

Economic Thoughts of Pt. Deendayal Upadhyay: A Study of Ideology that Become the Torch Bearer for NDA Government

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Abstract:

NDA Government in India is ruling from 2014 under the able leadership of Prime Minister Shri Narendra Modi. Modi is known for his reforms in socio-legal-economic and political fields. The policies of the present government are very popular so was the reason that people of India again voted in favour of BJP led NDA in 2019. In the leadership of PM Modi country is heading towards becoming Vishav Guru. This spirit of making India as Vishav Guru or World Leader is inculcated in the cadres of BJP through the thoughts of Pt. Deendayal Upadhyay firstly General Secretary and then the President of erstwhile Jan Sangh, an political organisation of the Rashtriya Swayamsewak Sangh (RSS). This research paper is an attempt to study the contribution of the Pt. Upadhyay and throw the light on his views on different socio-political and economic aspects.

Key Words: Cooperative Farming, Manav Dharam, Cooperative Farming, & Capital Investments.

Introduction

Despite the all-out efforts by all the previous governments, India failed to achieve the targeted growth goals and objectives. One of the reasons of such a failure was the lack of basic knowledge of general public needs and requirements. This was caused as Indian policymakers used the Top to Bottom approach while making plans for development. Now, we see the sea changes in the governance and thinking of government and its machinery. It is due to the adoption of views of Great Pt. Deendayal Upadhyay, a staunch nationalist with his clear views on development and growth. His views were largely inherited from the nationalist thinking of RSS. He was joined the RSS and spread the view of socio-cultural nationalism among the masses as a Pracharak before being sent to Jan Sangh as its General Secretary or Maha Mantri. He belonged to a mediocre family and knew the realities and conditions of rural village life and hence inherited the clear views about how to fulfill the socio-cultural needs through right plans and policies of development. He shed light on many topics from society to politics & economics through his articles in Rashtra Dharma

and other books etc literary contributions. His thoughts are the torch bearer for the present NDA government and becoming the means for conclusive development.

Definitions:

Manav Dharma:Manav Dharam or religion of humanity is a way of life where one loves and respect the existence all living beings of this universe.

Swadeshi:Everything that is produced in own country is called as swadeshi. In other words this term implies the localisation of production and production processes. The main aim of advocacy of Swadeshi was to enlarge the scope of employment opportunities and prosperity of country.

Cooperative Farming:Cooperative Farming is a concept where all the farmers of the village work and produce together. Whatever is produced is distributed among the members on equal basis. Contribution and needs of Individual person or family is totally ignored in such a system. This is the one of the feature of Communism or socialism.

Main Economic Thoughts of Pt. Deendayal Upadhyay

Following are the main socio-economic-political thoughts of Pt. Deendayal Upadhyay:

On Maximization of Agriculture Production

Pt. Deendayal Upadhyay considered the Agriculture sector as back bone of the economy and development. He found that the imports can only fulfill our present needs temporarily. The real solution of every economic problem is to making efforts to maximise the agriculture production. This not only feed the society but provides raw material to the whole industry. He opined that country did not do much to care our agriculture sector in true sense. He sensed that previous governments failed to realize the reality or the power of primary sector to develop the nation. He, further, saw the over dependence on imports would make the development process as crippled and make us dependent on foreign nations forever. He stressed upon to invest in agriculture sector and every effort should be made to increase our production capacity. Upadhyay suggested reviving the popular slogan of 'freedom from foreign food' and people should ensure that governments must act accordingly. He, further, blamed the government at the centre at that time to be responsible for not able to achieve self-reliance in food availability.

On Labour Intensive Production Processes

Pt. Deendayal Upadhyay knew the nerve of the country. India at that time was less literate and largely habited by poor people. One of the main reasons for poverty was unemployment. So, Upadhyay advocated about the adoption of labour intensive techniques of the production. He told that in country where capital was a scarce resource, the labour intensive techniques were more effective as replacement for lack of capital resources. Further, he asserted that our old machines become obsolete, which had increased the speed of de-capitalization and dis-employment. He insisted upon the use of small and agriculture based industrial production processes as these attracted less investments and provided large employment opportunities.

