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**Journal of Development Economics and Management Research Studies (Jdms), A Peer Reviewed Open Access International Journal**

**ISSN: 2582 5119 (ONLINE)  
07(07), 65-77, January-March 2021  
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Economic Implication of Gandhian and Deendayal Ideology in the Context of Post COVID-19 Pandemic

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**ABSTRACT**

*Most of the time India face the problems of many events like wars and emergencies that happen in the domestic and world economy as well. At present, the health of human being as well as the health of Indian economy is not so good due to COVID-19 Pandemic and lockdown in the country respectively and all over the world from time to time. The COVID-19 pandemic is an unforeseen event which cannot be predictable, how long it will last and continue economic loss? As more of the lockdown, more will be the lost of the economy and also it is not insurable. Further, as unlock 1.0 started, there is increasing the number of infected persons in the country. So, how the ideology of Gandhiji and Deendayan ji will fit for the Indian economy to be sustainable? What are their economic implications in the present context of COVID-19 epidemic? For which in this paper an attempt has been made to give an account of comparative analysis of economic ideology of Gandhiji and Deendayan ji for a self-reliance and sustainable India in the post pandemic situation.*

**Keywords:** COVID-19, Gandhian Philosophy, Deendayal Ideology, Economic Thought, Economic Implication, Comparative Perspective, Humanistic Economy, Sarvodaya Vs Antyodaya, Self reliance Vs Self-Sufficient, Trusteeship, Views on Technology.

**Introduction:**

The uncertain behavioral risk in macro economy like global crisis, economic power and slowdown, stock market crisis, externalities and at present the *economic hazard* due to social distancing and lockdown period of COVID-19 crisis is an emerging issues in the almost every countries of the world. The COVID-19 is an unforeseen event which had never seen in the world and that cannot be insurable or unpredictable how much loss will be in the

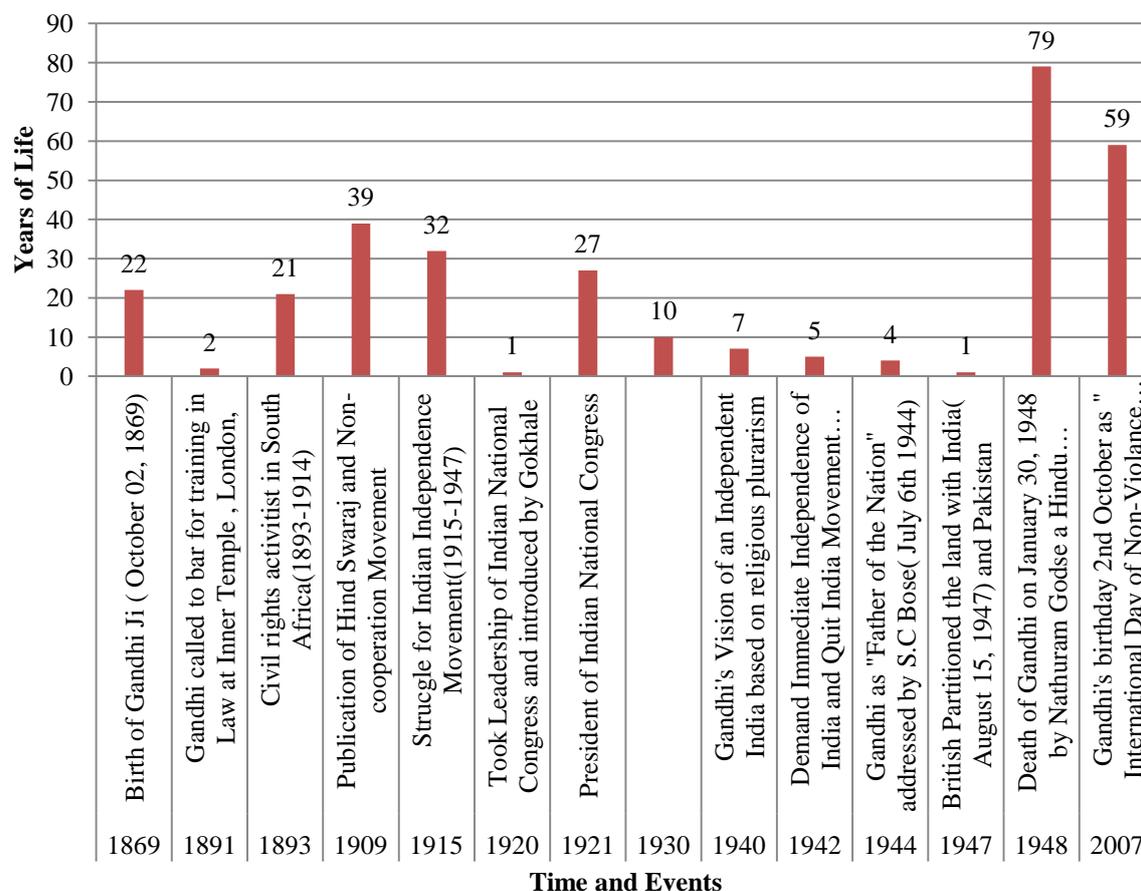
economy. For which no insurance company will bear the risk and uncertainty, but we have to bear the rewards the risk and uncertainty. Only the people those who have health insurance policy and paying the premium, they are insurable for health hazard. But no business and informal sector workers will insurable for economic hazard. Therefore, the self-reliant economy is not only indispensable for the workers of unorganized sectors of the economy, but also for all of us at the time of COVID-19 Pandemic or any other emergencies. This is because of reverse migration, social distancing, restriction of mobility of worker, dislocation of daily wage labour, disruption of global economy.

