

Development of Modern India: Revisiting from the Perspective of Deendayal Upadhyay

*Govind Krishana Sharma

Introduction

Each country has its own distinct historical, social, and economic circumstances that have created it, and its current leaders and intellectuals choose the course of action with an eye towards bettering the country's future. It is naive to think that the solutions they offer for one set of issues can be used to solve problems in all situations. India has advanced significantly over the past 74 years. Concepts and plans for future development should take these changes into account and be adjusted accordingly. India requires a development model that is specifically Indian, one that has a plan and the determination to fulfil the aspirations of every citizen.

A nation may experience extremes of prosperity and hopelessness in a continuous cycle. A time may come when a nation that has reached its lowest point climbs to the top once more. Great nations fall apart in this manner. Unless evil in humanity is eliminated, he warned, battles between social classes, ideological currents, and cultural traditions will endure throughout history. He was certain that by careful action, the multiethnic people of the world might one day be brought together. India has been independent for 74 years, but there is still no consensus on the direction its development should take. Following attaining independence, India changed its political system to a socialist one. Several modern Western-developed ideas have been incorporated into the Nehruvian form of government. Foreign ideas are always the product of a specific historical period and cultural environment, which is one of the fundamental criticisms of the Nehruvian model of government. Not everyone agrees with this point of view. They were significantly influenced by the 'Western nationality' of the countryside and Western way of life.

Integral Humanism: Upadhyay's Approach

Integral Humanism balances the requirements of the individual with those of the community and the state in order to give each person a life of dignity. Around the world, a lot of people fight to survive. A variety of distinct development models have all aimed to promote holistic and long-term development. Integral Humanism, which values uniqueness and adaptability, may provide a helpful foundation for achieving this goal. According to Pandit Deendayal, keeping an equilibrium is the key to success in both the material and spiritual worlds.

The integrated humanism advocated by Pandit Deen Dayal Upadhaya may be the answer to many of India's current challenges. Deendayal Upadhyay introduced the idea of Integral Humanism in 1965. Advaita Vedanta's no dualistic philosophy is thought to have been its source. The idea of the unity of all the various souls of the human, animal, and plant classes was propagated by integral humanism. It disregarded the underlying diversity based on race, varna, caste, and religion and saw all people as belonging to a single, biological group with a shared sense of national identity.

Deendayal Upadhyay opposes the intrinsic diversity based on race, Varna, caste, and religion, much like Dr. Lohia does. Deendayal Upadhyay views humans to be a part of the biological community and takes into consideration the entire ecosystem. He has an awareness of his obligation to both humans

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and the environment as a whole in his ideas. In this regard, his perspective seems more expansive than Dr. Lohia's. However, unlike Dr. Lohia, Deendayal Upadhyay does not take a rebellious stance against social inequality and untouchability. Dr. Lohia's thoughts are more pragmatic compared to Deendayal Upadhyay's more philosophical ones. However, in their respective ways, each thinker is outspoken in opposition to discrimination.

Integral Humanism's (Akatma Manavvad) Essential Elements

Among the many urgent issues facing India are sanitization, corruption, inadequate education, bonded labour, religious violence, and unemployment. These issues all require unique solutions. Around the world, a lot of people fight to survive.

Instead of simply rejecting Western philosophy, integral humanism examines capitalism and socialism on the basis of their own merits while simultaneously criticising their isolation and extremism. Human at the centre of development: In accordance with this idea, it was crucial for India to create a domestic economic system that put people first.

- In claiming that people and society should have a natural, interdependent relationship, it rejects individualism and emphasises the value of family and humanity in building a cohesive society.
- Supports the incorporation of indigenous culture into the social, economic, and political fabric of the nation.
- By emphasizing mutual support, friendship, and togetherness while respecting individual diversity, the integrative approach promotes the well-being of society as a whole.
- Dharma Rajya refers to a utopian duty-fulfilment state in which each individual is guaranteed certain rights but is also required to uphold certain responsibilities to the state.
- Integral Humanism (Akatma Manavvad) is a worldview that prioritizes the well-being of all individuals rather than just those who happen to be at the front of the line at any given moment.

