



## SOCIO-ECONOMIC THOUGHT OF PANDIT DEEN DAYAL

### UPADHYAY

**Dr. Roop Raj**

**Lecturer in Economics, Education Department Haryana**

**Email: [rooprajgahlot@gmail.com](mailto:rooprajgahlot@gmail.com)**

**Mob. No. 9416649492**

#### ABSTRACT

*Deendayal Upadhyay wanted bhartiya mulya or values to be inculcated in people. Integral humanism of Hinduism knowledge can only solve the conflicts. Man is a part of nature and lives on the resources. Mutual behaviour of human beings and action reactions with nature is the integral humanism. West has created economic system which is run by constitutions methods, they are against laws of nature therefore, invite problems and calamities. It can be removed through integral humanism of Deendayal. He asserted that underdeveloped countries should not immediately adopt industrialisation but pursue agriculture then only their economic problems can be solved because it will lead to poverty and unemployment. If any country continuously and efficiently plans and nature is favourable then self-inefficiency in food grains can be achieved and it is necessary. Many times ignoring agriculture and promoting industries can prove to be disastrous. He was in favour of decentralisation. This paper analyses economic thought of Deendayal Upadhyay.*

**Keywords:** *Deendayal Upadhyay, economic thought, decentralization, ekatma arthneeti*

#### INTRODUCTION:

British rule destroyed the economy of India. When East India Company came to India contribution of India in world trade was 23 per cent but at the time when Britishers left India it was mere one per cent. Exports were almost negligible and famines were causing deaths. Food grains were being imported, old industries ruined and there was no environment for new industries, country was facing acute poverty. Deendayalji believed that Bharat should frame its own economic policies based on its situations, needs and resources and not follow America, Russia or Europe because they have different circumstances and if we will follow them will land nowhere. If purchasing power of man

increases through providing work to all and getting adequate remunerations on services and products then social and economic inequalities can be reduced. Production at the lowest level and increase in wages will itself imply employment to other. Therefore, Bhartiya Jansangh has put forward as aim of planning to provide guarantee for minimum standard of living, just distribution and full employment. He said "Bhartiya Jansangh" wanted to use such new technologies so that in decentralised economy every family unit becomes productive unit.

Large industries need huge capital and do not provide mass employment. Bharat needs to implement employment oriented plans. Productive plans should be planned in a manner so that it does not lead to concentration of economic power and economic inequalities can be removed. Common man's income can only be raised when everybody is employed. Deendayalji said "While doing relevant and speedy industrialisation our priority should be that how our country can become self sufficient in food grains. On the other hand we should pay attention to establishment of factories making products of common use and small industries." It is clear from the vision of Deendayalji that to feed the increasing population production of food grains should be within the country. In the manifesto of Jansangh he says "First priority should be given to agriculture sector so that country becomes self reliant in food grains and raw materials from agriculture".

He emphasized that if the purchasing power of cultivators increased they will buy products of industries thus, boosting industries also. An enriched cultivator's class will provide big market itself. Second plan failed badly in this context as it emphasized more on industries especially heavy industries. He was concerned that most of the population is dependent on agriculture sector whereas, its contribution is almost half which in today's case is even worse below twenty percent and services sector is growing at fast rate becoming number one contributor in national income. It's not a matter of pride as India is on the verge of becoming most populous country and contribution of agricultural sector is going on decreasing leading to vulnerable food prices and in future we may face food supply crisis if special attention is not given to the agricultural sector. We are trying to imitate Western Models of development which is unsustainable and self destructive.

Deendayalji pointed out that by imitating Russia we started mechanization which has led many unemployed. In addition Congress introduced cooperative farming which was opposed by Bhartiya Jansangh, thus, Congress had to withdraw it. Deendayalji believed that for farmers agricultural land is like Mother and at no cost he will give up his land and with it production will fall not rise since they will not feel sense of ownership.

