Pandit Deendayal Upadhyaya’s Vision in Practice

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Abstract
Pandit Deendayal Upadhyaya gave the philosophy of Integral Humanism in 1960s. The incumbent Indian government of Bhartiya Janta Party is working on this philosophy. Upadhyaya opined that problems of mankind can be solved by adopting integrated holistic approach. He was a strong propagator of non-State action. Paper throws light on the impact of the work of volunteers and NGOs who are practically implementing the ideas of Upadhyaya.

Keywords: Deendayal Upadhyaya, Integral Humanism, Nanaji Deshmukh, Deendayal Research Institute, Dattopant Thengadi, Bhartiya Mazdoor Sangh, Swadeshi Jagran Manch

Introduction
Pandit Deendayal Upadhyaya was a great thinker, philosopher and ideologue. His philosophy of Integral Humanism has been adopted as its ideology by the ruling Bhartiya Janta Party in India. Integral Humanism provides a roadmap for an overall development based on Indian thought. According to him, Indian knowledge should be molded in accordance with time and foreign knowledge should be adopted only after changing it as per country’s requirements. [1]

During the decades of 1950s and 60s, he continuously analyzed and commented on the policies of Indian government, political situation, causes of partition, Indian history, International circumstances, social conditions, impact of prominent international philosophies etc. Giving prime importance to India he made suggestions through his articles, speeches, books, discussions and at the same time worked at ground level. However, his suggestions did not get their due because he was in opposition which was not strong during initial period and when it became a force and time for experimentation came, he died in mysterious circumstances.

However, a person is considered great by the impact of his ideas which continue even after his death. Nanaji Deshmukh and Dattopant Thengadi gave his ideas a practical outlook through their NGO work. Now, Bhartiya Janta Party is in power and on birth centenary of Pandit Deendayal Upadhyaya on September 25, 2015, Hon’ble Prime Minister Sh Narendra Modi declared that Mantra of ‘Integral Humanism’ given by Upadhyaya is his guiding principle which is firmly rooted in the Indian tradition. Citing the importance of ‘Integral Humanism’ he talked about emphasis on decentralization and economic progress of every human being. He further stated “When I say that the Government of India is a government for the poor, it is deeply inspired by Deendayal ji’s idea of...
Antyodaya or serving the very last person in the society. India’s progress is dependent on how quickly we can free our nation from the clutches of poverty and provide every Indian a life of dignity, opportunity and aspiration.”[2]

However, it is important to analyse the impact of his ideas apart from that of Government, since he considered State as one of the institutions for serving the Nation, but did not want it to be the only institution.

Nanaji Deshmukh’s Chitrakoot model

The death of Pandit Deendayal Upadhyaya, completely shattered his compatriot Nanaji Deshmukh. At the peak of his political career, Nanaji declared his retirement from the political arena. In order to give shape to Deendayal ji’s Antoydaya and philosophy of Integral Humanism, he resolved to provide a model of development based on Integral Humanist Approach in which the society on its own would build up new models of development without being at the mercy of the state or government. In 1968, he laid the foundation of Deendayal Research Institute (DRI). He gave five guiding principles, namely, zero poverty, zero illiteracy, zero unemployment, zero illness and zero disputes.[3] Starting from Gonda in Uttar Pradesh he raised a model in Beed district of Maharashtra and then adopted Chitrakoot as his centre of experimentation. To assure the excellence in the work, he adopted a scientific method.[4] The Chitrakoot project has applied ‘Participatory Rural Appraisal’ technique that emphasizes on the bottom up approach for improvement in 500 villages around Chitrakoot area covering two states namely, Uttar Pradesh and Madhya Pradesh.[5]

Nanaji developed a concept of Samaj Shilpi Dampatya (Couples for social reconstruction), wherein educated and newly married couples would vouch to serve the society, go to different families, talk to them, understand their problems.[6] Each Samaj Shilpi Dampati was responsible for 2-5 villages, which they committed to give 5 years of their lives with a goal of uplifting them by making them self-reliant with the available resources.