COVID-19 as an ongoing Novel Corona virus pandemic is well known by all over the world as worst-ever crisis in the global economy. The worrisome of COVID-19 is the spread and now it is airborne as declared by WHO, but earlier stated that travelled from China and spreading to almost every country of the world through physical contact of human being contact. A disease, flow from the Wuhan City of China, now it is a pandemic, affecting millions of people within short span of time in term of social and economic infrastructure like health, education and economic activities in several countries of the worlds. During this age of Novel Corona virus, the people those who are working in organized sectors have the positive spillover effect of COVID-19 as they have not lose any of their monthly salary, income and employment even after not attending the office, while the workers workings in the informal sectors like migrants labour and street vender have lose their economic activities and employment opportunities etc are the negative spillover effect of COVID-19. Similarly, the students are not getting opportunities of learning from their schools and colleges is considered at the negative spillover effect, while the students awarded or getting mark without appearing the examination during this period and pass the examination based on last year's result on the same average is the positive spillover effect. Therefore, the economic ideology of Gandhiji and Deendayal Ji may have some significant implication to be self-reliant and relief from health hazard and economic hazard in present post COVID-19 pandemic situation.

### **Ideology of Gandhi Ji and Deendayal Ji**

The ideological thought of Gandhi and Deendayal can be understood from the journey of event-wise years of life of both the leader as presented in Figure 1 and Figure 2 respectively as given below.

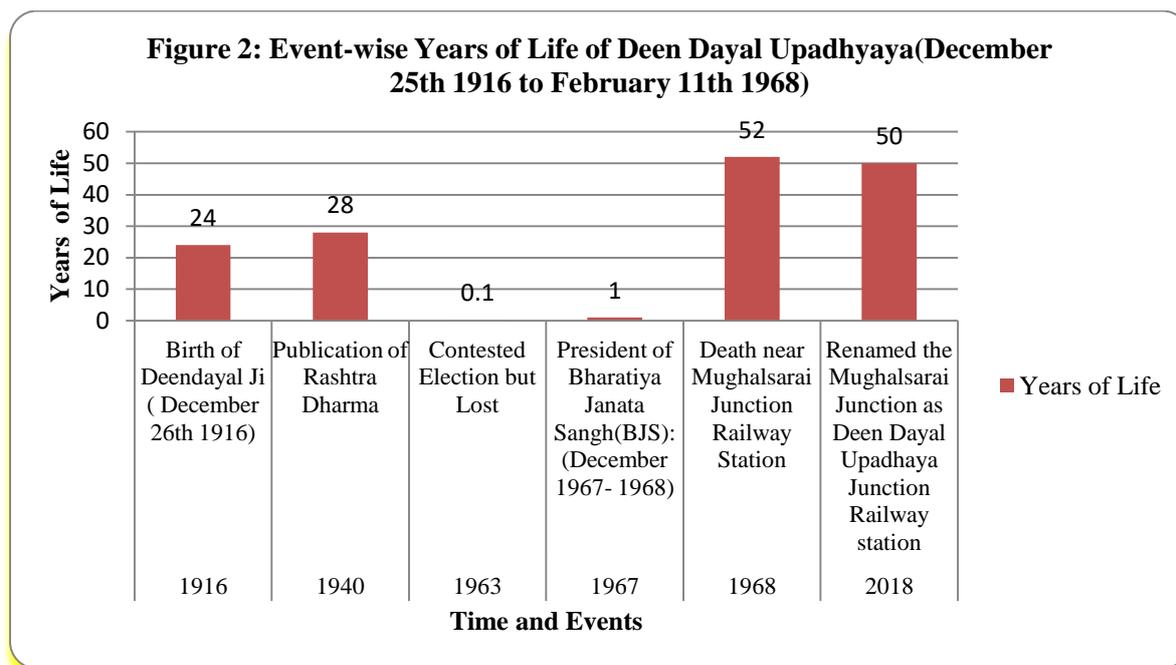
**Figure 1: Event-wise Years of Life of M K Gandhi( October 02, 1869 - January 30, 1948)**



