

ECONOMIC THEORY OF DEEN DAYALJI: A CRITICAL STUDY FROM INDIAN NON-MATERIALISTIC APPROACH

MADAN MOHAN LADDUNURI*

Department of Sociology, University of Gondar, Gondar, Ethiopia. E-mail: madan.socio@gmail.com

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ABSTRACT

Deendayal Upadhyay aspired for people to be educated with bhartiya mulya or values. Only knowledge of the integral humanism of Hinduism can solve problems. Humans depend on natural resources to survive. Humanism is a fundamental part of how people treat each other and nature. The economic structure that the West has created is governed by constitutional principles that go against the laws of nature and, therefore, encourage unrest and disaster. It can be managed to get rid of it through Deendayal's integral humanism. He said developing countries should not rush into industrialization as it would lead to poverty and unemployment. Instead, they should focus on farming until all their economic difficulties are resolved. Food grain self-inefficiency can be achieved and is required when a country plans continuously and effectively and the environment is benign. It can sometimes be detrimental to encourage industries while neglecting agriculture. He supported decentralization. This essay examines the economic theories of Deendayal Upadhyay.

Keywords: Deendayal upadhyay, Economic thought, Decentralization, Ekatma arthneeti.

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INTRODUCTION

The Indian economy was decimated under British rule. When the East India Company arrived in the country, India's contribution to world trade was 23%, but after the British left, it was only 1%. Exports were essentially non-existent and famines killed people. Grain was imported, there was no atmosphere for new businesses to thrive, existing industries lay in shambles and the nation was in dire need of food. Deendayalji believed that Bharat should formulate its own economic policies based on its conditions, needs, and resources rather than copying those of America, Russia, or Europe as their circumstances are different from ours and this would get nowhere. When people's purchasing power increases through the provision of work for all and fair remuneration for services and products, social, and economic inequalities can be reduced. Production at the lowest level and wage increases will themselves imply employment for others. Therefore, Bhartiya Janshangh has proposed ensuring a minimum standard of living, equitable distribution, and full employment as planning goals (Anant, 2016).

He claimed that Bhartiya Jansangh tried to use such cutting-edge technologies to transform each family into a productive entity in a decentralized economy. Large industries do not create many jobs and require a lot of money. India must implement employment-oriented initiatives. The planning of productive projects should prevent the concentration of economic power and help to eliminate economic inequalities. Only if everyone is employed can the income of the average citizen be increased. While pursuing relevant and rapid industrialization, our ultimate goal should be to make our nation self-sufficient in terms of food grains, Deendayalji noted. On the other hand, we should pay attention to the development of small businesses and businesses that produce daily necessities. Deendayalji's perspective makes it clear that domestic food grain production is necessary to feed the nation's growing population. He states in Jansangh's manifesto that the agricultural sector should be prioritized for the nation to become self-sufficient in food grains and agriculturally produced commodities (Kartik, 2015).

He stressed that when farmers' purchasing power increases, they will buy goods from industries and support those industries as well. A class

of enriched cultivators will provide a sizeable market. The second plan, which placed more emphasis on industry, especially heavy industry, failed miserably in this regard. He was concerned as the agricultural sector, which employs the majority of the population, contributes only about half of the country's income, and today that contribution is even lower at about 20%, while the service sector is expanding rapidly and is the main source of income for the country. This is not to be proud of as India is about to overtake China as the world's most populous nation and the contribution of the agricultural sector is steadily declining, making food prices vulnerable. If special attention is not paid to the agricultural sector, we could see a food supply crisis in the future. We try to replicate unsustainable and self-defeating Western development models (Nene, 2010).

Deendayalji emphasized that we have started mechanization to copy Russia, which has led to a large number of unemployed. In addition, Congress introduced cooperative farming, but Bhartiya Jansangh disagreed, forcing Congress to withdraw his proposal. According to Deendayalji, agricultural land is like a mother for the farmers. If he gives away his property for nothing, production will decrease rather than increase since they have no sense of ownership.

AGRICULTURE BASE OF INDIAN ECONOMY

Agriculture should be the basis of development as most of the population depends on it. However, from the beginning, agriculture was not given as much attention as industry. Instead of bolstering his strength, Bharat tried to bolster his weakness first. It has not been recognized that a strong rural sector will increase the demand for manufactured products and this can only happen if the government works to increase the income of people in the rural sector as that is where the maximum population resides. Increasing their purchasing power should be the main motive for boosting the economy. Industry also receives raw materials from agriculture, which affects the availability of inputs through the provision of raw materials and labor. When the workforce is educated and skilled, the marginal productivity of the labor force will increase, which will increase industrial output. If this sector is not taken into account when assessing supply and demand, the economy can slow down and if demand falls significantly, there can be a problem with the closure.

