guaranteeing basic

needs, lowering inequality, and advancing social welfare, even though it opposes state socialism. In this way, it aligns with social democracy's normative objectives, especially in its emphasis on social security, distributive justice, and moral leadership.

However, there is a significant lack of systematic analysis of Integral Humanism from a social democratic perspective in the literature. Without sufficiently examining its convergence with social democratic values like welfare pluralism, economic justice, and democratic decentralisation, the majority of studies either place it within cultural nationalism or compare it broadly with Western ideologies. By critically analysing Integral Humanism as a normative framework that provides a unique yet compatible vision of social democracy based on Indian philosophical traditions, this essay aims to close this gap.

3. Research Design

In this paper the researcher has applied explanatory and descriptive research methods which are aimed to provide a nuanced understanding of Deendayal Upadhyay's philosophy of Integral Humanism and how it aligns with the philosophy of Social Democracy. By comparing both these philosophies the study seeks to highlight their closeness in goals and applications.

Data Sources

The study uses both primary and secondary sources.

Primary source: It consists of original writings by Deendayal Upadhyay and his speeches and essays where the philosophy of Integral Humanism is discussed.

Secondary source: It contains various scholarly articles, books, government documents and papers where idea of Integral Humanism and Social Democracy is discussed.

4. Methods of Analysis

The analysis involves the following qualitative methods:

Thematic Analysis: Identifying key themes within Integral Humanism that resonate with the principles of social democracy, such as human dignity, equality, decentralization, and community welfare.

Comparative Analysis: Drawing parallels between the theoretical underpinnings of Integral Humanism and social democracy to identify how the former could contribute to achieving the latter's goals.

Scope and Limitations

The study is limited to theoretical analysis based on secondary data, which might restrict its applicability to real-world scenarios. The comparison is contextualized within Indian political thought, which may limit its generalizability to other cultural or political contexts.

Social Democracy:

Social democracy, as a forward-looking political ideology, integrates the better aspects of capitalism and socialism with a democratic system. From the standpoint of equality, justice, and inclusiveness, it advocates policies that enhance social welfare by reducing disparities and empowering deprived communities. In essence, a mixed economy is promoted within social democracy, where critical industries are owned by the government while private enterprise flourishes without compromising economic efficiency and reasonable access to resources. This flexible ideology mirrors the adaptability of democratic values, which can evolve to address emerging challenges in society, such as globalization, technological advancements, and climate change. With continuous refinement of its strategies, social democracy remains relevant in a rapidly changing world. A fundamental aspect of social democracy is its commitment to participatory governance. It emphasizes active citizenship and fosters institutions that are transparent, accountable, and representative of the populace. In practical terms, social democracy seeks to balance individual rights with collective responsibilities through measures like progressive taxation, universal healthcare, and accessible public education. These policies aim to create a fair distribution of resources and opportunities across society. By prioritizing participation, representation, and responsiveness, social democracy aligns with the will of people and takes care of diversified and constantly changing



needs by being more responsive. All these in a dynamic nature contribute toward building resilient, inclusive societies in terms of maintaining justice and equity.

Social democracy emerged in the late 19th century as a response to the profound inequalities and social disruptions brought about by industrial capitalism. Influenced by figures like August Bebel and Edward Bernstein, it was the ideology that reconciled socialism with democracy in its mechanism and goals. Bernstein advocated the achievement of socialism through evolutionary, democratic means and not through revolutionary violence. He contended that social circumstances could indeed be gradually altered within democratic government. During the 20th century, many European countries in Scandinavia were influenced by social democracy as the prevalent ideology in policies that included social equitability, economic stabilisation, and welfare for their people². It has gone through a series of changes following political and economic conditions across time but kept its ideologies in line with democracy and social justice together with incorporating people's representation.