Gandhi, M. K (October 2<sup>nd</sup> 1869 - January 30<sup>th</sup> 1948) was an anti-colonial nationalist, freedom fighter for civil rights, leader of non-violence and a great Indian lawyer as he called at the age of 22 to a bar for training in the subject of Law at Inner Temple, London in June 22<sup>nd</sup> 1891. Just after spending two years there he went to South Africa for 21 years(1893-1914)as an activist of civil right. He came back to India at the age of 45 in 1915 and set up an organization with peasant's class, farmers and urban migrant's labours to protest against the excess payment of land revenue and discrimination as bonded labour. His first book "Hind Swaraj" had published in 1909 and this publication act as an "Intellectual Blueprint" for Independence of India as stated that how to initiate the non-cooperation movement to get freedom from all such exploitation from British rule. The "Hind Swaraj or Indian Self Rule" was a pamphlet and his essay on "John Ruskin's Unto This Last" as paraphrase in Gujarati considered as a programme in economics. Thus, several books were written by Gandhi including his heart touching autobiography "The Story of My Experiment with Truth". Gandhi had 32 years of struggle for Indian Independence movement (1915-1947). During this period Gandhi leads many campaigns across the country like Champaran Satyagraha (1917), Kheda Satyagraha(1918), Khilafat Movement following the World War-I(1919) and finally took the leadership of Indian National Congress as introduced by Gokhale(1920). Then Gandhi Ji assumed the president of Indian National Congress party in 1921 and started movement for eradication of poverty, providing women's rights, construction of religious man and abolition of untouchability from lower caste group etc for achieving Hindu Swaraj(self-rule). At that

time Gandhi Ji adopted the custom and tradition of Indian rural poor and their livelihood – as Charkha as an identification of Indian countryside. This indicate that self-sufficient, self-reliance and self-sustainable in the economy. In January 26<sup>th</sup> 1930, Gandhi Ji demand for declaration of Independence of India and launched salt satyagraha(a new strategy against the imposition of ‘tax on salt’ with 400 k.m) and move from ‘Salt March to Dandi March’ during March 12<sup>th</sup> to April 6<sup>th</sup> 1930. In 1940, Gandhi vision of Independence India based on religious pluralism was challenged by the Muslim Nationalism to separate Muslim. In 1942, Gandhi demanded immediate Independent Indian and calling “British to Quit India” during World War-II. Gandhi was called as “Father of Nation” as addressed by Subhash Chandra Bose in July 6<sup>th</sup> 1944 and Sarojini Naidu during the conference on April 28<sup>th</sup> 1947. Then British granted Independence on August 15<sup>th</sup> 1947, however the British was partition the land of Indian Empire into two domains –“*Hindustan* and *Pakistan*” as for Hindu-majority of India as well as Muslim-majority of Pakistan respectively. At the age of 78 years, Gandhi was pressurised by some Hindu Nationalist as to undertake an indirect goal to pay out some cash assets unpaid to Pakistan. At that time some Indian nationalists thought that “Gandhi was too accommodating” – so among them a Hindu Nationalist, Nathuram Godse, who fired three bullets gun into chest of Gandhi and death on January 30<sup>th</sup> 1948. In India, the 2<sup>nd</sup> October was considered as ‘*Gandhi Jayanti*’ and declared a ‘National Holiday’ on the occasion of Gandhi’s Birth anniversary. After the 59 years of death of Gandhi Ji, the United Nation General Assembly has been declared to celebrate the Gandhi’s birthday on 2<sup>nd</sup> October of every year as “International Day of Non-violence” since 2007.

However, there was an article on “Deendayal Upadhyaya: ‘BJP’ Gandhi’!” published by Gatade( October 13<sup>th</sup> 2017) in the *Counter Current*, Retrieved on June 20, 2020, <https://countercurrents.org/2017/10/deendayal-upadhyaya-bjps-gandhi/>. Pandit Deedayal Upadhyaya(September 25<sup>th</sup> 1916 – February 11<sup>th</sup> 1968) was a great leader of Indian political party as Bharatiya Jana Sangha(BJS), ancestor of Bharatiya Janata Party(BJP) and thinker of ‘Hindutva Ideology’ as right-wing as advocated by Rashtriya Smayamsevak Sangha(RSS). While he supported the ideas of RSS, published a monthly magazine called ‘Rashtra Dharma’ to spread the ideology of Hindutva since 1940s. In the later stages of life, he started to publish weekly ‘Panchjanya’ and daily ‘Swadesh’. Also, he wrote a drama on ‘Chandragupta Mourya’ in Hindi, a biography of ‘Shankaracharya’ and translated a Marathi biography of Hedgewar. He contested Lok Sabha Election in 1963, but lost. At that time, he started an experiment of ‘Jan Sangh’ as having a non-congressional opposition parties as alliance to form government in multiple states. This situation conceived the concept of ‘right and left parties’ of the Indian Political spectrum on one single platform. He was also a short-term president of BJS with effective from December 1967 to 1968. He died under unexplained state of affairs nearby the railway station at Mughalsarai Junction in February 1968. just after the 50 years of his death, this railway station has renamed as “*Deen Dayal Upadhyaya Junction*” by the NDA government in 2018. His discourse was reflected the ideal thought for swayamsevak of RSS.