Ram Darshan provides with auspicious sight of Lord Ram which is not only spiritual but social and industrious. It is a centre of inspiration for lakhs of people around.[7] The spread of message of Ramayana which inspires masses is its aim. Ram Darshan attracted more than 3 lakh visitors, during the year 2010-11.

Zero disputes: Samaj Shilpi Dampati and volunteers of Ram Darshan helped DRI make 500 villages litigation/dispute free.[8] Namdev tells that in 2010, 52 advocates from Allahabad High Court visited the institute in order to understand the attempts being made to make villages litigation free. They found that people have become organized, they are happy and are solving the conflicts based on mutual agreements.[9]

Upadhyaya had always considered conflict a sign of cultural regression.[10]

Zero illiteracy: Pre-primary education is provided at Nanhi Duniya where 3 to 5 years old children learn from the experience in the lap of nature. Emphasis is on learning by interaction without reading and writing. They play with colours, balloons, models, maps and toys. Thereafter, primary education with standard curriculum starts at Surendra Pal Vidyalaya. All these educational steps inculcate cultural and moral values in children by relevant productive activities, self-reliance and holistic way of life. [11]

Ten Gurukuls each with a capacity to house 20 students have been constructed. One retired couple who acts as grandparent, besides two attendants are present. In this way family of 24 members are there in every Gurukul. Each Gurukul has its own land where the scholars can cultivate vegetables for their own usage. One cow is also there to provide nutritious milk to students. [12] Upadhyaya had high views regarding Gurukul and considered them as important institution of the society. He says-“In the Gurukuls, even food and lodging were arranged without any charge. The student used to go to society for Bhiksha. No householder would refuse Bhiksha to the student. In other words, society used to bear the burden of education.”[13]
**Zero illness:** Upadhyaya considered health as one of the major necessities of life. At the same time, he believed that most of the people require general medical care. He says- “What is important is that this type of medical practitioners should be widely available and treatment affordable. Undoubtedly, it is Ayurveda alone which can fulfill the need.” [14]

With a campus spread over 43 acres in Chitrakoot, Arogya Dham aims at holistic health with Yoga, Naturopathy and Aayurveda. It has different components-
- Aayurveda Sadan – Providing Aayurvedic treatment and research,
- Ras Shala - Preparing Ayurvedic medicines by utilizing locally grown herbs
- Nidan Sadan –For out patients,
- Yoga Sadan - Yogic cure and training,
- Swasthya Kutir - Health cottages with programmes for healthy physical, mental and emotional recovery
- Matri Sadan - Maternity and pediatric unit
- Swasthya Sadan -Dental unit,
- Aahar Vihar Sadan- Canteen.

Along with these there is a sprawling herbal garden and a large library and documentation centre. This Arogyadham provides cure to a suffering body in all the possible ways such as mentally, emotionally, spiritually and physically and brings a total recovery of the whole body, heart and soul by using natural herbs. This leads to healing of the entire human system. [15]

It is pertinent to note here that Upadhyaya always talked about holistic happiness of man i.e. happiness of body, mind, intellect and soul. [1]

Dadima ka Bauta is being used to treat common ailments. It is a collection of 34 Aayurvedic local herbs. [16]

Poor health in rural areas can be attributed to lack of awareness and poor socio-economic condition. Poverty means lack of resources. Lack of clean water, proper diet, clean homes and malnutrition leads to contagious diseases. Further the interest in birth of son and inadequacy of income results in increase in health issues of family. Moreover there are superstitions related to treatment of diseases which aggravates the problems. [17] In order to tackle these problems, Samaj Shilpi Dampatis created Swasthya Mandals. Swasthya Mandals ensured that the sources of water are clean, water does not accumulate near them. People should neither take bath, nor wash utensils near them. For unwanted water there should be drain or trench should be dug. Potable water should not be kept in open instead be covered. Chlorine tablets should be put in water sources and bleaching powder in the wells. Samaj Shilpi Dampatis helped in moving away from superstitions. Villagers were trained to utilize local herbs, yoga and naturopathy. The place in front and back of the houses was used for planting nutritional and medicinal plants. Fruit bearing plants were also planted.