On Cooperative Farming

Cooperative Farming is a concept where all the farmers of the villages work and produce to gather and then distribute the produce as equal sharing basis. Pt. Deendayal Upadhyay was of the opinion that the responsibilities to bear up the family was carried out by head household i.e. Karta. He has the capabilities to command and distribute the means among the members. Cooperative farming destroy this system as in such a system the production is distributed among the members of cooperatives on equal basis irrespective of the contribution in production and actual need of the members. So, he criticised the cooperative system and told the government not to adopt this system of collective farming.

On Basic Needs

Humankind needs their basic requirements to be fulfilled at any cost. Three basic needs are food, shelter and clothing. Alongside these three basic needs the education and proper medical facilities are also equally important. According to Upadhyay, the living standard of people must be judged from the availability and access of these five basic needs. The success of development plans of a society depends on the availability of food, shelter, clothing, education and medical facilities to the masses and it is the responsibility of state to provide these five facilities to their public.

On Swadeshi Kind of Production

Swadeshi means the production of goods in our own country. This not only provides employment to fellow nationals but controls inflation and gives pride & profit to a country. According to the Pt. Deendayal Upadhyay the planners of that time used the foreign technology and policies for development and largely remained dependent on foreign goods for even our day today life needs. The heavy import bills not only put pressure on our foreign currency needs but also were responsible for increasing unemployment and poverty. He was of the opinion that economic policies of that time were not suitable for the country at large. He stress upon Indianisation of economic policies and plans for better future of India. According to him, "We shall forget our individuality and become virtual slaves once again. The positive content of "Swadeshi" should be used as the cornerstone of reconstruction of our economy." So it can be summerised that Pt. Deendayal Upadhyay was staunch supporter of localisation of production of goods for the betterment of country's socio-economic health and prosperity.

On Self Reliance

Pt. Deendayal Upadhyay was of the opinion that the core impact of foreign aid not only a hindrance in the achievement of economic reliance but also has ill effects interference in political decisions of the country. According to Upadhyay, by accepting over doses of foreign aids for developmental purposes the countries not only loose the chances of self-reliance but also loose the self-respect of the nation. So he opined in favour of receiving minimal amount of foreign aids and that too to fill the gap of under investment abilities. So, it can be summarised that Upadhyay was very cautious about foreign aids and know its ill effects.

On Full Employment

Pt. Deendayal Upadhyay was of the opinion that the successful political democracy lies in the vote of everyone and likewise work for everyone is a measure of economic democracy. This reflects their view about the right to work for all. But he did not like the situation of

labour classes as was in communist countries where labourer was not better than a slave. He assumed that labour work should not be understood only as a reason of livelihood but choice of work should also be ensured for a labourer. He also advocated in favour of minimum wage governance, a proper distribution of income and guarantee of social security etc. It can be concluded that according to Upadhyay, every national should be provided better work opportunities with respectable wages for all.

On Foreign Capital

Pt. Deendayal Upadhyay was not very keen to use of foreign capital in developmental activities of the country. He suggested, "Foreign capital can be obtained in three ways (i) from individual industrialists, (ii) from international organisations, and (iii) from foreign governments. They can do this either by giving loans or by becoming partners. They can either set up their own industry in the country or collaborate with the Government or private industrialists within the country." He said that use of foreign capital in large extent should only be done to fill the gap arises from the shortfall of capital size. There must be a Laxman Rekha of such use and government should not cross these limits. According to him foreign capital in no case can replace the importance of domestic savings and investments. The domestic investments have a positive effect on employment of a particular industry and side by side it has economies of scale. He was of the opinion that the use of foreign capital can only help industrialisation to a limited extent but it cannot make a sound industrial base for the country. So, country should avoid the dependency on foreign capital and stressed upon to enhance the local savings for domestic investments or capital.