### Economic Thought of Gandhi and Deendaya ji

The Gandhian school thought of economics is based on spiritual and socio-economic development of human being by rejecting the two important facts of economics- (i) rejection of the concept of “human being as a rational actor as always trying to maximise material self-interest” and (ii) rejection of “multiplication of wants” which underline by Classical as well as Western school thought of economic systems. This is because Gandhi felt that both these two facts were unsustainable and devastating to the human spirit. That is what happening at present during the post COVID-19 pandemic period, so we have to learn from the Gandhian economics ideas of self-rule. In contrast to these two facts, Gandhiji gave his own model aimed at the fulfilment of needs(satisfaction of human wants) – including the need for the community or it is for all, but not for individual alone. As a result of that the Gandhian school thought of economics model restricted to basics idea of *protectionism* and *nationalism* through commitment to the principles of nonviolence, but rejection of class war, exploitation of labour, caste-based discrimination and gender biasness in order to achieve the socio-economic harmony. Hence, the fundamental economic ideology of Gandhi Ji was an aims to promote spiritual development of human being and socio-economic harmony with a rejection of *materialism*.

However, the growth philosophy of Deendayal Ji was ‘Integral humanism’ as a concept for the official doctrine of ‘Jan Sangh’ and adopted as a political agenda in 1965. Deendayal Ji had borrowed three significant principle of Gandhi Ji such as ‘Sarvodaya’, ‘Swadeshi’ and ‘Gram Swaraj’ to give importance to cultural-national value, but the open secret of these value were based on less importance to nation and more to an individual which lower the nation to become a corporate society. The Deendayal’s concept of ‘Integral Humanism’ was not much different from the Golwalkar’s concept of ‘Organicism’. However, Deendayal Ji supplemented the Golwalkar’s thought in the concept of ‘Integral Humanism’, by incorporating these three important principles of Gandhian philosophy as ‘progress of all’, ‘indianisation’ and ‘villages self-rule’, and offered a new version of ‘nationalism’ i.e called ‘Hindu Nationalism’. The main purpose of behind this new version of ‘Hindu Nationalism’ was to promote the spirit of man in favor of equality in society and develop the image of Jan

Sangh as a pro-developmental political party. The construction of this type of discourse was best suited in the arena of 1960s and 1970s, but the mainstream of Indian politics of right-wings was an effort to draw the attention towards the 'Jan Sangh' and 'Hindu Nationalist Movement' as a high-profile society and fight for fringe benefit. As a result of that the economic thought of Deendayal Ji was to give utmost importance to develop an '*indigenous economic model*' with human being at the centre. The logic behind this model was a human centric development model, but different from socialistic and capitalistic system. The concept of 'Integral Humanism' was adopted by Deendayal ji as a political doctrine for Jan Sangh in early 1970s and made a new openness to opposition left party for 'Hindu Nationalist Movement' to have an alliance with the prominent 'Gandhian Sarvodaya Movement'. In which major portion of public was break up through 'Hindu nationalist movement and support the ideology of Hindutva.

### **Rejection and Adoption of Economic System by Gandhi and Deendayal Ji**

Both Gandhi and Deendayal Ji strongly rejects the capitalist economic system, because it creates inequalities among the people in the society- as the means of production as well as wealth of nation are under the control of some private enterprises, who take the economic decisions in what goods and services are to be produced and in what quantity. Further, Deendayal ji pointed out that the capitalism fails to give the freedom to man, rather concerned with the destruction of individuality. As Deendayal says that the capitalistic economic system is helpless for development of an integral humanism and destroys the individuality. Any discoveries of science and technology have given luxury and comforts to men but it has led to the over utilization of natural resources, which creates ecological imbalances (Upadhyaya, Integral Humanism p-74) Therefore, Gandhi also rejects the capitalistic system as it inculcates and culminates to grab the wealth by exploiting the weak (Bose, 1957, p-39-40).

