

An Evaluation of Pandit Deen Dayal's Principles in the Digital India

Kanishk Kant Misra, Research Scholar, Department of History,

kanishk.misra26@gmail.com, School of Humanities, Languages and Social Science, Shri Venkateshwara University, Rajabpur, NH-24, Venkateshwara Nagar, Gajraula, Uttar Pradesh 244236

***Corresponding Author**

Dr. Deepak Singh, Assistant Professor, PhD (History), Department of History,

School of Humanities, Languages and Social Science, Shri Venkateshwara University, Rajabpur, NH-24, Venkateshwara Nagar, Gajraula, Uttar Pradesh 244236

ABSTRACT

Nature's law of change is unavoidable. Change is the only thing that cannot be altered. Only because of unknown persons who struggled for human comfort and emancipation has human civilization seen vast and colossal development and counter-developments by astonishing innovations and decorative discoveries since its inception. Such fundamentals are not developed in short span of time but are discerned in the writings of eminent visionaries and leaders. Through this paper an attempt has been made to explore the principles propounded by such a visionary i.e., Pandit Deen Dayal Upadhyay, who not only gave revolutionary ideals but also laid the foundation of transforming the nation with the principles of culture, self-reliance and self-sustainability. Also, the principles laid down by the eminent thinker has their legacy in the present governance with digitalization as its essential ingredient.

Key Words: Pandit Deen Dayal Upadhyay, eminent visionary, transforming India, culture, self-reliance and digitalization.

1. INTRODUCTION

The transforming Indian society has been able to flourish and dwindle in the past few years. As we move towards the dawn of a new society with several manifestations the nation is witnessing an unprecedented form of growth and development. Amidst this galore there are political and economic changes which not only complement each other but have their roots in the political and economic fundamentals put forth by eminent scientists and academicians of our generation. One such star in the galaxy of political thinkers is Pandit Deen Dhayal Upadhyay, whose contribution in the form of political thoughts not only stood the test of time but also found a prominent and significant place in the face of transforming India, especially in the context of self-reliance and digitalization.

Pandit Deendayal Upadhyaya is regarded as a great philosopher who, as a political activist and monarch, not only laid down but also lived the values he preached. He was able to steer national affairs by his analytical wisdom and profound knowledge of Indian civilizational traditions. He was a majestic figure well versed in various disciplines. While his theories and ideology is still important, his position as an ideologue and a driving force towards a new

form of government and politics continues to shape and decide the country 's political trajectory.

2. POLITICAL AND ECONOMIC IDEALS OF PANDIT DEEN DAYAL

Weapons aren't as strong as ideas. Until now, human beings have relied on blossoming notions from the past to live a comfortable and pain-free life in the present period. Capitalism, Communism, Fabians, and liberalism are examples of ideas and ideologies that have made significant contributions to the betterment of human civilisation. However, ideologies such as Nazism and fascism wreaked havoc on the human community, causing unimaginable suffering. Whatever the case may be, effective administration is unnecessary for a society populated by good people. It could be a case of "utopian thinking." Isn't the modern world awash with both good and bad? The "good" aspect must be maintained and preserved at all costs from evil. However, for the predicted societal revolution, idealistic thinking must be combined with practical considerations. Modern philosophers like as Swami Vivekananda, Ramakrishna Paramahansa, and E.V.Ramasamy (South Asian Socrates) tried their hardest to create great change through their "down to earth" principles. In the "Change Makers" series, Upadhyay distinguishes out for his limitless, obstinate, and pragmatic ideas. Upadhyay's Integral Humanism has its own nature, aiming for a social system that is classless, casteless, and free of conflict. Since he lost his parents at the age of eight, this thinker, born in United Provinces, Mathura District, was tenacious and exceptional in his studies, winning a slew of scholarships and awards without the help of his parents. He spent all of his time as a student member of RSS, where he spent all of his time developing the organisation to which he belonged. Upadhyay also founded the monthly journal "Rashtra Dharma," the weekly "Panchjanya," and the daily "Swadesh," in which he published his own thoughts, which were highly appreciated by people throughout India. After the death of shyam Prasad Mukerjee in 1953, he was one of those who gave the full intellectual framework for BJS (Bharatiya JanaSangh).

