

PANDIT DEEN DAYAL UPADHYAYA: ANALYTICAL STUDY ON RURAL DEVELOPMENT

Guru Prasad Rathaur,

Assistant Professor,

Department of Political Science, Government Degree College, Gosaikheda, Unnao

ABSTRACT

Pandit Deendayal Upadhyay's philosophy of integral humanism is an indigenous socio-economic viewpoint, based on Bharatiya cultural values, which is focused on overall development of human beings. Deen Dayal Upadhyaya's thinking essentially fills the gaps in multi-dimensional attempts to visualize the future of India especially post-independence. The World after Industrial revolution realizes that the development cannot be achieved fully without taking development of rural area. Such thought has great significance for a country like India where majority of the population, live in rural areas. On the same thought our ancestors always spoken openly to take rural area along with urban development. Integral humanism reestablishes the man's place in the right perspective and tries to develop his complete personality. The idea of integral humanism ensures the dignified life for every human being, to support sustainable consumption of natural resources, to enhance political, economic and social democracy and freedom, and to promote diversity. To achieve the above said objectives, the philosophy of integral humanism laid stress on three principles i.e. supremacy of whole, supremacy of dharma and autonomy of society. After independence, Deendayal argued that India should develop our own model of development instead of blindly following the western model of development. He said that we should analyse our-self which is associated with our culture. This paper is an effort to put forward the thoughts and set of ideas for development as a whole for rural area.

Keywords: Rural Development, Humanism, Deendayal Upadhyay, Sustainable development.

INTRODUCTION

Pt. Deen Dayal Upadhyay, stands as a philosophical doctrine deeply rooted in India's cultural and spiritual heritage. It seeks to provide a comprehensive framework for human development that transcends mere material progress. Pandit Deendayal Upadhyaya fondly called as 'Deena' was born on September 25, 1916 in a village Nagla Chanderabhan in district Mathura of Uttar Pradesh. His father Bhagwati Prasad was one of the grandsons of great astrologer Pandit Hariram Upadhyaya. Deendayal's mother Rampyari was a religious woman. Deena had one younger brother, Shivdayal fondly called as Shibu', who was two years younger

than him. Bhagwati Prasad was employed in railways and his job kept him out most of the time. Deendayal was hardly two and a half years old when his father sent him with his mother Rampyari and brother Shivdayal to his maternal grandfather Chuni Lai Shukla who was working as a station master in railways at Dhankia in Rajasthan. Deendayal left his paternal house at this tender age and never returned to live there. He was hardly three years old when his father passed away. His widowed mother was much shocked by her husband's death. Her health deteriorated and she contracted tuberculosis, which was an incurable disease at that time. She also died after protracted illness leaving behind two orphans, Deendayal and Shivdayal. At that time

Deendayal was seven years old and Shivdayal, just five. The death of their mother shocked them deeply. Chuni Lai Shukla, the maternal grandfather was also deeply shocked. He relinquished his job and came to his native village Gud-Ka Mandyee near Fatehpur Sikri in district Agra of Uttar Pradesh along with Deendayal and Shivdayal. Both the children got ample love and affection from their maternal grandparents. The four elements of an individual, according to Upadhyaya, were the body, mind, intelligence, and soul. They were all assimilated four universal objectives of human kind.

- ❖ Dharma (moral obligations),
- ❖ Artha (wealth),
- ❖ Kama (desire or fulfillment), and
- ❖ Moksha (complete release or salvation) were the four universal goals.

In contrary to Western thoughts of Human Determinism Indian were strong follower of Environmental Determinism and still the legacy is in continuation. But during the era of Colonialism, we the Indian were forced and lured to the new concepts and new teachings. Much before the modern thought of industrialization and urbanization Indian sages and philosophers are totally aware about the development in totality of human and Mother Nature. Indian intellectuals are full of vision about development and living in lap of nature. Along with environmentalism integrated human approach is the only way to cater to human civilization by uplifting all equally.

REVIEW OF LITERATURE

The following views of Pt. Deendayal Upadhyaya are taken from Mahesh Chandra Sharma's has been explained in his book (2018), *Integral Humanism- An Analysis of Some Basic Elements*, where Pt. Deen Dayal said in response to the question as to whether India should accept the path of Capitalism or Communism, that what is the compulsion before us to accept one of these two ideologies of the foreigners? No Indian is associated with these