Farmers should get a profitable price for their products, then their condition will only improve, production will improve, and the country will become more independent. Farming should become a profitable enterprise, then only farmers will prosper, while when calculating the minimum price, in addition to covering production costs, some extra money should be added in the form of profit (Sharma, 2017).

Deendayalji believed that cow and ox are the basis of agriculture, that is why we pay so much respect to cow. Killing cows and their offspring has always been forbidden in Bharat. However, the current rule is an exception to that. Apart from Bhartiya Jansangh, all parties usually want to continue killing cows. For example, Jansangh has promised to ban the killing of cows and their offspring by introducing an amendment to the constitution.

EKATMA ARTHNEETI

Both excess and lack of material lead to the end of the Dharma. According to Western ideology, man becomes addicted to the means of gaining wealth. Excessive wealth, as a means of sensual pleasure, tends to become a means of righteous conduct. The resulting pleasures or benefits have no end as one is fulfilled another arises as an endless process becoming limitless and he always feels in want of wealth and his addiction reduces his ability to produce wealth and he turns unfair means to take someone's role away from the other when they become self and family centered, rather any responsibility to those around them. When material wealth is absent, it ceases to be a means and becomes an end in itself. For the Dharma, the balance must be maintained and the limit for acquiring wealth should take a broader social perspective, sympathy for fellow people who do not possess wealth helps them meet their basic needs, and the purity of the means to acquire wealth, is also necessary (Sharma, 2016).

The West has achieved economic prosperity that has led us to believe that its ideas are timeless and that people who realize that they are dependent on a particular system cannot leave its sphere. The strong economic growth and development of the West has strengthened confidence in the Western approach. Our current education system does not foster the ability to evaluate the value and importance of universally applicable principles that transcend space, time, and institutional boundaries. He conceded that since our economic conditions and way of life differ from those of the West, so should our method and level of economic development. Citizens should realize that they are given some rights so that they can fulfill their social duties. As a soldier, he is given a weapon to protect the nation, peasants own land to cultivate, produce and feed the nation, teachers to expand society's knowledge base and instill ideals to lead a righteous life, and the like. Therefore, no rights are eternal and must be changed from time to time according to the needs of society. Ownership is granted to use certain things, but within certain limits and purposes. The individual, the family, the community, and the state are different forms in which society is reflected and realized. In India, the common family system is a practical unit that preserves the social sense of the individual. In it, each individual earns, but ownership rests with the family and the assets acquired are used for the benefit of the family. He believed that this is the basis of stewardship. He wanted workers in industry to have ownership rights and share in management and profits, just as shareholders who had just invested in stocks in public companies could receive a share of the profits and exercise ownership rights while a worker worked so hard for the company is treated as a stranger (Shastri, 2016).

The reason for looking West to solve economic problems lies in the misconception that Indian culture and religion, being spiritual, are indifferent to the problems of material life. In Bharat, dharma was defined as that which leads to physical and metaphysical development. We look at the problems and the means to solve them from a spiritual point of view. Arth was given importance along with Dharma. Religion is not static but dynamic and changes over time, new ideas emerging while respecting the older ones. Reformers should respect our ancient

traditions, ancestors, and achievements and propose new ideas to suit the new age. This will keep the connection with our basic ideas, do no harm to the nation, and contribute to development. Western culture is materialistic, so Arth dominates. India should advance the coordination between materialism and spiritualism. Arth, which is necessary for human survival and existence and also strives to attain high values, has been included in Jansangh's program. There are countries that support and follow America and show a capitalist bias, and others that support and follow Russia and show a socialist bias (Singh *et al.*, 2018).

A conflict between socialism and capitalism is also seen in India, which is just a reflection of the ideological conflict in the world, it does not exist in India. There is no point in raising the conflict between the private and public sectors. We should focus on instilling a sense of duty in people, since it is not the institution that is good or bad, but individuals can make it good or bad. Every institution is founded with sound mind and good intention to make society prosper, but few bad people step in and destroy the very goal, essence, and purpose of the institution. Man is not just an economic man, that is just a myth. There is no one who engages in every activity with economic purposes. He may have Arth in mind, but it may not always be a motivator of activities. If human behavior is judged on the basis of principles of economics, then economic man will not find the existence of Wholeman Sampooran Manav. Capitalism is based on the economic man and socialism on the masses. In both concepts, only the goal of satisfying economic needs was accepted and other needs were ignored. Both concepts ignored humanism (Deendayal, 2015).