Leading Ideas of Social Democracy

1. Mixed Economy

Social democracy advocates for a mixed economic model that integrates the strengths of capitalism and socialism while mitigating their respective shortcomings. This approach fosters innovation, competition, and efficiency through private enterprise while ensuring state intervention to promote social welfare and address inequalities. Under this model, industries like energy, healthcare, and transportation may remain in public ownership partially or fully to ensure that these services are affordable and accessible to all citizens. A mixed economy seeks to balance market-driven growth with social justice through policies such as:

- *Progressive taxation to reduce income inequality.*
- *Investments in public goods like education and healthcare.*
- *Regulatory frameworks to prevent monopolies and worker exploitation.*

This system aims to achieve both the vitality of the economy as well as equity by minimizing excesses of unregulated capitalism and avoiding inefficiencies associated with centrally planned economies.

2. Welfare State

The core element of social democracy is a welfare state, which should ensure that everyone gets access to health care, education, and social security. Such a safety net is to reduce socio-economic inequalities, make every person's dignity intact, and keep vulnerable sections of society free from poverty, unemployment, and economic instability. On the other hand, redistributive policies financed by progressive taxation improve economic stability and social integration. Welfare state development creates a sense of community and solidarity through citizen empowerment and equal opportunities. It eliminates differences in actualized outcomes and basic needs are covered; hence, it contributes to a more just and stable society.

3. Gradual Reform

Unlike radical socialist ideologies, social democracy emphasizes gradual, democratic reform over revolutionary upheaval. It seeks to achieve its goals through legislative measures, policy changes, and dialogue rather than through abrupt systemic change. Social democrats prioritize incremental progress that strengthens democratic institutions, individual rights, and social welfare. This evolutionary approach ensures public participation, builds consensus, and creates reforms that are sustainable and widely accepted. By balancing progress with stability, social democracy promotes equality of opportunity while respecting pluralism and preserving democratic processes.

Contemporary Relevance and Criticism

Social democracy continues to shape political discourse in the modern era, especially in Europe. It advocates for policies aimed at reducing poverty and inequality while ensuring that economic growth benefits society as a whole. Programs rooted in social democratic ideals, such as universal healthcare and robust social safety nets, remain central to many nations' efforts to address socio-economic challenges.

However, the social democrats always face criticisms. Critics of social democracy have accused it of requiring heavy government intervention that may eventually involve too much control of people by governments and possibly violate



individuals' liberties.³ Nevertheless, social democracy is a good framework through which many problems of modernity like globalization, technological change, and climate crisis can be mitigated. It continues to provide a compelling vision for building resilient and inclusive societies in a democratic context by balancing economic growth with social equity.

Integral Humanism: A Wholesome Vision for Development

This is a very uniquely Indian philosophical framework, one that goes beyond the models of capitalism, socialism, and social democracy. The concept was first presented by Deendayal Upadhyaya in 1965 as a development blueprint for India, with its roots in the cultural and spiritual heritage of India. Based on the principles of Advaita Vedanta, where the duality between human and animal or plant does not exist, Integral Humanism speaks to the unity and interconnectedness of all forms of life. Upadhyaya envisioned an undivided society across caste, creed, race, or religion lines that could live in harmony with diversity and shared collective consciousness. It criticizes the materialistic approach of Western capitalism and the rigid collectivism of communism and instead proposes an alternative form that aligns economic growth with spiritual and ethical values⁴. It aims at the balanced development model that can satisfy both material and spiritual needs to create a society that is just, inclusive, and sustainable.

Key Principles of Integral Humanism

1. Human-Centric Development

The core of Integral Humanism is a development model that emphasizes human welfare, dignity, and well-being over materialistic gains. It ensures that the physical, emotional, intellectual, and spiritual needs of individuals are addressed in an all-rounded and balanced manner. Unlike capitalist individualism, which focuses on profit-making rather than people, and Marxist collectivism, which may neglect individualistic autonomy, Integral Humanism pushes for a system in which ethical and economic growth go hand in hand. Upadhyaya further ascertained that neither capitalism nor communism could address the integrative and holistic nature of human needs. It emphasizes human-centered growth, which is both sustainable and inclusive, blending the aspirations of the individual with the collective good.