As Gandhiji gave his model which aimed at the satisfaction of human wants by including the needs for the community as a whole or it is for all, but not for individual alone. So, the economic ideology of Gandhi Ji is somehow based on socialism or socialistic economic system. But, Deendayal has not supported to socialistic pattern of society, because socialism arose as a reaction to capitalism. However, socialism also failed to establish the importance of the 'humanism' as a creator of nature. Socialists pleased to involves in the economic activities by simply transferring the ownership right of capital in the hands of the public authority either state or union government. But the State is even more of an aloof institution, in which all the economic or business activities undertaken by government are conducted by stringent rules and regulations. Thus, there is usually no place for individual discretion and even if it is allowed, the smallest amount of negligence in the duties and responsibilities of social institution on behalf of the administrator results in corruption and favoritism (Deendayal Upadhyaya, Integral Humanism, pp. 74-75).

In view of Deendayal ji , it is observed that he neither support to the capitalist nor the socialist system – as both socialism and capitalism are not in a position to competent to go forward a social order for the benefit of man and society. In other words, both these type of economic systems fall short of establishing a society with humanistic values. He never wants to be a part of capitalism and socialism, because both of them neither understand man nor they do care for his interests. Hence, Deendaya Ji always demands such a typical economic system, which would helps to improve the qualities of human being and its civilization. (Upadhyaya, p-77).

Deendayal Ji believe that the India is based on mixed economy as the system calls for the blending of both capitalism and socialism....in this context he said, “we are individualists and also stand for the societies. In accordance with Indian philosophy we look to the interest of society even while not ignoring the individual. Because we care for society we are ‘socialist’ in that sense, and because we do not ignore the individual, we are also individualists. Because we do not consider the individual to be supreme it is said that we are not individualists. On the other hand we also do not think that society should rob the individual of all his freedoms and peculiarities. We are against the individual being used as a part of a machine and in that sense we are not socialists. It is our conviction that society cannot be thought of without the individual, nor can an individual have any value without society. Hence we want a synthesis of the two.... the answer to the problems of the world is ... ‘Hinduism’. This is the only philosophy of life which considers life as a whole, but not in compartments” (Upadhyaya, 1981).

It is observed from the above that the economic idea of Deendayal Ji revolves around man, which may be settled as humanistic. The concept of ‘Humanistic Economy’ is an economic system by which reflected in his commitment to provide the basic necessities for all and creates a condition of work-culture in which the worker must have a deep sense of belongingness and self- esteem. In this humanistic economy, Deendayal’s main concern with the significance of man and his interests are on priority basis. He is opposed to mechanization at the altar of man's interest, rejects crazy desire after profit and seeks to attain all-round development of man and society in an indigenous manner. Taking in to consideration of the problems of Indian economy, again Deendayal is of the view that the economic policy should be designed according to the requirements and suitability of Indian conditions. Deendayal does not want the nation to fall under the trap of other nations through over-reliance on them.

### **Views of Gandhi and Deendayal on “Self-Reliance” and “Self-Sufficient”**

The ‘Self-reliance’ was one of the basic principle of Gandhi Ji and its economic ideology given special emphasis on ‘simple living’. This implies that just by cutting down the wants and satisfied with the availability of limited resources led to being “self-reliant”. According to Gandhi, by increasing the human wants or consumer appetite is just like as animal appetite, one could end the sands of the river and earth in search of his satisfaction. Gandhi has made the clear cut distinction between the ‘*standard of living*’ and ‘*standard of life*’ in such as manner that the former is merely state the material requisite of the human being in term of physical quantity of food, cloth and shelter, but latter on a higher standard of life could be attained only with material advancement, however, there was a higher serious attempt to absorb the cultural and spiritual values and quality of human being. According to Deendayal Ji, “ the main concern of self-reliance was the independence of nation, but for him political independence has no meaning without economic independence....he always talk about the self-sufficiency in first hand, then self-reliance can be achieved”. For instance, in order to achieve the self-reliance India, Deendayal has given primary importance to agricultural development. As we know that the most of the people primarily depends on agricultural produce to sustain their livelihood. Hence, the food self-sufficiency is indispensable for any nation to provide basic minimum or to improve subsistence living of the human beings. If a nation is not in a position to produce sufficient food to eat, then it will depend on other nation to mitigate the consumption demand. Then the other nation will provide limited food with certain condition and thereby criticised the dependent nation and threatening where was your independency? As the priority was given for the development of

agriculture in the First Five Year Plan but unfortunately the economy of the country was predominantly agrarian. So the due attention was not given for the development of agriculture in the subsequent Five Year Plan. Think about the situation of Second World War, where the special importance was given to self-reliance India, as the country was faced the problems of food-insufficiency, then prime minister India Gandhi had asked to Lyndhal Johnson for foreign assistant, US government advice to make agricultural reforms and provided the food assistance with a limited amount under certain condition of not to criticised the situation of Vietnam victory.

