

## VEDIC IDEALS OF GENDER JUSTICE AND NATIONAL SECURITY JURISPRUDENCE IN INTEGRAL HUMANISM

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### *Abstract*

*In the 1960s, Pandit Deendayal Upadhyaya developed Integral Humanism, a philosophical foundation and framework aimed at balancing the material and spiritual, the individual and the collective, and the cultural and political aspects of national life. It offers a model of human development based on dharma, an ethical ordering principle that upholds society, rejecting both unbridled individualism and collectivist statism. Within this framework, concerns about national security and gender justice become manifestations of a deeper civilizational ethos rather than just socio-political problems. The Vedic worldview, which offers a picture of social order based on dignity, complementarity, and moral responsibility, is one of the richest sources influencing this ethos. Examining these connections provides a convincing viewpoint on how traditional principles influence modern discussions of national policy, constitutionalism, and jurisprudence.*

**Keywords:** *Ekatma Manavavad, Samabhava, Sahabhagita, Rajdharma, Rajniti.*

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## INTRODUCTION

Vedic literature offers a range of roles and rights for women that are marked by intellectual freedom, spiritual agency, and social participation, in contrast to later social distortions that restricted women's autonomy. Women sages like Lopamudra, Apala, and Ghosha are mentioned in the Rigveda; their hymns convey philosophical insight and individual agency. The Upanishads describe Gargi and Maitreyi conversing with male scholars about metaphysics. These illustrations show that in the Vedic order, one's value was based on knowledge rather than gender.

## VEDIC FOUNDATIONS OF GENDER JUSTICE

The foundations of the Vedic idea of gender justice are dharma, which is a dynamic principle of cosmic and social harmony rather than a set code. Where personal behaviour is in line with this larger moral ecology, justice (nyaya) becomes the outcome.

In such a system, "samabhava" (equanimity) and "sahabhagita" (participatory complementarity) were used to frame gender relations rather than adversarial binaries. The household, which is regarded as the centre of social organisation, shared economic, educational, and spiritual responsibilities among men and women. This equitable division of responsibilities and duties preserved dignity without imposing uniformity.

This civilizational memory is a major source for Integral Humanism. It envisions a system in which social obligations and individual rights coexist, rejecting both contemporary hyper-individualistic feminism and patriarchal dominance. According to Upadhyaya, a society cannot advance if half of its members are diminished or disempowered. Therefore, establishing moral and social structures that are in tune with dharmic foundations, that respect diversity without fostering hierarchy, is just as important to achieving true gender justice as legal equality.

## GENDER JUSTICE AS SOCIAL SECURITY

Justice and security are inextricably linked in the philosophy of Integral Humanism. When a society fails to maintain internal harmony and dignity, it becomes susceptible to external threats. This realisation is shared by the Vedic perspective as well. Texts like the Atharvaveda stress that while social disunity breeds aggression, unity based on respect for one another fortifies the nation's ability to defend itself.

The Vedic understanding of women as carriers of shakti, or transformative moral force, is crucial to this. The symbolic roles of Saraswati (knowledge), Lakshmi (prosperity), and Durga (protection) convey normative ideals rather than mythic abstractions, serving as reminders that respecting women's contributions in all areas is essential to social well-being. Therefore, a breakdown in gender justice is not just a moral shortcoming but also a strategic vulnerability that erodes a country's ethical underpinnings and collective resilience.

## **NATIONAL SECURITY JURISPRUDENCE IN INTEGRAL HUMANISM**

The debate over national security in the modern era frequently revolves between state power and civil liberties. A moral-constitutional viewpoint that aims for harmony rather than conflict is provided by integral humanism. It states that, necessarily, the use of state power must be guided by the moral underpinnings of society. Therefore, national security laws should represent a commitment to the country's cultural continuity, social cohesion, and long-term well-being rather than being tools of coercion or permissiveness.

As per the Vedic paradigm, "Rajadharma"-the moral obligations of a ruler-and "Rajniti"-statecraft- are inextricably linked. The king is sovereign not only by political power, but also by cosmic order and moral responsibility to the populace.

This principle flows from the tradition of the Mahabharata and specifically from Shanti Parva, where Yudhishtira was told that the first duty of a ruler is to protect the weak, the just, and the vulnerable.

For contemporary jurisprudence, viewed through the lens of Integral Humanism, national security laws have to be judged not by their efficiency but by their fidelity to dharma-based constitutionalism. Policies need to defend the nation against terrorism, subversion, and internal disorder while also protecting civil dignity, religious harmony, and gender equality. National security does not mean just territorial defence; it embraces protection of cultural identity, economic self-reliance, and ethical living.

## **INTERSECTIONS: GENDER JUSTICE AS A COMPONENT OF NATIONAL SECURITY**

Integral Humanism invites us to see gender justice and national security not as separate legal categories but as interdependent pillars of a unified social philosophy. A society based on

dignity, education, and opportunity for all genders becomes more internally stable and externally cohesive. Such cohesion acts as a deterrent against threats because:

1. Inclusive societies are resilient societies. Social fractures, whether caused by gender discrimination or inequality, create vulnerabilities that can be exploited by hostile/evil forces,
2. Empowered women strengthen economic and civic foundations. Vedic tradition recognised women as stewards of the household economy and guardians of cultural continuity. Modern India's security also depends upon its participation in governance, defence, technology, and education, and
3. Moral legitimacy reinforces state authority. A state viewed as equitable in gender issues secures social trust critical requirement for any effective national security management.

Thus, from the Vedic and Integral Humanist perspectives, gender justice is both a moral duty and a strategic need.

## CONCLUSION

Synthesising Vedic ideals with Integral Humanism provides a matrix for reconceptualising the jurisprudence of gender justice and national security. It steers clear of the poles of iron traditionalism and value-neutral modernity, calling instead for a dharma-centred approach in which dignity, complementarity, and responsibility inspire both juridical and social institutions. Recognising women as equal partners in the nation's moral, cultural, and political life, this framework advances a vision of justice that serves national unity and resilience. In an age marked by global uncertainty and internal complexity, the principles underpinning India's rich philosophical heritage offer a compelling foundation for an ethical and security-conscious jurisprudence rooted in integral human development and the harmonious evolution of the nation itself.

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