2. Organic Relationship Between Individual and Society

Integral Humanism emphasizes organic relations between individuals and society, where society is often compared to an organism in which every individual is integral and plays a role. Philosophically, it rejects two extremes: individualism which leads to social fragmentation or rigid collectivism that dampens personal freedom. Instead, it advocates a model where individual goals merge with common ethical and social responsibilities. Personal aspirations are achieved within the context of common good, promoting mutual cooperation, unity, and joint progress⁵. This balance provides sustainable development while keeping society in harmony and cohesive.

3. Cultural Integration

An integral part of Integral Humanism is the assimilation of India's rich cultural heritage into its socio-economic and political structures. Upadhyaya argued that actual progress must find an echo in the ethos, traditions, and values of Indian society and not be a blind imitation of Western models. This principle advocates preservations of India's unique spiritual and cultural identity amid modern developments. It calls on the infusion of indigenous values, like living sustainably and cooperative communities, within governance and economic systems. In line with the particular civilizational values of India, Integral Humanism sets a growth model that is simultaneously authentic and inclusive.

4. Dharma Rajya (Moral Governance)

Dharma Rajya, or moral governance, is an important concept in Integral Humanism. It envisions a system in which governance would be ethics-based, just, and compassionate rather than legalistic or rights-based. Unlike individualistic rights-based systems, Dharma Rajya encourages a duty-oriented approach where the rights of the individuals are balanced with their duties towards the community and nation. Ethical leadership and social harmony are promoted through this moral governance to ensure that political decisions benefit the common good. This way, it would be able to establish a just and fair society, based on ethics and compassion.

5. Antyodaya (Upliftment of the Last Person)

The most vulnerable members of the community form the core aspect of Antyodaya- Integral Humanism. Here is an attempt to find means of redressing issues by providing resources and vital support to those at the most socio-economic



margins and towards equitably distributing it further. Inspired by the vision of Mahatma Gandhi for service to the weakest, Antyodaya focuses on all-inclusive development, which leaves no one behind. It encourages policies that strengthen the underprivileged and measure success based on the positive impact to the least privileged. It is, in fact, an approach to governance that takes a compassionate route, striving for the betterment of all sections of society.

A Vision for Sustainable Progress

Integral Humanism aims at making society such that material progress is accompanied by spiritual development. Development will be sustainable as well as inclusive. The ideal way to achieve a just, equitable, and integrated society is through a combination of India's time-tested traditions and modern aspirations⁶. This philosophy guides toward addressing the challenges of modern life with an anchor in values for ethics and culture.

Role of Integral Humanism for Social Democracy

Promotion of equality

Integral humanism postulates equality through caste, class, and religion—a philosophy apt for modern democratic thoughts. At the core it rests the perception of respect for every individual's inborn dignity and worth, rising above social divides. This stream questions the divisive and the hierarchical nature which has formed Indian society. These factors are the worst forms of caste discrimination and religious prejudices. By stressing unity and cohesion among various groups, Integral Humanism underscores that true progress can be achieved only when every individual has equal opportunities to contribute to and benefit from societal development. It aligns with democratic values, such as equality before the law and equal opportunities for all, while rejecting rigid class structures and promoting social justice. The policy advocated by Integral Humanism supports substantive equality by transcending mere formal equality to deliver to the marginalized sections—in this case, women-male-female equal share from all resources. The welfare-oriented policies for social care, education inclusive of and economically empowering are all used with an aim at reducing or deleting these societal disparities to deliver egalitarianism⁷. By promoting harmony and unity in a multicultural country, Integral Humanism becomes a potent tool for the establishment of modern democratic ideals not only in India but also throughout the world.