Pandit Deendayal Uapdhyaya is widely regarded as a proponent of Integral Humanism ideology. He never wanted to take a piecemeal approach to solving the nation's issues; instead, he wanted to create a philosophy that would usher in a new era of holistic thinking. He advocated for each human being's body, mind, intellect, and soul to have a simultaneous and integrated agenda. While Gandhi sought to spiritualize politics, he focused on coining national discourse idioms in India's civilizational and cultural ethos. He was opposed to using borrowed concepts from the West to achieve national reconstruction aims. He never considered capitalism or communism as solutions to human society's issues. "A capitalist economy first accumulates power in the economic field before entering the political sector," he claims, "while socialism concentrates authority over all means of production in the hands of the state." Both of these regimes are incompatible with individual democratic rights."

Despite being a Gandhian term, the word "Antyoday" is embedded in Pandit Deendayal Upadhyay's beliefs. His ideas of 'education for everyone' and 'har hath ko kam, har khet ko pani' came to a head in his concept of Economic Democracy. "If a vote for everyone is the touchstone of political democracy, work for everyone is a measure of economic democracy," he argues, explaining his concept of Economic Democracy. In contrast to communist regimes, this right to work does not imply forced labour. Work should not just provide a

means of subsistence for a person, but it should also be their decision. If the worker does not receive a fair portion of the national income for his effort, he is deemed unemployed. A minimum salary, a fair distribution system, and some form of social security are all required in this regard." He promoted swadeshi and decentralisation in opposition to large-scale industry-based development, centralization, and monopoly. He went on to say that any system that lowers employment opportunities is undemocratic. He pushed for a system that is devoid of social inequalities and decentralises capital and power. As a fervent opponent of both capitalism and communism, he believed that the best road for India was to encourage self-employment, which necessitated a system in which maximum productivity could be achieved by employing the most hands. He was a firm believer in an integrated village that is self-sufficient and self-reliant. He envisioned increasing productivity, consumption control, and equitable distribution. He was also against unrestricted exploitation of nature, believing that nature should be exploited for our needs rather than for people's greed. Pandit Deendayal Upadhyay's message to the world is as follows:

- A) To build a strong and independent nation based upon the core of Indian values
- B) Dharmarajya (a concept which guarantees and equates freedom, equality and justice to all).
- C) Sarvodaya and Antyodaya (maximum good to all)
- D) Samanvaya (synthesis and conflict should be the basis to life)

In a time when Western ideas ruled the world and many great minds, philosophers, and leaders were washed away by its torrential stream, he held firm in protecting Indian civilizational values and culture. He not only stayed firm, but he also articulated the Indian ethos and value system in the light of changing times and pressing needs. We can now claim that he was equally correct in his assertions as he was firm in his convictions. While Marxist and capitalist doctrines have wreaked havoc over the world, his teachings, which are based on Indian civilizational values, show us the way forward.

3. VIEWS OF PANDITJI ON TRANSFORMING INDIA

Panditji claimed that developing countries should not rush into industrialization, but rather focus on agriculture to solve their economic issues, as this would result in poverty and unemployment. Self-sufficiency in food grains is possible and required if a country plans regularly and efficiently in favour of nature. Ignoring agriculture and boosting industries can be harmful in many cases. That is why Deendayal has always advocated for economic decentralisation. As a result, Deendayal Ji assumed an economic system in which wealth is neither scarce nor abundant. By saying that there is a scarcity of riches, Deendayal was implying that fighting poverty and battling for existence is impossible. Deendayal's riches, on the other hand, was excessive. Reliance on property ownership Neither is required for the healthy development of man in society. Neither such poverty nor such wealth influence are ideal. He was a proponent of economic activity. They meet basic requirements rather than creating new ones, particularly when they are for increasing the amount of food consumed. Desires are allowed to grow unchecked in such economies. Restraint that will never result in mental fulfilment. This is referred to as consumerism. It This causes discontent and, as a result, a rise in crime.

Moreover, the mechanisation of human activities was not opposed by Deendayal Ji's economic worldview, although the Charkha might have to be replaced by new investment.