For mother and child health, midwives were provided training, Child health competitions were organized, vaccination days were organized, permanent and temporary family planning techniques were told, programs against child marriage were organized and cooperation to government programmes was provided. Samaj Shilpi Dampti encouraged villagers to adopt locally available aamwla, hrad, behda, guava, jamun, spinach, bathua, jiggery, black grams, soya-been and different types of vegetables. [18]

Due to all these efforts health of villagers improved and maternal and infant mortality even reduced to zero, whereas national average is 53. In adjacent Satna district it is 90. [19]

**Zero unemployment:** Upadhyaya notes that according to Western economics urbanization is considered development and by imitating this concept, the number of urban centers in India have also increased. Cities have created many social, ethical, health and political problems in the life of the West. The expenditure on them is very high. Due to tropical climate of India, it is very harmful to live in a clustered way. This is the great reason for the increase of deadly diseases like
tuberculosis. So Upadhyaya suggests—“The need, therefore, is not of newer cities but industrialization of villages.” [20]

Nanaji’s most liked concept was of Udyamita which trains activists, make rural jobless youth self-reliant and entrepreneurs. [21]

DRI has established Udyamita Vidyaapeeth at Chitrakoot to provide skills in 500 nearby villages. He set up a training centre along with the production unit. First, on the availability of raw material, an industrial unit was set up and then the industrial units fulfilling the requirements of the people followed. From 1994 to 1997 cottage industries were set up and machines were used wherever necessary but the participation of people was accorded priority. Rural people were given the opportunity to enhance the raw material at their places so that they could get the employment. Those who had migrated to nearby towns and urban centers were called back and provided financial help so that they could set up their own businesses in the villages. A multilevel employment model was developed to bridge the gap between big, small, marginal and landless farmers. The industrious individual is always full of self-reliance, self-confidence and can make others like him. This is the secret of Udyamita which is the greatest need of the day.

The non-economic lands have been transformed by Krishi Vigyan Kendras at Chitrakoot and Stana into economic holdings. All the agriculture production is being carried out by poor farmers. Much wanted organic products desired by urban centers for improving health are being supplied by these 80 villages. [22]

During 2020-21, 179 trials were made on different crops in the areas of varietal evaluation, integrated nutrient management, cropping system, Integrated pest management, Integrated disease management, Resource conservation technologies, Weed management, Integrated farming systems and Farm machinery at 28 locations and 31 technological interventions were assessed. Further, 39 trials were made in case for livestock in areas of breed evaluation, Nutrition management and Disease management at 9 locations and 5 technological interventions were assessed. [23]

Upadhyaya pointed out that there are some days in villages when no one is left idle; on the contrary there is shortage of working hands during this period, whereas on the other days, there is shortage of work. If we remove some people from villages permanently, then due to the shortage of workers during harvesting and sowing, farming will suffer huge losses. Owing to India’s climate and rainfall, neither can we gradually complete these tasks over a long period nor can we use machines alone. Therefore, we have to open small businesses in villages and engage people in work full time. [24]

For the youth aged 15-35 years, having no education, Jan Shikshan Santhan provides skill development and life enrichment techniques. It is aimed at improving the skill, economy and quality of life pertaining to behaviors and attitude. Without targeting any specific group or area it focuses on educationally disadvantaged population viz.- neo-literates, semi-literates, SC, ST, women, girls, slum dwellers, migrant workers etc. [25]

Zero poverty: Income generation by the villagers was one of the challenges. Upadhyaya believed that the individual’s income or productivity can be increased, if his method of working and work conditions are reformed, taking into consideration his professional expertise. [26]

Introduction of watershed and soil management techniques led to increase in income generation. Small and marginal farmers accounted for around 80 percent of the rural population. New and improved farming technologies through 2.5 and 1.5 acre model farms were introduced. This enabled these small and marginal farmers to look after family needs and also make savings for future needs. Increase of Non-Farm Sector incomes through entrepreneur training and the formation of income generating Self-Help Groups (SHGs) that are both stand alone and vertically integrated helped the process. [27]