Worthwhile there was a serious note that the latest technology like machine, tool, and equipment required for the establishment of heavy industries, also it needs foreign aid for the development of industry. Therefore, a nation cannot establish a heavy industry without taking the assistance of foreign advance nation. Hence, there was a contradiction between the “self-reliance’ and self-sufficient” in the context of modernization of Indian economy. Today we are living in the era of interdependence in front of global scenario, but still we are depending on other nation. Nation can develop them through the collective action, but it depends on many area of the world like communication, technology, dissemination of knowledge and technical knowhow and ideas. Indeed, at present the world is considered as global villages, so one can take the mutual helps each other for the development of the nation, but SAARC associations are the steps to achieve this end of mutual development. Hence, according to Deendayal Ji , the present concept of “self-reliance” is in a isolation, which seems that it does not reflect any positive meaning instead of having the “self-sufficiency”. In this context, Deendayal Ji “given importance to mutual cooperation from the philosophical point of view, but for the development of national and political level, he advises to take the helps of foreign assistance and cooperation in respect of grant-in-aids cautiously only in exigencies”.

### **View of Gandhi and Deendayal on Science and Technology**

The small-scale industries was the second principle of Gandhian economic ideology as it provided local oriented produce by using the availability of local resources in order to meet the local demand. Also it creates employment opportunities a local level, which in turn led to promote the ideas of “Sarvodaya” i.e *welfare of all*, rather than the *welfare of a few*. The main purpose of Gandhian economics of this principle was to use the labour-intensive technology that means labour-using rather than labour saving. This implies that by using labour-intensive technique, the economic ideology of Gandhi was to increase employment opportunities of local people; there should not be the possibility of migration and displacement of labour. It does not necessary means that Gandhi had absolutely opposed to machine, however, he Gandhi had no absolute opposition to machinery; he welcomed it where ever necessary in order to reduce the hard work and dullness, but also emphasised the *division of labour* and criticised such a society who have disapproving attitude towards the physical labour or labour-intensive technology, but insisted on everybody has to do some cash labour.

So far as the economic ideology of Deendayal Ji is concern, the mechanisation of human activities was not opposed, but the Charkha may have to be replaced by the new investment. Deendayal also believes the economic ideology Gandhi in the sense that machine should not be allowed to become a competitor of man. So, therefore he adopts such a machine or technology, which could be suitable for India and compatible as per the interest of human being. In this context, Deendayal was in favour of labour-intensive technology more than that of capital-intensive technology (automatic machine) in India. Deendayal does not

opposed the use of automatic machine for establishment of heavy industries only in the necessary and selected sector of the economy, but not in the area where the small scale industries restricted for man. Thus, Deendayal's ideology was different from Gandhian perspective on Charkha, also from Nehruvian emphasis on heavy and large-scale industries for economic growth and development of India. Instead of that Deendayal believes in the development of both the small and large- scale industries in harmony and consider an integrated, holistic as well as complementary model of industrialization.

### **View s of Gandhi and Deendayal on Trusteeship**

The "Trusteeship" i.e '*Welfare of all*' was also an important principle of Gandhian economic ideology. This implies that an individual or groups of individuals are not only free to make a decent standard of living through an economic enterprise but also to accumulate their surplus wealth, which is above the necessary to meet their basic needs and investment, should be kept as a trust for the welfare of all, particularly for the most deprived and poorest section of the people. In contrast to this, Deendayal's views on 'Trusteeship' was based on a joint family system, where some of the family members earn and it used for the benefit of all the members of family. This principle is good for the family only when all members of the family live with harmony and proper understanding. But this seems to be more idealistic than pragmatic in the society, because it is very difficult to maintain a good understanding, cohesiveness and harmony among the members of society like that of family. Again, In Indian, there is diverse group of people in the society. So, the applicability of 'Trusteeship' in India becomes more difficult as its societies are heterogonous in nature. "While the principle of 'Trusteeship' also finds expression in the philosophy of Mahatma Gandhi, which believes in voluntary cooperation and surrendering a part of personal belongings to the society. It exalts the virtue of self-abnegation, and motivates the rich to voluntarily give up their claim to their surplus wealth". (Ganguli, 1973)

### **Gandhian Concept of 'Sarvodaya' and Deendayal's Concept of 'Antyodaya'**

Inequality, unemployment and poverty are chronic and mounting problems in the developing countries or labour abundant countries like India. These are the entire bottleneck for the economic development of developing countries. So there is need to improve the quality of life of human being not the material wellbeing, because as Prof. Marshall also views that man are the ordinary business of life in the material requisite of human being. It means economics studies that part of the individuals and social action which are mostly connected with attainment of needs and with the material requisite of human being. Marshall for the first time shifted the Idea of Adam Smith's '*wealth of nation*' to '*welfare of nation*' by saying that economic should give primary important to man and then to material, as wealth is considered only as a means to attain human material welfare. Here the Marshall thought of economic is supporting to the ethics of Gandhian school thought of economics.