Integral humanism seeks to ensure that every person lives in dignity. As a result, it encourages theories and methods that can balance the use of labour, resources, and capital. Adopting Pt. Deendayal Upadhyay's worldview could alter how individuals approach politics because he believed that politics should work to promote social and economic development. Politics today is extremely relevant because of the considerable influence of criminal groups, money, and other factors. The nation-building, family, and social roles are prioritised in this ideology, which can strengthen the institution of the family.

Support for democracy, social equality, human rights, respect for one another, and equality of all religions and castes are among Integral Humanism's guiding ideals. This notion is extremely important in the context of inclusive development for all in the modern world because the benefits of unbridled consumption and rapid industrialisation do not reach the lowest of the poor.

It can be used as an alternative development model in a society where a sizeable section of the populace lives in poverty; one in which social, political, and economic needs are intertwined and whose nature is integrated and sustainable. Dr. Lohia and Deendayal Upadhyay have remarkably similar viewpoints.

They both aim to ensure that every member of society enjoys the advantages of growth. Deendayal Upadhyay's thoughts are influenced by Vedanta and Indian spirituality, similar to how Dr. Lohia's

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thoughts show the influence of Karl Marx and Mahatma Gandhi. In order to meet Indian needs, Dr. Lohia adjusts his western concepts. He places more emphasis on the Varna battle in India than the class conflict. However, because this "class" was changed into a "Varna," Dr. Lohia is blind to the problems of the upper caste poor, Dalit, and neo-rich of the backward castes in contemporary India.

Conclusion

In the conclusion, Deendayal Upadhyay's and Dr. Lohia's ideas, which believe that India has the ability to connect itself as a cultural unit through a thread of oneness, and their commitment to ending the social disparity that is pervasive in Indian culture can be observed. From this vantage point, the theories of the two academics are mutually beneficial and may aid in achieving the objective of a strong and united India. Like Ram Manohar Lohia's socialism, Dindayal Upadhyay's Integral Humanism is an embodiment of Mahatma Gandhi's ambitions for the future of India. Similar to Mahatma Gandhi, Dindayal Upadhyay seeks a clear path for India's growth and opposes both socialism and capitalism's materialism.

The nationalism of Lohia and Gandhi is little compared to that of Upadhyay. Upadhyay gives Swadeshi and cultural nationalism priority. Because Nehruvian economic policies and industrialisation were mistakenly influenced by the West and disregarded the nation's cultural and spiritual history, Upadhyay opposed them. However, as with Gandhi's philosophy, the principles of Lohia and Upadhyay emphasise harmony, morality, and discipline as important themes. Upadhyay contends that a compromise between Indian and Western modes of thinking is necessary given the shifting nature of society and the extensive history of India. Fast industrialization and consumer spending were key components of Nehru's economic plan for India.

Fast industrialization and consumer spending were key components of Nehru's economic plan for India. In addition to failing to reduce poverty, this development paradigm has made the country's living standards and economic growth more uneven across the board. Similar to Gandhism and Lohia's socialism, integrated humanism criticises uncontrolled materialism, in contrast to Indian culture. The culture of moderation encourages the search of spiritual fulfilment as opposed to the obsessive chase of financial gain.

Lohia and Gandhi's nationalism pale in comparison to Upadhyay's. Upadhyay places a premium on Swadeshi and cultural nationalism. Upadhyay rejected Nehruvian economic policies and industrialization on the grounds that they were unintentionally borrowed from the West, disregarding the country's cultural and spiritual heritage. Lohia's and Upadhyay's ideas, however, establish harmony, discipline, and morality as fundamental themes, as did Gandhi's. Given the changing structure of society and the rich history of India, Upadhyay argues that a middle ground must be found between Indian and Western ways of thinking.

***Associate Professor
Department of Political Science
Govt. Art's College
Kota (Raj.)**

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