This area has large number of animals who could be utilized for human welfare. But villagers were living the life of nomads because of which the quality of the breeds of cattle had fallen and villagers were not having the appropriate information for their utilization. Under the self-reliance campaign, Institute worked on improving breed of the cows, buffalos, sheep, goats
etc. In each village an attempt was made to arrange the good quality males of these communities. In this direction of improvement of breeds, breeding centers, vaccination centers, health checkup centre etc. were organized. Encouragement was provided for green cattle feed. Pig breeding, hen breeding and aquaculture were also started. The process of making better animal products was started at local levels. A big problem is the mortgaged farms, which is responsible for rural poverty, because of which farmers don’t get much productivity. Less productivity means less income. This is the vicious circle of poverty. Through Udyamita Vidyapeeth interest free loans were provided and through Krishi Vigyaan Kendra new farming techniques were taught. This helped in increasing productivity and also disbursement of loans. Since at all times, quantum of work is not same in agricultural sector, it led to bad habits like laziness and intoxication and also to migration to slums in cities. Under the directions of Udyamita Vidyapeeth, according to the needs of the villages, small businesses were started with the help of interest free loans provided by Udyamita Vidyapeeth. Chitrakoot region is full of natural resources, villagers were not aware of utilizing them completely. Along with the utilization of agriculture produce, villagers were trained to utilize the available forest produce through Udyamita Vidyapeeth. This value increase led to increase in income. Because of the efforts of Samaaj Shilpi dampati, people started depositing their savings in banks and post offices. Earlier they were not aware of the process of depositing their savings in banks or post offices. For remaining free from bad habits, community programs were undertaken from time to time. Krishi Vigyaan Kendra identified landless families and arrangements for their self-employment were made. These families were encouraged to undertake mushroom cultivation along with goat breeding, poultry farming and pig breeding. Samaj Shilpi dampati also helped in controlling village population. On the basis of financial help from the government, utilizing low cost house construction techniques, houses were provided to homeless people. Value addition of available resources through programs of Udyamita Vidyapeeth and Ras-shala helped in employment of weak people. [28]

Further, solar stations were also established in the villages devoid of electricity. Responsibility of managing these lies on the villagers.

A study conducted by Namdev in the region tells that earlier 55% of people were dependent on wood cutting, 10% were dependent on storage and sale of forest products, 20% migrated to urban centers in search of livelihood and only 15% were reliant on farming/animal husbandry. However, the situation has changed and now 80% are reliant on farming/animal husbandry, there is 5% seasonal migration, only 7% are dependent on wood cutting and 8% on storage and sale of forest products. [28]

**Dattopant Thengadi’s organizations**

Shri Dattopant Thengadi dedicated his life as Rashtriya Swayamsevak Sangh (RSS) Pracharak after completion of BALLB. He is creator of Bhartiya Mazdoor Sangh, Bhartiya Kisan Sangh, Samajik Samrasta Manch, Sarvpanth Samadar Manch, Swadeshi Jagran Manch and Parayan Manch, each of which is amongst the best in the respective field. In addition to these, he is instrumental in creation of various other organizations including Akhil Bhartiya Adhivakta Parishad, Bhartiya Vichaar Kandra, ABVP, Sehkaar Bharti and Akhil Bhartiya Grahak Panchayat.

Since Pandit Deendayal Upadhyaya died at an early age, before giving any practical shape to his ideas, it was Thengadi who took his thought of Integral Humanism forward, by his work through many organizations and authoring of books and articles.

According to Upadhyaya, in order to achieve the national goals, many different organs are produced as instruments. Upadhyaya describes instruments with the example of a factory which has various departments viz. buildings, machinery, sales, production, maintenance etc. called institutions. Family, castes, guilds (which are known as Trade Unions) etc are such institutions created by nation to fulfil its needs. [30]

Discarding the importance of State as the most powerful institution and citing importance of other institutions Upadhyaya tells—“State is one of several institutions, an important one, but it is not above all others. One of the major reasons for the problems of the present-day world is that almost everyone thinks of the State to be...
synonymous with society. At least in practice, they consider the State as the sole representative of the Society. Other institutions have declined in their effectiveness, while the State has become dominant to such an extent, that all the powers are gradually being centralized in the State.” He further tells—“We had not considered the State to be the sole representative of the nation. Our national life continued uninterruptedly even after the State went into the hands of foreigners…. In our country, there were foreign rulers now and then in various parts of the country. At the same time, the Pathans seized the throne of Delhi, and then the Turks, the Mughals and the British too established their rule. Despite all this our National life went on, because the State was not its centre.”