**PANDITDEENDAYALUPADHYAYA'SSOCIO-ECONOMIC THOUGHTS:**

The concept of Integral Humanism he propounded envisages remedies for the post-globalisation maladies of the world. Upadhyaya conceived a classless, casteless and conflict-free social order. He stressed on the ancient Indian wisdom of oneness of the human kind. For him, the brotherhood of a shared, common heritage was central to political activism. He emphasised on coexistence and harmony with nature. He conceptualized an alternative approach which was free from the dialectics of competition and envy, a third way from the inertia of Capitalism and Communism. He was a pioneer of many political experiments. He was the architect of the first coalition phase in Indian politics. Deen Dayal Upadhyaya was an advocate of less government and more governance. He believed in self-sustaining autonomous units, more power to states and decentralized and competitive federalism, solidly cemented on the cultural mosaic of our tradition, heritage and experience of the past.

Integral Humanism has its own nature which is aimed at classless, casteless and conflict free social order. This intellectual, born in Mathura District was stubborn and outstanding in studies, who won a plethora of scholarships and awards without the support of his parents since he lost his parents at a very early age.

Having joined in RSS during his student years, he spent all his time in developing the organization which he belongs to. Upadhyay also started monthly magazine “Rashtra Dharma”, weekly “Panchjanya” and daily “Swadesh” in which he has exhibited his own ideas which was well received by the people all over India. He is the one among many, who contributed entire ideological framework for BJS (Bharatiya Jana Sangh) after the demise of shyam Prasad mukerjee in 1953. As a general secretary, his whole work was identified from the historic session in 1967, by which he gained momentum by his enlarged vision and selfless statesman ship. Like Vivekananda, Ramakrishna Paramahansa and Narayana Guru, he is a original thinker, unclinging from the mainstream thinking. Indeed all his ideas related to “Integrated Humanism” is down to earth which can be easily grasped by even a layman.

As against absolutism, Upadhyay supported for decentralized polity by which every individual can make his ideas implemented for a great change. The main gamut of Integral Humanism is the synthesis of material and spiritual like the combination of individual and collective entity. The “Oneness” of thinking and action is being realized and observed from

his famous speeches. From the planetary orbit to the metamorphosis, the thing of integration can be observed and grasped, stated Upadhyay.

In the economic sphere, he advocated self-reliant economy and all the policies framed by government should have village as its basic consideration. He is not against modern technology but the technological innovations should be utilized to suit Indian condition, particularly for the welfare of all Indians.

In following up with the ideology of John Locke, he also firmly scattered the idea of opposing the government, whenever it functions against the people. Among all the interests of the people Nation interest should be predominant and is an indicator by which individual and collective consciousness and conscience should be measured, he stated. Integral Humanism propounded by Upadhyay is considered as political and economic manifesto of the Jana Sangh. Nonetheless it is a contrivance for the overall emancipation of human community. Adam Smith's "laissez faire" has been clearly enunciated by him as less government and more governance. Government may not be measured in terms of quantity but only by quality, he stated.

Speaking about federalism, he bolstered the cause of competitive with decentralized governance. States should have equal powers and also the best state can be identified by the decentralized governance.

Deen Dayal Upadhyay was considered as the architect of Ist coalition phase in Indian Politics. He has proved himself as a thinker whose ideas goes beyond the fixed horizons which can be witnessed through his works ,Samrat Chandragupta, Jagatguru Sankaracharya and Analysis of five year plans. As enshrined in the preamble of Indian Constitution, his is the fraternal attitude of the Indian Community. In his famous speech he spoke brotherhood of shared, common heritage is central to political activism. Ideas on rajneeti, Arthaneeti, Samaj and Rashtra were well appreciated and inculcated in the minds of his followers. Samaj shastra, he mentioned that family institution has to be strengthened further since; it is the basic unity of a nation. Thus the bottleneck of unity was undoubtedly identified and pruned by this humanbactivist.

Besides, his primary focus stood in the sphere of "Antyodaya".Of all the classes, the lowest rung of society has to be improved on par with the already developed community, he stated.

To sum up, he visualized India as an ideal nation with its indigenous power to protect itself and the people. The wealth of India is more than sufficient to feed its people. He has also got firm belief in the “Geniusness” of Indian Community for having the overall development. Deendayal’s statesmanship can be realized through the remarkable statement made by mookerjee that, “If I had two Deendayals, I could transform the political face of India”.

