

Managerial Knowledge Consciousness: Leadership Traits from
gavad Gita
*Subhadeep Mukherjee, Dr. Soumendhra Bhattacharjee,
Sneha Bhattacharjee*

103-118

Organizational Humanism: A Deendayal Upadhyayan Perspective
Mujahidul Hogue

119-125

Consumer Advocacy in Health Care Services: A Study with references to
Corporate Hospitals in Guwahati, Assam
Hiranmoyee Bhuyan, Dr. Seema S. Singha

126-134

Financial Practices in Indian Stock Markets-Case Studies
Manjari Sharma

135-147

Organizational Ethics of Strong Work Ethic in Organizations
Inuradha Agnihotri

148-153

INDIAN ETHOS, ETHICS & MANAGEMENT

Editors:

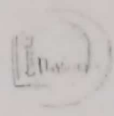
Prof. Seema S. Singha

Professor, Department of Commerce, Dibrugarh University, Assam.

Dr. Subhadeep Mukherjee

*Assistant Professor - Department of Management Studies,
Sikkim Manipal Institute of Technology, SMU, Majitar, Sikkim.*





Integral Humanism: A Deendayal Upadhyayan Perspective

Md Mujahidul Hoque¹

¹Ph.D Scholar, Department of Philosophy, Aligarh Muslim University.

Deendayal Upadhyaya introduced 'Integral Humanism' to resolve conflicts in our societies in the areas of caste, religion and politics. His philosophical approach to resolve conflicts, can't be said as political but rather socio-economical of Indian people making relationship with family, society, and nation as a whole and to function in a harmonious way to each other. Integral Humanism demands men's life is exemplification of harmonization in body, brain, and mind yet in all circles- social, political and social exercises and all these are coordinated or comprehensive part to one another and there isn't anything to leave in disengagement. When we make an investigation with the crystal of present day ideas like democracy and communism, the approach of 'Integral Humanism' of Deendayal is the way breaking both intellectually and ethically "to drive out the foreign rulers and to achieve independence" (Upadhyaya, 1965, p. 1). Deendayal did not learn things depend on simple books only; he learned and understood his thoughts and ideas through his dynamic involvement in socio-political life. 'Integral Humanism' was an example of his life endeavors and is devoted to public for national reformation or reconstruction.

Deendayal's philosophical approach can be recognised as the systematization of Indian culture and practice. Gandhi's great effort was not made to comprehend in discerning with philosophical convention of India, which is enduring and prospering days of yore than other civilizations across the world. Gandhi though practicing Hindu was passionately devout to all religions and it is the result of thoughts of our pious ancient sages, who offers directions to show the Indian culture which was explained to the present context. Similarly, Deendayal has seen the activities in socio-political front of our nation and discovered solutions from our well established sacred texts, and from our social ethos and culture. Here one needs to observe that after the demise of Gandhi, our nation was following whatever given by west as a general core value without applying a lot of thought to the spirit of Indian tradition. The patriotism and enthusiasm which was the will to battle against the British was overlooked after freedom. Deendayal wanted this country to be related to our way of life, culture, and ethos as dependent on these things alone. Gandhi and Tilak had the option to raise the patriot enthusiasm to enormous masses. Before to going into philosophical interest Deendayal had certain inquiries to contemplate over and he reported it to all of those with him. The impact of Nehru's approaches was that average citizens were in the mess as what are we or where right? What's more, they didn't have the foggiest idea what reason would it be advisable for us to get related to ideas like communism, liberalism, capitalism? Indian people lost their enthusiasms after freedom with respect to their public identity since they couldn't comprehend the adjusted outsider 'isms' and they did not get no

Mujahidul Hoque
12/11/22