In other words, the institutions other than State are also of prime importance. When these institutions are powerful, State’s powers become limited and the national life remains unaffected by the State power.

Through the medium of different organizations Thengadi has tried to create such institutions which have independent existence, yet are important for the nation. Amongst the mentioned organizations, Bhartiya Mazdoor Sangh and Swadeshi Jagran Manch have been discussed.

**Bharatiya Mazdoor Sangh (BMS)**

During one of the meetings of RSS at Nagpur, Deendayal Upadhyaya showed his concern towards increase in the activities of Communists in the labour sector. Upadhyaya laid stress on forming a nationalist organization in this area which was approved by everyone in the meeting. [32]

Upadhyaya provided following guidelines for setting of the Trade Union:-

i. The proposed labour organization should rise above class considerations and should be national outlook.

ii. The labour movement should be liberated from the influence of anti-Bhartiya capitalist and authoritarian elements.

iii. The workers engaged in the labour movement should provide emotional leadership and should at the same time, be careful about protecting the basic interests of the labour movement. For example, there should be the right of association and a minimum living wage with assurance of a proportional increase in rising prices. There should be security of services, workers should have the right of employment, of participation in management and of a share in the profits and should also have the right to strike if all other methods fail.

iv. A sense of service, sacrifice and responsibility towards the country and the industry needs to be inculcated amongst workers.

v. All trade unions should be joined together in a National Federation which should be kept free from all political influence. [33]

Dattopant Thengadi was assigned the responsibility for forming this new organization. Thengadi announced the formation of Bhartiya Mazdoor Sangh on July 23, 1955. In 1996, it was declared as the largest organization with over 31 lakh membership by Government of India. Thereafter, BMS has retained its highest position. BMS has more than 5000 affiliated unions working in all 44 industries classified by the Ministry of Labour, Government of India with about 1 crore members.

“Integral Humanism is the name given to the sum total of various features of Bharatiya culture- abiding, dynamic, synthesizing and sublime.” This idea of Upadhyaya determines the direction of BMS.

BMS can be understood by its three phrases:

- Nationalize the Labour
- Labourise the industry
- Industrialize the Nation [34]

According to Pandit Deendayal Upadhyaya -“Patriotism is the first step towards the service of mankind.” Upadhyaya thinks that a person who does not have any love for his mother or land of birth cannot render service to mankind. [35]

Hence he propagates the Nationalization of the labour. Pandit Deendayal Upadhyaya propagates economic democracy. Work for everyone is a measure of economic democracy. In other words, he wants Right to Work. So he wants that industry should be labourised. Upadhyaya says-“Our centre should be man. Man should get work and remain happy is
only our objective.” [36] Then he goes on to say- “There is need to go for industrialization with full force.” [37] For this he suggests a coordinated approach on the basis of cottage and small scale industries with large industries.

BMS has introduced many slogans since its start in accordance with its ideology:

- Bharat Mata Ki Jai: BMS bridged the gap between the sectional and national viewpoints. Slogan was adopted by workers enthusiastically as their basic nature is patriotic. [38] Upadhyaya tells that the basis of nationalism is ‘Bharat Mata,’ not just Bharat. Bharat merely remains a piece of land. The significance of this land and ourselves arises only when we are joined by a maternal relationship. No land can be called a country until some community does not have a maternal fondness, that is, the kind of affection that a son has for his mother. [39]

- BMS rejected the Communist slogan- WORKERS OF THE WORLD UNITE – which encouraged classification and encouraged disruption. It was replaced by “WORKERS UNITE THE WORLD”. [40] Pandit Deendayal Upadhyaya viewed the world as holistic and integral with the mankind. Bharatiya culture looks upon life as an integrated whole with an integrated view point. A specialist may diagnose the parts but being incomplete, it is not useful from the practical standpoint. This tendency to think in parts has led to wrong understandings and confusions in the West. Patch work cannot replace integral concept. [41] With this view it is important to understand that as per Indian culture, differentiation of world between workers and others is wrong and unity of world is essential. Since, BMS comprises of workers, it rightly urging them to unite the world.