### **PANDITDEENDAYALUPADHYAYA'S ECONOMIC THOUGHTS:**

Agriculture should be the basis of development as most of the population is depended on it. But from the beginning of planning agriculture was not given as much attention as industries. Bharat instead of strengthening its strength tried to first strengthen its weakness. It was not realised that strong rural sector will raise demand for industrial products and it can happen only when government works to raise the income of the people of the rural sector as maximum population reside there. Increasing their purchasing power should be the prime motive to boost economy. Agriculture sector also provides raw materials for the industrial sector thereby affecting the supply of inputs by providing raw materials and labour supply and if this labour is educated and skilled, their marginal productivity will increase and they will boost the industrial production. If this sector is ignored considering demand and supply factors can lead to slow down of the economy and if demand is reduced to large extent can lead to problem of shutdown. Farmers should get profitable price for their produce then only their condition will improve, production will improve and country will become self reliant. Farming should be made profitable venture then only farmers will flourish while calculating minimum price apart from recovering cost of production some additional money should be added in the form of profit. Deendayalji believed that "Cow and Ox is the base of farming, therefore, we pay so much respect to cow. In Bharat since ages cow and its progeny's killing is prohibited. But present rule is exception to it. Apart from Bhartiya Jansangh normally all parties want to continue cow-killing. Thus, Jansangh has promised to prohibit cow and its progeny killing through bringing amendment in constitution".

### **SHORTCOMINGS OF PLANS :**

After independence all sections of the society were facing financial problems both the governments and the households had deficit budgets. Both were pressing for their needs

and trying to attain equilibrium by depending on the other who already is weak. Everyone is looking unto others to improve its position. For this strong foundation work needs to be done which Second Five Year Plan lacked on part of planners, economists and others responsible exhibited in signs of its failure within one year of its commencement. From conception to inception Second Plan was based on speculative estimates of possible resources with no relation to realities. Second Five Year Plan in this context failed miserably it totally concentrated on industrial development and basically heavy industries. In third plan this imbalance was promised to be corrected but Plan Expenditure on this head does not exhibit such rationality. Planning should consider the traditional values and fundamentals of any country's life and culture and it's a fact that it basically is exhibited in rural India.

Technology should be according to the social situations, in coherence with the Sanatan culture values and should improve our social institutions. Plans are means and not end. Plans should be formulated in accordance with objective evaluation of capacities of the country. Our social values, cultural traditions and physical needs are different from other countries therefore, we should adopt indigenous technology rather imitating west. Technology should be such that each household becomes independent production unit. Priority should be given to agriculture so that it sufficiently provides foodgrain and raw materials and becomes self reliant. Small industries and consumer goods industries should be established at large scale. Government should use its resources for proper development of railway, mineral oil, nuclear energy and should concentrate on defence and related industries. Private entrepreneurs should establish industries in other areas.

**EKATMA ARTHNEETI:**

Both excess and scarcity of material leads to end of Dharma. Following western ideology man becomes addicted to the means to achieve wealth. Excess of wealth leads to as a means of sensual pleasure rather means of righteous conduct. The pleasures or utility derived from it has no end as one is fulfilled another arises as an endless process becoming limitless and he feels always to be in dearth of wealth and his addiction reduces his capacity to produce wealth and he adopts unfair means to take away somebody else's part as he becomes self and family centered rather any responsibility towards his fellow beings. When there is lack of material wealth then it ceases to be means and becomes end itself. For Dharma balance has to be maintained and limit to be set for acquiring wealth should adopt broader social perspective, sympathy towards fellow beings who do not possess wealth help them to fulfill basic needs and purity of means to acquire wealth is also

necessary. The economic prosperity attained by west has led us to believe that whatever their thinkers say is eternal and those who realise that they are dependent upon certain system are not able to move out of its orbit. Faith on western system of production has increased because of their high economic growth and development. The education system that we are following is not creating capabilities to assess the usefulness and importance of principles that do not depend upon time, place or system which are useful to all. He admitted that our ideals of life and conditions of our economy are different therefore, our process and level of economic development should be different from that of West. Citizens should realise that they are given some rights so that they can perform their societal duties. As soldier is given weapon to protect nation, farmers possess land to cultivate, produce and feed the nation, teacher to increase the knowledge base of the society and communicate ideals to live a righteous living and likewise. Thus, no rights are eternal and they need to be modified from time to time according to the needs of the society. Right to ownership is given to use particular things but within definite limit and purpose. The individual, the family, the community, the state are different forms in which society reflects and fulfills itself. In India the joint family system is a practical unit which preserves the social sense in individual. In it every individual earns but ownership is of the family and wealth acquired is used for the benefit of the family. He believed that this is the basis of Trusteeship. He wanted that ownership rights should be given to workers in industries and share in management and profit as to share holders who has just invested in shares of stock companies and gets part of profit and may exercise ownership rights while a worker who works so hard for the company is treated as stranger.