On Overdependence on Western World

Pt. Deendayal Upadhyay criticized the view point on development of Marx and Marshall. This was supposed to be assumed as eternal by the policy makers of Indian development machinery. He found the thoughts and models of western countries and thinkers as misfit for Indian development. He opined that western economists have produced so much critical literature that we easily feel overwhelmed by it. He further told that we cannot overcome above it. According to him, it is possible that this science of economics may

have some principles that do not depend upon time, place or system and can prove useful to all, but very few have the capacity to assess this quality. He blamed our education system to become the followers of west in every sphere including the economics. He believed that Indian problems were unique and different from the western countries along with the thinking and living values were also different from these countries. According to him, “our economists may be experts in Western economics, but they have not been able to make any solid contribution to it because the Indian economy can neither provide them the necessary thought nor the necessary field for experimentation.” So, India needs a development plan based on Indian values and needs. The focus should be centralizing on the preservation of Indian values and life system while making plans for development in place of blindly adopting the western thoughts and policies.

On Prosperity

Indian way of living is something different that of western and other countries. Pt. Deendayal Upadhyay was of the opinion that practice of Manav dharma is very important for the existence of human being and the safeguard of nature and its cycle. According to him the material ownership does not always brings happiness but access of it may lead to the end of Dharma or human values. The depletion of human values due to the over earning of material wealth reduce the righteous conduct and respect to other fellow humans. India as a country is habited by the people who are god fearing, nature loving and habitual of happily living with mutual respect not only to fellow people but all the other creatures of the surroundings. It is their true Dharma but access of materialistic prosperity will lead to the depletion of their human values or Manav Dharama.

On Mega Projects

Upadhyay was critical of mega and large project as these not only attracted large investments but also need long period to achieve the respective goals and objectives. In the short period these projects were responsible for delaying the provisions of basic living amenities to the poor and needy population of the country. He considered the priority for small projects as these were cheaper and early result oriented.

On Urbanisation and its Effects of Economy

Pt. Deendayal Upadhyay was well versed about the ill effects of urbanisation in India. He saw the need of large investments and quote the example of western countries where the large scale urbanisation was responsible for moral, socio-economic, political, health and criminal problems in the countries. Even the western countries saw the increase in urbanisation as a measure of economic prosperity but it was the main cause of environmental problems. He considered the crowding living is more harmful for Indian system of values and spread of deadly diseases like TB etc. Also the increase in slums in big cities was also direct effect of urbanisation in India. So, he advocated about the industrialisation of our rural village areas.

On Principle of Trusteeship

Pt. Deendayal Upadhyay was of the opinion that in the perspective of family or society, the property should be used and utilised for the welfare of whole the family or the society. The right to private property hinder this view. He opined that the right of ownership is actually the right to use a particular thing within definite limits and for a definite purpose. These rights keep changing with the times. He further said that as a matter of right it should not become the contention point between the individual, family and society. He called the Individual, Family, Community and state as the stakeholders of the property. He stressed that joint family is the practical unit in this country that preserve the social sense in the individual, in which every individual has the right to earn, but the right of ownership vests in the family and is used for the benefit of the whole family. In past also, Indian principle of Trusteeship has been propounded by Mahatma Gandhiji, ShriGolvarkar 'Guruji' and many other socio-political-economic thinkers.

On Labour Rights

Pt. Deendayal Upadhyay was surprised to see that industrial worker or person works as labour who is ultimately responsible for the setting the machines it to motion, production and making the profits for owners do not have any say in the process. He does not any

rights and always remained as stranger in whole of the life and process. Upadhyay was surprised to see that a share-holder in joint stock companies, who has no other connection with the company except a share in its profit, should be able to exercise ownership rights while the worker does not have any. According to him this feeling of non-belongingness of labour or true worker is very sad aspect. It was reason that Upadhyay advocated for providing ownership rights and a share in its management and profit for the worker along with other share or stake holders.

On Right to Food for All

Pt. Deendayal Upadhyay quoted that there was popular slogan hailed totally by communists and partially by Capitalists that every individual has the right to earn his livelihood. The difference of opinion was there but to the question that who earns and how much earns. The capitalist thinks that profit is the outcome of their superiority of ownership of means of production and intellect of organising these means or factors of production. Contrary to capitalists, the communist believe the labour as only main factor of production and thus have the right to earn and demand more for the labourer or worker. But the Upadhyay did not agree with both ideologies as he found both as faulty. According to him, "Strictly speaking, our slogan should be that he who earns will feed and every person will have enough to eat. The right to food is a birth right. The ability to earn is a result of education and training." He further asserted that in a society dependants or no working class of people have the equal rights to have food. It is the duty of the society as a whole to feed the children, the olds, the diseased and the invalids as these are the important component of the society.