- Desh ke hit main karenge kam, kam ka lenge pura daam-Will work in national interest with full remuneration for the work;

- Tyag, Tapasya aur Balidan-Sacrifice, penance, and martyrdom. [42] Upadhyaya says-“Nationalism means unity with Nation’s society. A feeling of myness with whole of the National society is patriotism.” [43]

Thengadi brings in another important point and says that there is no difference between labour interest and National interest. People think that there are only two sides- worker and the owner, however, they forget that there is another very important side of Nation. [44] It is important aspect of the concept of Integral Humanism, which sees a person, society, nation and even universe and God in Integral relationship and not separate.

Responsive Co-operation

Upadhyaya believed in cooperation and not in conflict. He says-“Basis of society is cooperation, not conflict.” [45] On the same lines Thengadi gave the principle of responsive cooperation. It means if Government cooperates with Nation and worker, then worker will also cooperate. In case government does not cooperate with the Nation and worker, worker will also not cooperate with the government. [46] Following are some of the major/ recent works depicting the idea of responsive cooperation:-

- On April 16, 2001 BMS organized a huge rally of over 2 lakh workers at the Ram Lila Ground, New Delhi to protest against the Government’s policies and draw its attention towards dangers of following World Trade Organization (WTO). “WTO MODO, TODO, YA CHODO” was the slogan.
- Joint efforts of BMS & AIBIF lead to the withdrawal of pictorial warning notification on Tobacco Products and saved millions of Beedi workers livelihood in 2020.
- In January 2021, BMS demanded protection of Contract workers in Labour codes.
- In February 2021, BMS declared to launch phase-wise agitation against privatization, disinvestment and monetization of Central Public Sector Enterprises. [47]

So, it is visible that despite taking on the government through cooperation and other means, National interest is at forefront for BMS.
Swadeshi Jagran Manch (SJM)

Pandit Deendayal Upadhyaya said – “Only after throwing away of the foreign crutches, India will be able to progress forward because due to foreign help all our habits turned bad. We have forgotten the mahamantra of Swadeshi. We may forget this is the plan of foreign powers.”

Swadeshi Jagran Manch (SJM) was established on November 22, 1991 at Nagpur to give concrete form to Swadeshi movement. BMS, ABVP, BKS, Akhil Bharatiya Grahak Panchayat (ABGP) & Sahkar Bharati in the presence of Shri Dottopant Thengdi formed the organization.

On the birth anniversary of Swami Vivekananda on January 12, 1992, the first massive campaign against government’s economic policy was started. People with distinct ideologies came together to fight against economic imperialism. In order to popularize the agenda of SJM, literature on Swadeshi, intellectual property rights, GATT and economic imperialism of multinationals was published and distributed. Later, many other organizations viz. Vanvasi Kalyan Ashram, Vidya Bharati, Rashtra Sevika Samiti, Bharatiya Sikshan Mandal etc. joined the movement.

Swadeshi Jagran Manch is an example of the concept of cooperation. Upadhyaya viewed cooperation as key to sustenance and life on earth.

The thought of Swadeshi relies on the social institutional order and socio-economic delivery system which includes Market and State. Here Market and the State share the public space with family, community and society.

**Family:** In India, family, but not individual is considered as the lowest socio-cultural economic unit of society. Family relieves the modern State of extraordinary welfare commitments like old age benefits and unemployment doles. These constitute to over half of the GDP in USA, Germany and other countries of the West.

Talking about the importance of family, Upadhyaya says. “Family is an ideal institution which works on the basis of capability of each member and each member is fulfilled as per needs. Due to traditions, members have a feeling which gives rise to Sanskars. The doer of the family is not dependent on votes.”