The reason to look towards west for solving economic problems is due to misnomer that Indian culture and religion being spiritual are indifferent towards problems of material life. In Bharat Dharma was defined as which leads to physical and metaphysical development. We look at the problems and means to solve them from spiritual viewpoint. Arth has been given importance alongwith Dharma. Religion is not static but dynamic and changes with time new thoughts emerge, keeping respect for the older ones. Reformers should give respect to our ancient tradition, our ancestors and achievements and may propound new thought to comply with the new age. This will maintain the linkage with our basic thoughts, will not harm nation and contribute to development. Western culture is materialistic, therefore, Arth is dominant. India should move forward coordinating between materialism and spiritualism. Arth which is necessary for survival and existence of people and also make efforts for attaining high values has been given place in programme of

Jansangh. There are countries supporting and following America showing inclination towards capitalism and others supporting and following Russia showing inclination towards socialism. In India also conflict between socialism and capitalism is seen which is mere reflection of ideological conflict in the world, it is nonexistence in India. It is useless to raise the conflict of private and public sector. We should focus on generating dutifulness in people as it is not the institution which is good or bad but individuals can make it good or evil. Every institution is started with healthy spirit and good intention to make the society prosperous but few bad people enter into it and destroys the very aim, essence and purpose of the institution. Man is not only "economic man" this is just myth. There is no man who does each activity with economic purpose. He may have in mind 'Arth' but it cannot be always motivator of activities. If human behaviour is judged on the basis of principles of economics then will not find economic man instead existence of "Wholeman" Sampooman manav. Capitalism is based on economic man and socialism on mass. In both concepts only aim of fulfilling economic needs was assumed and other wants were ignored. Both concepts ignored humanism.

Power whether it is political or economic, centralization ends freedom of individuals. Both capitalism and socialism focus on centralisation of power. In capitalism gradually economic power is centralised or monopolised in the hands of few due to end of competition. When economic power is handed over to government as in socialism then executive of state also do the samething. In both cases files are taking place of man, that is their files are more important than themselves. Life becomes mechanised and humanism declines. In both systems man is considered in quantitative terms rather qualitative. Thus, values of mankind decline as those having quantitative values are given more importance than people with high ethical values. Development should be planned keeping in mind specialty and diversity of each individual. Capitalism and Socialism has made man part of the non living instrument of the system. Local artisans have become labourers in industries working for eight hours and thus a wall has been raised between work and life. There should not be gap between work and his actual life while designing means to earn Man has to be considered in totality flesh and bones having heart, mind and body all have their hunger. Otherwise working hours will have dehumanising effect which will have its impact in his rest, non working hours and again he will be back to work. In nutshell he is not living his life beautifully experiencing beauty in relations, arts, literature, hobbies, love, devotion maximum activities are centered on his work. In private sector and few public sector you are working like a horse consuming maximum time in work for five days and

then given two days rest. But it has its hangover sometimes have to work in holidays also or work from home and have to specially take time out for loved ones and friends. Human bond thus loosens and it has social implication.