On Eternality of Fundamental Rights

Pt. Deendayal Upadhyay was critical of providing absolute rights to its citizens. He stress that no fundamental right, whether related to property or other things, is eternal. These are all dependent upon the interest of society. He told that the rights must be provided to the individual to make him/her more responsible citizen as to perform his/her social duties. He quoted an example of a warrior or soldier that soldier should stripped off his rights to bear

weapon if he is unable to protect the society on nation. He was against the permanency of fundamental rights and advocated that it is necessary to amend these rights from time to time according to the need and situation in the larger interests of the nation. So, according to him, all the rights given to an individual is only to make him responsible to perform his duties towards society and mankind.

So, it is very clear that thoughts of Pt. Deendayal Upadhyay were more public friendly and development prone.

Summary

Material ownership does not always bring happiness but access of it may lead to the end of Dharama or human values. India as a country is habited by the people who are god fearing, nature loving and habitual of happily living with mutual respect not only to fellow people but all the other creatures of the surroundings.

Pt. Deendayal Upadhyay was of the opinion that the successful political democracy lies in the vote of everyone and likewise work for everyone is a measure of economic democracy. This reflects their view about the right to work for all. According to the Pt. Deendayal Upadhyay the planners of that time used the foreign technology and policies for development and largely remained dependent on foreign goods for even our day today life needs.

The focus of development should be centralizing on the preservation of Indian values and life system while making plans for development in place of blindly adopting the western thoughts and policies. Our economists may be experts in western economics, but they have not been able to make any solid contribution to it because the Indian economy can neither provide them the necessary thought nor the necessary field for experimentation.

Pt. Deendayal Upadhyay was surprised to see that industrial worker or person works as labour who is ultimately responsible for the setting the machines it to motion, production and making the profits for owners do not have any say in the process.

Permanency of fundamental rights is dangerous and he advocated that it is necessary to amend these rights from time to time according to the need and situation in the larger interests of the nation. Similarly, the right to property is given to an individual only so that he could do his duty by society. Humankind needs Food, Shelter, Clothing, Education and

basic Medical facilities and their living standard can only be assess through their availability.

Conclusion

Upadhyay considered the Agriculture sector as back bone of the economy and development.He advocated about the adoption of labour intensive techniques of the production.He criticised the cooperative system and told the government not to adopt this system of the collective farming.

The success of development plans of a society depends on the availability of food, shelter, clothing, education and medical facilities to the masses and it is the responsibility of state to provide these five facilities to their public.The depletion of human values due to the over earning of material wealth reduce the righteous conduct and respect to other fellow humans.

Upadhyay was staunch supporter of Swadeshi i.e. localisation of production of goods for the betterment of country's socio-economic health and prosperity. Every national should be provided better work opportunities with respectable wages for all.India needs a development plan based on Indian values and needs. The focus should be concentrated on the preservation of Indian values and life system while making plans for development in place of blindly adopting the western thoughts and policies.

India needs a development plan based on Indian values and needs.Upadhyay was very cautious about foreign aids and know its ill effects and advocated for making efforts to be self-reliant.Access of materialistic prosperity will lead to the depletion of their human values or Manav Dharama.

He was against the provision of fundamental right of property and opined that it should not remain as fundamental. Upadhyay advocated for providing ownership rights and a share in industrial management and profit for the workers along with other share or stake holders.

Man needs basic facilities if food, shelter, clothing, education & medical treatment and these should be provided by state. Upadhyay was critical of Mega and large project as these not only attracted large investments. He considered the crowding living is more harmful for Indian system of values. The right to private property hinders the welfare of family and society as a whole. Upadhyay was not in favour of permanent provisions of fundamental rights and shed light on the importance of time to time revision and reformation of these rights.

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