In fact, these three principles or ethics of Gandhian economics like self-reliance, small-scale and local oriented industries and trusteeship or welfare for all, when followed by us can achieve '*Sarvodaya*' and likely to reduce the socio-economic inequality. In order to achieve '*Savodaya*', Gandhian economics has the following three underlying principles: Satya (truth), Ahimsa (non-violence), Aparigraha (non-possession). So far as the fair means of behaviour of the human being is an idea that no one possesses anything may derived from the '*as old as the hills*' of non-violence and truth in the activities - through which make the system welfare for all. On the account of this, Gandhian economic ideology state that

“possession would lead to violence (i.e to protect ones possessions and to acquire others possessions). Hence, he was clear that each one of us would need to limit to our basic minimums. He himself was an incarnation (example) of this idea, as his worldly wise possessions were just a pair of clothes, watch, stick and few utensils. He advocated this principle for all, especially for the rich and for industrialists, arguing that they should see *their wealth as something they held in trust for society* - hence not as owners but as trustees.

Pt. Deendayal Upadhyaya was considered as the icon of BJP and RSS as he proposed the concept of Antyodaya, which is now applicable as guiding principles of the BJP rule state in the country. What the ideas of the concept of ‘Antyodaya’ is that to the “rise of the last person”. Upadhyaya was emphasized this concept as a founder leaders of the Bharatiya Hana Sangh and ancestor of the BJP. The literary meaning of this concept is that “the measurement of economic plans and economic growth cannot be done with those who have risen above on the economic ladder but of those who are at the bottom”. However, the growth philosophy of ‘Antyodaya’ is not something new as coined by Deendayal Ji, but there existed as an integral part of the concepts of ‘Sarvodaya’, which means “the rise of all” too. Indeed, Deendayal Ji focuses on ‘Antyodaya’ to raise the nation of extreme poverty. This thought of Deendayal ji also form a part of heart core philosophy of “Integral Humanism” i.e he opined that the man should distinct from the popular propagation - by capitalism and communism. In this way, Deendayal Ji was well-known by his work on “Integral Humanism” in 1960s.

### **Economic Implication of Gandhian and Deendayal’s Philosophy in Post COVID-19**

As everybody known that the lifestyle of human being in the global village was different from early 1970s and 1980s in general, but particularly in moral as well as physical point of view. However, the temper of globalised lifestyle of human being has been damage during post COVID-19 and made us weaker than ever. Dharampal(April, 2020) said that COVID-19 is a wakeup call for the post-modernism world. In the same line we can understand that “every problem is an opportunity to do something new or different” i.e the present COVID-19 pandemic precarious situation must be an opportunity to learn what the relevance of Gandhian economic thought of Hindu Swaraj. This implies that how the human being can exist from the modernity. At present people are not giving credit to modernity – as it allegedly made us a civilized status as a ‘disease’, in which we all are trying to make not to fall on this victim. Due to modernity the people of India spread all over the world and the legitimacy of Multi-national companies(MNCs) enter into India for foreign investment are the spreaders of COVID-19 epidemic disease as virus spreads exponentially in Indian and world as well.

During this COVID-19 pandemic, as we admitted that due to the free trade, cheaper flights and social media have brought us closer each other in global village, but it made us more depended and vulnerable than small village. For instance, at present, what is more, mass hysteria is on the rise as rumors and fake news spreading faster than the virus. Now, India is in third position with affected case of Corona virus, yet Indian people enjoyed the auspicious privilege of living in an age of unparalleled sophistication, freedom and comfort, claiming supremacy over the natural world and mastery of science (Dharampal, April, 2020).

So we have to adopt a new mindset towards the Gandhian philosophy, if we guided by his inspirational example of a viable alternative model of polity, we can escape from the contemporary world. By integrating economics, politics and technology with ethics can led to function as a suitable measure for this precarious situation of Post COVID-19 pandemic. In order to mitigate the spread of the virus immediately, the allopathic medicine offer has no

cure, so we should model ourselves as Gandhi's experiment as in naturopathy to make use of effective preventive treatment (and household remedies), practice excellent personal hygiene, promote and ensure community sanitation, and restrict ourselves to our localities, avoiding long-distance travel and attendance at public assemblies.