We should think about Humanism – Frame means resources and systems for production, distribution and consumption in society keeping in mind all aspects of human being. Technology should be used rationally not blindly taking up traditional scientific methods nor adopt Western technology. Technology used should be such that it leads to development of humanism. Acceptance at local level should be taken what people want and need incorporating their views. Such as government should work for the welfare of tribals while formulating any plan and project discussing with them and maintaining the beauty of their culture, tradition and practices should try to improve and assist as they want and their need, not imposing at them. Life is not just about consumption but should also incorporate sacrifice, sacrificing own desires for society and country. Being content with what God has given though working for better. Man should control his greed. Society provides opportunity for development and happiness to which he is entitled and it is expected from individual to abide by the social discipline. There is unity but not uniformity. Hinduism has the capacity to sustain society though some distortions and flaws have arisen over the years then also we have ageless unchanging laws and changing provisions seen together. Western thought according to Deendalay Upadhyay sees things in compartmentalized manner considering different institutions as separate and non interacting entities. But Bhartiya darshan see different entities as they do not clash rather are complementary. Universal coexistence and world peace is the unique feature of India way of life. Happiness and peace do not follow money and material comfort. Dharm Arth, Kama and Moksha guide human activities. We do not ignore body as it should be 'strong enough for the attainment of Dharma but all acts should not be centered around body and its worldly desires. Kama involves satisfaction of natural desires. Dharma relates to all principles which bring about, harmony, peace and progress in the life of mankind. It incorporates rules, principles and ethical codes according to which different activities of Artha and Kama need to be carried out. This will lead to integrated and harmonious progress towards Moksha. A person who performs his duties without expectation of its fruits attains Moksha. Dharma is given the foremost importance and is considered fundamental principle in the attainment of civilised life. It helps him in separating and performing Kama which is not just pleasurable but also beneficial. Without Kama and Artha Dharma cannot perpetuate because if basic needs are not satisfied one will not

understand Dharma his first need is to fulfill at least basic needs as there is saying "Bhookhe Pet Na Hot Bhajan Gopala". Likewise Artha is needed to carry forward Dharma. Thus, Dharma Artha, Kama are interrelated and mutually complementary. Excessive importance to the institution of state at the cost of culture, individuality and social attributes has led to influence of politics in all sections of the society. Society is self born which comprises individuals but not created by them. A person who is very good socially may not be good in personal life. Similarly a good individual may not be very contributive to the society. Thus, a group of good men may not think good of the society together whereas group of bad man may think good for the society. There is no conflict between an individual and institutions of society and if exhibited it's merely perversion and decadence. As is the case with the caste system in India it was not created for conflict but for harmonization in society according to division of labour but with the passage of time decadence and perversions occurred and it has led to conflicts. Those who believe in Western thought consider conflict as natural coherence, therefore, consider caste system as evil whereas Bhartiya Darshan considers no flaw in the institution of caste system but conflicts as a result of perversions.

### **CONCLUSION:**

He assumed such an economic system where there will not be scarcity or abundance of wealth by scarcity of wealth he meant effort to fight poverty and striving for survival. Excess of wealth he meant too much reliance on ownership of property. For healthy development of man society needs neither such poverty nor such influence of wealth is optimum. He was in favour of economic activities which satisfy basic needs and not in creation of new needs especially when they are for increasing consumption of the produce. In such economies desires are left to increase without restrain which will never give birth to mental satisfaction. This is called consumerism. It leads to unrest and finally crime increase. It is believed that for good life uncontrolled desires and lust should be limitlessly resolved. Hunger and greed is found everywhere. Man himself becomes a thing to be sold, skills and human values are ignored and take backside. Techniques of sale take place of human values. This mental bankrupting lead to innumerable lust which is inhuman and undesirable if excessive greed for food, power, property or sex exists. So live pure and satisfied life.

**REFERENCES:**

- Kulkarni Sharad Anant “Pandit Deendayal Upadhyay Vichaar Darshan -Ekatm Arthneeti” Volume 4 Suruchi Prakashan, New Delhi
- Mishra Shyam Kartik “Deendayal Upadhyay Thoughts Revisited Contemporary India Kunal Books
- Nene V V, Pandit Deendayal Upadhyay Ideology and Perception: Integral Humanism Suruchi Prakashan, New Delhi
- Sharma S R “Life and Works of Pandit Deendayal Upadhyay” Books Enclave
- Sharma Mahesh Chandra(ed) 2016 “Deendayal Upadhyay Sampoom Vangmay” Volume 10 Prabhat Prakashan, New Delhi
- Shastri Vivasvan “ Pandit Deendayal Upadhyay’s Roadmap for India” Patridge India
- Singh Sanjeet, Sharma Gagandeep and Bawa Jagmet “A Review Paper on Integral Humanism: Comparison of Deendayal Upadhyay and his Counterparts” in “Shiv Shakti International Journal of Multidisciplinary and Academic Research” Vol.5,No.2, April 2016 <https://www.researchgate.net>
- Upadyay Deendayal , “The Two Plans” Prabhat Prakshan, New Delhi
- Upadhyay Deendayal “Integral Humanism: An Analysis of Some Basic Elements” Prabhat Prakashan New Delhi