ideologies and these are not the product of the Indian environment. Pandit Deen Dayal said that we should learn from our culture and history and in the light of that we should chalk out our plans for the development of our nation. We should not copy that. Further, in the book mentioned above, Pandit Deen Dayal opines that India considers spiritualism as an integral part of human existence. This is the world of sensitivity. India does not worship any single form of God nor does it follow a single way of worship rather varied forms of spiritual refinement have been cultivated here. That is the reason that the ideas of 'one soul permeeting all living beings', 'kindness for all the living beings', and 'non-violence' have grown here. Deendayal Upadhyaya considers spirituality as part of human integralism and believes that ignoring this will be dangerous. Indian tradition considers human beings as an 'integral entity'. Integral means that which cannot be divided. A unit which is indivisible is called 'integrated'. Society and individual are so intertwined that they cannot be separated. Every human being is an integral part of the society. He cannot live without a family. Family cannot live without the village, city or neighborhood. Beyond village and cities exist the units of nation and the world. Individual is a part of all these collectivities and is not independent of all these. The happiness of an integrated human being is not divided into individual and society rather it is integral.

Ratika Rana in her article (2022), *Integral Humanism: How Pandit Deen Dayal Upadhyaya Viewed Politics from the Lens of His Principles?* Prime Minister Narendra Modi paid his respects to Pandit Deen Dayal Upadhyaya and highlighted how his vision of 'Integral Humanism' is still capable of providing solutions to several problems of the world. He said, "He wanted to decolonize Indian political thought as he felt that the Indian intellect was getting suffocated by Western theories. He believed this left a roadblock to the growth and expansion of the original Bharatiya. He did welcome modern technology but wanted it to suit the Indian requirements. He visualized a decentralized polity and a self-reliant village economy at the base. While

paying tributes to Pandit Deen Dayal Upadhyaya on his death anniversary, Prime Minister Narendra Modi said that the right-wing Hindu stalwart's vision of 'Integral Humanism' could provide solutions to several problems of the world." Deen Dayal Upadhyaya pointed out some objectives for the Indian economy which are highlighted in Arun Anand in his article (2021), Demystifying 'Integral Humanism', the key philosophy that guides BJP and its government's article. Upadhyaya specifically underlined six objectives that the Indian economy should pursue:

- ❖ An assurance of the minimum standard of living for every individual and preparedness for the defense of the nation.
- ❖ Further increase above this minimum standard of living whereby the individual and the nation acquire the means to contribute to world progress on the basis of its own Chiti.
- ❖ To provide meaningful employment to every able-bodied citizen, by which the above two objectives can be realised, and to avoid waste and extravagance in utilising natural resources.
- ❖ To develop machines suited to Bharatiya conditions (Bharatiya technology), taking note of the availability and nature of the various factors of production.
- ❖ This system must help, and not disregard the human being the individual. It must protect the cultural and other values of life. This is a requirement that cannot be violated except at the risk of great peril.
- ❖ The ownership, state, private or any other form, of various industries must be decided on a pragmatic and practical basis.

He was a proponent of both Swadeshi and Decentralization and considered centralization to be one of the key road blocks when it came to economic growth.

Ratnesh Dwivedi in his article (2020) 'Pt Deendayal Upadhyaya and Integral Humanism,' the link between Gandhian Philosophy and Integral Humanism is evaluated. It is as follows; Integral

humanism is almost an exact paraphrase of Gandhi's vision of a future India.

- ❖ Both seek a distinctive path for India,
- ❖ Both reject the materialism of socialism and capitalism alike,
- ❖ Both reject the individualism of modern society in favor of a holistic, Varna-dharma based community,
- ❖ Both insist upon an infusion of religious and moral values in politics,
- ❖ Both seek a culturally authentic mode of modernization that preserves Hindu values.

OBJECTIVES OF THE STUDY

The main objective of this study is to rational analysis of the economic and development model proposed by Deendayal for the development of the nation and also in achieving self-reliance through transparency, decentralization and proper implementation of law in the country. The objectives of the study are some following:

- ❖ To study Deen Dayal Upadhyaya's concept of Rural Development.
- ❖ To evaluate the relevance of Integral Humanism in the contemporary times
- ❖ To study the notion of Self Reliance and achieving it through Integral Humanism

DATA SOURCE'S AND RESEARCH METHODOLOGY

The methods and tools used for research in regards with this article were very broad and different. In this article, I have relied on secondary source of information. This article depends solely on existing data in the course of the research process. The secondary data that has been collected was one from the internet via various online data i.e., articles, research papers, review articles, news, etc., and another was accessed through the library via books. The research methodology that has been used in this article is Analytical research. Under the Analytical research, the facts used were the ones that have

been confirmed already to form the basis for the research and critical evaluation of the material is carried out.

