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Deendayal Upadhyaya

Deendayal Upadhyaya was born in a poor family in Nagla Chandrabhaan, village near Mathura, UP, on 25 September, 1916.

As a child, Deendayal had to face the profound grief of several deaths in the family. Deendayal moved from place to place and completed his masters degree. He was introduced to RSS and became a full timer in the late 1930s.

Deendayal was a prolific writer and a successful editor. He wrote a number of books including Samrat Chandragupt and Jagatguru Shankaracharya, and an analysis of the Five Year plans in India.

He was deputed to work in the Jana Sangh by Shri Golwalkar when the party was founded in 1951 by Dr Syama Prasad Mukherjee. From then till 1967 he remained the Jana Sangh All India General Secretary. It was during this time that he propounded the political philosophy of Integral Humanism. It is now 50 years since the Jana Sangh adopted Integral Humanism as its political-economic manifesto. Deendayal Upadhyaya died on February 11, 1968 under mysterious circumstances at the age 52. The murder of Pandit Deendayal still remains unresolved.

What are some of his ideals?

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.



What are the initiatives started in his name

The Centre government's schemes like Jan Dhan Yojana, Mudra Yojana, Ujwala Yojana, to give free LPG connection to five crore BPL families, Gram Jyoti Yojana, to electrify the last of the 75,000 villages, toilet for all and house for all are all inspired by this vision. To mention a few, Deen Dayal Upadhyaya Gram Jyoti Yojana strives to provide continuous power supply to rural India. Deen Dayal Upadhyaya Grameen Kaushalya Yojana is the skilling and placement initiative to cater to the occupational aspirations of rural youth and enhancing their skills for wage employment.

Deendayal Upadhyay Shramev Jayate Karyakram works towards a conducive environment for industrial development and doing business with ease, also to impart skill training for workers.

Pandit Deendayal Upadhyaya's Socio-Political Ideas; Integral Humanism

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.

DeenDayal Upadhyay was considered as the architect of 1st 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".



Deendayal Upadhyaya's Integral Humanism: The Political Dimension

According to Deendayal Upadhyaya, a nation needs four things. Firstly, land and people, which we call country; secondly, collective will, comprising the desire of all; thirdly, a system, which can be called as a set of principles or constitution for which the concept of Dharma is invoked in our culture; fourthly, ideals of life. All these four elements comprise a nation; He draws an analogy between individual and nation as he writes that just as man needs body, mind, intellect and soul, likewise the above four, make a nation. Deendayal emphasizes that only a group of people and a piece of land, neither separately nor together, constitute a nation. There are many landmasses, which cannot be called nations. He asserts that we cannot call the North and the South Pole areas as nations. Likewise there are many territories in South Africa, which cannot be termed as nations. There are many islands and land segments where people live even though there developed no nationhood.

Deendayal draws a distinction between a country and nation. He is of the view that land and people constitute only a country (Desh) . He stresses that though country or Desh and nation appear synonymous because the former is the basis of activities, and is bent upon realizing fundamental principles in unison with one another. A cavalcade of great men who are committed to austerity, sacrifice, heroic effort dedicates itself to consolidate, advance and enrich the above tradition. According to Deendayal emergence of Jan, people with specific disposition and cultural tradition evolves a nation. Snyder affirms this view and says, nation as a sentiment, "is re-created in each generation by acculturation and is transmitted from mind to mind by education. Further, he adds that it is historical phenomenon, which emerges as a response to special socio-political and economic conditions . Deendayal emphasizes that Ekjan, which shapes the disposition of the people, establishes a specific nature and identity of the nation. He is of the view that just as a person has a distinct nature, likewise the nation too has a distinct nature. Nature of man varies from individual to individual. A successful litterateur or poet cannot be an engineer or scientist. As such, Bharat has a distinct identity or nature of her own. Deendayal emphasizes that the fundamental character of our country has been predominantly spiritual . Qualifying, he asserts that it does not mean that we ignore materialism. He observes that lured by our richness and abundance foreign invaders came to India. Therefore, according to Deendayal we did not devalue materialism, however, our minds with all its intensities and priorities dwelled on spiritual concerns.



Conclusion

Abnition for Deendayal is a self-begotten and abstract reality. The state is an arrangement together with the government to realize the necessities of the nation. It serves as an agent of the nation and justifies itself in realizing the demands of the nation. It is important to notice that Deendayal emphatically upholds the primacy of Dharma not just for the individual and society but also for the nation, the state and the government. For Deendayal, Dharma is not just a sovereign value and a balancing wheel between Artha and Kama to attain Moksha but also the anchor sheet of nation, state and government. To him it is a keel of society and the cosmos or the Universe, and is the hub from which radiates the axial lines of truth, solidarity, fraternity, selfhood, right governance and true democracy. It sustains life on the earth.