

Pandit Deen Dayal Upadhyaya's Perspective on 'Ektema Arthniti'

Dr.Gopal Krishan ,Assistant Professor of Political Science ,Gobindgarh Public College ,Khanna ,Punjab ,India

Dr.Gurpreet Singh Uppal ,Assistant Professor of Political Science,Khalsa College ,Gardhiwal, Hoshiarpur,Punjab ,India

Abstract

This paper examines the Pandit Deen Dayal Upadhyaya's Perspective on 'Ektema Arthniti'. In this Arthniti he puts forward various views for revival of Bhartiya economy and why Bhartiya economy declined. The British destroyed the Indian economy through East India Co. They totally drained India's wealth to Britain. Resultantly India's contribution to world trade declined drastically from 23 percent to 1 percent. Further he lays emphasis over agriculture as base of Indian economy. Because majority of Indian people get their employment through agriculture. Thereafter he states that both scarcity and surplus of wealth erodes dharma .Therefore it should be in balance if we want to maintain dharma. Here he puts forward his concept of Ektema Arthniti. Through this concept he provides for solution of various economic problems of his motherland .He asserted that developing countries should not immediately adopt industrialization these countries should excel in agriculture only then their economic problems can be solved. According to him if the planning of a country goes well and natural conditions or environmental conditions are favourable then that country can achieve self sustenance in agriculture. But on the contrary if agriculture is ignored and industrialization promoted then it can have adverse impact over economy. Thus this paper illustrates about economic thought of Pandit Deen Dayal Uphadhaya ji.

Key Words: Agriculture, Economic Thought, Ektema Arthniti, Industrialization and Pandit Deen Dayal Uphadhaya ji

Causes for destruction of Bhartiya economy by the Britishers

It is well known fact that the Britishers destroyed Indian economy ruthlessly and this ruthlessness was started by British East India Company. When this Company came to India, India's contribution in world trade was 23 per cent but when we got independence from the Britishers it remained only one per cent. The exports were very low and there was no

phenomenon like development of economy rather the farmers were facing various sort of natural disasters like famine ,floods etc. To further destroy the Indian economy the Britishers ruined the Indian economy by importing food grains on very high rates to India. Pandit Deendayalji argued that India should have its own economic policies to solve its economic problems it should not follow the economic policies of the west and that too particularly of U.S.A. He further contended that the west have different sort of economic problems and Bharat has different sort of economic problems therefore their policies cannot work over there. In this context Bhartiya Jan Sangh rolled a policy to provide for minimum standard of living, just distribution and full employment. He said "Bhartiya Jansangh" wanted to bring such type of policies through which every household would get benefitted. The government in Bharat should implement such type of employment oriented plans. With the implementation of these plans economic power will not be concentrated in a few hands and economic inequalities would be removed. There is only one possibility to increase common man's income when there is no unemployment. Pandit 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." Thus it is clear that to feed the increasing population he laid emphasis over indigenous food grains and to avoid imports. 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".

Throughout his economic policy he laid emphasis over such policies which should benefit the farmers in the economy. For instance he argued that if income of farmers will increase they would be able to buy industrial products which are used in agriculture. As rich farmers would generate a big market. He argued that second five year plan failed because it promoted heavy industries only.

He was worried that primary sector's contribution is decreasing in Bhartiya economy over which most of Indian population survives while contribution of service sector is increasing in Indian economy. He had great vision for his motherland as he stated about food crisis in India in advance. He also contended that food prices would increase tremendously. Western model of economic development can never be applied to Bhartiya economy. He contended that farmers would not leave their land at any cost because there is no survival of farmers without their land. He further argued that Indian economy should be an agrarian economy as most of the people

depend upon agriculture. But the policy makers did not recognize their strength which lied in agriculture sector rather they relied over industrial sector which was weakness of Bhartiya economy. Pandit Deen Dayal Upadhyaya ji 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".

Here he brings out various contemporary economic problems and particularly the shortcomings of second five year plan. According to him all sections of the society were facing financial problems. Everyone was pondering over economic problems but there was no solution. But the economic situation was not improving at that time as there were so many shortcomings in second five year plan. This plan was based upon utopian ideas such as it failed miserably because it relied only on heavy industries. The government was to rectify this shortcomings yet it did not do something in third five year plan. The planning should be very much inclusive and comprehensive. Rather Deen Dayal ji contended that it should be in consonance with social situations and Sanatan cultural values and our social institutions should grow with it.

He further stated that domestic technology be used and small scale industries should be established on large scale. The Government should use its resources for proper development of railways, mineral oil, nuclear energy and should concentrate on defense and related industries.

The core principle of eketma arthniti

According to Pandit Deen Dayal Upadhyaya there should neither be excess nor scarcity of anything as it will lead to end of dharma. As excess of wealth can divert a person from right path therefore it should be in balanced manner. As the pleasures derived from wealth are endless as one is fulfilled another arises which results in an endless circle of pleasures. This results in deterioration amongst human beings as they resort to wrong means to earn money.

Here he stated that for maintaining dharma one should have balanced wealth. Further one should have sympathy towards his fellow human beings

He argued that ideals of Bhartiya economy and life are different than those of the western perspective of the same. The people of this country should realize that they are given some rights so that they can perform their duties towards society. According to Pandit Deen Dayal Upadhyaya Ji, "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”.