Inspiration to Government Policies

The influence of Deendayal Upadhyaya's Integral Humanism has led to the formation of welfare policies that focus on balanced development. His call for decentralized governance and self-reliant rural economies has inspired policies focused on local community empowerment and addressing the needs of the marginalized. Integral Humanism is therefore based on the integration of cultural values into welfare policies. It makes sure that the development process is conducted according to the traditions and identities of the communities. The process is most effective for the Dalits, the tribal groups, and the women who are otherwise excluded from culturally insensitive models of development. Thus, Integral Humanism calls for just, ethical, and sustainable social welfare growth. The present government, under Prime Minister Narendra Modi, has integrated the ideas of Integral Humanism within various flagship schemes that reflect inclusive growth and social justice. These programs look at such diverse challenges as economic inequality, providing basic services, and empowering vulnerable communities, with sustainability and ethics in development.

The Flagship Initiatives: Reflections of Integral Humanism

Pradhan Mantri Awas Yojana (PMAY)

Launched in 2015, PMAY targets affordable housing for all by 2022. It fills the gap between the existing housing stock and the economically weaker sections by offering financial support to home loans. Besides new constructions, it is slum redevelopments and rehabilitation of urban poor in line with the "Housing for All" vision. By providing decent living conditions for vulnerable groups, PMAY promotes socio-economic stability and inclusivity.

Pradhan Mantri Jan Dhan Yojana (PMJDY)

Launched in 2014, PMJDY is an innovative initiative in financial inclusion, which will bring millions within the orbit of banking services. As it ensures functional bank accounts even for the rural and weaker sections of the economy, this program integrates marginalized populations into the formal financial system, facilitating savings, credit, insurance, and pensions along with direct benefit transfers of subsidies and welfare programs⁸. PMJDY encompasses the soul of social equality and economic empowerment, leading to less poverty and providing financial awareness in the whole country.



Beti Bachao Beti Padhao (BBBP)

Launched in the year 2015, the BBBP initiative addresses the declining child sex ratio and promotes gender equality. Challenging societal biases against girls, the program argues for protection, education, and empowerment. With community mobilization and support through economic help towards education, the initiative of BBBP aims to let girls be valued and given equal opportunities for growth. The initiative advances gender equality to empower girls to meaningfully contribute to society and the economy.

Skill India Mission

Launched in 2015, Skill India Mission is a revolutionary initiative aimed at equipping millions of young Indians with the skills needed to perform well in an ever-changing job market. This mission emphasizes bridging the gap between education and industry requirements with a view to enhance employability in both traditional as well as emerging sectors. At its heart, of course, is the PMKVY, Pradhan Mantri Kaushal Vikas Yojana-the flagship scheme putting youngsters through hands-on training-cum-certification-and finding jobs in manufacturing, building and construction, information-communication-technology services and health sectors. The initiative promotes self-reliance and contributes to the economic growth of the nation by providing access to quality training and recognized certifications. Additionally, it promotes lifelong learning, ensuring that the Indian workforce remains adaptable to future challenges and technological changes. The Skill India Mission has a significant role in the development of the skilled and competitive workforce that promotes both individual empowerment and national development.

One Nation, One Ration Card (ONORC)

Launched in 2018, the One Nation, One Ration Card is the first major reform that assures all beneficiaries under the Public Distribution System (PDS) have seamless access to subsidised food grains irrespective of their location. ONORC is helpful, especially for migrant workers. It allows them to lift their food entitlement from anywhere in India at a fair price shop, leaving all geographical barriers behind. ONORC ensures food security for millions of displaced people while ensuring inclusion and equality through its provision of subsidized food to all eligible families, regardless of where they live. It enhances transparency, reduces corruption, and eliminates the problems of duplicate ration cards by using technology⁹. This scheme supports economic mobility, uplifts marginalized communities, and fosters a more unified and equitable nation.