**Dharma** - Balancing the family, Society and the Individual: Swadeshi approach does not fragment and compartmentalize family, economy, culture and society which forms the basis of the Western notion of individual freedom. As per Western thought, individual freedom is tempered by the individual’s integration into the family and community. Role of the State is only to protect it from incursions. ‘Dharma’ sustains the whole framework and religion provides support and linkage to community living.

Upadhyaya states: “Dharma is a very broad concept. It is concerned with all aspects of life. It sustains the whole world. That which sustains is ‘Dharma.’”

**Role of the State:** According to this approach, State is the primary instrument to protect the nation and its interests and a residuary instrument in respect of all intra-national matters.

During his famous lectures on Integral Humanism, Upadhyaya quotes famous ‘Mahabharta’ saying –

*Na Rajyam Naiva Rajaseet Na Dando Nach Dandikah /
Dharmenaiva Praja Sarvah Rakshantisa Parastaram |

(‘There was no state; no king. There was none to be punished and none to punish. People have protected each other through the eternal principles of Dharma’).

On similar lines, SJM believes that the role of State is to protect the weak and to ensure adherence of Dharma. The state defends the nation. Ordinarily, the State must not be a trader; but its duty is to ensure trade and commerce in conformity with Dharma.

**Arrangement between individual, state, market and community/society/family:** Swadeshi gives due importance to the material life and thinks upon individual, State, Market and the Dharma collectively. It works through the medium of family, community, religion and society. At all times, it is consistent with Purusharthas.
which form the basis of individual and collective life with total and integral objective. These institutions are delivery mechanisms not only for socio-economic purposes for the material life, but also for higher purposes. [57]

Man has been considered as a composite of body, mind, intellect and soul by Upadhyaya. Happiness is derived by satisfaction of all four constituents of man. Sensuous pleasure, mental satisfaction, peace & knowledge and realization of self lead to the fulfilment of four-fold aspirations related to body, mind, intellect and soul. [58]

Four purusharthas (objectives) – dharma, artha (wealth), kaama (desires) and moksha (liberation), each of which complements the other leads to fulfilment of the needs of man, satisfaction of his desires and holistic development. Material life is based on fulfilment of artha (wealth) and kaama (desires) on the basis of dharma and the living of such a life leads to moksha (liberation).

Swadeshi Life – Swadharma: Mere rule of law is inadequate w.r.t. social interactions. Swadharma is the very core of Swadeshi; Swadeshi is the living tradition of India and is still the largest sustaining force of Indian society, economy and polity.[59]

Upadhyaya says that a self-rule in which there are difficulties is still more appropriate than a good rule which is foreign. One of the important point that depicts the self-rule is that in such a State, the ability to achieve the welfare of the nation should be our own, that is, without self-capability, it is wrong to even imagine self-rule. Further, if the State is not self-sufficient in matters of security, if it is not independent in matters of policies and if it is not self-sufficient in its economic programmes, then it is getting inspired towards working for the detriment of the nation. Such a dependent State can become the reason for destruction of the nation. [60]

So, Swadeshi assumes its importance.

Recent Activities & Programmes of SJM

• Protests against COVID vaccine patents: SJM urged the government to use its sovereign rights to issue compulsory licenses to various pharmaceutical manufacturers to produce patented vaccines and medicines to fight the Covid-19 pandemic. [61] It organized online and offline protests against Covid-19 vaccine patents and asked for boycott of the ones campaigning against the equitable access of vaccines and drugs. [62]

• Boycott of Chinese goods: It asked the nation to reject all Chinese goods firmly and urged to free the country’s economy from the clutches China. After 20 Indian soldiers were martyred during a clash with Chinese forces at the Galwan Valley, Ladakh, the demand further gained momentum. [63]