Power, whether political or economic, centralization ends individual freedom. Both capitalism and socialism focus on the centralization of power. Under capitalism, due to the end of competition, economic power is gradually being centralized or monopolized in the hands of a few. If, as in socialism, economic power is handed over to the government, then so is the state executive. In both cases acts of man take place, that is, his acts are more important than himself. Life becomes mechanized and humanism declines. In both systems, people are viewed quantitatively rather than qualitatively. Therefore, the values of mankind decline as those with quantitative values are given more importance than those with high ethical values. Development should be planned taking into account the specialty and diversity of each individual. Capitalism and socialism have made man part of the non-living instrument of the system. Local artisans have become workers in industries working 8 h a day, creating a wall between work and life (Deendayal, 2020).

There should be no gap between work and his actual life, while designing means of earning must consider man as a whole. Flesh and bones with hearts, minds, and bodies are all hungry. Otherwise the working time has a dehumanizing effect, which is reflected in his rest and non-working times, and he will be able to work again. In short, he does not live his life beautifully, experiencing beauty in relationships, art, literature, hobbies, love, devotion, and maximum activities are focused on his work. In the private sector and in a few public sectors, you work like a horse that works for a maximum of five days and then gets 2 days rest. However, it also has its hangover, sometimes having to work on vacation or from home and taking extra time for loved ones and friends. The human bond is thus loosened and has social implications (Shastri, 2016).

We should think about the humanism framework, which means resources and systems for production, distribution, and consumption in society, considering all aspects of the human being. Technology should be used rationally, not blindly adopting traditional scientific methods or adopting Western technology. The technology used should be such that it leads to the development of humanism. At the local level, what people want and need should be accepted by including their views. Such governments should work for the welfare of the tribesmen, while formulating every plan and project, discussing with them and preserving the beauty of their culture, tradition, and practices, should try to improve and support themselves as they want and what they

want need and not impose. Life is not only about consumption, but should also make sacrifices, sacrifice one's own desires for society and the country. Being content with what God has given, even though we are striving for better things. Man should control his greed. Society provides opportunities for development and happiness to which he is entitled, and individuals are expected to adhere to social discipline. There is unity but no uniformity. Hinduism has the ability to sustain society, although some distortions and shortcomings have arisen over the years, then we have also seen timeless, unchanging laws and changing regulations together. According to Deendalaya Upadhyay, Western thought sees things in a compartmentalized way, regarding different institutions as separate and non-interacting entities. However, Bhartiya Darshan sees different entities as they do not clash but complement each other. Universal coexistence and world peace are the unique characteristics of the Indian way of life. Happiness and peace do not follow money and material comfort. Dharm Arth, Kama, and Moksha direct human activities. We do not ignore the body as it should be strong enough to attain Dharma, but all actions should not be centered on the body and its worldly desires. Kama involves the gratification of natural desires. Dharma refers to all principles that bring about harmony, peace, and progress in human life. It contains rules, principles, and codes of ethics by which various activities of artha and kama must be conducted. This will lead to integrated and harmonious progress towards moksha. A person who performs his duties without expecting their fruits attains moksha. The Dharma is given the highest importance and is considered a fundamental principle in the attainment of civilized life. It helps him separate and perform kama, which is not only pleasurable but also beneficial. Without kama and artha, dharma cannot proceed because if basic needs are not met, one will not understand dharma. His first need is to meet at least the basic needs as it says Bhokhe Pet Na Hot Bhajan Gopala. Likewise, Artha is needed to transmit Dharma. Thus, Dharma, Artha, and Kama are connected and complement each other. Excessive importance of the state as an institution at the expense of culture, individuals (Singh *et al.*, 2018).

CONCLUSION

He assumed that there would be neither poverty nor lack of wealth, meaning that people had to work hard to survive. By excess wealth he meant an over-reliance on property ownership. Both extremes of wealth and poverty are not necessary for the proper development of civilization. He advocated economic activity that satisfies basic needs rather than creating new ones, especially if they would lead to greater consumption. Such economies allow desire to grow unchecked, which will never lead to spiritual fulfillment. We call that consumerism. It leads to riots and eventually to an increase in crime. It is believed that for a good life, uncontrolled desires, and lust should be dissolved without limit. Hunger and greed are everywhere. Man himself becomes an object of sale, skills and human values are ignored and left behind. Sales techniques take place from human values. This mental bankruptcy leads to untold lust that is inhuman and undesirable when there is excessive greed for food, power, possessions, or sex. Hence, live a pure and contented life.

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