PRINCIPLES OF INTEGRAL HUMANISM

Pt. Deen Dayal Upadhyay envisioned a society where ethical values form the bedrock of individual and collective behavior. The philosophy emphasizes the importance of aligning personal and societal actions with Dharma, fostering a sense of responsibility and moral duty in all aspects of life. Antyodaya (Upliftment of the Weakest): Central to Integral Humanism is the principle of Antyodaya, signifying the upliftment of the weakest and most marginalized members of society. Pt. Deen Dayal Upadhyay stressed the need for inclusive development, where the benefits of progress reach those at the fringes. This principle reflects a commitment to social justice and echoes the idea that the true measure of a society's progress lies in how well it uplifts its most vulnerable members. Antyodaya serves as a moral imperative, guiding policies and actions toward a more equitable and compassionate society. Integral Approach to Individual and Societal Well-being: Integral Humanism advocates for an integral approach to well-being, recognizing the interconnectedness of individual and societal prosperity. It rejects a narrow focus on material progress alone and emphasizes the holistic development of individuals. The philosophy encourages a harmonious balance between material advancement, intellectual growth, and spiritual fulfillment. By fostering a sense of interconnectedness, Integral Humanism envisions a society where individual well-being contributes to the overall health and vitality of the community, creating a sustainable and flourishing social fabric.

NEEDS OF RURAL DEVELOPMENT IN INDIA

India as a free nation is still struggling in filling up the gap between poor and rich. In India 68.84 percent of

the total population is living in villages. India has the largest rural population (828 million), followed by China (767 million) of the total of world. The distribution of assets is extremely unequal, as 5 % percent of the total household possessing 38 % percent of the assets whereas at bottom 60 % households have only 13 % assets.

India would have second largest population in the world by 2050 and would continue to lead.

When India was struggling for Independence Mahatma Gandhi gives the concept of rural development to Indian Public life and the concept received mass popular support. The Rural Development was perceived with the other concept of Gram Swaraj, Sawadesi, Khadi, Safai, Shram Dan etc. The Non-Cooperation Resolution, moved by Mahatma Gandhi and passed by the Indian National Congress in its Calcutta session of September 1920, articulated the approach to rural development by recommending hand-spinning in every house and hand weaving on the part of millions of weavers who have abandoned their ancient and honorable calling for want of encouragement.[5] The initiative taken during the year 1921 still proves to be most relevant even in today's context. Deendayal Upadhyaya also argues that the values of the West are somewhat specific to their circumstances and history and they too, he points out, have abandoned some certainties. In the case of the insuperable difficulties faced by Marxism he is prophetic. He sensibly avows about way forward ideas:

Indian Constitution: The Indian Constitution adopted a Westminster style parliamentary system that has conspired to articulate every active and dormant social, political, linguistic, religious and supposed ethnic fissure and division in India and magnify them manifold. A Presidential system of governance, with appropriate safeguards and decentralization, would have mitigated these dangers.

Good Governance: On governance, he considers undue accumulation of political and economic power as contrary to Dharma, implicitly criticizing communist regimes and could be regarded

as querying the impulses of state-dominated, democratic socialism as well. In general, Upadhyaya associates the preponderance of power, including economic monopolies, as a source of corrupt and adharmic misconduct.

Economic Policies: Upadhyaya rejects Nehruvian economic policies and industrialization on the grounds that they were borrowed uncritically from the West, in disregard of the cultural and spiritual heritage of the country. There is a need, according to Upadhyaya, to strike a balance between the Indian and Western thinking in view of the dynamic nature of the society and the cultural heritage of the country. The Nehruvian model of economic development, emphasizing the increase of material wealth through rapid industrialization, promoted consumerism in Indian society. Not only has this ideology of development created social disparities and regional imbalances in economic growth, but it has failed to alleviate poverty in the country. This traditional culture stresses putting restraints on one's desires and advocates contentment rather than ruthless pursuit of material wealth. The philosophy of Integral Humanism, like Gandhism, opposes unbridled consumerism, since such an ideology is alien to Indian culture.

Federalism: In his opinion, they are contrary to the principles of Dharma, which enjoin the essential equality and unity of all citizens. Deendayal Upadhyaya is critical of India's federal constitution and the enshrining of special privileges based on attributes like caste, religion, language and province. He favours a unitary Constitution though with the devolution of executive and decision-making authority to lower levels of societal organisation, from regional states to village panchayats.

GAPS IN RURAL DEVELOPMENT

India is taking too much time to come to close to overcome the under develop state of the rural India or India. The below given points are the base lines for further designing of framework for rural development:

- ❖ We made to believe Indian Culture is none scientific; therefore, we easily bowed to other culture and their products.
- ❖ The framework or model which does not take into account the history, diversity, and culture restricts the development. This may be the cause after having plenty of human and natural resources still the nation is struggling in sharpening those resources and utilizing them.
- ❖ We never have a long-term plan for rural development via considering fundamental knowledge. At best we had five-year plans which were always aligned with election cycles.
- ❖ Timely Manufacturing and marketing of our traditional scientific products were not done. We were pessimistic about India's traditional science and products.