Start-Up India Scheme

Introduced in 2016, the Start-Up India Scheme is designed to foster a dynamic entrepreneurial ecosystem in India. The initiative provides essential support to start-ups, including financial assistance, tax exemptions, and simplified regulatory processes. With initiatives like funding opportunities, mentorship, and access to a broad network of resources, the scheme helps start-ups overcome barriers, scale sustainably, and turn innovative ideas into successful ventures. It promotes innovative thinking and risk-taking in sectors of health, fintech, and manufacturing under the Start-Up India program. The scheme increases job production, economic growth, and technological innovation by removing bureaucratic obstacles to create a business-friendly environment¹⁰. The program gives more than just financial support to position India as a global innovation hub.

Pradhan Mantri Kisan Samman Nidhi (PM-KISAN)

Launched in 2019, PM-KISAN is a visionary scheme providing critical financial assistance to small and marginal farmers-the backbone of India's agricultural sector. Under this initiative, eligible farmers receive an annual ₹6,000 in three equal installments, offering much-needed relief from financial pressures and improving their living conditions. The scheme empowers farmers to invest in essentials like seeds, fertilizers, and equipment, boosting agricultural productivity and sustainability. By reducing dependence on high-interest informal credit, PM-KISAN helps farmers better plan their finances and navigate the uncertainties of agriculture, such as fluctuating markets and rising input costs.¹¹ Beyond economic support, the initiative strengthens rural India by fostering an inclusive agricultural ecosystem, reinforcing the government's commitment to farmer welfare and rural prosperity.

Although we have pointed out a few of these schemes, the list is much longer and draws inspiration from the philosophy of Integral Humanism. The purpose of these initiatives is not only to reduce social inequalities but also to contribute to the realization of a more inclusive social democracy and the overall welfare of every citizen. The underlying philosophy behind these schemes reflects the visionary ideas of the great thinker Deendayal Upadhyaya, whose belief in holistic



and sustainable societal development continues to guide policy-making. The current government remains deeply committed to his vision, striving to implement policies that focus on the welfare of all, especially the marginalized and disadvantaged.¹² By aligning with Integral Humanism, these schemes aim to bridge the social divide, create equitable growth, and ensure that progress is shared by all members of society, thus building a just and prosperous nation.

5. Findings

- Integral Humanism is a much wider concept because it extends to the social, economic, and spiritual realm of a human being.
- The doctrine of Integral Humanism is in line with the concept of Social Democracy.
- Both Integral Humanism and Social Democracy prefers the concept of collectivism than that of individualism.

6. Conclusion

In conclusion, Deendayal Upadhyaya's philosophy of Integral Humanism is a holistic framework which encompasses the socio-economic, political, and spiritual dimensions of human life. It addresses nearly every facet of existence, offering solutions to promote human welfare and upliftment. This study has explored the socio-economic dimension of Integral Humanism, emphasizing its potential to realize the ideals of social democracy. Social democracy is designed to provide equality and justice by the fair distribution of resources, which allows all individuals to live a dignified life. These values form the foundation of Integral Humanism, which seeks the shift from individualism towards collectivism and puts the interest of the greater good above personal concerns. Upadhyaya's vision brings out the interconnectedness of all existence, thus bringing cooperation into play over competition to facilitate harmony in society and smooth functioning of the cosmos. Through his vision, Upadhyaya demonstrated how the progression from individual to larger social structures—the family, village, community, state, nation, and humanity—highlights interlinkages between all the levels. This philosophy, without using the Western framework, offers a strong base for achieving social democracy rooted in Indian values. Adhering to the principles of Integral Humanism, policymakers can strive toward a society that would hold equality, justice, and dignity of every human dear. The programs and policies that form integral humanism are widely promoted by the government inspired from this philosophy, yet such a philosophy remains influential to mold initiatives for solving societal issues and promoting growth at every level. This remains contributory to achieving all ends desired of social democracy, upholding life with dignity, wherein this vision of Upadhyaya is ever green, as it endures today in governance.

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