• Launch of movement to promote Indian products: Swadeshi Jagran Manch (SJM) launched a pan-Indian Swadhsir Swavlamban Abhiyan (self-reliance campaign) to promote local production following Prime Minister Narendra Modi's call for Atmanirbhar Bharat (self-reliant India) and Rashtriya Swayamsevak Sangh (RSS) chief Mohan Bhagwat's emphasis on Swadeshi. Awareness of indigenous goods and government policies to help businesses was planned. Identification of clusters that need help, social auditing of policies and evolving ways to solve problems of firms was envisaged. It was further planned to engage all 40 organizations of the Sangh parivar in the campaign. [64]

• Protection of Data as national asset (Digital nationalism): Swadeshi Jagran Manch (SJM) urged Prime Minister Narendra Modi for support for Indian alternatives of payment gateways, social media platforms and service aggregators for promotion of data sovereignty and data nationalism as data is "national asset," which needs to be conserved properly. Negotiating data sovereignty at bilateral and multilateral trade talks must be resisted. [65]

• Divestment of Air India, BPCL not in national interest: Swadeshi Jagran Manch slammed the move to divest companies such as Air India, BSNL and BPCL and the Public Sector Undertaking divestment programme as a whole. The programme is opposed to national interest and prone to being misused by
corrupt officials to benefit special business houses. SJM demanded rejection of NITI Aayog’s report on public sector and found it contradictory to the idea of doubling GDP in the next five years. SJM was concerned that Saudi Aramco was eyeing assets of BPCL. SJM says- “This is not only unacceptable but also dangerous. Property created with national sentiments and hard work should not be held in the possession of foreign oil companies. The purchase of BPCL will only be a number for them to increase their wealth. Strategic sales are becoming strategic purchases for multinationals.” [64]

- Foreign firms should not be allowed in India’s telecom sector: Swadeshi Jagran Manch demanded declaration of telecommunications as a critical and strategic infrastructure sector disallowing foreign firms, especially Chinese companies, to enter. India’s telecommunications network should be fully indigenised and reserved for domestic companies on security grounds. [67]

It is visible that Swadeshi Jagran Manch has been at forefront in taking different issues on Swadeshi. With mass awakening, agitations and advice to government on different issues in the background of national interest, SJM is busy strengthening the Nation. Being autonomous and independent of the State but with cooperation and harmony with other organizations, it keeps a check on the activities of the State. This check is not for own selfish interest but for furthering National interest.

**Conclusion**

Deendayal Upadhyaya propagated the concept of Integral Humanism, which is guiding the present Narendra Modi Government’s policies. However, it is not only the government sector in which the philosophy has made its impact. Nanaji Deshmukh has shown how Gramodya or self-sustainable villages can be created by following Upadhyaya’s policies. He worked on the five guiding principles, namely, zero poverty, zero illiteracy, zero unemployment, zero illness and zero disputes and achieved remarkable success. His Chitrakoot model has resulted in decrease in litigations, improved literacy, improved health, increase in agriculture productivity and related activities, decrease in unemployment, entrepreneurship development and increase in income levels. Locally available techniques, raw materials are being utilized with the help of modern technology, proper education and skill development in case of industry, agriculture as well as health. All these are leading to self-reliance and decrease in migration or in other words prosperity.

Dattopant Thengadi was not only an intellectual and highly qualified person but was an organizer who gave birth to a large number of organizations, each of which gave priority to National interest. None saw its own interest deviating from National interest.

One such organization Bhartiya Mazdoor Sangh was formed at the behest of Pandit Deendayal Upadhaya, contrary to the perception of Trade Unions which were seen as protagonist of Socialism and class struggle. Instead of creating divisions in the society, BMS urged workers to unite the globe.

Its phrases - Nationalize the Labour, Labourise the industry, Industrialize the Nation are synonymous to Upadhaya’s call for Nation first, work to every hand and industrialization which Upadhyaya wanted based family units.

Another important organization founded by Thengadi – Swadeshi Jagran Manch lays stress upon the concept of Swadeshi. Upadhyaya was pained by the fact that people who vouched for Swadeshi, suddenly forgot its importance after attaining independence. SJM is working without any bias or interest and is propagating the cause of Swadeshi as means to take India forward. By advice, protest, agitation etc. it is not only protecting India’s indigenous culture and knowledge but also propagating it for furthering the cause of nationalism which is important for India to reach its potential.
References


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