Pandit Deen Dayalji used word "Antyodaya" which literally mean "rise of the last person". The term was coined to get nation ride from extreme poverty. This also formed a core philosophy of "Integral Humanism" distinctly from capitalism and communism.

The following principals are derived from the traditional philosophical Indian civilization by the Deen Dayalji for development of rural India:

- ❖ Govt should assure to each individual of a minimum living standard, which will imply and assured opportunity to every able-bodied individual of purposeful employment.
- ❖ Beyond these, such increasing prosperity that will offer the means, to the individual and to the nation, to enable them to contribute, in the light of their distinctive consciousness, to the progress of the world.
- ❖ The order, advocated above, should be in such a way that in no way must it disregard man; be an instrument of his full development; and protect cultural and other life values of Indian society. This is that protective line which in no

circumstances must the economic order transgress.

- ❖ No Govt. without free education and free healthcare. It is very important to free people from the burden of carrying of education and healthcare expenditure. It will help people to think additionally about country, society and environment.

CONCLUSION

The rural development can take its lead in preview of philosophy of Pandit Deen Dayalji. The philosophy which believes development of all with regional and cultural aspects can holistically applicable to all areas not for India only even at Global scale. Deen Dayal Upadhyaya believed that an independent country could not advance if it relied on Western principles such as individualism, democracy, socialism, communism, and capitalism. This does not imply that he disagreed with these ideas. He believes that modern technology and western science should be encouraged, but that they should be tailored to Indian needs. He clarifies the distinction between western science and the western style of life. While western science is universal and must be assimilated if we are to progress, the same cannot be said of western culture and ideals. In fact, he argued that slavish imitation of the West should be abandoned. He also urges Indian leaders to reject the superficial Western foundations that formed the backbone of Indian polity after independence and instead draw inspiration from our old culture's ageless traditions. As findings, Upadhyaya's mission was to establish desirable goals for Indian society as well as the intellectual and spiritual foundations for achieving them. However, his political theory has largely gone unchallenged, and in this period of neoliberalism, researchers should take its wide aim seriously in order to maintain our national identity.

REFERENCES

- ✚ Asirvatham Eddy, KK Misra. Political Theory. Reprint, First ed., New Delhi, S Chand, 2011.
- ✚ Anand Arun. Demystifying 'Integral Humanism', the key philosophy that guides

BJP and its Government, Vichar Vinimay Kendra, 2021.

- ✚ Bhishikar CP, Pandit Deendayal Upadhyaya: Ideology and perception first ed., New Delhi, Suruchi Prakashan. Print. Concept of Rashtra, 2014.
- ✚ Bhushan Shanti. Vicharak and Pracharak, in Destination, ed. Sudhakar Raje. New Delhi, Deen Dayal Research Institute, 1978, 77p.
- ✚ Christopher Jaffrelot. Hindu Nationalism- A Reader. Princeton University Press, ISBN 0-691-13097-3, 2007.
- ✚ Dharampal, Gita Essentail Writings of Dharampal. First ed., New Delhi, Publication Division, 2015.
- ✚ Deshmukh Nanaji. The Man and the Thought, in Destination, ed. Sudhakar Raje. New Delhi, (Deen Dayal Research Institute, 1978, 32pp.
- ✚ Singh Sanjeet. Analytical Study of life and work of Pandit Deen Dayal Upadhyaya. IOSR Journal of Humanities and Social Science (IOSR-JHSS), Volume 2020 Aug;25(8):15:62-71.
- ✚ Dwivedi Ratnesh. Pt Deen Dayal Upadhyaya and Integral Humanism, 2020 Mar 8. <https://www.amazon.com/RatneshDwivedi/e/B011DSEJD>.
- ✚ Raje Sudhakar. Life is Outline" in Pandit Deendayal Upadhyaya: A Profile, ed., New Delhi: Deendayal Research Institute, 1972, 7pp.
- ✚ Rana Ratika. Integral Humanism: How Pandit Deen Dayal Upadhyay Viewed Politics from The Lens of His Principles? The Logical Indian Crew, 2022.
- ✚ Sharma Mahesh Chandra. Integral Humanism- An Analysis of Some Basic Elements, Prabhat Publication, New Delhi, 2018.
- ✚ Upadhyay, Dr. Manjula (2018), "Economic Thought of Deen Dayal Upadhyay", International Journal of Innovative Social Science & Humanity Research, 5(1), 172-177.