The joint family system preserves the rich cultural values of Bharat. In joint family every individual earns but wealth acquired is used for the benefit of the family. He argued that this is the basis of Trusteeship.

He wanted that ownership rights should be given to workers in industries and share in management. He further contended that share holders who are investors of companies enjoy proper rights in company while the workers working over there do not get any such rights. 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 and new circumstances. 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 and 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. According to him , “A 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 is indifferent towards problems of material life. In Bharat Dharma was defined as which leads to physical and metaphysical development.

As in Bharat the problems are looked upon as these are to be solved through spiritual viewpoint. There is lot of importance of Artha and Dharma. He further stated that religion is not static but dynamic and so many changes occur in it with the changing circumstances. All the social reformers should follow the ancient tradition, the footsteps of our ancestors and should always endeavour to cherish achievements of our rich cultural heritage and all new ideologies and thought must conform them. As this development will surely help in retaining our old culture and this linkage with our national culture would enhance our nation's cultural values. Whole of the culture in west is dominated by Arth therefore it is materialistic. In our motherland there should be coordination between Arth and spiritualism. Jan Sangh has given very high importance to Arth because Sangh knows the importance of Arth for survival and existence of people. In his contemporary times some countries were allied to U.S.A. and some to U.S.S.R. and there was a great tussle between the ideologies of these countries as U.S.A. was supporting capitalism and Russia was supporting Socialism. Our motherland too had impact of this tussle of capitalism vs socialism but according to Deen Dayal ji it is useless to discuss this tussle. In our country the spirit of duty is missing in people actually individuals would have to make it viable in society and the success and failure of society depends upon this value up to certain extent. In the beginning some good people work in an institution but with the passage of time some passive

people enter in to organization which is not good for the organization. According to Pandit Deen Dayal Upadhaya ji, “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 behavior is judged on the basis of principles of economics then will not find economic man instead existence of "Wholeman" Sampooran manav”.

Both Capitalism and socialism are based upon different perspectives on economic man and mass respectively. Both the ideologies consider the ultimate aim of fulfilling economic needs while the ultimate aim of humanism has been neglected by both the ideologies. He further states that centralization of power will destroy the freedom of individual. While both of these ideologies concentrate over centralization of power. In capitalism gradually economic power is monopolised by a few capitalist icons. In socialist economy same thing happens when economic power is handed over to government then executive of state also confiscate the power. Human beings. This phenomenon resulted in decline of humanism. In this manner moral values decrease and quantitative values are given more importance.

In fact development and planning regarding development should be in such a manner that it should concentrate over the development of individuals in the society. Both Capitalism and Socialism are not apt ideologies for development of political system. The workers have become mere bread earners and work for eight hours they do not have any economic rights and thus a wall has been raised between work and life. Here he emphasizes various measures for over all development of individuals such as right working hours, rest, good remuneration etc. Otherwise working hours will have dehumanizing effect over the health of workers. In other word the beauty of life will be destroyed if workers would work for more hours which are assigned to them.

In fact the ultimate aim should be Humanism while framing all the policies in the society. The technology should be used rationally and traditional methods be adopted and if western technology is to be used it should be used for overall development of society. As it would lead to development of humanism. The view point of localized people should be given importance.

Here he further takes up the case of welfare of tribal people according to him government should work for the welfare of tribals while formulating any such policy it should not be implemented unilaterally rather their views be taken while implementing any such policy and no policy should be super imposed over the people.

The life should not be about consumption but it should rely over sacrificing one's own desires for society and country. One should have contentment in life but at the same time yearn for a better tomorrow. A man should try to control his greed. According to Deen Dayal Upadhyaya ji, "Society provides opportunity for development and happiness to which he is entitled and it is expected from individual to abide by the social discipline". In our social order unity prevails but not uniformity. Hinduism has the capacity to sustain society though some distortions. According to Deendayal Upadhyaya, "Western thought 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 is not generated through material comfort. Infact Dharma, Artha, Kama and Moksha guide the human activities. In fact body should not be ignored rather it should be strong enough for the attainment of Dharma but all acts of human beings should not be centred around body and its desires.

More over Kama involves satisfaction of natural desires. Dharma relates to all principles which bring about, harmony, peace and progress in the life of mankind. It comprises those rules and regulations according to which Artha and Kama are to be carried out. In fact this path will lead to Moksha. A person who performs his duties without expectation of its fruits attains Moksha.

Thus this research paper examines the various issues related with Ektema Arthniti propounded by Pandit Deen Dayal ji.

References

- Kulkarni Sharad Anant "Pandit Deendayal Upadhyay Vichar Darshan -Ekam Arthneeti" Volume 4, Suruchi Prakashan, New Delhi.
- Nene V. V., Pandit Deendayal Upadhyay Ideology and Perception: Integral Humanism Suruchi Prakashan, New Delhi.
- Sharma Mahesh Chandra (Ed.) 2016, "Life and Works of Pandit Deendayal Upadhyay" Books Enclave, New Delhi.
- "Deendayal Upadhyay Sampurn Vangmay" Volume 10 Prabhat Prakashan, New Delhi.
- Upadhyay Deendayal, "The Two Plans" Prabhat Prakashan, New Delhi.

- Upadhyay Deendayal “Integral Humanism: An Analysis of Some Basic Elements” Prabhat Prakashan, New Delhi.