Indeed the Gandhian principles of 'swadeshi', 'swachhata' and 'sarvodaya' should be our motto. Hence, These should be our guidelines more comprehensively, rather than indulging us to live in a globalised lifestyle. Therefore, we should endeavor to respond to Gandhiji's call for putting into practice a unique variant of "*localization*" through- learning to experience the entire world within the boundaries of our immediate village or neighborhood and to live in harmony with our environment, remove the exploitative practices of natural resources as far as possible. This is nothing but our self-sufficient societies in early 1980s. On the account of the disastrous disruption caused due to COVID-19 pandemic in the global economy, this would be the ideal moment to focus on regenerating our rural economy to bring about Gandhi's cherished dream of gram swaraj<sup>1</sup>.

When Pt. Deendayal Ji was the former president of Jana Sangh, which came to be known as the BJP since 1980 – accused Prime Minister Nehru of “succumbing to China” over Tibet issue. Also he went to question Nehru's foreign policy that “Tibet presented a case where altruism could be practised only at India's cost and not following a foreign policy to enlightened nation's self interest”. Also he alleged the Prime Minister Nehru in an article dated September 21, 1959 (p.124) by saying “it seems that Prime Minister is not very particular about the integrity of the country. When he says that it does not matter whether a mile remains with us or goes to China, he betrays [portrays] a lack of proper and patriotic grasp of the concept of territorial integrity. As is evident here, the BJP ideologue himself fell far short of the BJP's guidelines to the opposition parties that they should avoid raising “sensitive” questions regarding national security. Then BJP should answer if Deendayal Upadhyaya making scathing criticism of Nehru too was a “demoralizing” act. (Kumar<sup>2</sup>, June 23, 2020)”

According to Upadhyaya, Manjula(2018), Deendayal Upadhyaya wanted Bhartiya Mulya or values to be inculcated in people. Integral Humanism of Hinduism knowledge can only solve the conflicts. Man is a part of nature and lives on the resources. When we talk about the integral humanism, where there is mutual relationship between human beings and action with regards to nature. However, the Western school thought of economics has created a economic system- i.e capitalistic economy is run by constitutional methods, but they are against laws of nature, therefore, invite problems of natural calamities- like COVID-19 pandemic. It can be removed through integral humanism of Deendayal. He asserted that underdeveloped countries should not immediately adopt industrialisation but pursue agriculture then only their economic problems can be solved because it will lead to poverty and unemployment. If any country continuously and efficiently plans in favor of nature then self-sufficiency of food grains can be achieved and it is necessary. Many times ignoring agriculture and promoting industries can prove to be disastrous. That is why; Deendayal was always in favor of decentralization of economic power. Therefore, Deendayal Ji assumed such an economic system where there will not be scarcity or abundance of wealth. By scarcity of wealth Deendayal meant to say that the effort to fight poverty and striving for

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survival cannot possible. On the contrary, the excess of wealth Deendayal meant too much reliance on ownership of property. For healthy development of man society needs neither such poverty nor such influence of wealth is optimum. He was in favor of economic activities which satisfy basic needs and not in creation of new needs especially when they are for increasing consumption of the produce. In such economies desires are left to increase without restrain which will never give birth to mental satisfaction. This is called consumerism. It leads to unrest and finally crime increase.

## Conclusion

From the above discussion, it may be conclude that more or less both of them as Gandhiji and Deendayal Ji have emphasis on the development of human being spiritually and religiously respectively, but less of material is needed for the welfare of all and individual as well. This implies that primary concern of them is on man and environment, then material requisite of human being. By limiting the wants of the human being, whatever surplus is there should be used for human development focusing on groups of people in the society as suggested by Gandhi Ji, but Deendayal Ji targeted to the improvement of every individual. However, the relevance of Gandhian economic thought in the modern Indian context, particularly during post COVID-19 pandemic is that, it means to improve the lower strata of the people in the society, so that there would not be the possibility of any gap or discrimination between the have and have's not, rich and poor, male and female, regional disparities, ecological imbalance etc. Hence, the improvements of physical quality of life of the human being, human development and welfare for all as well as reduction of poverty, inequality and unemployment are the relevance of Gandhian school thought of economic in the context of present global economic scenario. But according to Deendayal 'one has to control the desire of human being, but not expect more and trying to solve the demand within our-self can leads to achieve peace and harmony with nature, so that there should not be the exploitation of natural resources as capitalistic system of economy just doing, that is way we the people face the natural disaster like spread of corona virus in all over the country and world as well. Therefore, we can overcome the problems of post COVID-19 pandemic precarious situation by minimizing the unlimited wants with a given amount of resources at present in the domestic and the world economy as well. The adoption of modern technology takes away the human value and making the individual as well as society unhappy. This mental bankruptcy leads to became inhuman and desires to do the excessive greediness for food, power and property. In this context Gandhi also pointed out that possessiveness of anything leads to violence in the society. So, live clean and satisfied life with nature by limiting human wants as well as rationalization of human being as always trying to self-centred towards maximization of material things, which can leads to self-sufficient as well as self-sustainable societies during this COVID-19 Pandemic precarious situation.

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