Deendayal also adheres to Gandhi's economic doctrine in the sense that the machine is the source of all wealth; thus, it should not be permitted to compete with humans. As a result, he takes such an attitude. An equipment or technology that is acceptable for India and compatible with the national interest Being human. In this context, Deendayal was more in favour of labour-intensive technology and opposed the use of automatic machines for heavy industry installation only in the most necessary and selected sectors of the economy, not in areas where small-scale industries were confined for man. As a result, Deendayal's worldview differed from Gandhi's view of Charkha, as well as Nehru's emphasis on heavy and large-scale industries for India's economic growth and prosperity. Instead, Deendayal advocates for the harmonious growth of both small and large-scale industries, as well as an integrated, holistic, and complementary industrialization model compared to India's capital-intensive technology (automatic machine).

4. DIGITALIZATION OF INDIA

In terms of digitalization, India is a developing country. Digitalization and technology have become an integral aspect of everyone's lives. Digitalization and technology are also very important in the sphere of education. The programme includes duties aimed at ensuring that government services are available to people digitally and that people have access to the most up-to-date information and technical connections and innovation. 'India exists in its people,' Gandhi ji believed villages,' and technology will assist villages in addressing today's difficulties and problems in education. The education sector has emerged as one of the fastest-growing fields, thanks to high-tech networks and multimedia. Our Indian classroom is becoming computer savvy thanks to technological advancements. Many schools in India have seen a significant change in teaching and learning methods, styles, and content as a result of the usage of technology in the education sector. Today's Y-Generation is quite adept at using modern devices such as computers, laptops, iPads, and smartphones, therefore incorporating technology into the classroom lets them feel at ease and at ease. Technology can be used in a variety of ways to improve learning and concept access.

In his speech in San Jose, he added, "Technology, in my opinion, is a good thing. As a source of empowerment and as a tool for bridging the gap. Hope and opportunity are separated by a significant distance. Use of social media is helping to break down societal barriers. It brings people together on the internet. Human values, not identities, are the most powerful."

Technology is, indeed, a bridge, a bridge that unites hope which India will prosper and grow as a nation. Access to information from all over the world via the internet world. 'Digital India' is more than a slogan; it is a movement. A society with more power Its purpose is to ensure that the government functions properly.

5. CONCLUSION

From the foregoing debate, it can be concluded that Deendayal Ji place a strong focus on spiritual and religious growth of human beings, but less material is required for the benefit of everyone and person as a whole. This means that his major interest is for man and the environment, followed by material concerns. A requirement for human beings Whatever surplus there is reduced by reducing the human being's wants should be utilised to promote human development by concentrating on specific categories of people in society.

Deendayal Ji focused on the growth of each individual. As a result, the physical quality of life of people has improved with a focus on the human being, as well as human development and welfare for all, as well as poverty reduction, inequality and unemployment.

To summarise, he saw India as an ideal country with inherent power to defend itself and its people. India's wealth is more than enough to feed its people. He also has a strong belief in the Indian community's "genius" for overall growth.

REFERENCES

1. Barthwal, Harishchander. Pandit Deendayal Upadhyaya: Vyaktitva Evam Jeevan Darshan. New Delhi:
2. Deendayal Research Institute, n.d. 2. Bentham, Jermey. An Introduction to the Principles of Morals and Legislation. Oxford: The Clarendon Press, 1823.
3. 3. Bhishikar, C.P. Pandit Deendayal Upadhyaya Ideology and Perception: Concept of Rashtra. New Delhi: Suruchi prakashan, 1988.
4. 4. Dasgupta, Surendranath. A History of Indian Philosophy, Vol. III. Cambridge: Cambridge University Press, 1968.
5. 5. Dakm, A. H. Man is the Measure. Princeton: Princeton University Press, 1939. 6. Deodhar, V.N. Pandit Deendayal Upadhyaya Ideology and Perception: A Profile. New Delhi: Suruchi Prakashan, 1989
6. Subramaniam C (2018), "DeenDayal Upadhyaya: Visualizing New India's Transformation", International Journal of Multidisciplinary Research Review, Vol. 1, Issue-37, March-2018, pp: 1-7
7. Sandesh K (2015), "Pandit Deen Dayal Upadhyay- A visionary leader and philosopher", <https://www.spmrf.org/640/>
8. Sethy. P (2021), "Economic Implication of Gandhian and Deendayal Ideology in the Context of Post COVID19 Pandemic", Journal of Development Economics and Management Research Studies (JDMS), ISSN 2582 5119 (Online), 07(07), 65-77, January-March 2021.